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Gospel of Mark Notes

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ASBURY THEOLOGICAL SEMINARY
Department of English Bible

NT (EB) 530 - The Gospel by Mark. Three hours. Traina.

Course Objectives:

1. SKILLS or METHODOLOGY -- This area is of primary concern in the course. The stress will be on the observation and interpretation of chapters/segments and individual paragraphs and verses. As a result of the focus on skills, the student should be able to do the following.
 - a. Survey Mark as a whole, including:
 - 1) Giving a brief title to each chapter, and recalling by association the main contents of each chapter on the basis of its title without reference to the biblical text;
 - 2) Locating the main structural units and sub-units of Mark as a whole, and identifying the major laws of relationship operative within and between these units on the basis of the ability to list, define, and observe the laws discussed on pp. 49-55 of METHODICAL BIBLE STUDY, and indicating the specific materials used with each;
 - 3) Asking a few key interpretive questions based on each of the main laws observed, which presupposes a knowledge of the kinds and purposes of interpretive questions discussed on pp. 97-111 of METHODICAL BIBLE STUDY;
 - 4) Identifying the strategic areas or key verses in Mark which provide insights into the book as a whole and giving reasons for their selection;
 - 5) Locating evidence bearing on the identity of the writer and of the recipients, and the occasion, date, and place of writing;
 - 6) Observing other features of the book as a whole, including other literary characteristics and dominant themes.
 - b. Survey parts of a book, especially the chapters/segments of Mark, including:
 - 1) Giving brief titles to the paragraphs of each chapter/segment;
 - 2) Locating the major units within each chapter/segment, observing the main laws of relationship operative within and between them (see MBS, pp. 49-55), and indicating the specific materials used with each;
 - 3) Asking a few key interpretive questions based on each of the main laws observed (see MBS, pp. 97-111);
 - 4) Observing the literary forms used in the chapters/segments, on the basis of the various literary forms discussed on pp. 68-71 of METHODICAL BIBLE STUDY;
 - 5) Identifying the strategic areas or key verses which are important for each chapter/segment as a whole, and giving reasons for their selection;
 - c. Observe the details of individual paragraphs and verses in Mark, including:
 - 1) Noting important and difficult terms and their inflections, sentence structure, and the relations between sentences and groups of sentences within paragraphs, on the basis of a knowledge of the material discussed on pp. 39-49 of METHODICAL BIBLE STUDY;
 - 2) Raising detailed interpretive questions based on these findings (see MBS, pp. 97-111).
 - d. Answer the most significant questions raised, including:
 - 1) Being able to identify the most significant questions, on the basis of importance, difficulty, and interest;
 - 2) Knowing the various types of evidence available for answering such questions, and identifying the evidence relevant for answering the questions raised, on the basis of understanding the interpretive determinants discussed on pp. 135-165 of METHODICAL BIBLE STUDY;
 - 3) Using the relevant evidence to answer some of the most significant questions raised;
 - 4) Integrating the answers to the various questions, including interpreting individual verses, paragraphs, chapters/segments, and the book as a whole, on the basis of understanding parts in the light of the whole and the whole in the light of its parts;

- e. Find truths relevant to contemporary situations and relate them to those situations;
 - f. Correlate truths of Mark with the rest of the New Testament and with the Old Testament to move toward the formation of a biblical theology;
 - g. Use these skills to begin or to continue to develop an individualized, step-by-step, orderly, and thorough study procedure which may be used in examination of any biblical passage;
 - h. Develop and use principles and techniques which contribute to biblical preaching and/or teaching.
2. CONTENT -- Without reference to the biblical text, the student should:
- a. Attempt to think his/her way through the Gospel by Mark by the use of chapter titles and paragraph titles, based on the principle of association;
 - b. Identify and discuss the main themes of the book, including the person of Jesus, his teaching and the significance of his other activities, the history and meaning of the crucifixion, the relationship of Jesus to the Old Covenant and to the Judaism of his day, and the training of his disciples, locating illustrations and substantiations by episode and chapter;
 - c. Locate by chapter and discuss contextually key statements in the Gospel;
 - d. Demonstrate how a sound methodology is essential for the interpretation of the Gospel, including specific illustrations and substantiations;
3. ATTITUDES -- In the area of attitudes the student should:
- a. Appreciate the value of a sound methodology to the end that he/she will continue using and improving in methodology;
 - b. Desire to continue studying Mark on the basis of an appreciation of its value for Christian life and ministry;
 - c. Intend to utilize Mark in relevant aspects of ministry, such as preaching and teaching .

Texts Required:

1. REVISED STANDARD VERSION OF THE BIBLE/NEW TESTAMENT
2. METHODICAL BIBLE STUDY, R. Traina
3. PRINCETON BIBLIOGRAPHY FOR BIBLE STUDY (when available)
4. A BIBLE ATLAS (e.g., Macmillan, Oxford, or Holman)
5. A harmony of the Gospels

Requirements:

1. The preparation of the following lessons in writing, unless otherwise indicated. The lessons will be due at the beginning of the class hour on the day specified by the professor. Late lessons will not be accepted unless permission is granted based on an emergency.
2. Punctual attendance is expected. You will be asked to report absences, if any, at the close of the semester. Punctuality and absences will be considered in evaluating the work of the course.
3. A final examination based on the objectives of the course.

LESSONS

Part I: The Preview of Method-as-a-whole

- A. If you have not read METHODICAL BIBLE STUDY, you are asked to do so by the date specified, using the following suggestions.
1. Become sufficiently acquainted with the book to be able to use it for reference purposes as we proceed. Do not be concerned with understanding fully its many details or with trying to remember them.
 2. Make full use of the outlines preceding each unit to become acquainted with the main components and organization of the various chapters prior to reading them.
 3. Do not be concerned about implementing the exercises or reading the footnotes.
 4. List the main questions which come to mind as you read.
 5. Read a portion of MBS for every class period.

- B. If you have already read *METHODICAL BIBLE STUDY*, you may either read the book again using the suggestions above, or you may read another book, such as H. T. Kuist, *THESE WORDS UPON THY HEART*, M. Adler, *HOW TO READ A BOOK*, and I. Jensen, *INDUCTIVE BIBLE STUDY*, or a book approved by the professor.

Part II: The Use of Individual Steps in Method

General Directions

1. Give primacy in sequence and time to the firsthand study of the text, then use secondary sources when time permits. Vary the secondary sources so as to become acquainted with various commentaries. Do not use class notes from previous years.
2. Make primary use of the R.S.V., but also use other translations, and the original language, if possible.
3. Always give chapter and verse references for your findings.
4. Paraphrase whenever possible. Using various translations will assist you in this connection.
5. Be as analytical as possible.
6. Try to do a well-rounded study on each lesson, even though you cannot be exhaustive. Attempt to explore one significant area of each lesson in depth if possible.
7. Organize your work in the best possible way in your initial approach.
8. Be as thorough and as profound as possible.
9. Strive for accuracy in your work.
10. Study Synoptic parallels whenever possible.
11. Constantly compare and contrast the work done in private study with classwork to discover areas of strength and of need. Make a conscious effort to implement your findings in subsequent studies.
12. Note any questions or problems which arise.
13. In all your work make a conscious effort to develop a sound, concrete, orderly, and thorough study procedure which fits your individual abilities and needs.

Lesson 1: Observation -- Survey of Mark as-a-whole

Please read this entire lesson before proceeding. Keep in mind that the survey of books-as-wholes is observational and tentative. Premature interpretation should be avoided. Do not refer to succeeding lessons.

Read Mark rapidly, at least once at one sitting. You may want to re-read the Gospel. During and/or after your reading note the following.

1. MATERIAL -- observe in general and specifically. Give a title to each chapter.
2. STRUCTURE -- look for the primary structural laws which are operative to form divisions and to interrelate them. List the few primary laws found in the book-as-a-whole and indicate in each case the specific materials involved.
3. QUESTIONS -- ask a few key interpretive questions on the basis of each main structural law.
4. STRATEGIC AREAS -- look for key passages which illuminate the book-as-a-whole.
5. CHARACTERISTICS AND IDENTITY OF WRITER AND RECIPIENTS AND DATE AND PLACE OF WRITING -- note evidence having a bearing on these factors.
6. OTHER MAJOR IMPRESSIONS.

Lesson 2: Observation -- Survey of Segment as a Whole

Please read this entire lesson before proceeding. Continue to keep in mind that the survey step is observational and tentative. Premature interpretation should be avoided.

Read Mark 1:14-45 several times at one sitting, noting the following.

1. MATERIAL -- Give a title to each paragraph.
2. STRUCTURE -- Look for major groupings of materials, if any; and list the primary laws used in the segment and the specific materials with which they are used, including verse references.
3. INTERPRETIVE QUESTIONS -- Ask a few key structural questions concerning each of the primary laws and the specific material with which each is used. Place the questions after each of the laws listed.
4. STRATEGIC AREAS -- Identify key verses which illuminate the segment as a whole, and give the reason for the selection of each.
5. LITERARY FORMS -- Indicate the literary form(s) found in the passage.
6. OTHER MAJOR IMPRESSIONS -- Note literary features and other characteristics of the segment as a whole not previously mentioned.

Lesson 3: Observation -- Survey of Segment

Apply the suggestions of Lesson 2 to Mark 2:1-3:6. Note any major questions which arise, particularly with regard to methodology. Be prepared to raise these questions in class. Make a conscious effort to improve your work based on comparing your procedure and findings with those presented in class.

Lesson 4: Observation -- Survey of Segment

Apply the suggestions of Lessons 2 and 3 to Mark 3:7-35.

Lesson 5: Observation -- Detailed

Follow the directions below in making detailed observations and raising interpretive questions on Mark 3:29-30. Do independent study only. (See MBS, pp. 31-36, 40-49, 72-79, 99-135.)

- A. For the time being experiment with the two-column format illustrated in MBS as a means of recording your observations and questions.
- B. Number observations and give verse references for them. It might help to begin by copying the text.
- C. Make the clause the basic unit of observation, so as to avoid dissecting the text into isolated fragments.
- D. Try to develop the ability to be exact and thorough in observing and in raising questions. Make as many observations and raise as many questions as you can and record them -- it is better to err on the side of thoroughness at this stage than to omit significant observations and questions.
- E. If you are able to use the original language, base your observations on both the vernacular and the original language.
- F. In recording your observations, try to say something about the text rather than merely copying it.
- G. Avoid limiting your observations to a grammatical analysis of the text.
- H. Find means of grouping observations, while yet avoiding excessive grouping.
- I. Classify the interpretive questions as to kind. (See MBS, p. 111)
- J. Keep interpretation to a minimum, and be able to distinguish between an observation and an interpretation.
- K. Star those observations and questions which seem to be most significant.
- L. Make note of major problems that arise as you proceed.

Lesson 6: Interpretation --

Answer the definitive question, "What is involved in blaspheming against the Holy Spirit?" (Mark 3:29). In so doing use the following suggestions. If you have time after independent study, check some secondary sources (commentaries). If you use commentaries, please note the name of each commentary as well as what you found in each.

- A. Refresh your mind as to the objective determinants which enter into interpretive answers. (See MBS, pp. 139-164).
- B. Keeping in mind the nature of the question asked and the data of the passage being studied, try to decide which determinants are relevant to the case at hand.
- C. Take these determinants one by one, beginning with the most important ones, and try to bring their evidence to bear on each interpretive question by drawing inferences from the evidence. If such evidence has been discovered through previous observation, then merely use it. If further data are needed, look for them wherever they may be found and use them when found.
- D. When you find evidence which seems to point toward a possible conclusion, indicate what the possible conclusion is. At the close of your study, list the various possible answers to the questions which are suggested by various evidence, if more than one answer is possible, and indicate the data supporting each possibility. If the evidence is conclusive, indicate your conclusion. If not, you will need to suspend judgment. Make periodic summaries of your findings if necessary in order to facilitate this final summary.
- E. Please keep in mind throughout that the purpose of this lesson is to become acquainted with the process of interpretation and not to do an exhaustive study which will lead to a final interpretation, and let your work be guided by this purpose as to emphasis and apportionment of time.
- F. Be alert to major problems of methodology which should be explored further.

Lesson 7: Observation -- Survey of Segment

Follow the suggestions of Lessons 2 and 3 in observing Mark 4:1-34 as a whole.

Lesson 8: Observation -- Detailed

Keeping in mind the relevant suggestions of Lesson 5, observe some of the most significant details in the parable of the soils and its interpretation, and raise interpretive questions based on your observations. (Mark 4:3-20) Note that this lesson requires detailed observation in a larger area than a verse or two.

Lesson 9: Interpretation

Using the relevant suggestions of Lesson 6, interpret the parable of the soils. Express its main truth in a sentence or two. Note any major problems which arise as you interpret this parable.

Lesson 10: Observation -- Survey of Segment

Read thoughtfully 4:35-6:56 as a background for the study of the following material (if you have time, name the paragraphs of this background material). Try to identify the segment in which 7:23 is found, and survey the segment as a whole, following the suggestions of Lessons 2 and 3.

Lesson 11: Observation -- Detailed

Apply the suggestions of Lesson 5 to 7:23.

Lesson 12: Interpretation

On the basis of the relevant suggestions of Lesson 6, interpret 7:23. Focus on the three most significant terms in this verse: "evil," "within," and "defile." In those areas where time does not permit you to use available evidence, indicate what you would do given the time.

Lesson 13: Observation -- Survey of Segment

Apply the suggestions of Lessons 2 and 3 to the survey of the remaining segment in 1:14-8:30.

Lesson 14: Observation -- Detailed

Apply the relevant suggestions of Lesson 5 to the detailed observation of 8:15.

Lesson 15: Interpretation

Using the relevant suggestions of Lesson 6, try to answer the definitive question, "What is the leaven of the Pharisees and of Herod?" In this case concentrate on contextual evidence, especially in the preceding material.

Lesson 16: Observation -- Survey of Segment

Apply the suggestions of Lessons 2 and 3 to the survey of Mark 8:31-9:29.

Lesson 17: Observation -- Detailed

Trace the paragraphical structure of Mark 8:34-9:1. Then do detailed observation on 8:34, using the relevant suggestions of Lesson 5.

Lesson 18: Interpretation

Apply the relevant suggestions of Lesson 6 to interpret Mark 8:34. In so doing, be aware of the succeeding context, especially 9:30-10:52.

Lesson 19: Observation -- Survey of Segment

Read carefully Mark 9:30-12:44. (If you have time, name the paragraphs and try to discover segment units). Then survey chapter 13.

Lesson 20: Observation -- Detailed

Do detailed observation on Mark 13:14.

Lesson 21: Interpretation

Attempt to answer the definitive question, "What is the desolating sacrilege" to which Christ is referring? (Mark 13:14)

Part III: Synthesis of Method (Final Examination)

Carry out the following steps in relation to Mark 14:1-15:47. Let your work be based initially and primarily on independent study. After such study investigate some secondary sources. Record the name of each secondary source used at the close of your paper and indicate what was found in the study of each. Use this lesson to correlate all you have learned about the methodology of observation and interpretation, and to apply it to this study.

A. Observation -- Survey Mark 14:1-15:47 as a whole.

B. Observation -- Do detailed observation on Mark 15:34.

C. Interpretation and Self-analysis

1. Interpret 15:34b, with an emphasis on the meaning of "forsaken." Where time does not permit you to follow up on evidence, indicate what you would do given time.
2. Make a critical self-evaluation of your progress in the methodology of observation and interpretation. Indicate points of strength and weakness, and major problems in the areas of observation and interpretation which still need to be resolved.

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SOME COMMON SUGGESTIONS MADE ON SURVEYS OF BOOK-AS-WHOLES
(Also applicable to the survey of other units-as-wholes)
"TO BE FOREWARNED IS TO BE FOREARMED"

I. MATERIALS

A. Specific--chapter titles

--Give specific and distinctive titles--titles too general and applicable to more than one chapter.

B. General--

--Approach too detailed--would not examine material chapter by chapter-- would try to get overall impression of materials.

--Would try to identify kind of material as accurately as possible.

II. STRUCTURE

A. Identifying Units

--Look for the broadest possible grouping of materials (divisions)-- avoid fragmenting materials unnecessarily.

--Would not spend time looking for sub-units--would note only if discovered while looking for major units.

--Need to give captions to units.

B. Primary Laws and Specific Materials with Which They Are Used

1. Primary laws

--Identify laws accurately.

--Need to distinguish between primary and secondary laws--primary laws are predominant and distinctive--would include only primary laws.

--Would look for implicit relationships.

--Note complex laws as well as simple laws.

--Look for relations between major units.

--Consolidate laws which are essentially the same.

--Identify relationships as specifically and as precisely as possible.

--Only one climax per unit--comes near or at close of unit.

--Pivot involves radical change of direction--seldom found in ideological materials.

--Interchange inherently secondary--used to reinforce another law, which is primary--interchange used infrequently.

--Would not use continuation, explanation, or harmony.

2. Specific Materials with Which Laws Are Used

--Include specific materials with which primary laws are used.

--Give verse references--but do more than list verse references when necessary.

--Give sufficient materials to clarify what is involved in the use of the law and to support that it is primary.

--Differentiate between primary and secondary materials in connection with the law of recurrence.

--Avoid becoming too detailed and moving into analysis.

--Be as thorough as possible in identifying primary laws.

III. INTERPRETIVE (STRUCTURAL) QUESTIONS

- Place questions after each law and the materials with which it is used.
- Use a single list of general questions for recurring elements instead of asking about each element.
- Ask all of the main types of questions (definitive, rational, implicational).
- Follow the orderly sequence of questions (see above).
- Focus questions on structural law rather than on details as such.
- Incorporate specific materials into questions, including using pronouns which refer to materials noted--avoid becoming too detailed in questions.
- Questions asked about complex relationships should include all laws involved in the relationships.
- Ask about connections between recurring elements.

IV. STRATEGIC AREAS

- Always give reasons for strategic areas.
- Reasons for areas should always be related to primary laws.
- Would not mention laws previously listed--if laws found while looking for strategic areas are primary, should be listed under primary laws.

Robert Traina

Detailed Observation of Mark 15:34

Observations	Int. Questions
<p>1. 15:34A—“And at the ninth hour Jesus cried with a loud voice. . .” (Greek)</p>	
<p>A. “34A prepares for 34B and C—Law of <u>Preparation and realization</u> is used.</p>	<p>1A. What is the meaning of the preparatory statement? (D) How does it get the reader ready for 34B? (M-D) Why such a preparatory statement with the elements it includes? (R) What inferences may be drawn from the answers to these questions? (1MP)</p>
<p>B. “And” connects this episode with what precedes, where we find a number of “<u>ands</u>” (e.g. vs. 24, 25, 26, 27, 29). Thus this episode seems to be one in a series of events. (Recurrence) at the third hour they had crucified him and cast lots for his garments. (v.24) subsequently, he was mocked by those who called on him to save himself and to come down from the cross. (vs.29-31) even those crucified with him, namely, two robbers, reviled him. (vs. 27, 32) Immediately prior to the episode of v. 34, a darkness which lasted about three hours had covered the whole land. (v. 33)</p>	<p>1B. What is involved in making the event in v. 34 part of this series of events? (D) How does the place of v. 34 in this series illuminate this verse? (M-D) Why does the author recount this series of events, and v. 34 as part of it? (R) Implications? (IMP)</p>
<p>C. “At the ninth hour” indicates the time at which the event of v.34 occurs. The author is careful to give the exact time here. As he did in relation to the time of the crucifixion and of the darkness. The darkness had just about ended when this event occurred, and Jesus had been on the cross about six hours.</p>	<p>1C. What is the time indicated by the “ninth hour”? (1D) Why is the author concerned about giving exact times with various events? (R) Why does he state the “ninth hour” in relation to event described here? (R) What is involved in Jesus’ making this statement near the end of darkness? (D) After six hours on cross? (D) Why these relations? (R) Inferences? (IMP)</p>
<p>D. Jesus is the central figure in this event, and his action is described in terms of “cried” (Grk.) rather than “said” or “asked” or in any other way. “Jesus” used rather than a title. The inflection is in the past tense in English and in the aorist in the Greek. The Greek root is βοέω this is first and only word from the cross which the author records.</p>	<p>1D. What is meant by J? (D) Why is J. used rather than a title? (R) What is meant by “cried” (Grk.)? (D) Why does the author use this word to describe the action of Jesus? (R) Why not other words, such as “said” or “asked”? (R) What is the meaning of the past tense? (D) The aorist tense? (D) Why is this the only statement, recorded by Mark? (R) Implications? (IMP)</p>
<p>E. “Cried” seems to be reinforced with a dative indicating the kind or quality of Jesus’ voice: “with a loud voice” (Grk.) thus there seems to be <u>recurrence</u> here. “Loud” comes from the root μεγάλης; “voice” from the root Φωνη .</p>	<p>1E. What is meant by “loud” and “voice” (D) is the author using recurrence here? (O) If so, why? (R) Why did J. cry out with a loud voice? Implications? (IMP)</p>

Observations	Int. Questions
<p>2. 15:34B—“Eloi. Eloi. Lama Sabachthani?” (Greek) The author is apparently transliterating into Greek the original words of Jesus.</p>	<p>2. In what language were these words originally spoken, and what did they mean in their original language? (D) Why were they spoken by Jesus in a language other than Grk.? (R) [Inferences? (IMP)], Why does Mark apparently transliterate into the Grk. The original words of Jesus? (R)</p>
<p>3. 15:34C—“Which means, ‘My God, My God, Why has thou forsaken me?’” (Greek)</p>	
<p>A. “Which means” (Greek)—The writer proceeds to translate these words into the Greek in which the rest of the book is written after he has transliterated them. Whereas the English uses the relative pronoun “which,” the Grk. word is a neut. present participle which comes from the root. This means of introducing the translation is used instead of other possible means.</p>	<p>3A. What is the meaning of the root (D) Why is this root used for introducing the translation, rather than other means? (R) What is involved in the participial form? (D) The present tense (D) Why these inflectional elements? (R) Why does the R.S.V. translate the participle with a relative pronoun? (R) Why is there a translation following the transliteration? (R) Implications? (IMP)</p>
<p>B. “My God, My God” – Jesus addresses his statement to <u>God</u> instead of <u>Father</u>, or some other name for deity. <u>God</u> is articular rather than anarthrous. <u>God</u> is preceded by the possessive singular pronoun <u>my</u>. Or Jesus could have used the first plural: “our.” The expression <u>My God</u> is used.</p>	<p>3B. What is meant by “God”? (D) “Father”? (D) Why does Jesus use “God” instead of “Father” or some other way of referring the Deity? (R) What is the meaning of the definite article? (D) Why is it used, instead of an anarthrous form? (R) What is meant by “My”? (R) Why does he not omit the first personal possessive pronoun or use a plural first personal pronoun (“our”) instead? (R) Why does he say “My God” twice? Inferences? (IMP)</p>
<p>C. The interrogative <u>why</u> is used, introducing the statement as a question. The Greek which is translated <u>why</u> is the unusual form. The question asks about the reason for an event and therefore presupposes either that the event has taken place or is perceived/though to have taken place. Two of the possibilities concerning this rhetorical question, to which no answer is given, is that it is a question which seeks information or that it is a lament in question form.</p>	<p>3C. What is the meaning of Jesus’ asking God a question? (D) What is meant by “why”? (D) What is meant by the Greek form used? (D) Why is it used instead of another form? (R) Why did J. ask the question (R) What is involved in the absence of an answer to the question? (R) Did Jesus expect an answer? If so, why? (R) If not, why not? (R) Was Jesus seeking information, or was he engaging in a lament? (D) Had the event taken place which is presupposed, or did Jesus merely perceive that it has taken place when it had not? Why is this “why” question of Jesus recorded by the author? (R) Implications? (IMP)</p>

<p>D. The actual or perceived event is described in terms of God's forsaking Jesus. (Hast thou forsaken <u>me.</u>) In the English the tense is present perfect (Hast forsaken), whereas in the Greek the aorist indicative is used, not the perfect tense. The aorist could have been translated into the English past tense: didst thou forsake.</p>	<p>3D. What is meant by "forsaken" (Grk.)? What is the event to which J. is alluding? (D) What is the meaning of the Greek aorist here? (D) Why is the aorist used? (R) Why does the R.S.V. translate the aorist into the present perfect instead of the simple past? Had God forsaken Jesus? If so, when? (T) If not, why did Jesus think god had forsaken him? (R) Implications? (IMP)</p>
--	--

Qs. — Mark (Matthews ^{provide occasion for parallelism})

- ① - use of Bible harmony (synoptic parallels)
- ② - detailed observation in a large passage (e.g. Mk. 4: 3-20), and interpretation based on this broader d.o.
- ③ - identification of segment in which passage is found ^{- do not, but keep explanation}
- ④ - selection of Qs to answer (and passages to interpret) - 3:29; 4:3-20; 7:23; 8:15
- ⑤ - d.o. - "trace paraphrased structure" ^{8:34-41} (introducing students to detailed ^{then detailed obs. &} analysis) - 8:34
- ⑥ - ways to vary pedagogical approaches ~~also Qs by the second course~~
- ⑦ - ways to teach interpretation - seems to be the most difficult
- ⑧ - improvement on handouts:

- present demonstration
- students' own work

SURVEY OF METHODS
ETYMOLOGY

"method" - from Greek

"methodos" (root)

① "METHOD"

"A WAY OR PATH OF TRANSIT"



② DERIVATIVE

MEANING OF "METH"

① "A MODE OF PROCEDURE ES-

PECIALLY AN ORDERLY OR

SYSTEMATIC MODE!

② A WAY OF DOING SOME-

THING, ESPECIALLY IN ACCOR-

DANCE WITH A DEFINITE PLAN

③ ORDER OR SYSTEM IN DOING

ANYTHING. "AMERICAN

COLLEGE DICTIONARY

1c

TWO APPROACHES TO

TEACHING/LEARNING

METHODOICAL BIBLE STUDY:

1) BEGIN W/ BIBLICAL TEXT

LET DISC^s OF METHODO-

LOGY EMERGE FROM

STUDY OF BIB. TEXT

BEGIN BY DISCUSSING

METHOD → THEN USE IT

BY EXAMINING BIB. TEXT

2 SURVEY-METHOD (CONT.)

LITERAL

(ROOT)

X ————— WAY/MATH

→ X

PRESENT

LOCATION

DESTⁿ

FIGURATIVE

(DERIVED)

X ————— PROCEDURE

→ X

(BIBLE

STUDY

YOU(I)

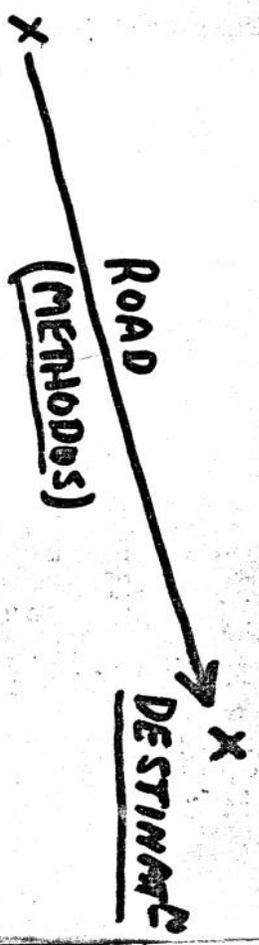
TASK

3

2a

METHOD

LITERAL MEANING



METHOD - HOW TO ARRIVE
AT ONE'S DESTINATION!

2b

2b

ADDITIONAL BOOKS

①

ENGLISH GRAMMAR -

- PLAIN ENGLISH HANDBOOK -

WALSH

②

LOGIC

- WITH GOOD REASON - ENGEL

- HOW TO THINK STRAIGHT -
WEINLAND

③

EDUCATIVE PROCESS -

TO KNOW AS WE ARE KNOWN
A SPIRITUALITY OF EDUCATION

PALMER

③ SURVEY METHOD (CONT.)

③

AXIOMS:

[METHOD IS TRANSJECTIVE -
(VS) OBJECTIVE/SUBJECTIVE]

① PRINCIPLE OF APPROPRIATENESS -

THE BEST ROAD TO FOLLOW

IS THE ONE WHICH MOST

EFFICIENTLY ENABLES US TO

REACH OUR DESTINATION

(ACCOMPLISH OUR TASK)

② FACTORS INVOLVED IN APPROPRIATE-

NESS -

Ⓐ NATURE OF DESTINATION (TASK, OBJECT)

Ⓑ NATURE OF TRAVELLER (SUBJECT)

Ⓒ NATURE OF RELATION BET. THEM

③a

DEFⁿ OF "METHOD"

[MARK!]

①a

"

METHOD REFERS TO A

SETTLED KIND OF PRO-

CEDURE, USUALLY

ACCORDING TO A DEFINITION

ESTABLISHED, LOGICAL, OR

SYSTEMATIC PLAN: THE

OPEN HEARTH METHOD

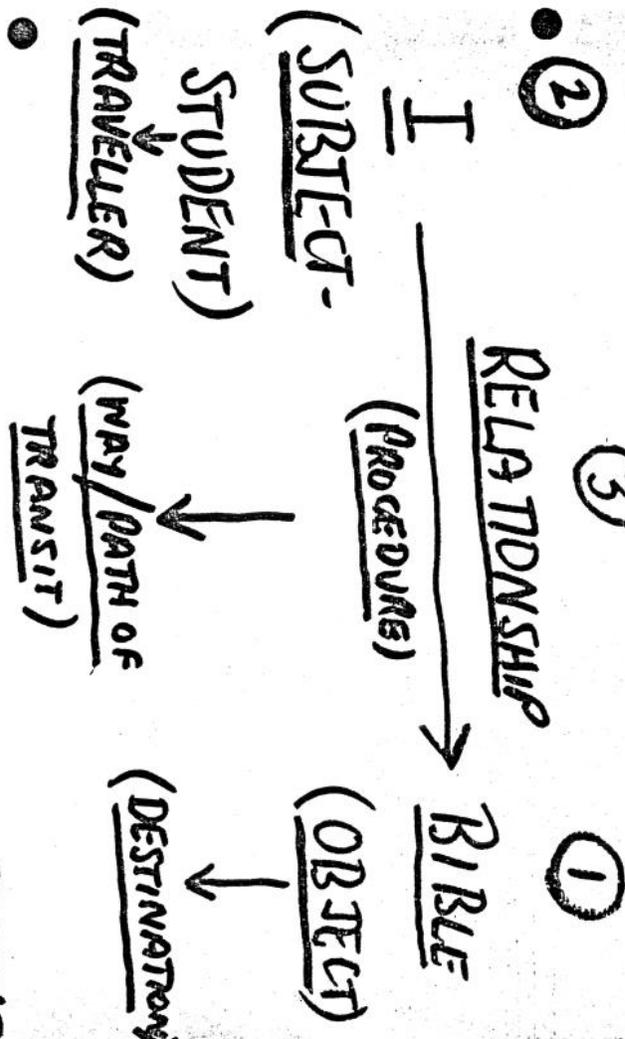
OF MAKING STEEL, METHOD

OF SOLVING A PROBLEM."

A MERICAN COLLEGE DICT.

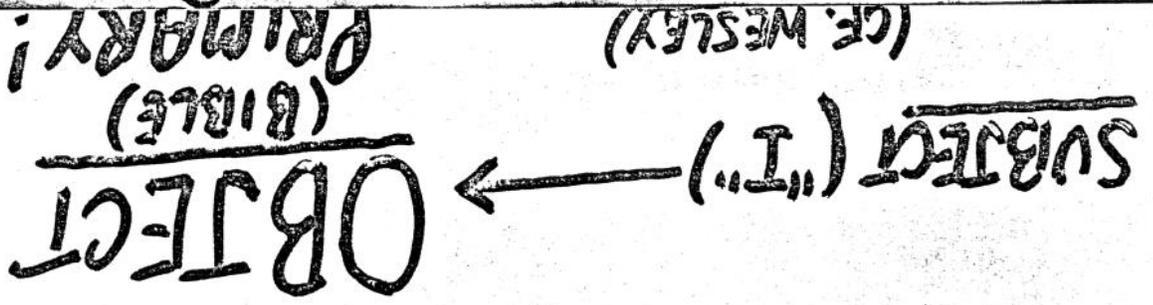
④ 3a

• THREE FACTORS INVOLVED IN METHOD IN BIBLE ST.



PROCEDURE: TRANSJECTIVE

④a



INCLUDES SUBJECT & OBJECT, AND THE RELATIONSHIP BET. THEM; NOT PURELY OBJECTIVE, & CERTAINLY NOT PURELY SUBJECTIVE!

TRANSJECTIVE

4b

LESSONS MISSED

YOU ARE URGED TO DO ALL

LESSONS IF POSSIBLE, BECAUSE

YOU LEARN BY DOING - IF

EMERGENCIES ARISE AND YOU

CANNOT DO ALL LESSONS, TWO

MAY BE OMITTED WITHOUT

PENALTY FROM PART II, WITH

THESE EXCEPTIONS:

① SURVEY OF MARK

② LESSONS 19-21

③ TWO SHOULD NOT BE MISSED

OF THE SAME KIND:

- SEGMENT SURVEY

- DET. QRS²

- INTERPRETATION

5

METHOD (CONT.) - SURVEY

4

CHARACTERISTICS OF

METHODOICAL BIBLE STUDY:

① CONCRETE BIBLE STUDY

(VS. GENL, VAGUE, AMBIGUOUS)

② CORRECT BIBLE STUDY

(VS. INCORRECT, IMPROPER,
INVALID)

③ ORDERLY BIBLE STUDY

(VS. DISORDERLY, HAPHAZARD,
UNSYSTEMATIC)

① METHOD (CONT.) - SURVEY

④

CHARACTERISTICS OF

METHODICAL BIBLE STUDY (CONT.):

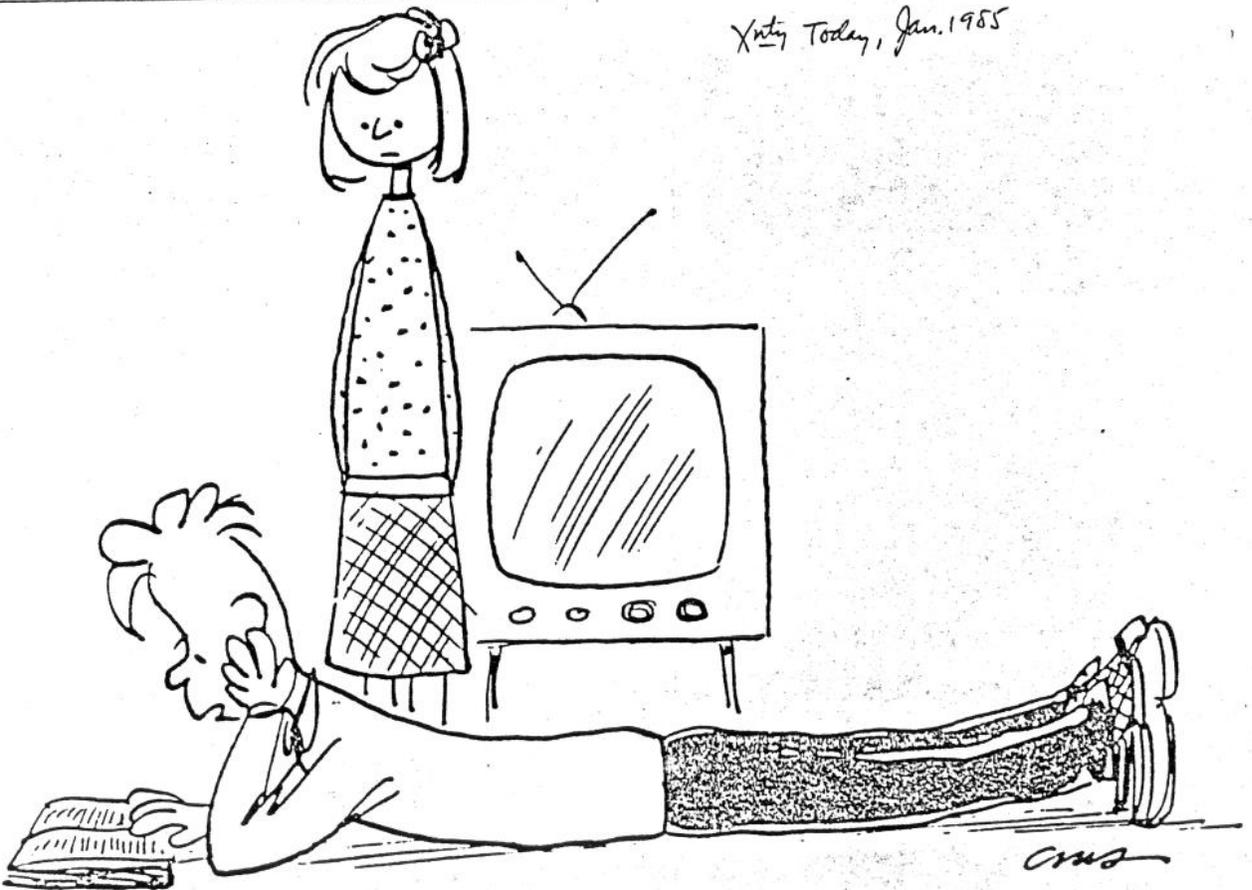
④ THOROUGH BIBLE STUDY
(VS. INCOMPLETE) - BASIS
DEFINITION

⑤ INDUCTIVE (EVIDENTIAL)
BIBLE STUDY
(VS. DEDUCTIVE)

CRITICAL QUESTION: WHAT
IS THE EVIDENCE?

INDUCTIVE IN → SPIRIT ATTITUDE
TRANSITIVE! → (BEING)
PROCEDURE
(DOING)

Xnty Today, Jan. 1985



cmz

"Don't bother me. I'm looking for a verse of Scripture to back up one of my preconceived notions!"

⑥b

METHOD

TWOFOLD DESTINATORY

TASK OF BIBLE STUDY:

① INTERPRETIVE DESTINY

TASK (WHAT DID BIR.

WRITERS/CHARACTERS

↓ MEAN? - PAST MEAN?

② APPLICATORY DESTINY/TASK

(WHAT DOES THIS MEAN FOR US?) - PRESENT MEAN?

⑦

MARIS

④a

TWOFOLD TASK OF BIBLE STUDY (SEQUENCE)

① DISCOVER PAST-HISTORICAL

↓ MEANING (INTERPRETIVE (EXEGESIS) TASK)

② DISCOVER PRESENT-HISTORICAL MEANING (APPLICATOR (EXPOSITION) TASK)

NOTE SEQUENCE!

⑧

METHOD (CONT.) SURVEY

④B

INDUCTION VS. DEDUCTION

INDUCTION:

1. "THE PROCESS OF DISCOVERY

EXPLANATIONS FOR A SET

OF PARTICULAR FACTS BY

ESTIMATING THE WEIGHT

OF THE OBSERVATIONAL

EVIDENCE IN FAVOR OF A

PROPOSITION WHICH ASSERTS

SOMETHING ABOUT THE ENTIRE

CLASS OF FACTS;

2. A CONCLUSION REACHED

BY THIS PROCESS." DEDUCTIV.

⑨

METHOD (CONT.) - SURVEY

④C

INDUCTION VS. DEDUCTION

DEDUCTION:

"INFERENCE BY REASONING

FROM GENERALS TO PARTICU-

LARS."

INDUCTION:

PARTICULAR

FACTS (EVIDENCE)

→ GENL.

CONCLUSIONS

DEDUCTION:

GENL.

CONCLUSIONS

→ PARTICULAR

FACTS (EVIDENCE)

⑩a **INDUCTION**

(INDUCTIVE/INFERENTIAL REASONING)

TWO COMPONENTS:

① PREMISES — EVIDENCE/
BASED ON EVID.

TRUE - ACCORD
WITH REALITY

↑ (cause)

② INFERENTIAL CONCLUSIONS

— DRAWN FROM PREMISES
— BASED ON VALID REASONING

TRANSJECTIVE

INCLUDES SUBJECT & OBJECT,

AND THE RELATIONSHIP BET. THEM;

NOT PURELY OBJECTIVE, & CER-

TAINLY NOT PURELY SUBJECTIVE;

SUBJECT ("I") → OBJECT

(BIBLE) (OF WESLEY)
OPIMORV!

⑩b

4'

106 SYLLOGISTIC REASONING

1) ALL HUMANS ARE

MORTAL (PREMISE #1 -

NEEDS TO BE SUPPORTED BY

INDUCTIVE EVIDENCE)

TRUTH?

2) SOCRATES WAS

HUMAN (PREMISE #2 - INDUCTIVE EVIDENCE)

3) THE REFORE (∴), SOCRATES

WAS MORTAL (INFERENTIAL

REASONING/CONCLUSION)

VALIDITY?

DEDUCTION OR INDUCTIONS?

110 BASIC MEANING OF 44

METHOD IN BIBLE STUDY

AN INDUCTIVE,

STEP-BY-STEP, CORRECT,

ORDERLY, AND THOROUGH

PROCEDURE WHICH ACCOMPLISHES

EFFICIENTLY THE TWOFOLD

TASK OF DISCOVERING THE

PAST-HISTORICAL MEANING OF

THE BIBLICAL TEXT AND OF

RELATING THAT MEANING TO

PRESENT-HISTORICAL SITUATIONS.

⑩ METHOD (CONT.) - SURVEY ④a

CHARACTERISTICS OF
METHODOICAL BIBLE STUDY:

⑥ DIRECT BIBLE STUDY
(VS. INDIRECT, SECOND-HAND)

⑦ LITERARY BIBLE STUDY
(VS. NON-LITERARY)

⑧ RATIONAL BIBLE STUDY
(VS. IRRATIONAL OR NON-
RATIONAL BIBLE STUDY -
INTUITIVE, MYSTICAL, ANEUMATIC)

⑨ COMPREHENSIVE INTEGRATED
BIBLE STUDY
(VS. FRAGMENTED, DISUNIFIED)

⑪ METHOD (CONT.) - SURVEY ④b

CHARACTERISTICS OF
METHODOICAL BIBLE STUDY:

⑩ FLEXIBLE BIBLE STUDY
(VS. RIGID)

⑪ DEVELOPMENTAL BIBLE
STUDY (VS. STATIC, INSTAN-
TANEOUS)

⑫ INDIVIDUALIZED BIBLE
STUDY (VS. STANDARD,
UNIVERSAL)

⑬ COMMUNAL BIBLE STUDY
(VS. INDIVIDUALISTIC)

14 STEPS IN METHODOICAL

BIBLE STUDY

1. [PRAY] - FOR WISDOM:

- a. UNDERSTANDING - COGNITIVE
- b. MOTIVATION - AFFECTIVE, BEHAVIORAL

2. OBSERVE and ASK (COMBINED - (3) (MS))

3. ANSWER / INTERPRET

4. EVALUATE

5. APPLY

6. CORRELATE (ESP. BIB. THEOLOGY)

SEE STEP - BY - STEP DESCRIPTION

15

PRAY

1a

"... NO ONE COMPREHENDS THE

THOUGHTS OF GOD EXCEPT

THE SPIRIT OF GOD." (1C.2:11)

TO UNDERSTAND THE SCRIPTURES IS TO HEAR THE VOICE

OF GOD.

THE ONE WHO INSPIRED

SCRIPTURE IS ITS BEST

INTERPRETER.

⑧ MEANING OF

OBSERVATⁿ:

"THE ACT OF . . . REGARDⁿ

ATTENTIVELY; OF NO-

TICING OR PERCEIVING;

OF BEING ALERT."

116

⑨ 2. OBSERVE and ASK

⑩

- CHARACTERISTICS OF OBSⁿ:

- PERCEPTIVITY (AWARENESS)
- EXACTNESS
- THOROUGHNESS (ESR. DETAILED)
- PERSISTENCE
- IMPARTIALITY (INDUCTIVE)

- PURPOSE OF OBSⁿ: TO BEGIN
TO SATURATE THE MIND WITH
PARTICULAR/EVIDENCE
WHICH IS NEEDED TO INTERPRET
AND TO APPLY THE TEXT
(ESSENCE OF INDUCTION)

10 OBSERVE & ASK (CONT.)

RELATION BET. OBSERVⁿ & ASKING:

INT. Qs FORM THE BRIDGE (TRANSITION)
BET. OBSERVING & INTERPRETING -
THEY THEREFORE ARE RELATED TO BOTH!

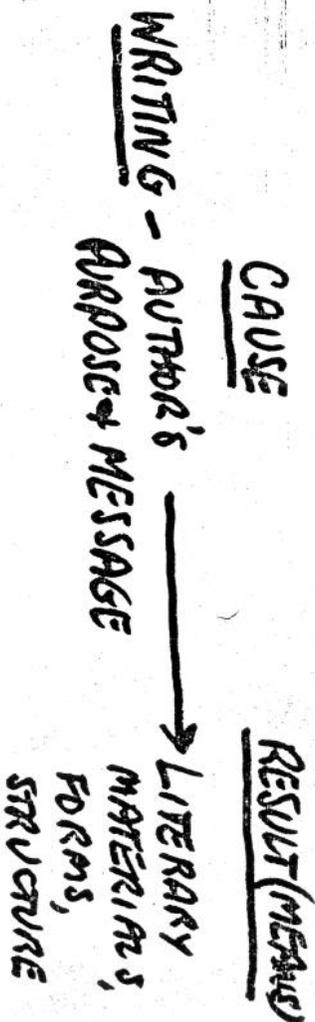
① THEY ENHANCE THE OBSERVATIONAL
PROCESS BY FOCUSING ON THE
DATA NOTED - TO ASK Qs ABOUT
OBSERVATIONAL DATA IS TO BECOME
MORE AWARE OF THEM & OF THE NEED TO
USE THEM FOR INTERPRETⁿ.

② THEY LAUNCH THE INTERPRETIVE PROCESS
SINCE TO ANSWER Qs IS TO INTERPRET
THE TEXT. (CF. MBS, PP. 113-39 - P. 123)

19 OBSERVE AND ASK (CONT.)

2. PURPOSE OF OBSⁿ (CONT.):

"UNDERSTANDING IS THE
REVERSAL OF THE CAUSAL
PROCESS." - WILHELM DILTHEY



OBSE

2

1) OBSERVE and ASK

- STAGES (STEPS) OF OBSERVATION:

a) OBSERVE THE BOOK - AS - A -

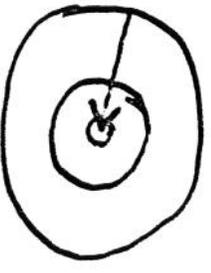
WHOLE (SURVEY) -> ASK QS

b) OBSERVE PARTS - AS - A -

WHOLE (DIVISION, SECTIONS,

ANALYSIS) SUB-SECTIONS, SEGMENTS) -> QS

c) DO DETAILED OBSERVATIONS -
OF PARAGRAPHS, SENTENCES,
AND TERMS (ANALYSIS) -> QS



3

SURVEY: BK. AS WHOLE

4

3) PROCEDURES FOR SURVEY

- RAPID WORD FOR WORD
READING

- SKIMMING / SCANNING

(AVOID UNNECESSARY
DETAILS!)

4) TIME FOR SURVEY - LIMITED

(FACTORS: NATURE & LENGTH - BOOK)

5) RECORDING FINDINGS
OF SURVEY

- CHARTING

- LISTING

22) SURVEY BIKAS WHOLE (CONT.) (6)

WHOLE

6) FACETS OF SURVEY OF BK-AS

(SEE SYLLABUS & STEP-BY-STEP DESCN)

a) MATERIALS

- SPECIFIC
- GENERAL

b) STRUCTURE

c) QUESTIONS

d) STRATEGIC AREAS

e) HIGHER CRITICAL DATA

f) OTHER MAJOR IMPRESSIONS

23) SURVEY (CONT.) (4)

a) MATERIALS

(SPECIFIC-CHAPTER TITLES)
(CF. PARAGRAPH TITLES)

- OBSERVATIONAL, DESCRIPTIVE (NOT INTERPRETIVE)

- ACCURATE, SUITABLE

- DISTINCTIVE, RELATIVELY

UNIQUE

- SPECIFIC

- BRIEF - SINGLE IF POSSIBLE

- ASSOCIATIVE, SUGGESTIVE (OR - COMPREHENSIVE)

- MEMORABLE

- PERSONAL, INDIVIDUAL

(PURPOSES) ← REFLECTOR
RECOLLECTOR
REFERENCES

b) MATERIALS (MBS, 55-59)

(GENERAL) < PRIMACY - Focal
DOMINANCE

- BIOGRAPHICAL (PERSONS)

- HISTORICAL (EVENTS)

- CHRONOLOGICAL (TIME)

- GEOGRAPHICAL (PLACES)

- IDEOLOGICAL (IDEAS)

(PURPOSES) < ENHANCE AWARENESS
OF UNIT (STRUCTURE)

< ALERT ONE TO OBSERVE
CHARACTERISTIC FEATURES

b) STRUCTURE - DEFINITION:

"... THE ARRANGEMENT

OF PARTS, ELEMENTS, OR

CONSTITUENTS... ANYTHING

COMPOSED OF PART

ARRANGED TOGETHER IN

SOME WAY... " (AMER.
COLLEGIATE DIC.)

(CF. COMPOSITION - THE PUTTING

OF TWO OR MORE THINGS

TOGETHER SO AS TO MAKE

ONE OUT OF THEM - JOHN
RUSKIN)

MEANS FOR RELATING MATERIALS

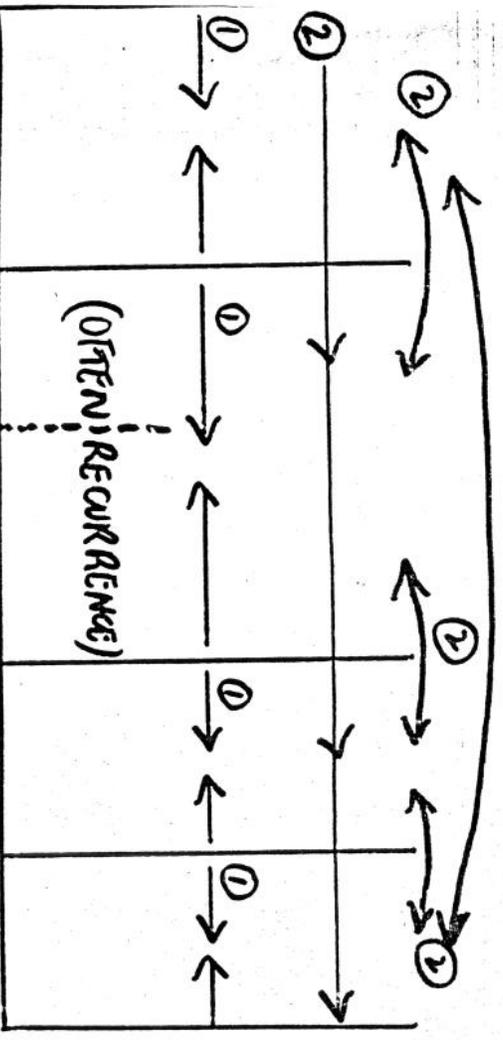
b) STRUCTURE

SURVEY: RH-AS-
WHOLE (CONT.)

10

26) BASES FOR IMPLEMENTING
TWO ASPECTS OF STRUCTURE:

LAWS OF RELATIONSHIP
(MBS, 49-55)



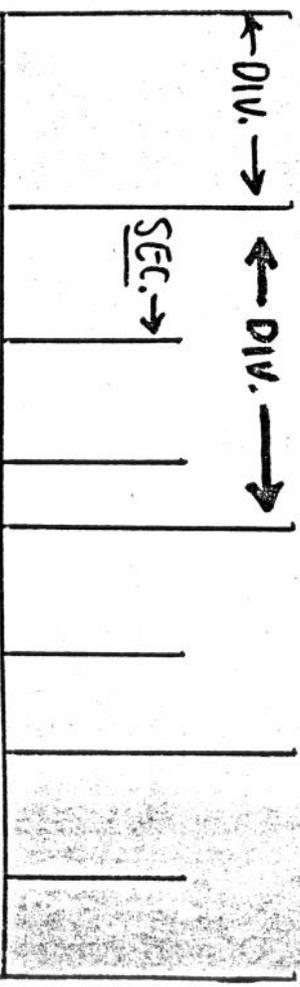
- 1) FINDING MAJOR STRUCTURAL UNITS (ESP. DIVISIONS, SECTIONS)
- 2) FINDING PRIMARY LAWS RELATING TO THESE UNITS & SPECIFIC MATERIAL TYPES

b) STRUCTURE

SURVEY: BK AS WHOLE (CONT.)

9

27) IDENTIFY MAJOR UNITS (DIVISIONS) - PERHAPS ALSO MAIN SUB-UNITS, SUCH AS SECTIONS, ETC. IN LONGER BOOKS



IDENTIFY MAJOR RELATIONSHIPS BET. DIVISIONS AND THE SPECIFIC MATERIALS WITH WHICH THEY ARE USED

28

STRUCTURE (CONT.)

10a

BECOME ACQUAINTED WITH THE LAWS AND THEIR DEFINITIONS - MRS. 50-52!

CLARIFICATIONS:

1 RECURRENCE - IN TWO FORMS:

- REITERATION OF SAME WORDS, ETC. (REPⁿ)
- REITERATION OF SIMILAR WORDS, ETC. (CONT)
- 2 AT PRESENT, WOULD [CMT] USE OF F.G.

LAW: CONTINUATION, INTERCHANGE, EXPLANATION, & HARMONY.

3 CLIMAX

- FOUND NEAR OR AT CLOSE OF UNIT (F.G. MATERIAL WOULD BE ANTI-CLIMAX)
- ONE PER UNIT (THOUGH MAY ALSO BE FOUND IN SUB-UNITS)

29

SURVEY (CONT.)

10b

4 PIVOT - USE INSTEAD OF CRUCIALITY

- RADICAL CHANGE OF DIRECTION (ANTITHESIS) [NOT MERELY CHANGE OF EMPHASIS]
- CONTRAST IN PUREST FORM
- USUALLY FOUND MID-POINT IN MATTERALS.
- (VI) CLIMAX - COULD BE MORE THAN ONE
- SELDOM COMBINED W/CLIMAX

5 PARTY / GENⁿ - SAME COMPONENT; REVERSE ORDER

- SELDOM FOUND IN IDEOLOGICAL MATERIAL
- USUALLY IN CLUSES CAUSATION (REC)
- PARTⁿ - MOVEMENT FROM GENⁿ → PARTY (LARS)
- (NOT GENⁿ & PARTY)

GENⁿ - MOVEMENT FROM PARTY UNARRESTED GEN.

6 SUMMARIZATION - SIMILAR TO GENⁿ.

- COMPONENT IN PARTY/GENⁿ - USUALLY LONGER AND MORE DETAILED (F. SERMON)

30

SURVEY (CONT.)

10C

7 CAUSATION/SUBSTⁿ - TWO COMPONENTS;

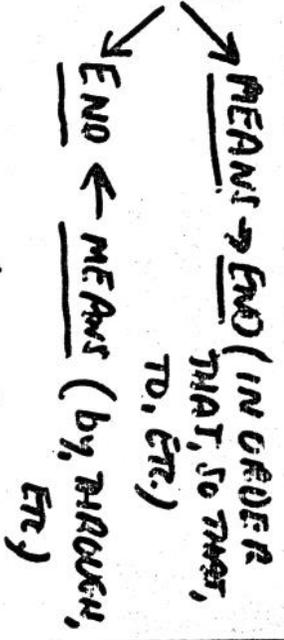
REVERSE ORDER

CAUSE → CAUSE → EFFECT (THEREFORE, CONSEQUENTLY, SO, THEN, ETC.)

SUBSTⁿ → EFFECT ← CAUSE (FOR, BECAUSE, SINCE, ETC.)

8 INSTRUMENTⁿ

TWO FORMS



- RELATION TO CAUSATION/SUBSTⁿ:



31

SURVEY (CONT.)

10D

9 PREPARATION (PREPⁿ/REALⁿ)

- WOULD ADD REINFORCEMENT (THAT WHICH

REPEATES/ACQUANIZES PURPOSE OF PREPⁿ)

- DIFFERENT FORMS:

- NARRATIVE - SETTING/BACKGROUND FOR EVENT

- LOGICAL INT. - PREPⁿ FOR MAIN DISCURE (CF. TERMOM)

- PROMISE/PROMISEY → FULFILLMENT. ETC.

10 INTERROGATION - TWO FORMS:

- QUESTION → ANSWER (EXPLICIT)

- PROBLEM → SOLUTION (IMPLICIT)

(SHOULD FIND MATERIAL WHICH DISCUSSES PROBLEM AND SOLUTION)

GEN.



b) STRUCTURE

SURVEY: RK-AS-WHOLE (11)
(CONT.)

32) DISTINCTONS BET. LAWS
OF STRUCTURE

- PRIMARY vs SECONDARY
- IMPLICIT vs EXPLICIT
- SIMPLE vs COMPLEX
- GENERAL vs SPECIFIC
- CONSCIOUS vs SUBCONSCIOUS

33

SURVEY (CONT)

11a

CRITERIA FOR IDENTIFYING
PRIMARY LAWS IN BROAD UNITS
(BOOKS → SEGMENT)

- * ① AMOUNT OF MATERIAL CONTROLLED - ALL OR AT LEAST MOST OF UNIT
- ② IMPORTANCE OF MATERIAL INVOLVED. MATERIAL WITH WHICH LAW IS USED SHOULD BE SIGNIFICANT
- * ③ DISTINCTIVE USE OF LAW - LAW SHOULD BE USED NON-ROUTINELY
- ④ NATURE OF LAW - SOME LAWS ARE INHERENTLY SECONDARY (E.G. INTERCHANGE, CONTINUARON, HARMONY)

34) GENL. (LESS PRECISE) VS SPECIFIC
(MORE PRECISE)

E.G.

GENL.

SPECIFIC

1) PREP/REALIZATION → ① - INTERROGATION

- INSTRUMENTATION
- CAUSATION/SUBSTⁿ
- GENⁿ / PARTICLⁿ

2) CONTRAST → ② OPVOT

CAUSATION

3) REC. OF CAUSⁿ → ③ CUMAX

ETC.

35) QUESTIONS (MBS, 95-111)

MAIN QUESTIONS:

(SEE APP. ON STRUCTURAL Qs)

- ✓ - DEFINITIVE - WHAT?
- ✓ - RATIONALE - WHY?
- ✓ - IMPUGNATIONAL - WHAT THEN?

(ESP. IMPORTANT AS STRUCTURAL QUESTIONS)

AUXILIARY QUESTIONS:

- ✓ - MODAL - HOW?
- TEMPORAL - WHEN?
- LOCAL - WHERE?
- IDENTIFICATIONAL - WHO?

WHAT?

(ESP. IMPORTANT FOR OBSERVⁿ DETAILS)

36

Survey (cont.)

12a

FORMAT FOR RECORDING PRIMARY LAW
AND SPECIFIC MATERIALS WITH WHICH
THEY ARE USED, INC. VERSE REFERENCES,
AND STRUCTURAL QUESTIONS BASED
ON EACH LAW AND ITS MATERIALS:

I PRIMARY LAW → SPECIFIC MATERIALS
(INC. VERSE REFS.)
① SUFFICIENT TO MAKE CLEAR USE OF LAW
② SUFFICIENT TO SUB-
STANTATE PRIMARY

↓
INT. QUESTIONS

II ANOTHER PRIMARY LAW → SPEC. MATERIALS

↓
INT. QUESTIONS

ETC. (FEW PRIMARY LAWS)

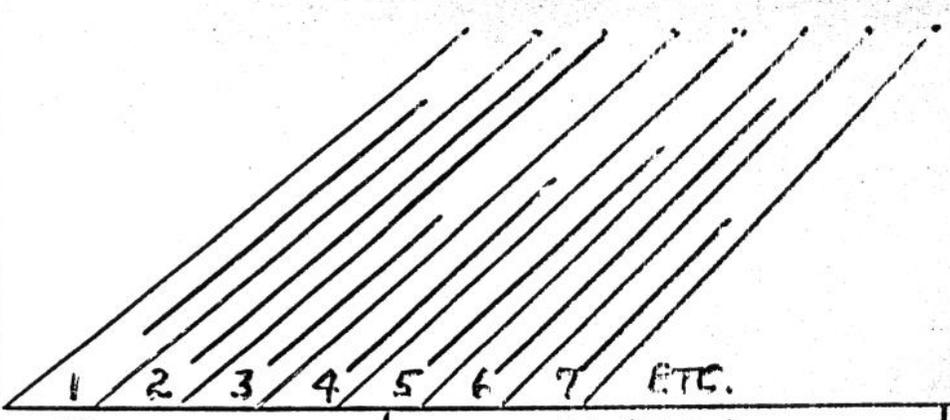
12 b

RECORDING OF MATERIAL, STRUCTURE, & INT. QUESTIONS

37

SEE MRS, APP. A

GENL. MATERIALS



DIV ^{ns} :	CAPTION S.I		CAPTION			CAPTION	
SECT ^{ns} :	CAPT ^{ns}						

PRIMARY LAWS & SPEC. MATERIALS (RE. I. & II.) I. PRIM. LAW & MATERIALS

↓
STRUCTURAL INT. Qs

↓ Qs
II. PRIMARY LAW & MAT.

ALSO: STRATEGIC AREAS & REASONS, & OTHER

↓ Qs
ETC.

13 | STRATEGIC AREAS

38

D) (KEY VS. IN BOOK - AS - WHOLE) ALWAYS RELATED TO PRIMARY LAWS!

TWO BASES FOR IDENTIFICATION:

1) ARE ASSOCIATED DIRECTLY WITH CERTAIN STRUCTURAL LAWS, ESPECIALLY:

- a. SUMMARIZATION (JOSH. 23-24) (ALSO - GENL. COMPONENT OF PARTS/GENS)
- b. PIVOT (II SAM. 11-12)
- c. INSTRUMENTATION (JN. 20:30-31)
- d. CLIMAX (ECCLESIASTES 12)

2) ARE REPRESENTATIVE AREAS - CONTAIN ESSENTIAL COMPONENTS OF BOOK-AS-WHOLE (INDIRECTLY RELATED TO LAWS OF STRUCTURE)

SURVEY: SKAS WHOLE (CONT.)

14

E) HIGHER CRITICAL DATA

- 39) 1) BEGIN GATHERING DATA RE AUTHORSHIP, DATE, PLACE, AND OCCASION OF WRITING, RECAPIT, ETC.
- 2) DATA SHOULD BE DERIVED FROM TEXT, NOT SECONDARY SOURCES (BOOK BEING SURVEYED)
- 3) DATA SHOULD BE OBSERVATIONAL, NOT INTERPRETIVE
- 4) DATA MAY BE EXPLICIT OR IMPLICIT, POSITIVE OR NEGATIVE
- 5) CONCLUSIONS ABOUT HIGHER CRITCS SHOULD AWAIT FURTHER STUDY.

HIGHER CRITICAL DATA

(14a)

(A)

AUTHOR	RECIPIENTS	OCCASION	TIME	PLACE	ETC.

SURVEY: RR AS WHOLE (CONT)

F) OTHER MAJOR IMPRESSANT

(15)

- (A) ① MAY INVOLVE OTHER LITERARY FEATURES OR OTHER MATTERS NOT INCLUDED IN PREVIOUS CATEGORIES (EG, ATMOSPHERE)
- ② SHOULD INVOLVE BOOK-AS-A-WHOLE - NOT DETAILS
- ③ MAY INVOLVE WHAT IS OMITTED AS WELL AS WHAT IS INCLUDED.

II. ⁽⁴²⁾ RESERVE AND ASK (CONT.) ①

C. DETAILED OBSERVATION -

PARAGRAPHS, SENTENCES,
TERMS (POINT AT WHICH
ORIGINAL LANGUAGES
BEGIN TO BE USED IN A
MAJOR WAY, IF POSSIBLE)

1. STRUCTURAL OBS^{NS} (ANALYSIS)

a. PARAGRAPH STRUCTURE

- LITERARY RELATIONS
(MBS, 49-55)
- LOGICAL RELATIONS

⁽⁴³⁾ C. DETAILED OBS^{NS} (CONT.) ②

b. SENTENCE STRUCTURE
(SYNTAX)

- GRAMMATICAL RELATIONS
(MBS, 40-49)
- LITERARY RELATIONS (MBS, 50-51)
- LOGICAL RELATIONS

2. TERMAL OBSERVATIONS:

NON-ROUTINE TERMS (MBS, 34-36)

CRITERIA: IMPORTANCE
DIFFICULTY
INTEREST

a. ROOTS (UNINFLECTED FORMS
CARRIERS OF ESSENTIAL
MEANING (LEXICONS, DICT.))

C. DETAILED OBS^s (CONT.)

(3)

(44) b. INFLECTIONS - CHANGES

IN FORM TO INDICATE
VARIOUS GRAMMATICAL
FUNCTIONS (GRAMMARS)

c. KIND OF TERM: LITERAL/
FIGURATIVE (MAY NEED TO
AWAIT INTERPRETATION)

NOTE: THIS DESCRIPTION IS OF
THE VARIOUS ASPECTS OF
DET. OBS^s - IT DOES NOT
NECESSARILY SUGGEST SEQUENCE.
OBS^s IN THESE VARIOUS
AREAS MAY BE INTERMINGLED.

II. OBSERVE AND ASK (CONT.)

(3a)

(45) c. DETAILED OBS^s (CONT.)

3. ASK DETAILED

QUESTIONS ABOUT
OBSERVATIONS (USE ALL
KINDS OF QUESTIONS AS
RELEVANT: DEFINITIVE,
RATIONAL, IMPLICATIONAL,
MODAL, IDENTIFICATIONAL,
LOCAL, TEMPORAL)

④6 II. OBSERVE AND ASK (cont.)

4

C. DETAILED OBSV

V. 1. PARAGRAPH STRUCTURE

(Mk. 1:4-8) (PART OF PAR)

COULD BE INTER- - OVERALL: RECURRENT

MINGLED W/ OBSV OF JOHN (4,5,6,7,8) AND

OF SENTENCES BAPTISM (4,5,8); CONTRAST BET. JOHN AND JESUS (7-8);

TERMS! HAS IMPLICATIONS FOR

REST OF UNIT (ALSO - REG. OP MEANS/US?)

- DETAILED ANALYSIS (GRAMMATICAL, STRUCTURE, AND LOGICAL)

④7

PARAGRAPH STRUCTURE (cont.) 15

(REG. - INSTR/MEANS)

- MAIN MODE (ACTIVITY) OF JOHN:

(4 - THE BAPTIZER)

- APPEARANCE - LOCAL (HABIT?)

(4 - APPEARED IN THE WILDERNESS)

- PROCLAMATION RE BAPTISM:

(4-OF REPENTANCE - FOR FORGIVENESS OF SINS) < NATURE - OF REP. PURPOSE - FOR FORGIVE

- RESPONSE OF PEOPLE (CAUSATION) AND SCOPE (ALL) - SA (WENT) (HIS FOLLOWING)

↓
VIT. RESULT < BAPTISM < CONFESSION

(5b) (ACTIVITIES)

PARAGRAPH STRUCTURE (cont)

6

- CLOTHING (6a)

- DIET (6b)

- PROCESSION RE JESUS -

CONTRAST: FOUR FOLD (1:7-8;

CF. 1:4)

- APPEARANCE (BEFORE/AFTER-
IN FORE RUNNER) [TIME]

- MIGHT - MIGHTIER THAN I

- WORTHY - AM NOT WORTHY TO
STOOD AND UNITE THONG
OF SANDALS

- BAPTISM JOHN - HAVE BAPT - WATER

(DET. Qs)

JESUS - WALK BAPT - HOLY
SPIRIT

SENTENCE STRUCTURE
IND. TERMS

DET. OBS. - MK 1:4

CF. PS. 23, MBS

OBSNS.

QUESTIONS

1. 4a--"JOHN THE BAPTIZER APPEARED
IN THE WILDERNESS . . ."

A. JOHN IS DESCRIBED AS THE
BAPTIZER (THE ONE BAPTIZ-
ING ())--
USED AS PART OF JOHN'S
IDENTIFICATION--INFLECTION
IS PRES. ACT, PARTICIPLE--
IN CONTRAST TO OTHER WAYS
OF IDENTIFYING HIM, SUCH AS
HIS RELATION TO HIS FATHER--
SEEMS TO BE THE MESSENGER
OF YAHWEH ALLUDED TO IN
V. 2 AND THE PREPARER OF
THE WAY OF V. 3.

(ENG. & GRK.)

B. "APPEARED ()
IN THE WILDERNESS ()"
DESCRIBES ACTION & LOCALE--
NOTHING IS SAID ABOUT HIS
BIRTH, BACKGROUND, PREPARA-
TION, OR OTHER ACTS, EITHER
AS TO FACTS OR PLACE--
SIMPLY DESCRIBED AS APPEAR-
ING--(AOR. IND. OF
APPEARED OCCURS FIRST IN GRK
SENTENCE--CONTRAST TO OTHER
WAYS OF DESCRIBING HIS
COMING UPON THE SCENE AND
DIFFERENT SENTENCE ORDER--
WILDERNESS INVOLVES RECUR-
RENCE OF TERM USED IN OT
CONTEXTION (V. 9)

1.

A. WHO IS JOHN? (ID) WHAT IS
MEANT BY BAPTIZE? (D) WHY IS
IDENTIFIED AS "THE BAPTIZER"
RATHER THAN BY SOME OTHER WAY?
(R) WHAT IS INVOLVED IN THE
PRES. ACT. PART., AND WHY IS
USED TO DESCRIBE JOHN AND HIS
BAPTIZING ACTIVITY? (D-R) HOW
DOES JN SERVE AS THE MESSENGER
OF YAHWEH? THE PREPARER OF THE
WAY? (M) WHY IS SUCH A MESSE-
GER/PREPARER NEEDED? (R) WHY
JN CHOSEN TO SERVE THIS ROLE?
WHAT ARE THE FULL IMPLICATION
OF THE ANSWERS TO THESE QUES-
TIONS? (IMP)

B. WHAT IS MEANT BY "APPEARED"? (I)
WHY IS THIS WAY OF DESCRIBING
HIS COMING UPON THE SCENE USE
INSTEAD OF OTHER WAYS, SUCH A
CAME FROM TO THE WILDE-
NESS? (R) WHY IS THE AOR. INT.
USED? (R) WHY IS THERE NO REF-
ERENCE TO JN'S BIRTH, BACKGROUN
ETC? WHAT IS MEANT BY WILDE-
NESS? (D) WHERE IS THE WILDE-
NESS? (L) WHY DID JN APPEAR IN
THE WILDERNESS? WHY DOES THE
AUTHOR MENTION HIS APPEARING
IN THE WILDERNESS? (R) WHY IN
ELSEWHERE?(R) WHAT IS MEANT

2. 4B--" . . . PREACHING A BAPTISM OF REPENTANCE FOR THE FORGIVENESS OF SINS."

A. ACTIVITY IN THE WILDERNESS IS DESCRIBED IN TERMS OF PREACHING (

--PRES. ACT. PART.)--THE SUBJECT OF HIS PREACHING IS BAPTISM ()--

*NOTE THE RECURRENCE OF THE CONCEPT OF BAPTISM OF V. 4A. JOHN IS DESCRIBED AS THE BAPTIZER, AND AS PREACHING A BAPTISM--NOTE ALSO THE ANARTHROUS FORM OF BAPTISM--JN. NOT ONLY PRACTICED BAPTISM BUT HE ALSO PREACHED ABOUT IT. THE PREACHING SEEMS TO CORRESPOND TO THE VOICE CRYING IN THE WILDERNESS OF V. 2.

B. THE MEANING OF THE BAPTISM OF JN. IS PROCLAIMED IN TERMS OF REPENTANCE (GEN. OF APPOSITION--KIND OF BAPTISM)--THE PURPOSE OF SUCH REPENTANCE IS THE FORGIVENESS OF SINS (-- PREPOSITIONAL PHRASE PROBABLY INDICATING INSTRUMENTATION)-- REPENTANCE IS A HUMAN ACT: FORGIVENESS IS A DIVINE ACT. THE COMPLETE RELATION BETWEEN THE TWO IS NOT CLEAR, THOUGH

THE RECURRENCE OF WILDERNESS? (WHY DOES THE AUTHOR CALL ATTENTION TO THIS RECURRENCE? (R) IMPLICATIONS OF ANSWERS TO QUESTIONS? (IMP)

A. WHAT IS MEANT BY PREACHING? WHY IS IT EXPRESSED IN TERMS OF A PRESENT PARTICIPLE? (R) WHY IS BAPTISM EXPRESSED IN AN ANARTHROUS FORM? (R) WHY DID JN PREACH BAPTISM AS WELL AS PRACTICE IT? (R) WHY THE RECURRING USE OF BAPTISM IN V. 4? (R) WHAT IS INVOLVED IN THE SEEMING CORRESPONDENCE BETWEEN JN'S PREACHING IN THE WILDERNESS AND THE VOICE CRYING IN THE WILDERNESS OF V. 2? (D) WHY THIS CORRESPONDENCE? (R) FULL IMPLICATIONS OF ANSWERS TO QUESTIONS (IMP)

B. WHAT IS MEANT BY REPENTANCE? (HOW DO HUMAN BEINGS REPENT? (WHY DID JOHN INTERPRET HIS BAPTISM IN TERMS OF REPENTANCE (R) WHY THE EMPHASIS ON REPENTANCE IN RELATION TO BAPTISM; TO PREPARING THE WAY FOR THE MESSIAH? (R) WHAT IS MEANT BY SIN ()? SINS? (WHY IS THIS PARTICULAR WORD USED FOR SIN? (R) WHY EXPRESSED IN THE PLURAL RATHER THAN IN THE SINGULAR? (R) WHAT IS MEANT BY

BOTH INSTRUMENTATION AND CAUSN. MAY BE INVOLVED. SIN IS EXPRESSED IN TERMS OF RATHER THAN IN OTHER TERMS, AND IS PLURAL RATHER THAN SINGULAR.

FORGIVENESS? (D) HOW DOES GOD FORGIVE? (M) WHY DOES GOD NEED TO FORGIVE? (R) WHY IS FORGIVENESS THE PURPOSE OF REPENTANCE (R) WHAT IS THE FULL RELATION BETWEEN REPENTANCE AND FORGIVENESS, AND WHAT DOES IT INVOLVE (O-D) WHY DOES IT EXIST? (R) IMPLICATIONS? (R)

RELATION BET. HISTORICAL & LITERARY STRUCTURE

(E.G., PREPⁿ/REALⁿ)

52

HISTORICAL
STRUCTURE

(EVENTS)

JOHN THE BAPTIST
APPEARS - PREPARES
WAY FOR JESUS

JESUS COMES -
FULFILLS PREPⁿ
BY JOHN

- DESCRIBES ACTUAL OCCURRENCES
- FOLLOWS SEQUENCE IN WHICH THEY
HAPPENED
- INDICATES RELATIONS THAT EXISTED
HISTORICALLY

LITERARY
STRUCTURE

(RECORD OF
EVENTS)

(QUOTE FROM → JOHN → JESUS
PROPHET BAPTIST)

(CAN EVEN TREAT EVENTS OUT OF
SEQUENCE - CF. MK. 6)

53

MIK. 1:2-3

USE OF OLD TESTAMENT

① **ATTRIBUTION** - TO ISAIAH, THOUGH
NOT FOUND THERE IN ITS ENTIRETY
(CF. MAR. 3:1, EX. 23:20a)

② **ADAPTATION** - INCLUDING FLEXIBLE
USE OF PROUNOMS INTRODUCING
THREE PARTIES VS TWO (GOD,
JOHN, JESUS) - (OTHER TRANSPARENCY)

③ **FULFILMT.** - USE QUOTATION REFER
TO BABYLONIAN DELIVERANCE TO
REFER TO PREPⁿ FOR MESSIANIC
DELIVERANCE.

④ **EQUATION** - JESUS IS PLACED ON
A LEVEL, WITH YAHWEH (LORD) OF
OT (KUDIOS THEOLOGY)

54 MK. 1:3 (USE OF OT - COM) 2

ADAPTATION OF OT QUOTATION
(MIXTURE OF HEB. & LXX)

15. 40:3

NR. 113

"A VOICE CRIES..." — "... THE VOICE OF ONE CRYING..."

"IN THE WILDERNESS" — "... CRYING IN PREPARE..."
(PLACE OF PREP) 'PREPARE...' (PLACE OF CRYING)

"MAKE STRAIGHT IN THE DESERT A HIGHWAY FOR OUR GOD" — "MAKE HIS PATHS STRAIGHT"

(SHORTENED - AND PRONOUN USED REFERRING TO LORD VS "OUR GOD")

55 MK. 1:2-13

(SEGMENT-AS-WHOLE)
(CF. BOOK-AS-WHOLE)

SEE STEP-BY-STEP DESC

I. MATERIALS - SPEC. (PAR. TITLES)

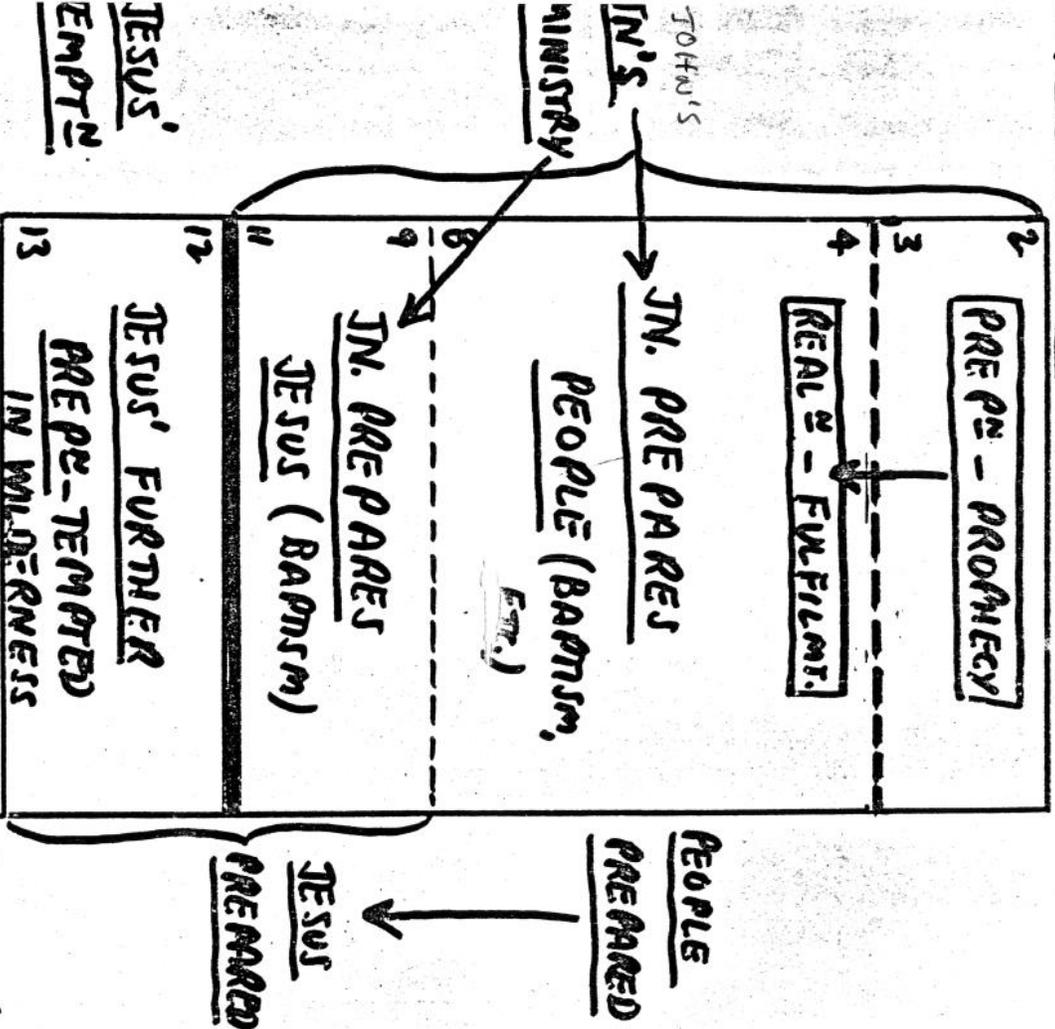
2	CAMEL'S HAIR 3 LOCUSTS (JN. BAPTIZES MANY)
8	MANY
9	DOVE (JN. BAPTIZES JESUS)
11	JESUS
12	WILD BEASTS (J. TEMPTED IN WILDERNESS)
13	WILDERNESS

56

II. STRUCTURE - MAIN UNITS

MK. 1:2-13

1a



- 2-8 - JN. APPEARS IN WILDERNESS (WILD BEASTS)
- 9-11 - JN. BAPTIZES JESUS (DOVE)
- 12-13 - JESUS TEMPTED IN WILD. (WILD BEASTS)

57

II & III - STRUCTURE & QUESTIONS

MK. 1:2-13

1b

1 PREPARED/REALIZED - WITH PARTS/INSTRUMENT

PROPHECY (GEN.) - [2-3] (COMPARISON - "AS")

↓

FULFILMT. (PART. MEANS) - [4-11]

INT. QUESTIONS:

BOTH LITERARY/HISTORICAL

WHAT IS THE MEANING OF THE OT PROPHECY? FOR WHOM WAS THE WAY BEING PREPARED? HOW? WHY DID THE WAY NEED TO BE PREPARED? HOW DOES THE USE OF THE OT PROPHECY PREPARE THE READER FOR WHAT FOLLOWS? WHY DOES THE AUTHOR USE SUCH PREP? WHAT ARE THE IMPLICATIONS OF THE ANSWERS TO THESE QUESTIONS?

58

MK. 1:2-13

2

WHAT ARE THE PART. MEANS USED BY JOHN TO PREPARE THE WAY, AND WHAT DOES EACH MEAN? HOW DOES JOHN FULFIL THE PROPHECY RE PREPARING THE WAY FOR THE LORD? WHY DOES JM. USE THE PART. MEANS HE DOES FOR PREPARING THE WAY? WHY DOES THE WAY NEED TO BE PREPARED, AND HOW IS SUCH PREP. COMPARABLE TO THE PREP. REFERRED TO BY ISAIAH? WHAT ARE THE IMPLICATIONS OF THE ANSWERS TO THESE QUESTIONS?

59

MK 1:2-13

3

2

PART. W/ CONTRAST

GEN. PREP. OF PEOPLE - [4-8]

BAPTISM OF MANY - WITH CONFESSION, REPENTANCE, & FORGIVENESS OF SINS - NO DESCENT OF SPIRIT & NO VOICE FROM HEAVEN

(VS)

PREP. OF JESUS [9-11]

PART. - BAPTISM OF ONE:

JESUS - NO CONFESSION, REPENTANCE, & FORGIVENESS - DESCENT OF SPIRIT & VOICE FROM HEAVEN

60

MR. 1:2-13

4

QUESTIONS:

WHAT WAS THE MEANING OF JN'S BAPTISM OF THE PEOPLE? WHY DID HE BAPTIZE THEM?

WHAT WAS THE MEANING OF THE DESCENT OF THE SPIRIT ON JESUS LIKE ABOVE? OF THE APPROVING VOICE FROM HEAVEN?

WHAT IS THE SIGNIFICANCE OF THE ABSENCE OF THE MENTION OF "SIN" IN CONNECTION W/ JESUS' BAPTISM?

WHAT IS THE MEANING OF THE DIFFERENCES BET. THE BAPTISM OF THE MANY AND OF THE ONE? WHY DID JN. BAPTIZE JESUS IN VIEW OF THESE DIFFERENCES (WHY THE PART². THE MOVEMENT. FROM THE BAPTISM OF THE MANY TO THE BAPTISM OF THE ONE)? WHAT ARE THE IMPL² OF THE ANSWERS TO THESE QUESTIONS?

61

MR. 1:2-13

5

3

CAUSATION

(W/ REC. OF (HOLY) SPIRIT)

(?)

MISSION OF JESUS: BAPTIZE - [8]
WITH THE HOLY SPIRIT
(EFFECT)

DESCENT OF SPIRIT

(CAUSE) - [10]



FURTHER PREP² OF JESUS:
DROVE JESUS INTO WILDER-
NESS TO BE TEMPTED

- [12-13]

(EFFECT)

(QUESTIONS)

(62)

Prk. 1:2-13

6

STRATEGIC AREAS:

① [1:2-4] - PREP/REAL W/COMPARISON
AND SOME PARTY (REPRESENTATIVE
AREA)

② [1:8,10] - PARTY W/CONTRAST - ALSO
CAUSATION (REPRESENTATIVE AREAS)

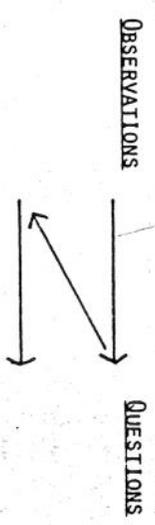
(63)

DETAILED OBSERVATION

1. USE CLAUSE AS UNIT FOR OBSERVATION.
2. COPY TEXT WITH VERSE REFERENCE.
3. GROUP CLOSELY RELATED OBSERVATIONS--AVOID OVER-GROUPING.
4. CONTRAST WHAT IS THERE TO WHAT MIGHT BE THERE BUT IS NOT.
5. LOOK FOR RELATIONS TO CONTEXT.
6. ENGAGE ONLY IN OBSERVATION, WHICH INCLUDES MINIMAL/SELF-EVIDENT INTERPRETATION--IF THERE ARE VARIOUS OPTIONS AND THEY ARE KNOWN, THEY MAY BE INDICATED.
7. COMMENT ON THE TEXT.
8. USE MARGINAL READING--NOTE TEXTUAL PROBLEMS WHEN PRESENT.
9. IF POSSIBLE, USE BOTH TRANSLATION AND ORIGINAL LANGUAGE FOR ROOT AND INFLECTION. (ALSO SYNTAX)

DETAILED OBSERVATION

- 10. NUMBER OBSERVATIONS AND GIVE CORRESPONDING NUMBERS TO INTERPRETATIVE QUESTIONS BASED ON THEM.
- 11. INCLUDE ANALYSIS: GRAMMATICAL, STRUCTURAL, AND LOGICAL. DO GRAMMATICAL ANALYSIS ONLY WHEN NECESSARY AND DO NOT LIMIT OBSERVATIONS TO GRAMMATICAL ANALYSIS.
- 12. FOCUS ONLY ON THE PASSAGE AT HAND.
- 13. ASK INTERPRETIVE QUESTIONS IMMEDIATELY AFTER A GROUP OF OBSERVATIONS HAVE BEEN MADE.
- 14. TRY TO VARY BOTH OBSERVATIONS AND QUESTIONS.
- 15. IDENTIFY KIND OF TERM WHEN NECESSARY/POSSIBLE (LITERAL/FIGURATIVE). IF UNKNOWN, INQUIRE ABOUT KIND OF TERM.



3. ANSWER Qs (INTERPRET)

MR. 1:4 (JOHN'S BAPTISM)

a. SELECT Qs TO ANSWER

1) CRITERIA FOR SELECTION

- IMPORTANCE
 - DIFFICULTY
 - INTERRELATEDNESS (SEQUENCE - CLUSTERS)
 - INTEREST
- 2) TIME OF SELECTION

- DURING OBSⁿ
- AFTER OBSⁿ

⑥ ANSWER (CONT.)

1a

b. ANSWER EACH Q SELECTED

1) IDENTIFY RELEVANT EVIDENCE
IN RELATION TO EACH Q

a) KINDS OF EVIDENCE -
INTERPRETIVE DETERMI-
NANTS (MRS, 136 ff.)

b) SOURCES OF EVIDENCE

- PREVIOUS OBSERVATIONS

- FURTHER DATA

- RIBLICAL (COMP. USAGE,
SCRIP. TEST.)

- EXTRA-RIBLICAL
(LEXICONS, GRAMMARS,

RIBLÉ DICT., HISTORICAL BOOKS, COMMENT.,
ETC.)

PRIMARY
TOOLS (65)
SECONDARY
TOOLS

⑦

ANSWER

1b

CRITERIA FOR DETERMINING
RELEVANT EVIDENCE IN
ANSWERING A PARTICULAR
QUESTION

(NOT ALL KINDS/CATEGORIES
OF EVIDENCE ARE RELEVANT
FOR EVERY QUESTION)

① KIND OF QUESTION BEING
ANSWERED

② NATURE OF CATEGORIES OF
EVIDENCE

③ (AVAILABILITY OF KIND OF
EVIDENCE)

INTERPRETIVE (EXEGETICAL)

PROCESS

68

QUESTION(S) SELECTED: WHAT WAS INVOLVED IN JOHN'S BAPTISM OF THE PEOPLE? (D) WHY DID JOHN USE BAPTISM TO PREPARE THE PEOPLE FOR THE COMING OF THE MESSIAH? (R)

EVIDENCE	POSSIBLE INFERENCES
① <u>DEFINITION OF TERM</u> - PRELIMINARY/IF NECESSARY (ENG. DICT., LEXICON) ② <u>CONTEXT</u> - RELATED TO DEALING W/ <u>SIN</u> PROBLEM - CONFESSION, REPENTANCE, FORGIVENESS (1:4,5)	→ →

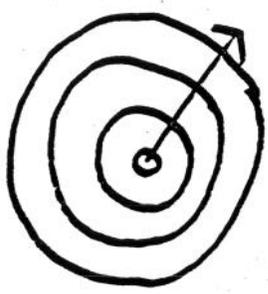
69

ANSWER (CONT)

1b

2) USE RELEVANT EVIDENCE BY DRAWING POSSIBLE INFERENCES FROM IT BEARING ON ANSWER TO THE QUESTION (WHEN NECESSARY)
 (MRS, 135-165)
 EVIDENCE → INFERENCES → ANSWER

a) PROCESS - BEGIN W/ PREVIOUS OBSVS (SEQUENCE)



(REVERSE ORISM. PROCESS)

b) PERIODIC SUMMARIES - IF NECESSARY

INTERPRETING PROCESS!

- c) NOTE POSSIBILITY OF MORE THAN ONE INFERENCE FROM THE SAME EVIDENCE
- d) WOULD CLARIFY INTERPRETIVE DETERMINANTS BEING USED IN TERMS OF CATEGORIES (E.G. CONTEXT, SCRIPTURE)
- e) SOMETIMES INT. CATEGORIES NEED TO BE USED IN COMBINATIONS (E.G. CONTEXT & HIST. BACKGROUND)
- f) NEED TO RE-COME ACQUAINTED W/ EXTRA-BIBLICAL TOOLS TO BE USED FOR FINDING & USING EVIDENCE, AND TO USE PRIMARY TOOLS FIRST
- g) HIERARCHY OF EVIDENCE NEEDS TO BE KEPT IN MIND - E.G. CONTEXT USUALLY MORE IMPORTANT THAN OTHER KINDS OF EVIDENCE

ANSWER/INTERPRET

SELECTED QUESTIONS: WHAT IS THE MEANING OF JOHN'S BAPTISM? (OF PEOPLE) WHY DID JOHN PREPARE THE WAY BY BAPTIZING?

EVIDENCE

ASS. INFERENCE(S)

① CONTEXT - RELATED TO SINS: REPENTANCE, FORGIVENESS, CONFESION (MR. 1:4, 5). PART OF PREP OF WAY FOR MESSIAH.

① SINS A HINDRANCE TO BEING READY TO RECEIVE THE MESSIAH - NEED TO BE DEALT WITH TO BE PREPARED TO RECOGNIZE/RECEIVE MESSIAH

LITERARY CONTEXT (CF. 1:15 - REPENT)

(WHAT WERE THE SINS OF THE PEOPLE? HOW DID THEY HINDER THE PEOPLE FOR BEING PREPARED FOR THE MESSIAH? - MORE OR MAY BE NECESSARY: REPENTANCE? FORGIVENESS? INVOLVED CERTAIN FALSE CONCEPTS OF MESSIAHISM, OR STINATE ADHERENCE TO TRADITIONS, LACK OF OPENNESS TO NEW ASSIBILITIES, LACK OF INTEGRITY, ULTERIOR MOTIVES, WILLINGNESS TO APOCR.

CONTEXT: IMMEDIATE (BR-A-MIND) REMOTE (BR-A-MIND)

② CONTEXT - SINS INDICATED WHICH HINDERED READINESS FOR ACCEPTANCE OF MESSIAH (2:6-7; 2:16; 2:18; 2:24; 3:2, 5, 6, 22, ETC.)

CONCEPTS OF MESSIAHISM, OR STINATE ADHERENCE TO TRADITIONS, LACK OF OPENNESS TO NEW ASSIBILITIES, LACK OF INTEGRITY, ULTERIOR MOTIVES, WILLINGNESS TO APOCR.

⑦② MEANING AND ORIGIN OF JOHN'S BAPTISM

C. SCRIPTURAL TESTIMONY

A. LEVITICAL WASHINGS - RELATED TO CLEANSING FROM SIN (E.G., LEV. 14:8-9)

B. MESSIANIC PURIFICATION - (E.G., EZEK. 36:25)

II. HISTORICAL BACKGROUND - PROSELYTE BAPTISM FOR GENTILES

19

⑦③

ANSWER/INTERPRET

11

EVIDENCE

POSS. INFERENCES

ALSO - SCRIPTURAL TESTIMONY/CANONICAL CONTEXT (CF. MT. 3:7-10; LK. 3:7-14)

→ SINS OF HYPOCRISY (CLEAVAGE BET. RELIGIOSITY AND ETHIC), RACISM (ARE PEOPLE OF GOD AND BENEFICIARIES OF MESSIANIC REG. OF PHYSICAL DESCENDANCY FROM ABRAHAM) (VS. SPIRITUAL)

③ CANONICAL CONTEXT

→ NEED TO BE CLEANSED/PURIFIED BEFORE CAN MEET GOD/MESSIAH

a. LEVITICAL WASHINGS - RELATED TO CLEANSING FROM SIN (E.G., LEV. 14:8-9)

b. MESSIANIC PURIFICATION (CF. EZEK. 36:25)

④ HISTORICAL BACKGROUND/CONTEXT

BAPTISM PROBABLY USED FOR GENTILE PROSELYTES (SEE ABOVE)

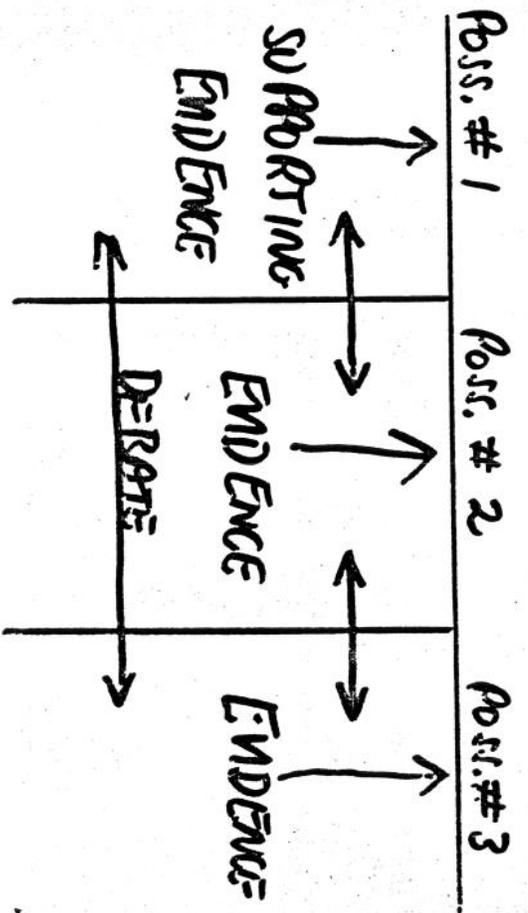
→ NO DIFFERENCE BET. JEWS AND GENTILES - ALL MUST BE BAPTIZED AND DEAL WITH THEIR SINS TO RECOGNIZE/RECEIVE THE MESSIAH AND BECOME MEMBERS OF HIS SPIRITUAL KINGDOM

14 ANSWER (CONT.)

14

3) SUMMARIZE MAIN POSSIBLE

ANSWERS WHICH EMERGE, IF THERE IS MORE THAN ONE POSSIBILITY, AND INDICATE THE EVIDENCE WHICH SEEMS TO SUPPORT EACH POSSIBILITY (ENGAGE IN SELF-DEBATE)



15 ANSWER (CONT.)

15

4) WEIGH EVIDENCE SUPPORTING

EACH POSSIBLE ANSWER TO DETERMINE WHICH HAS THE PREPONDERANCE OF EVIDENCE IN ITS FAVOR - IF EVIDENCE IS INCONCLUSIVE, SUSPEND JUDGMENT.

CRITERIA:

- SIGNIFICANCE/VALUE OF EVIDENCE (HIERARCHY)
- RELATIVE CERTAINTY OF EVIDENCE
- AMOUNT OF EVIDENCE (LEAST SIGNIFICANT)

96 ANSWER (CONT)

1K

C. INTEGRATE ANSWERS TO Qs

TO DETERMINE MEANING OF

UNITS: VERSES, PARAGRAPHS,

SEGMENTS, ETC. → RK - AT - WHATE -

(SYNTHESIS)

TECHNIQUES:

LISTS OF TRUNKS

MAIN THEME

PARAPHRASE

OUT LINES

ESSAY STATEMENTS

ANSWER SURVEY Qs

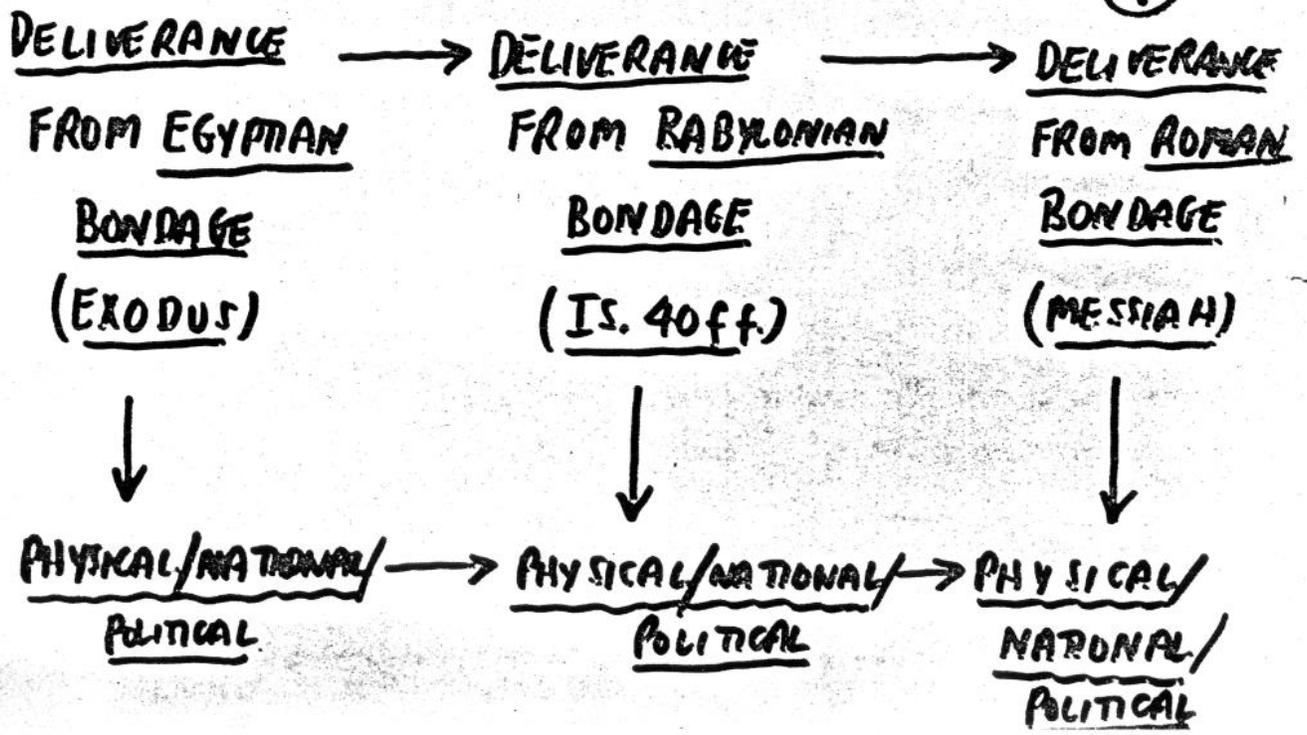
CHARTS
ETC.

1L

97

FALSE MESS. EXPECTATIONS -
BASED ON PAST

?



18 JOHN'S PREPARATION FOR MESSIAH & KINGDOM ①

FALSE MESS. EXPECT^N

VS TRUE MESS. EXPECTATION

① VIEW OF KINGDOM:

- ZEALOTIC VIEW
(POUNTEAR)

- PHARISAIC VIEW

- APOCALYPTIC VIEW
(ISRAEL VS ROME)

(ISRAEL VS ROME)

② FALVACIES

- NATIONALISTIC — EXCLUSIVE (JEMS)
— UNIVERSALISM

- RESTORATION OF — NON-POUNTEAR ISRAEL — POLITICAL RESTORATION ENTITY

① SPIRITUAL VIEW:

KINGDOM OF GOD

VS KINGDOM OF SATAN
(DUALISM)

"BAPTIZE W/ THE HOLY SPIRIT"

VS ② TRUTHS:
(LUK 11:20)

UNIVERSALISM

NON-POUNTEAR

RESTORATION

19 IN 'S PREP^N - MESS. KINGDOM ②

FALSE

TRUE

- LEGALISM — ANTI-LEGAL^N

- IMMEDIACY — GRADUAL^N
SUDDENNESS (PARABLES-
SEED)



CRUISE - SIN: REPENTANCE —

FORGIVENESS - UNDER

MATERIALISM — NATIONALA PRIDE — SELF-CENTREDD-NESS, WORKS-RIGHTEOUSNESS, ETC.

(RULE OF GOD)

(SEE JOHN'S ASCETICISM)
BAPTISM W/ HOLY SPIRIT

(RULE OF SATAN) (NOT ROMAN TYRANNY) (CF. EUIJAH)

SURVEY OF MARK (81) (1)

I PARTICULARIZATION

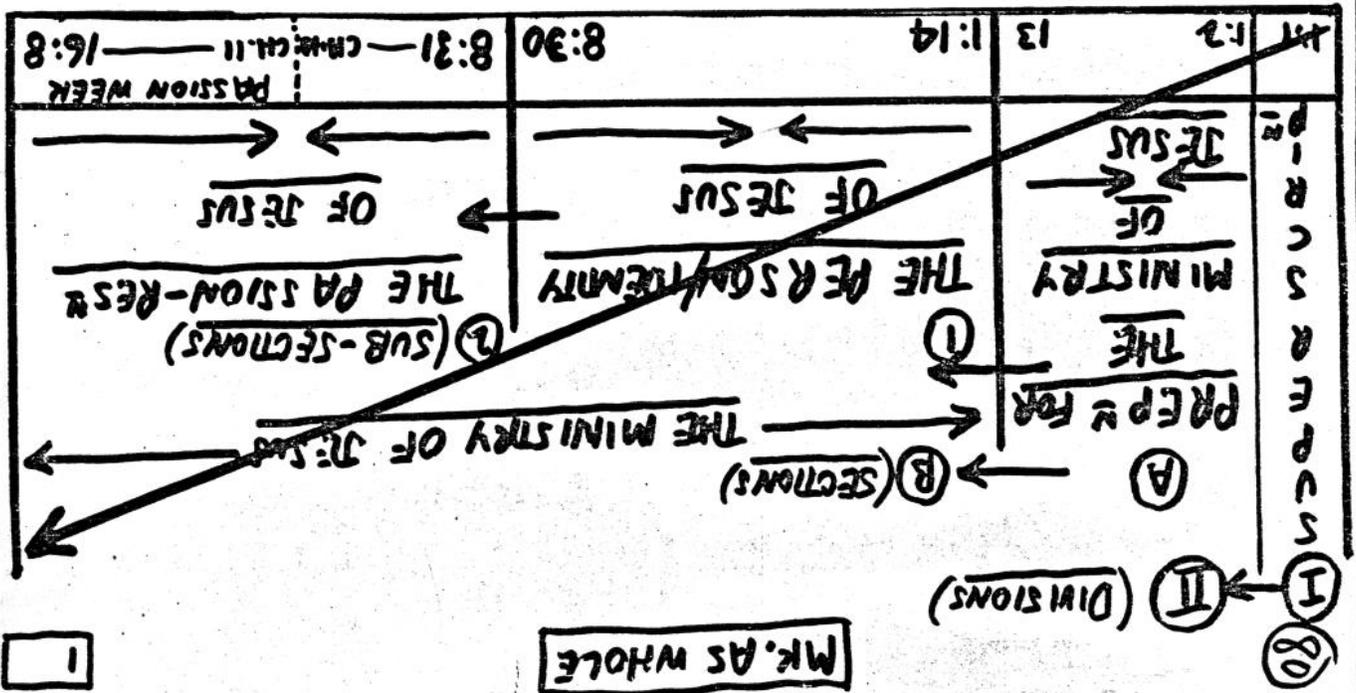
GENL-SUPERSCRPTION (1:1)

PARTICULARS (1:2 ff.)

(cf. 1:14-15 → 1:16 ff.)

QUESTIONS: 1:17 → 1:21 ff.)

WHAT IS MEANT BY THE SUPERSCRPTION? (D) HOW IS IT PARTICULARIZED IN THE REST OF THE GOSPEL? (M-D) HOW ARE THE GENL. STRAT. AND THE PARTICULARS MUTUALLY ILLUMINATING? (M-D) WHY USE A SUPERSCRPTION AT REG? (R) IMPACT? (IMP)



- I PARTⁿ (1:1 → 1:2 ff.)
- II PREP/REALⁿ (1:3-13 → 1:14 ff.)
- III CAUSATION W/REC. (1:14-8:30 → 8:31 ff.)
- IV CLIMAX - INC. REC. OF CAUSⁿ & CONTRAST - REJECTION VS ACCEPTANCE ESP. CRUCIFIXION (15:24)

(MK. AS PHONE)

20
83

II

PREPARATION/REALIZATION

PREP (1:2-13) → REAL (1:14 ff)

(FOR MINISTRY (MINISTRY OF JESUS) JESUS)

QUESTIONS:

WHAT PREPARATIONS ARE

MADE FOR THE MINISTRY OF JESUS? (Q)

AND WHAT IS THE MEANING OF EACH? (D)

HOW DO THEY PREPARE FOR WHAT

FOLLOWS? (M-D) HOW DOES WHAT

FOLLOWS FULFIL THE PREPARATION? (M-D)

WHY SUCH PREPARATION, HISTORY-

CAN Y AND LITERARILY? (R) WHAT

ARE THE FULL IMPLICATIONS OF THE

ANSWERS TO THESE QUESTIONS? (IMP)

84

3

III

CAUSATION

PERSON OF CHRIST → PASSION-RES? OF

(CAUSE)

CHRISTI (EFFECT)

NOTE RECURRING USE OF "SON OF

MAN" IN CONNECTION WITH

PASSION-RES? 8:31, 9:9, 9:12, 9:31,

10:33, 10:45. (ALSO IN PRECED? MATERIAL)

QUESTIONS:

HOW DID JESUS' PERSON ISSUE IN

THIS PASSION-RES? (M-D) IN THIS

CONNECTION, WHAT IS MEANT BY

"SON OF MAN"? (D) WHY DID JESUS'

PERSON RESULT IN HIS PASSION-RES?;

(R) WHY USE "SON OF MAN" IN

DESCRIBING THIS CAUSAL RELATION? (R)

IMPLICATIONS? (IMP)

IV. RECURRENCE OF CONTRAST -

ACCEPTANCE OF CHRIST (VS) REJECTION, BELIEF (VS) UNBELIEF (REFERENCES)

QUESTIONS:

WHAT ARE THE DIFFERENCES BET. THOSE WHO REJECT CHRIST AND THOSE WHO ACCEPT HIM? (D) WHY DID SOME REJECT AND OTHERS ACCEPT? (R) WHY ARE THE DIFFERENCES BET. THE TWO EMPHASIZED RECURRINGLY

BY THE AUTHOR? (R) WHAT ARE THE VARIOUS INFERENCE WHICH MAY BE DRAWN FROM THE ANSWERS TO THESE QUESTIONS? (IMP)

IV

CLIMAX W/ CONTRAST - IN CLAUDES

REC. OF CAUSATION (15:33-16:8)

FOURFOLD CULMINATION

- A. DEATH OF JESUS (REJECTION/ OPPOSITION) - 15:39
- B. TEMPLE VEIL RENT (15:38-PASSION)
- C. CENTURION'S CONF. (15:39-PERSON/PASSION)
- D. RESURRECTION (16:1-8-PERSON/PASSION)

QUESTIONS:

WHAT IS THE MEANING OF EACH

OF THESE? (D) HOW DO THEY

BRING TO A CULMINATION WHAT

PRECEDES? (M-D) WHY THESE

CLIMACTIC EMPHASES? (R)

FULL IMPLICATIONS? (IMP)

COULD ADD:

HOW ARE THESE CLIMACTIC STRANDS

RELATED TO EACH OTHER? (O)

WHAT IS INVOLVED IN THESE RE-

LATIONSHIPS? (D) WHY DO THEY
EXIST? (R)]

III

RECURRENCE / CAUSE

(88)

A PERSON OF JESUS (1:14-8:30)

EXPLICIT AND IMPLICIT: 1:14-15,

1:17, 1:22, 1:24, 1:34, 2:10, 2:12,

2:17, 2:19, 2:22, 2:28, 3:11, 3:13-15,

3:27, 3:28-30, ETC. - ETP. 8:27-30.

QUESTIONS:

WHAT IS MEANT BY THE

IDENTIFICATION OF JESUS AS THE CHRIST

(D) HOW DO THE MATERIALS OF 1:14-

8:30 EMPHASIZE AND ESTABLISH

THE IDENTITY OF JESUS? (M-D) HOW

DO THEY ILLUMINATE THE MEANING

OF "CHRIST"? (M-D) WHY THE RECURREN-

EMPHASIS ON JESUS' PERSON? (R) 4 89
WHY EMPHASIZE HIS PERSON
FIRST? (R) WHAT CAN BE INFERRED
FROM THE ANSWERS TO THESE Qs? (mg)

9 PASSION-RESⁿ OF JESUS (8:31ff.)
SEEN IN THREEFOLD ANNOUNCEMENT.
OF CROSS (8:31-33, 9:30-32; 10:
32-34) AND PASSION WEEK
NARRATIVE (11:1ff.). ALSO
IMPLICATIONS FOR DISCIPLES:
8:34-9:1, 9:33-37, 10:23-45, ETC.

QUESTIONS:

WHAT IS THE MEANING OF THE
EMPHASIS IN THIS AFRON OF JESUS'

MINISTRY? (D) WHY AND HOW 90 e
DID JESUS DIE? (R-m) WHY THE
RECURRING EMPHASIS ON HIS
PASSION-RESⁿ? (R) WHAT IS
INVOLVED FOR HIS DISCIPLES? (D)
WHY MUST JESUS' DISCIPLES TAKE
UP THEIR CROSS AND FOLLOW HIM?
(R) WHY THE RECURRING EMPHASIS
ON JESUS' PASSION-RESⁿ FOR
HIS DISCIPLES? (R) WHAT ARE
THE IMPLICATIONS OF THE ANSWERS
TO THE QUESTIONS? (mr)

MK - AS-WHOLE

91

7

STRATEGIC AREAS

(REASONS)

① 1:1, 1:14-15, 1:16-17 - GEN. STATEMENTS, WHICH ARE PARTICULARIZED IN REST OF BOOK.

② 8:27-9:1 - REPRESENTS TWO MARRIAGES OF J'S MINISTRY: IDENTITY AND PASSION-RESⁿ - ALSO IMPLIES FOR DISCIPLES (CAUSATION)

③ 10:45 - SUFFERING SERVANT MOTIF: J. & DISCIPLES (CAUSATION)

④ 15:37-39, 16:1-8 - CLIMACTIC ELEMENTS, CONTRAST

MARK 1:14-45

26

KING th AT HAND	FISHERS OF MEN	SYN. TONG. & EXORC th	SIMON'S MOTHER-IN-LAW HEALED	SUNSET HEALINGS	SUNRISE PRAYER	TALKATIVE LEPER
14 - 15	16 - 20	21 - 28	29 - 31	32 - 34	35 - 39	40 - 45
BEGG OF PUN.	CALLS FIRST DISC.	TEACHING & HEALING & EXORCISM; PROPH.				

TWO TYPES OF PRIMARY LAWS:

- ① REURRENCE OF VERTICAL LAWS (INTRAPARAGRAPHICAL)
- ② HORIZONTAL LAWS (INTERPARAGRAPHICAL)

(SUPPLEMENT)

FURTHER PARTICULARS

(CF. I)

I PART^N W/SUBSTANTIATION

1:14-15 (GENL) < K. OF GOD

↓ GOSPEL-BELIEVE

1:16 ff. (PARTICULARS)

QUESTIONS: (ALSO RELATED TO BK-AS-WHOLE)

WHAT IS MEANT BY THE GENL.

STATEMT., ESP. "THE K. OF GOD"

"BELIEVE," AND "THE GOSPEL?" (D)

WHAT IS THE MEANING OF EACH OF THE PARTICULARS WHICH FOLLOWS

(D) HOW DO THEY SPECIFY THE GENL. STATEMENT? (M-D) HOW

ARE THE GENL. STATEMENT AND

THE PARTICULARS MUTUALLY

ILLUMINATING? (M-D) WHY

SUCH PART^N? (R)

HOW DO THE PARTICULARS SUB-

STANTIATE THE MOTIFS OF

THE KING. OF GOD AND THE GOSPEL

(M-D) WHY SUCH SUBST^N? (R)

IMPLICATIONS? (IMP)

1:14-45

93 Da

1) RECURRENT - OF

PLACE (GALILEE) AND

PERSONS (COMMON

PEOPLE) (REFS.) - NO REF. LEADERS.

vs. 2:1-3:6!

2s - WHERE IS GALILEE,

AND WHAT WAS THE

CHARACTER OF ITS

PEOPLE? (LSD) WHY

DID MARK BEGIN

1:14-45 (CONT.)

94 2

BY DESCRIBING IT'S

MINISTRY TO THE COMMON

PEOPLE OF GALILEE? (R)

IMPLICATIONS? (IMP)

1:14-45 (CONT.)

95 (3)

D

REURRENCE OF CAUSATION → CLIMAX

JESUS' ACTIONS (w/ REWARD) →

REACTIONS (RESPONSES),

ESP. GROWING POPULA-

RITY, CLIMAXING IN

1:45 (BOTH WITHIN AND

BET. PARAGRAPHS) -

EMPHASIS ON AUDIENCE

1:14-45 (CONT.)

96 (4)

Qs - WHAT WERE THE ACTIONS OF J, AND WHAT WAS THE SIGNIFICANCE OF EACH? WHY DID HE PERFORM THEM AT THE BEGINNING OF HIS MINISTRY? WHY WAS INVOLVED IN THE RESPONSES TO HIS ACTIONS? WHY THESE RESPONSES?

1:14-45 (cont.)

97 G

WHY THE RECURRING
EMPHASIS ON J'S ACTIONS
AND THE RESULTING
RESPONSES? HOW DID
THESE RESPONSES RESULT
IN A GROWING POPULARITY
CUMAXING IN 1:45?
WHY SUCH A CUMACONC
EMPHASIS? IMPLIC^{NS}?

1:14-45 (cont.)

98 G

III

PIVOT (?)

(1:35-39)

Q- WHAT IS INVOLVED IN
THESE PIVOTAL EVENTS? HOW
ARE THE EVENTS PIVOTAL?
WHY DID THEY OCCUR? WHY
RECORDED? WHY IS
PRAYER INVOLVED?
IMPLICATIONS?

1:14-45 (cont)

99 7

M. ARNOLD: "HOW JESUS

TOOK GALILEE BY

STORM!"

STRATEGIC AREAS:

1:14-15 - GENL. STATEMT.

1:17 - "

2:1:22, 27-28 - REPRESENT AMBIO-
RITATIVE ACTION & RESPONSE

3:1:38-39 - PIVOT

4:1:45 - CLIMAX

100

TWO KINDS OF PRIMARY LAWS

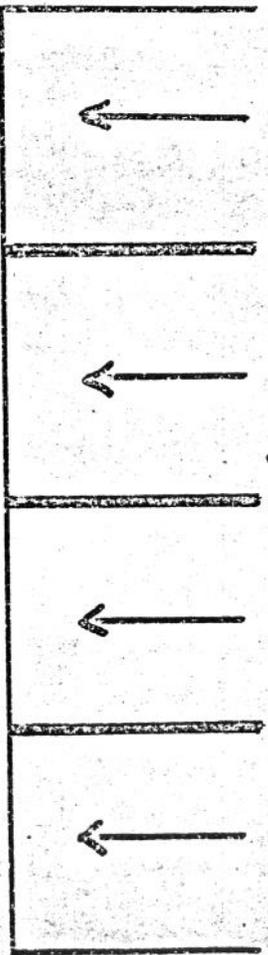
OPERATIVE IN ANY UNIT AS A WHOLE (BYFANS)

1 LAWS WITHIN INDIVIDUAL PARTS

(E.G. PARAGRAPHS) WHICH RECUR

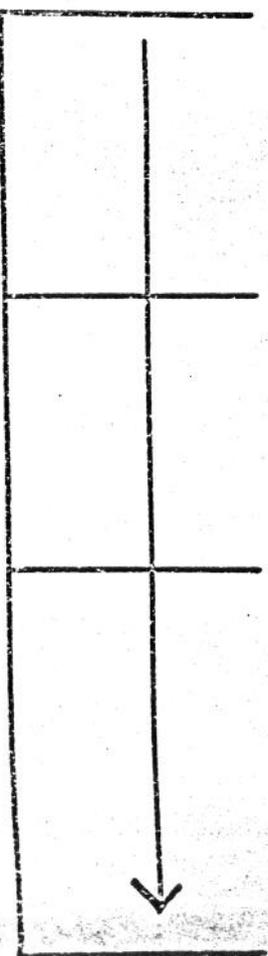
THROUGHOUT THE UNIT (RECURRENT

OF _____) - VERTICAL



2 LAWS BETWEEN PARTS OF UNIT -

HORIZONTAL - E.G. CLIMAX



TWO TYPES OF CAUSATION:

1 NECESSARY CAUSATION - ESSENTIAL

FOR PRODUCING EFFECT, BUT DOES NOT ADEQUATELY ACCOUNT FOR EFFECT

2 SUFFICIENT CAUSATION - INCLUDES

ALL THAT IS NECESSARY TO PRODUCE EFFECT

SOMETIMES IT IS WISE TO DISTINGUISH BET. THEM!

STRUCTURE -> Qs

I. RECURRENCE OF PREP?/RENU??

2:1-12 - JESUS FORGIVES PARALYTIC (REC. OF CAUSATION?) (ACTS OF RESSIA-THE GAINS RIV)

2:13-17 - J. EATS WITH TAX

COLLECTORS & SINNERS

2:18-22 - J'S DISCIPLES DO

NOT FAST (vs. those of JHM?) (PHARISES)

2:23-28 - J'S DISCIPLES PLUCK

GRAIN ON SABBATH

3:1-6 - JESUS HEALS WITHERED HAND - SABBATH

Mk. 2:1-12 - PARAGRAPHS

101

STRUCTURE

I. OCCASION FOR EVENT (1-4)
(PREP)

II. EVENT PROPER (5-12a) (R-11)

JESUS' ACTION(S)

(REALIZATION)

SCARIF. RESPONSE - (6-7)

Qs & ACCUSATION / CHARGE
(CAUSATION)

JESUS' REACTION - (8-11)

O → STATEMENT (CONTRAST) -

ACTION (CAUSATION) (IMP)

III. OUTCOME OF EVENT - (12)

INOTED (CAUSATION)

QUESTION

Mk. 2:1-3:6

(CONT.)

WHAT IS INVOLVED IN EACH OF THESE OCCASIONS? (D)

HOW DOES EACH SET THE STAGE FOR WHAT FOLLOWS? (M-D) WHY

ARE THESE PREPARATORY

OCCASIONS EMPHASIZED BY

THE AUTHOR? (R) WHAT ARE

THE FULL IMPLICATIONS OF

ANSWERS? (IMP)

(FOR REALIZATION, NOT FIG.)

MATERIAL-LITERARY REALIZATION!

Mk. 2:1-3:6 (cont.)

105

3

I. RECURRENCE OF INTERROGATIVE

(STRUCTURE OF REALIZATION)

Ⓐ QUESTIONS (2:7, 16, 18, 24, 3:4)

① KIND OF Q - WHY? (ESSENTIALLY ^{As to - REG. QND. S. CO. A.})

② IDENTITY OF QUESTIONS

2:6 - SOME - SCRIBES

2:16 - SCRIBES OF PHARISEES

2:18 - (PEOPLE)

2:24 - PHARISEES

3:4 - JESUS (CONTRAST)

(NOTE EMPHASIS ON RELIGIOUS LEADERS)

2:1-3:6 (cont.)

106

4

QUESTIONS:

WHAT IS INVOLVED IN EACH OF THE Qs RAISED? (D) WHO WERE THE SCRIBES AND PHARISEES? (ID-D) WHY DID THE SCRIBES, PHARISEES, OR PEOPLE RAISE EACH Q IN LIGHT OF OCCASION INVOLVED? (R) WHY ARE SUCH Qs EMPHASIZED BY THE AUTHOR? WHY RECURRENTLY? (R) INFERENCEs FROM ANSWERS TO THESE Qs? (IM)

2:1-3:6 (cont.)

107 (5)

B ANSWERS TO Qs - AND MATTERS

OF ANSWERS (EXCEPT 3:1-6)

JESUS RESPONDS BY MAKING

CLAIMS ABOUT HIMSELF (ESSEN-
TIALY MESSIANIC)

2:10 - SON OF MAN - HAS AUTHORITY
TO FORGIVE SINS

2:17 - PHYSICIAN - CAME TO
HEAL SICK

2:19, 21-22 - BRIDEGROOM - OSTER-
MINE'S MARRIAGES
- NEW BATCH/GARMENT
- NEW WINE/WINE SKINS

2:28 - SON OF MAN - LEAD DE CAPTIVITY

2:1-3:6 (cont.)

108 (6)

QUESTIONS:

WHAT IS THE MEANING OF
EACH OF JESUS' RESPONSES? (D)
HOW DOES J. RESPOND TO
THE Q RAISED IN EACH CASE? (M-D)
WHY DOES J. REPLY AS HE
DOES? (R) WHY THE RECURRING
EMPHASIS UPON HIMSELF? (R)
WHY DOES THE AUTHOR EMPHASIZE
THESE RESPONSES? (R)
FULL IMPLICATIONS? (IMP)

2:1-3:6 (Cont)

109 ②

III. RECURRENTS OF CONTRAST

JESUS VS RELIGIOUS LEADERS

(INC. J'S Q VS. OTHER Qs -
AND J'S ANSWER - 3:1-6)

QUESTIONS:

(SEE OTHER INVOLVED)

WHAT WERE THE MAJOR DIFFER-

ENCES BET. J. AND THE REL.

LEADERS, AND WHAT DO THEY MEAN? (Qs)

WHY DID THESE RECURRENT

DIFFERENCES EXIST? (R) WHY

EMPHASIZED? (R) FURTHER

IMPLICATIONS OF ANSWERS TO

Qs? (Imp)

IV. CLIMAX

2:1-3:6 (CONT.)

110 ③

3:1-6, BUT ESP. NOT TO DESTROY

JESUS (3:6)

2:6 - QUESTIONED J'S ACTION

IN THEIR HEARTS

2:16 - ASK DISCIPLES ABOUT

J'S ACTIONS

2:18, 24 - ASK JESUS ABOUT

DISCIPLES' ACTIONS

2:2, 6 - WHICH TO ACCUSE JESUS -

NOT TO DESTROY JESUS

2:1-3:6 (cont.)

(11)

(12)

QUESTIONS:

HOW DO THE OCCASIONS, QUESTIONS,
AND RESPONSES RESULT IN THE
CULMINATING POINT TO DESTROY
JESUS? (M-D) WHY THE DECISION
TO DESTROY J.? (R) WHY TRACE
THIS CLIMAX MOVEMENT? (E)
WHY HERE? (R) FULL IMPACT? (M)

NOTE: BOTH RECURRENCE OF VERBS.

STRUCTURE, & HORIZONTAL

STRUCTURE:

STRATEGIC AREAS (GIVE REASONS)

2:1-20; 2:27; 3:1-6, ESP. 3:6

2:1-3:6 (cont.)

(11)

(12)

STRATEGIC AREAS:

- ① 2:21-22 - NEW WINE - NEW
WINE SKINS (REPRESENTATIVE
AREA - OF RECⁿ CONTRAST -
CONTRAST - ALSO INTERROGATION
- ② 3:1-6 - POINT TO DESTROY
JESUS - DIRECTLY RELATED
TO CLIMAX (ESP. V. 6)

I. Quesada - BASED ON INFERENCEAL REASON:

- A. ONLY GOD CAN FORGIVE SINS
- B. YOU ARE NOT GOD (DIVINE)
- C. ∴ YOU CANNOT FORGIVE SINS, AND TO CLAIM TO DO SO IS AN INSULT A GAIORF GOD

II. ANSWER

- A. DOES NOT NEGATE A SUPPOSITION THAT ONLY GOD CAN FORGIVE SINS
- B. DEMONSTRATES AN LIMP TO FORGIVE SINS BY HEARING THE PARABLE: HADDER TO SAY → BASED TO SAY: CLAIM DIVINE, NE SINAC SOURCE MAN - HAVE AUTHORITY TO FORGIVE SINS!

I. QUESTION

TYPE: PERSON DETRIMENTS PRACTICE!

A. ERRONEOUS CONCEPT OF HOLINESS:

— CEREMONIAL (ANTHROPOMORPHIC)

— DEFENSIVE (PHARISES SEPARATISTS)

— ERRONEOUS CONCEPT OF PEOPLE OF GOD - POLITICAL. (CF. LEV)

(YOU CLAIM TO BE HOLY ∴ DO NOT ASSOCIATE UNJUDICIAL/IMPURE PEOPLE)

II. ANSWER

A. DIFF. CONCEPT OF HOLINESS

— SPIRITUAL, NOT CEREMONIAL (INTERNAL)

— REPENTANCE

B. SPIRITUAL CONCEPT - PEOPLE OF GOD (VS. POLITICAL)

CLAIM: PHARISEAN - CAME TO HEAL

TYPE TEXT: I AM A PHYSICIAN ∴ I MUST ASSOCIATE WITH THOSE WHO NEED HEALING/SALVE

INFERENTIAL REASONING

I. SCRIBES OF PHARISES - QUESTION

- A. HOLINESS REQUIRES CEREMONIAL CLEANNESS
 - B. ONE WHO EATS W/ TAX COLLECTORS AND SINNERS, AS DID JESUS, BECOMES CEREMONIALLY UNCLEAN
 - C. ∴ JESUS IS NOT A HOLY PERSON
 - D. THE MESSIAH IS A HOLY PERSON
 - E. ∴ JESUS IS NOT THE MESSIAH
- ↓
 WHY THEN DOES JESUS, WHO CLAIMS TO BE THE RIGHTEOUS SON OF MAN (MESSIAH), EAT W/ TAX COLLECTORS AND SINNERS?

I. QUESTION - LEGALISM/RITUALISM

APPLICABLE → FASTING (TRANSDON OF ELDERS)

II. ANSWER

- A. SPIRITUAL APPROACH
- B. MESSIANIC APPROACH

OPTION - PAIDEGNEIA - BY REASONS

DETERMINES WHETHER

FASTING SHOULD BE OBSERVED

NEW OATH/GARMENTS
NEW WINE SKINS FOR NEW WINE

(BRINGING NEW ORDER WHICH IS REQUIRED)

NEW AGE! - ESCHATO.

QUESTION - LEGALISM/ASSEMBLY

APPEARANCE

ANSWER -

A. SCIENTIFIC/ETHICAL APPEARANCE NOT ABSOLUTE

B. HUMANITARIAN/REASONABLY APPEARANCE

C. MESSIANIC APPEARANCE

CLAIM - MESSIANIC SON OF MAN - LORD OF SABOTAGE!

I. PAPER (OCCASION)

(A) MOTIVE OF RES. LEADERS

(B) LEGALISTIC VIEW OF RES. LEADERS

II. JESUS' ACTION - QUESTION

PERSONAL/HUMANITARIAN/ETHICAL

APPEARANCE:

NOT WORK/NO WORK - BUT -

GOOD/NO GOOD - SAVE LIFE/NO

III. RESPONSE - SILENCE

IV. JESUS' REACTION - ANGER, DISGRACE, REACTION

REACTION

V. REACTION - BUT TO WHOM (PARALYSIS/HERODIANS)

STRUCTURE

① OCCASION - PREFACE/CAUSATION? (3:1-3)

- ② PLACE - SYMBOLES
- ③ PERSONS - JESUS & MAN WHO THERED HAND
- ④ REACTION
 - WHO - THEY (PHARISES - CR. 2:24; 3:6)
 - WHEN - SABBATH
 - WHAT/ACTION - WATCHED
 - WHY/PURPOSE - SO THAT - ACCUSE HIM

⑤ ACTION OF JESUS - SAYS TO MAN, "COME HERE"

↓
⑥ INTERROGATION - (3:4)

⑦ RESULT QUESTION - LAWFUL ON SABBATH TO DO GOOD/WARM, SAVE LIFE OR KILL?

⑧ PHAR.'S REACTION - SILENCE - NO ANSWER

↓
⑨ JESUS' REACTION - (3:5)

- ⑩ ANGER / DEEP HURT - DISTRESS
- ⑪ REACTION - HARDENED OF HEART (CARDIO - SPIRITUAL)

③ PREALING

④ PHAR.'S REACTION - (3:6)

COUNSEL W/ HERODIANS CONCERNING HOW TO DESTROY JESUS

1961-1-30

(120)

REVEALS A RADICAL
 CONFLICT BETWEEN
 JESUS AND THE RELIGIOUS
 LEADERS OF HIS DAY
 AS TO BASIC RELIGIOUS
 OUTLOOK, ESP. IN RELATION
 TO MOSAIC LAW & TRADITION
 (AND MESSIAH &
 MESSIANIC KINGDOM)

(121a)

DETAILED OBSERVATION

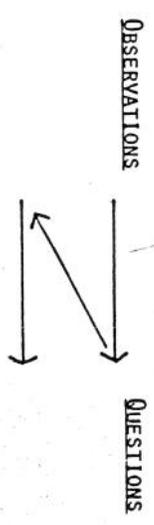
1. USE CLAUSE AS UNIT FOR OBSERVATION.
2. COPY TEXT WITH VERSE REFERENCE.
3. GROUP CLOSELY RELATED OBSERVATIONS--AVOID OVER-GROUPING.
4. CONTRAST WHAT IS THERE TO WHAT MIGHT BE THERE BUT IS NOT.
5. LOOK FOR RELATIONS TO CONTEXT. (SEGMENT)
6. ENGAGE ONLY IN OBSERVATION, WHICH INCLUDES MINIMAL/SELF-EVIDENT INTERPRETATION--IF THERE ARE VARIOUS OPTIONS AND THEY ARE KNOWN, THEY MAY BE INDICATED.
7. COMMENT ON THE TEXT.
8. USE MARGINAL READING--NOTE TEXTUAL PROBLEMS WHEN PRESENT.
9. IF POSSIBLE, USE BOTH TRANSLATION AND ORIGINAL LANGUAGE FOR ROOT AND INFLECTION. (ALSO SYNTAX)

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DETAILED OBSERVATION

6"

- 10. NUMBER OBSERVATIONS AND GIVE CORRESPONDING NUMBERS TO INTERPRETIVE QUESTIONS BASED ON THEM.
- 11. INCLUDE ANALYSIS: GRAMMATICAL, STRUCTURAL, AND LOGICAL. DO GRAMMATICAL ANALYSIS ONLY WHEN NECESSARY AND DO NOT LIMIT OBSERVATIONS TO GRAMMATICAL ANALYSIS.
- 12. FOCUS ONLY ON THE PASSAGE AT HAND. (WITHIN SEGMENT)
- 13. ASK INTERPRETIVE QUESTIONS IMMEDIATELY AFTER A GROUP OF OBSERVATIONS HAVE BEEN MADE.



- 14. TRY TO VARY BOTH OBSERVATIONS AND QUESTIONS.
- 15. IDENTIFY KIND OF TERM WHEN NECESSARY/POSSIBLE (LITERAL/FIGURATIVE). IF UNKNOWN, INQUIRE ABOUT KIND OF TERM.

1. v. 29a--"but whoever blasphemes against the Holy Spirit never has forgiveness. . . ." (GRK.)

DETAILED OBSERVATIONS

The movement from "all sins" and "what-ever blasphemies" of v. 29 to a specific form of blaspheming indicates particularization. "But" (de) also is used to suggest contrast rather than allo. The contrast does not seem to involve a difference between participants, since both seem to be universal/general: "sons of men" (v. 28), and "whoever" (v. 29). Nor does it necessarily involve the essential act itself, since a form of "blasphemes" is used in both cases, although the form in v. 28 is nominal and focuses on the act ("whatever blasphemes") and adds "all sins," and the form in v. 29a is verbal and focuses on the person ("whoever blasphemes"). The major contrast seems to be twofold: first, as to the object of the blaspheming, namely, the Holy Spirit, as over against other possible objects which are unmentioned; and second, as to the outcome of the blaspheming, namely, the outcome of the unmentioned; and second, as to

122

DETAILED QUESTIONS

1. What is involved in the particularization? (D) Why does J. use the particularization? (R) Why does the writer include it? (R)

What is meant by *de? alia?* (D) Why does the writer use the former to indicate contrast rather than the latter? (R) What is meant by the fact that the contrast does not seem to entail the participants?

the essential act itself? (D) Why are these not included in the contrast and therefore in the statement of v. 29a? (R) What is meant by the nominal use of "blasphemes" and the focus of the acts in v. 28? (D) What is involved in the verbal use and the focus on the person/actor in v. 29a? (D) Why does J. shift from one to the other? (R) What are the differences between blasphemies against other objects and blaspheming against the Holy Spirit? (D) Why is the possible outcome of the former forgiveness, whereas the outcome of the latter is no forgiveness? (R) Why is the difference in outcomes emphasized? (R) What is meant by relating the forgiveness in v. 28 to acts, and relating the absence of forgiveness in v. 29a to the doer? (D) Why is this distinction made? (R) How is it related, if it is, to the differing outcomes? (D) If a relationship exists, what does it mean? (D) Why is it here, if it is? (R) What are the full implications of the answers to

2. v. 29a--". . . whoever blasphemes against the Holy Spirit . . ." (GRK.)

c. "whoever" (hos) is an indefinite pronoun and is inclusive. It is used in contrast to a limited or restricted word, such as "some."

d. "blasphemes" (blasphemes) has the root "blaspheme" (blasphemo). In the English the verb is in the present tense. It is in the optative tense and the subjunctive mood in the Grk. It is used in a construction in combination with gan. The mood in the English is unclear.

v. 28 the forgiveness relates to the acts, whereas in v. 29a the absence of forgiveness relates to the deed. The relation, if any, between acts in v. 28 and deed in v. 29a, and forgiveness in the former case and no forgiveness in the latter case is not clear.

(123)

3. v. 29a--". . . never has forgiveness. . ." (GRK.)

"never" seems to be an absolute word and focuses, along with the rest of the expression, on the deed rather than the deed. In the Greek the expression reads literally, "has not forgiveness unto the age." This is an unusual way of expressing "never." The "has not forgiveness" is in the present tense but is in contrast to "is not forgiven." "Have" (echo) is used with the noun "forgiveness" (aphesin) rather than using a verb for "forgiveness" in

c. "against the Holy Spirit" (eis to pneuma to hagion). The object of the blaspheming is singled out as "Spirit." He is described as "Holy." Both are capitalized. The designation "Holy" and the use of capitals not only suggests that actel (holy vs. unholy) but also identify (divine Spirit). The els construction is used to indicate the object of the blaspheming, rather than using a direct object of the verb.

(124)

d. Who is included in the "whoever"? (Id) Why is the inclusive indefinite pronoun used instead of a restrictive word, such as "some"? (R) (Could ask implicative question after every individual group of questions.)

b. What is meant by "blaspheme" (blasphemo)? (D) What are the possible meanings of the optative tense, and which is involved here? (D) What is meant by the present tense in English? (D) What is the meaning of the subjunctive mood in the Greek and its use in combination with gan? (D) What is the mood in the English? (D) What does it mean, especially in relation to the Greek? (D) Why is the Greek subjunctive used in an gan construction? (R)

these questions? (Imp)

d. What is involved in "forgiveness"? (D) What conditions need to be met to experience forgiveness? (D) Why does one who blasphemes against the Holy Spirit "never" have forgiveness? (R) What is meant by "unto the age"? (D) Why is such an expression used to indicate that the blasphemer against the Holy Spirit never has forgiveness? (R) What is involved in the use of "forgiveness" in parallel with v. 28? (R) Why not use the future tense? (R) What are the full implications of the answers to these questions? (Imp.)

What are the full implications of the answers to these questions?

c. What is meant by "Spirit"? "Holy"? "Holy Spirit"? (D) What is the role of the Holy Spirit? (D) What is meant by the use of "against" (eis) the Holy Spirit? (D) Why such use rather than making the Holy Spirit the direct object of the verb? (R) What is involved in "blaspheming against the Holy Spirit"? (D) When does such blaspheming occur? (T) Why does Jesus call attention to blaspheming against the Holy Spirit? (R) Why here? (R) Why in relation to "whoever"? (R)

(125)

the present tense. The present tense is used instead of the future tense "never will be forgiven," which would correspond more with the verbal form "will be forgiven" (aphthetsetal) in v. 28.

Robert Traina

ANALYSIS

(126)

I. DEFINITION (THE AMERICAN COLLEGE DICTIONARY)

- "1. THE SEPARATION OF A WHOLE . . . INTO ITS CONSTITUENT ELEMENTS (OPPOSED TO SYNTHESIS),
- 2. THIS PROCESS AS A METHOD OF STUDYING THE NATURE OF A THING OR OF DETERMINING ITS ESSENTIAL FEATURES . . ."

II. KINDS OF ANALYSIS

- A. GRAMMATICAL ANALYSIS (INFLECTION, SYNTAX)
 - B. STRUCTURAL ANALYSIS (RELATIONSHIPS - LAWS OF STRUCTURE)
 - C. LOGICAL ANALYSIS (RATIONAL FUNCTION)
- (THESE KINDS OF ANALYSIS ARE SOMETIMES RELATED - AT TIMES UNRELATED)

III. STEPS IN ANALYSIS

- (ESP. LOGICAL ANALYSIS)
- A. IDENTIFY THE COMPONENTS OF A UNIT
- B. DETERMINE THE ESSENCE OF EACH COMPONENT
- C. DISCOVER A LABEL WHICH INDICATES THE ESSENCE OF THE COMPONENT

(127)

IV. EXAMPLES OF ANALYTICAL LABELS

NOTE: THERE IS AN OVERLAPPING OF THE VARIOUS KINDS (CATEGORIES) OF LABELS: ALSO - SOME ARE OBSERVATIONAL, AND OTHERS ARE INTERPRETIVE

A. GRAMMATICAL LABELS - (Cf. DANA & MANTY, A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT)
 COMMAND, ENTREATY, DIRECT ADDRESS, POSSESSION/OWNERSHIP, SOURCE/ORIGIN, CONTENT, APPPOSITION/ELABORATION, SEPARATION, PLACE/SPHERE/LOCALE/AREA, MEANS, CAUSE, MANNER, MEASURE, REFERENCE, EXCLAMATION, APPELLATION, ASSOCIATION, AGENCY/MEANS, PURPOSE/GOAL, ENTRANCE, POSITION, MOTION/DIRECTION, OPPOSITION, SEQUENCE, CHANGE, QUALITY, STATE OF BEING, EMPHASIS, INDEFINITE, INTENSIVE, PROHIBITION, COMPLETE, PERMISSIVE, RECIPROCAL, ACTIVE, PASSIVE, REFLEXIVE, DECLARATIVE, POTENTIAL, DELIBERATIVE, HORRATORY, LINEAR, PUNCTILIAR, PROGRESSIVE, CUSTOMARY, STATIC, TENDENTIAL, ITERATIVE, INCEPTIVE, PREDICTIVE, TELIC, CONDITIONAL, ASCRIPTIVE, RESTRICTIVE, NON-RESTRICTIVE, ANTECEDENT, SIMULTANEOUS, SUBSEQUENT, CONCESSION, CONTRARY TO FACT, INDIRECT STATEMENT, ETC.

(128)

B. STRUCTURAL LABELS

COMPARISON, CONTRAST, RECURRENCE, CLIMAX, PIVOT, INTERCHANGE, PARTICULARIZATION (GEN→PART.), GENERALIZATION (PART→GEN.), CAUSATION (CAUSE→EFFECT), SUBSTANTIATION (EFFECT→CAUSE), INSTRUMENTATION (MEANS→END/END→MEANS), PREPARATION/REALIZATION, SUMMARIZATION, INTERROGATION (QUESTION/PROBLEM→ANSWER/SOLUTION)

C. LOGICAL LABELS

PRIORITY, PRE-EXISTENCE, INTIMACY, COMMUNAL/CORPORATE, INDIVIDUAL, FREQUENCY, SCOPE/UNIVERSAL, INCLUSIVENESS, EXCLUSIVENESS, DESTINY, NEGATIVE, POSITIVE, ESCHATOLOGICAL, RECIPIENT, BENEFACITOR, BENEFICIARY, CHARACTER, PERSONAL, IMPERSONAL, ASSERTION, CRISIS, PROCESS, AVOIDABLE, ETERNAL, ETC.

SIGNIFICANCE OF IMPLICATIONAL QUESTION

(WHAT TEXT IMPLIES/WHAT ANSWERS TO QUESTIONS ABOUT TEXT IMPLY)

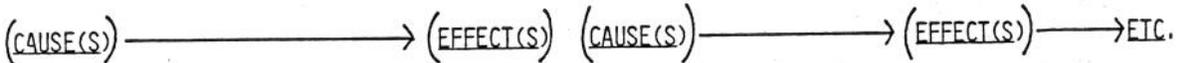
ASSUMPTIONS/
PRESUPPOSITIONS

(ANTECEDENT CONDITIONS/
WHAT IS TAKEN FOR
GRANTED IN ADVANCE)

EXPLICIT MATERIAL
IN TEXT/ANSWERS
TO QUESTIONS ABOUT
THE TEXT

OUTWORKINGS/
OUTGROWTHS

(A NATURAL DEVELOPMENT
FROM/THAT WHICH
FLOWS FROM SOMETHING/
SUBSEQUENT FACTS/
EVENTS



NOTE IMPORTANCE OF CAUSAL NEXUS!

1. ALPHABET

You will need to use and eventually learn the Hebrew and Greek alphabets. They can be found in beginning grammars in these languages.

2. LOCATION OF THE LEXICAL FORM

Two means are available for the location of forms which may be looked up in a lexicon:

(a) The Use of a Concordance.

(1) When using a concordance, the first step is to locate the word whose meaning is to be studied in the version on which the concordance is based, and then turn to the word in the concordance. For example, in using Young's Analytical Concordance to the Bible one must first find the equivalent in the King James Version, which happens to be the same word. Then one looks up this word in Young's Concordance.

(2) The next step is to locate the biblical reference in the concordance listings. One finds Ps. 22.18 listed under number 2, which is the Hebrew word for "cloak," "garment," "covering," i.e., beged. This is the form whose usage can be traced in the references listed under it in Young's Concordance. It is also the form which can be found in the lexicons discussed later.

(b) The Use of an Interlinear Text.

The interlinear text of the Old Testament is entitled The Interlinear Hebrew/Greek English Bible (four volumes) edited by Jay Green (Associated Publishers, Wilmington, Delaware, 1976). One of the New Testament interlinear texts is discussed below.

(1) Using the New Testament as an example, the first step in locating the lexical form of a word is to find the verse which one is interpreting in an interlinear Greek New Testament, such as The Interlinear Greek-English New Testament, edited by Alfred Marshall and based on the Nestle Greek Text. Then one needs to look for the English translation of the word in which one is interested. When one locates the translated word one will find directly above it the Greek equivalent which it translates. For example, if one wants to find the meaning of "sin" in I John 3:9, it is first necessary to locate the word "sin" in that verse. Having done that, one then looks directly above the word and finds the Greek equivalent, namely, hamartian.

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(2) Having located the Greek equivalent, it is then necessary to look up the word in an analytical lexicon. This procedure involves the same process by which words are found in an English dictionary, i.e., by the order of the letters of the alphabet of the word. Following this procedure, one finds hamartian on page 18 of The Analytical Greek Lexicon, published by Harper. (A Hebrew equivalent is The Analytical Hebrew and Chaldee Lexicon, published by Bagster). Two kinds of information may be learned from such a source: first, the lexical form which may be looked up in a regular lexicon; and second, the inflection of the word.

3. DEFINITION OF WORD AND USE OF INFLECTION

- (a) On the basis of locating the lexical form, one is then ready to look up the word in a regular lexicon. For example, one can look up beged (garment) in A Hebrew and English Lexicon of the Old Testament, by Brown, Driver, and Briggs, or one can look up hamartia (sin) in A Greek-English Lexicon of the New Testament and Other Early Christian Literature, by Arndt and Gingrich. One can also look up words in such word studies as Girdlestone's Synonyms of the Old Testament, Trench's Synonyms of the New Testament, and The Theological Dictionary of the New Testament, edited by Kittel, and others. (See Methodical Bible Study, pp. 140-141). These materials will enable one to discover information about etymology, comparative usage, synonyms, etc.
- (b) Information about the inflection may be used by looking up the particular inflection in the index of a good grammar, such as Gesenius' Hebrew Grammar, edited by Kautzsch, and Dana and Mantey, A Manual Grammar of the Greek New Testament. In such grammars one finds the various possible uses of an inflection and then tries to determine, on the basis of the word itself and of the context, the particular inflectional use involved in a given case and its interpretive significance. (For further help see Methodical Bible Study, Appendix B).

R. Traina

3:7-35

(132)

1

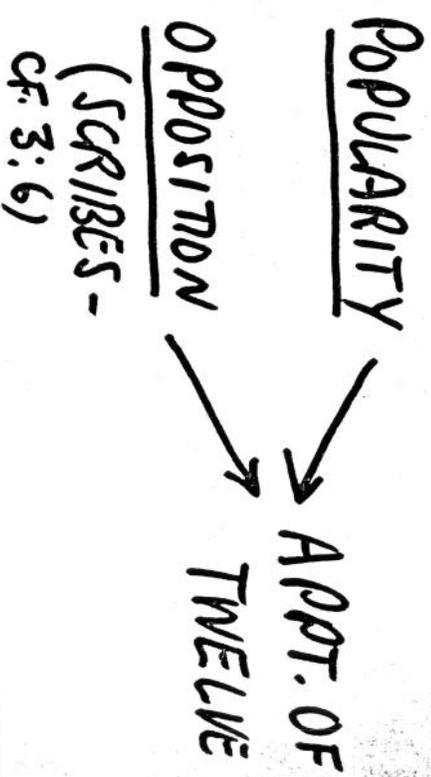
I. CONTRAST - REC.

POPULARITY VS OPPOSITION

(SCRIBES, FRIENDS, FAMILY)

II. REC. OF CAUSATION (?)

TWOFOLD
CAUSE: EFFECT



3:7-35

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12

I CONTRAST - RECURRENCE

RESPONSES TO JESUS:

A) POPULARITY (3:7-12) VS OPPOSITION (3:21 ff, esp. SCRIBES FROM JER)

B) VARIOUS KINDS OF OPPOSITION (3:21 ff) (?)

FRIENDS (21), SCRIBES (22-30), MOTHER AND BROTHERS (31-35)

Q5- WHAT IS INVOLVED IN EACH OF THESE RESPONSES TO JESUS? (D) WHAT ARE THE DIFFERENCES BET. POPULARITY AND OPPOSITION? (D) WHAT ARE THE DIFFERENCES BET. THE VARIOUS FORMS OF OPPOSITION? (D) WHY DID THESE DIFFERENCES EXIST? (R) WHY ARE THEY EMPHASIZED BY THE AUTHOR? (R) WHY HERE? (R) WHAT ARE IMPLICATIONS? (IMP)

1934
G. Truett, Mc
Appointed (D) Oppositio-
(Causa, Relat., Probl.)
Re: 4 Questions (C)
Transf. (R)
Bible
Bridport 3 Apr 12
Hypoth. (R)
Bridport 30

II RECURRENCE OF CAUSATION(?) - INTERROGAT

134

2

POPULARITY AND OPPOSITION MAY BE THE DUAL CAUSES FOR THE APPOINTMENT OF THE TWELVE AT THIS TIME (SEE PREVIOUS RELATIONS - TWELVE APPOINTED IN 3:13-19a) (OR - PROBLEMS WHICH ARE RESOLVED BY APPT. OF 12)

Q5- WHAT WAS INVOLVED IN THE APPOINTMENT OF THE TWELVE? (D) WHY WERE THEY APPOINTED AT THIS TIME? (R) WHAT BEARING, IF ANY, DID THE POPULARITY OF J. AND THE OPPOSITION TO HIM HAVE ON THE APPOINTMENT? (OR) IF THE REASON IS CAUSA, HOW DID THE RESPONSE TO JESUS CAUSE THE APPOINTMENT? (M-D) WHY DID THIS CAUSAL RELATION EXIST? (R) WHY IS IT EMPHASIZED HERE? (R) WHAT IS IMPLIED BY THE ANSWERS TO ONE OF THESE QUESTIONS? (IMP)

(135)

(3)

III RECURRENT OF PREPARATION(?) -

OPPOSITION EVENTS PROVIDE THE OCCASION FOR CERTAIN TEACHINGS:

A) SCRIBAL OPPOSITION (3:22)

① THE IMPOSSIBILITY OF THE CHARGE AND THE ALTERNATIVE (3:23-27) - NOT REELZERU BUT STRONGER THAN REELZEBUL

② THE NATURE OF THE CHARGE AND ITS CONSEQUENCES (3:28-30) - THE UNFORGIVABLE SIN

③ FAMILY OPPOSITION(?) (3:31-35) - SPIRITUAL RELATIVES

(136)

(4)

Q5- WHAT IS INVOLVED IN THE SCRIBAL CHARGE? (D) THE REASON OF THE FAMILY? (D) WHAT IS THE MEANING OF JESUS' TEACHING IN RELATION TO EACH OF THESE? (D) HOW DID THE OPPONENTS PREPARE FOR THE TEACHING IN EACH CASE? (M-D) WHY IS SUCH PREPARATION USED? (Q) WHY DOES J. USE THESE OCCASIONS TO GIVE THESE TEACHINGS? (R) WHY ARE THEY RECORDED HERE BY THE AUTHOR? (R) WHAT ARE THE IMPLICATIONS OF THE ANSWERS TO THESE QUESTIONS? (IMP)

STRATEGIC AREAS:

1. APPR. OF TWELVE (3:13-19a) - SEEM TO BE THE CHIEF EPISODE HERE - CAUSATION
2. 3:28-30 - VERY IMPORTANT FOR UNDERSTANDING OPPOSITION PARALLEL BY RET. LEADERS - CONTRAST -

MK. 3:28-30

(138)

DEF. 0135 (cf. 'STEP-BY-STEP DESC')

1 PARAGRAPHICAL STRUCTURE

2 PREP/REALIZER - 3:28a-28b4f.

3 CONTRAST W/ PART 2 (JESUS' WORDS - V. 25-5)

- V. 28 - GENL. STATEMENT

US ("BUT")

- V. 29 - PARTICULAR

SIN/BIASPHEMUS

ACTOR (WHO ENDS UP AGAINST THE ACTOR) OUTCOME ("WILL BE FORGIVEN")

HAS FORGIVENESS/IS GUILTY OF AN ETERNAL SIN ("")

3 SUBSTANTIATION (WRITER'S WORDS - EDITORIAL COMMENT - V. 30)

("FOR")

REFERS TO PREVIOUS EVENT/STATEMENT: JESUS' HAVING AN UNCLEAN SPIRIT: "THEY HAD SAID..." (CF. 3:22)

5

POPULARITY

HAVE BOAT READY

TWELVE APPOINTED

BEELZEBUL

ETER-NAL

SIN

SPIRITUAL TURN FAMILY

INTERSEGMENTAL

- FRIENDLY OPPS
- UNFRIENDLY OPPS

1:14 POPULARITY OF JESUS	4:5 JESUS TO JESUS	3:6 POP. OF JESUS	3:7 OPPS TO JESUS
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- CONTRASTING REACTIONS

- CONTRASTING REACTIONS

- ADDITIONAL REACTIONS

② SENTENCE STRUCTURE & INDIVIDUAL TERMS

NOTE:

- PARAGRAPHIC STRUCTURE & SENTENCE STRUCTURE COULD BE OBSERVED SEPARATELY; WITH ONE OR THE OTHER COMING FIRST; OR THEY COULD BE INTERMINGLED. F.G. THE SEQUENCE OF THE TEXT
- SENTENCE STRUCTURE & INDIVIDUAL TERMS SHOULD BE OBSERVED TOGETHER

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ANALYSIS

(143)

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- A. IDENTIFY THE COMPONENTS OF A UNIT
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 - C. DISCOVER A LABEL WHICH INDICATES THE ESSENCE OF THE COMPONENT

ANALYSIS (CON'T)

(144)

IV. EXAMPLES OF ANALYTICAL LABELS

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B. STRUCTURAL LABELS

COMPARISON, CONTRAST, RECURRENCE, CLIMAX, PIVOT, INTERCHANGE, PARTICULARIZATION (GEN. → PART.), GENERALIZATION (PART. → GEN.), CAUSATION (CAUSE → EFFECT), SUBSTANTIATION (EFFECT → CAUSE), INSTRUMENTATION (MEANS → END/END → MEANS), PREPARATION/REALIZATION, SUMMARIZATION, INTERROGATION (QUESTION/PROBLEM → ANSWER/SOLUTION)

C. LOGICAL LABELS

PRIORITY, PRE-EXISTENCE, INTIMACY, COMMUNAL/CORPORATE, INDIVIDUAL, FREQUENCY, SCOPE/UNIVERSAL, INCLUSIVENESS, EXCLUSIVENESS, DESTINY, NEGATIVE, POSITIVE, ESCATOLOGICAL, RECIPIENT, BENEFACITOR, BENEFICIARY, CHARACTER, PERSONAL, IMPERSONAL, ASSERTION, CRISIS, PROCESS, AVOIDABLE, ETERNAL, ETC.

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MR. I:Q (JOHN'S BAPTISM)

3. ANSWER Qs (INTERPRET)

a. SELECT Qs TO ANSWER

1) CRITERIA FOR SELECTION

- IMPORTANCE
- DIFFICULTY
- INTERRELATEDNESS (SEQUENCE - CLUSTERS)

PRIMARY

2) TIME OF SELECTION

- DURING OBSⁿ
- AFTER OBSⁿ

b. ANSWER Qs SELECTED

- 1) IDENTIFY RELEVANT EVIDENCE

INFERRENTIAL REASONS

146a

ANSWER (CONT.)

1a

b. ANSWER EACH Q SELECTED

1) IDENTIFY RELEVANT EVIDENCE IN RELATION TO EACH Q

BASIS FOR PREMISE OF INDUCING INFERENCE REASONS - PRIMARY TOOLS (VS) SECONDARY TOOLS

a) KINDS OF EVIDENCE - INTERPRETIVE DETERMINANTS (MRS, 136 ff.)

b) SOURCES OF EVIDENCE

PREVIOUS OBSERVATIONS (DUAL ROLE) - FURTHER DATA

RIBUCAL (COMP. USAGE, SCRIP. TEST.)

EXTRA-RIBUCAL

(LEXICONS GRAMMARS)

RIBLE DICTS, HISTORICAL BOOKS COMP. PR.

146b

ANSWER

1a'

CRITERIA FOR DETERMINING RELEVANT EVIDENCE IN ANSWERING A PARTICULAR QUESTION (NOT ALL KINDS/CATEGORIES OF EVIDENCE ARE RELEVANT FOR EVERY QUESTION)

1) KIND OF QUESTION BEING ANSWERED

2) NATURE OF CATEGORIES OF EVIDENCE

3) (AVAILABILITY OF KIND OF EVIDENCE)

2) USE RELEVANT EVIDENCE BY

DRAWING POSSIBLE INFERENCES

FROM IT REARRING ON ANSWER

THE QUESTION (WHEN NECESSARY)

MRS, 35-165)

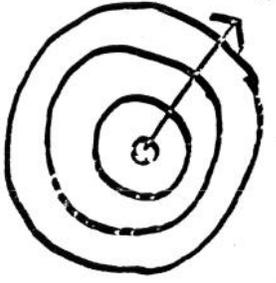
EVIDENCE → INFERENCES → ANSWER

(INDUCTIVE/INFERENTIAL REASONING)

KEY TO a) PROCESS - BEGIN W/ PREVIOUS

OBSERV (SEQUENCE)

INDUCTION!



(REVERSE ORIGN. PROCESS)

b) PERIODIC SUMMARIES - IF NECESSARY

KEY TO INDUCTIVE INT'

EMPHASIS RE PROCEDURE:

1) BEGIN BY STATING THE QUESTION(S) BEING

ANSWERED - ALWAYS REMEMBER THAT POSSIBLE

INFERENCES MADE SHOULD RELATE TO THE

QUESTION(S) BEING ANSWERED - WOULD THEREFORE

APPLY TWO TESTS: a) RELEVANCE - ARE THE INFERENCES

RELEVANT TO THE QUESTION? b) CLARITY - IS THEIR

RELEVANCE CLEAR FOR ANSWERING THE QUESTION?

2) NOTE THAT THERE ARE TWO BASIC COMPONENTS

IN INDUCTIVE/INFERENTIAL REASONING:

PREMISES AND INFERENCES DRAWN FROM

THE PREMISES. THEY MAY BE STATED/RECORDED

IN A HORIZONTAL TWO-COLUMN FORMAT

OR IN A VERTICAL FORMAT.

3) BOTH PREMISES AND POSSIBLE INFERENCES

MAY BE STATED HYPOTHETICALLY TO PREVENT

MOVING TO PREMISES; THEREFORE DEDUCTIVE CONCL

146f

INDUCTIVE/INFERENTIAL REASONING (CONT.)

15'''

7) WHEN ANSWERING A QUESTION ABOUT A TERM, IT IS OFTEN HELPFUL TO BEGIN WITH A

PRELIMINARY DEFINITION WHICH MAY INDICATE SOME

POSSIBLE MEANINGS. CONCLUSIONS SHOULD BE

AVOIDED AT THIS STAGE. FULL WORD STUDIES SHOULD

BE DONE LATER IN THE PROCESS. PRELIMINARY

DEFINITIONS MAY BE FOUND IN AN ENGLISH

DICTIONARY, RODALE'S THE SYNONYM FINDER, OR

A GREEK LEXICON.

8) EMPHASIS AT THE BEGINNING OF THE PROCESS

AND THROUGHOUT THE PROCESS SHOULD BE

PLACED ON CONTEXT. ONE SHOULD BEGIN

WITH IMMEDIATE CONTEXT (SENTENCE,

PARAGRAPH/SEGMENT), AND THEN MOVE

TO BROADER CONTEXT WITHIN THE

BOOK - AS-A-WHOLE. ONLY WHEN SUCH

146g

INDUCTIVE/INFERENTIAL REASONING (CONT.)

15'''

A PROCEDURE HAS BEEN FOLLOWED SUBSTANTIALLY

SHOULD ONE MOVE TO OTHER EVIDENCE, INCLUDING

OTHER BIBLICAL EVIDENCE/SCRIPTURAL TESTIMONY.

9) EACH POSSIBLE INFERENCE SHOULD BE PRECEDED

BY A THEREFORE (∴), THIS INDICATING A

POSSIBLE CONCLUSION DRAWN FROM THE

PREMISE(S).

10) ONE SHOULD BE OPEN TO VARIOUS OPTIONS

BOTH AS TO THE PREMISE(S) AND AS TO THE

POSSIBLE INFERENCES.

11) AFTER A LINE OF INFERENTIAL REASONING HAS

BEEN COMPLETED, A LINE SHOULD BE DRAWN

UNDER IT SO THAT THE END OF ONE LINE OF

REASONING MAY BE DISTINGUISHED FROM

THE BEGINNING OF ANOTHER.

INDUCTIVE/INFERRENTIAL REASONING (CONT.)

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12 THERE ARE TWO MAJOR TESTS OF INDUCTIVE/INFERRENTIAL REASONING: FIRST, ARE THE PREMISES TRUE, THAT IS, DO THEY ACCORD WITH REALITY AS INDICATED BY THE EVIDENCE; SECOND, ARE THE INFERRENCES VALID, BASED ON AVOIDING LOGICAL FALLACIES? ARE THE INFERRENCES BASED ON PROPER REASONING? IF THE PREMISES ARE TRUE AND THE INFERRENCES ARE VALID, THE CONCLUSION IS SOUND.

NOTE:

- THE TEST OF TRUTH CONCERNING THE PREMISES IS BASED ON RAISING AND ANSWERING THE CRITICAL QUESTION OF INDUCTION: "WHAT IS THE EVIDENCE?" - IT IS POSSIBLE TO HAVE PREMISES WHICH ARE TRUE AND AN INFERENCE WHICH IS TRUE, BUT THE REASONING MAY BE INVALID AND THE CONCLUSION UNSOUND.

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EVIDENCE

QUESTION: WHAT IS MEANT BY BLASPHEMING AGAINST THE HOLY SPIRIT? POSSIBLE INFERRENCES

1. PRELIMINARY DEFINITION-- BLASPHEMES = SPEAK IRREVERENTLY, REVILE, ABUSE, SLANDER (AMERICAN COLLEGE DICT., RODALE, SYNONYM FINDER) 2. CONTEXT-- MARK 3:28-29 STRUCTURED ON BASIS OF CONTRAST WITH PARTICULARIZATION. THE CONTRAST IS EXPRESSED IN TWO WAYS: FIRST, THE PARTICULAR BLASPHEMING OF V.29 HAS AS ITS OBJECT THE HOLY SPIRIT, WHEREAS NO OBJECTS ARE MENTIONED IN V.28; SECONDLY, THE STATEMENT OF V.29 IS IN VERBAL FORM AND FOCUSES ON THE DOER, WHEREAS THE STATEMENT OF V.28 IS IN NOMINAL FORM AND FOCUSES ON THE ACTION.

1. THEREFORE, TO BLASPHEME THE HOLY SPIRIT IS TO SPEAK IRREVERENTLY ABOUT THE HOLY SPIRIT, OR TO REVILE, ABUSE, OR SLANDER THE HOLY SPIRIT 2.A. BOTH INVOLVE ACTS OF SLANDER, THE ONLY DIFFERENCE BEING THAT THE OBJECTS ARE UNKNOWN IN V. 28, WHEREAS THE OBJECT IS THE HOLY SPIRIT IN V. 29. THE CHANGE FROM THE NOMINAL TO VERBAL INVOLVES VARIOUS WAYS OF EXPRESSING THE SAME THING AND HAS NO SIGNIFICANCE IN ITS OWN RIGHT. (ACTION AND OBJECT ALONE) B. IN ADDITION TO A DIFFERENCE IN OBJECTS, THERE IS ALSO A DIFFERENCE IN THE SIGNIFICANCE OF THE BLASPHEMING. IN THE STATEMENT OF V. 29, WHICH FOCUSES ON THE DOER, THE STRESS IS ON THE AN ACT OF SLANDER AGAINST THE HOLY SPIRIT WHICH IS AN EXPRESSION OF A CERTAIN KIND OF PERSON (THE BLASPHEMER), SO THAT THE ACT NOT ONLY INVOLVES SPEECH, BUT THE BEING OF THE SPEAKER. THIS IS THE MEANING OF THE CHANGE FROM THE NOMINAL FORM AND THE FORGIVENESS OF ACTIONS WHICH ARE BLASPHEMOUS IN V.28, TO THE VERBAL FORM AND THE NON-FORGIVENESS OF THE BLASPHEMER IN V.29. (ACTION AND OBJECT PLUS THE PERSON OF THE BLASPHEMER)

EVIDENCE

POSSIBLE INFERENCES

SINCE THE CONTEXT INDICATES THAT THE HOLY SPIRIT HAD DESCENDED ON JESUS (Mk.1:10) AND CONTROLLED HIS ACTIONS(1:12), THE CHARGE OF THE SCRIBES FROM JERUSALEM WOULD INVOLVE SLANDERING THE HOLY SPIRIT IN JESUS BY CALLING HIM DEMONIC. (QUESTIONS: WHO IS BEELZEBUL? WHY DID THE SCRIBES CHARGE THAT JESUS WAS POSSESSED BY BEELZEBUL? ETC.) IN ADDITION, SCRIPTURAL TESTIMONY (MT. 11:27-28 INDICATES THAT IT WAS "BY THE SPIRIT OF GOD" THAT JESUS CAST OUT DEMONS, AND NOT BY BEELZEBUL. INDEED, IT ALSO INDICATES THAT THE HOLY SPIRIT WAS THE POWER WHICH MAKES POSSIBLE JESUS' ACTIONS (Lk.4:14,18). THUS THE SCRIBES CALLED THE HOLY SPIRIT, WHO IS THE AGENT WHO POSSESSES JESUS AND BY WHOM HE IS ENABLED TO CAST OUT DEMONS SATANIC.

5. CONTEXT, INFLECTION, AND HISTORICAL BACKGROUND THE OUTCOME OR RESULT OF BLASPHEMING AGAINST THE HOLY SPIRIT IS TO BE THE KIND OF PERSON WHO IS NOT FORGIVEN(3:29). THE SCRIBES WERE AMONG THE RELIGIOUS LEADERS OF THE DAY. JESUS USES THE INDEFINITE PRONOUN "WHOEVER" TO INDICATE THOSE TO WHOM THE WARNING OF V.29 IS ADDRESSED, AND "WHOEVER" IS ALL-INCLUSIVE. IN ADDITION, THE VERB "BLASPHEMES" IS USED IN THE SUBJUNCTIVE MOOD IN CONJUNCTION WITH εἰ, WHICH INDICATES FUTURE POSSIBILITY AND CONTINGENCY AND NOT PAST ACTUALITY.

5. A. THEREFORE, IN VIEW OF WHO THE SCRIBES WERE AND IN VIEW OF THEIR BEING INCLUDED IN THE "WHOEVER," AND IN VIEW OF THE USE OF THE SUBJUNCTIVE, JESUS IS WARNING THE SCRIBES ABOUT THE POSSIBILITY OF COMMITTING THE UNPARDONABLE SIN OF BLASPHEMING AGAINST THE HOLY SPIRIT. THUS THOUGH BLASPHEMING AGAINST THE HOLY SPIRIT IS RELATED TO THE CHARGE OF 3:22, THE CHARGE ITSELF IS NOT AN ACT OF BLASPHEMING AGAINST THE HOLY SPIRIT.

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EVIDENCE

POSSIBLE INFERENCES

3. CONTEXT--3:30 SUBSTANTIATES/ GIVES THE REASON FOR THE WARNING OF 3:28-29. IT REFERS TO A PREVIOUS STATEMENT ("FOR THEY HAD SAID"), WHICH SEEMS TO CORRELATE WITH BLASPHEMING AS SPEAKING IRREVERENTLY, ABUSIVELY, OR SLANDEROUSLY. THE CONTENT OF THE STATEMENT IS THAT JESUS HAD AN UNCLEAN SPIRIT, WHICH SEEMS TO RELATE TO THE "HOLY SPIRIT" WHO IS THE OBJECT OF THE BLASPHEMING OF 3:29, AND WHO WOULD BE SLANDERED BY THE STATEMENT OF V.30 IF INDEED THE SPIRIT OF JESUS WAS THE HOLY (CLEAN) SPIRIT.

4. CONTEXT--3:30 SEEMS TO BE ALLUDING TO 3:22, WHICH ALSO CONTAINS A STATEMENT(ELEGON IN BOTH CASES), AND INVOLVES A TWOFOLD CHARGE AS TO THE AGENT WHO POSSESSES JESUS ("HE IS POSSESSED BY BEELZEBUL") AND BY WHOM HE CASTS OUT DEMONS ("AND BY THE PRINCE OF DEMONS (THAT IS,BEELZEBUL) HE CASTS OUT THE DEMONS.").

3. A. THEREFORE, BLASPHEMING AGAINST THE HOLY SPIRIT COULD BE THE EQUIVALENT OF CHARGING THAT THE SPIRIT OF JESUS, WHO IS ACTUALLY THE HOLY SPIRIT, IS UNCLEAN OR UNHOLY.
 B. V. 30 COULD MERELY BE A REASON WHY JESUS GAVE THE WARNING OF VS.28-29, AND DOES NOT NECESSARILY IMPLY THAT TO CHARGE THAT HE HAS AN UNCLEAN SPIRIT IS TO BLASPHEME AGAINST THE HOLY SPIRIT. THOSE WHO MAKE THE CHARGE COULD BE ON THE VERGE OF COMMITTING THE UNPARDONABLE SIN, AND JESUS COULD BE WARNING THEM AND OTHERS NOT TO COMMIT ANY ADDITIONAL ACT WHICH WOULD RESULT IN BLASPHEMING AGAINST THE HOLY SPIRIT.

4. THEREFORE, BLASPHEMING AGAINST THE HOLY SPIRIT IS TO MAKE THE SAME ABUSIVE CHARGE AS DID THE SCRIBES FROM JERUSALEM WHO SLANDERED THE HOLY SPIRIT WHO POSSESSED JESUS AND ENABLED HIM TO CAST OUT DEMONS BY CALLING HIM ULTIMATE EV THAT IS, SATAN.

(148)

6. CONTEXT AND INFLECTION--
 THE AORIST TENSE IS INDICATED BY THE AORIST INFLECTION OF "BLASPHEMES", WHICH MAY BE CONSTATIVE AND MAY MEAN EITHER A SINGLE MOMENTARY ACTION OR SOMETHING WHICH OCCURS OVER A PERIOD OF TIME OR INVOLVES A SUCCESSION OF ACTS OR EVENTS. OF THE CONTEXT INDICATES THAT SOME OF THE RELIGIOUS LEADERS HAD HARDENED HEARTS(3:5), AND THAT THEY WERE SO SET AGAINST JESUS THAT THEY PLOTTED TO DESTROY HIM (3:6). THE PARABLE OF THE SOMER TALKS ABOUT THE "PATH", WHICH REPRESENTS THE HARD HEART-SOIL OF THOSE WHO NO LONGER RESPOND TO THE SEED-WORD WHEN IT IS SOWN (4:15)

5. B. JESUS IS IMPLYING THAT THE SCRIBES, EVEN THOUGH THEY WERE RELIGIOUS LEADERS, HAD COMMITTED THE UNPARDONABLE SIN OF BLASPHEMING AGAINST THE HOLY SPIRIT, SINCE THE ACT OF 3:22 MEETS ALL OF THE ELEMENTS INVOLVED IN SUCH BLASPHEMING. THUS THE "WHOEVER" MEANS WHOEVER ELSE SHOULD ANYONE ELSE COMMIT THE SAME SIN, THE OUTCOME WILL BE THE SAME. THE SUBJUNCTIVE INDICATING POSSIBILITY THEREFORE DOES NOT APPLY TO THE SCRIBES BUT TO ANY OTHER WHO IN THE FUTURE WOULD COMMIT THE SAME SIN.
 THEREFORE, THOUGH THE BLASPHEMING AGAINST THE HOLY SPIRIT MAY INVOLVE A SINGLE ACT, AS IN 3:22, SUCH AN ACT MAY BE THE END RESULT OF A PROCESS OF HARDENING AND THEREFORE MAY INDICATE SUCH A FIXED HEART-SET THAT THE PERSON IS BEYOND THE POSSIBILITY OF FORGIVENESS.
 (QUESTIONS: WHAT ARE THE CONDITIONS FOR FORGIVENESS, AND WHAT DO THEY MEAN/INVOLVE? ETC.)

EVIDENCE

POSSIBLE INFERENCES

ANSWER (INTERPRET) - MK. 3:29

INT. QUESTION - WHAT IS MEANT BY "BLASPHEMES AGAINST THE HOLY SPIRIT"?
 (CLUSTER: BLASPHEMES? HOLY SPIRIT? RELATIONSHIP?)

ANSWER:

1 PRELIMINARY DEFINITION

ETP. OF BLASPHEMES

(DICT., RODALE, TRANSLATIONS, GRIK. LEXICON)

A) SETEM B) SVAVEROUS

POSSIBLE INFERENCES

2 CONTEXT

3:18-29

PARAGRAPHCAL - CONTRAST W/ PART 2 -

SPECIAL KIND OF SIN/BLASPHEMING (NOTE: VERBAL FORM, WITH EMPHASIS ON SUBTEXT/UNIVERSAL - VS NOMINAL FORM WITH EMPHASIS ON ACT/UNIVERSAL. BOTH W/ RE TO "SIN" AND "BLASPHEMES") -
 "BLASPHEMES" AGAINST - OPPOSITION, INSULTING, MEANS TO HARM

152

MR. 3:29 - ANSWER (INTERPRET)

2

3:30

SUBSTANTIATION

- POINTS TO STATEMENT

(SPECIFIC), WHICH RELATES TO PREVIOUS INCIDENT IN SEGMENT (3:22) - ALSO INVOLVES TWO FOLD STATEMENT (SPEECH) ABOUT

JESUS

HIS

POSSSESSED BY BEELZEBUL (PERSON)

(SLANDEROUS, INULTING)

By THE PRINCE OF DEMONS HE CASTS OUT DEMONS (ACT-EGOTISM)

AGENT

(REG. OF AGENT - INSTRUMENT)

INFLECTION/ SYNTAX

(NOTE: STATEMENT NOT ABOUT JESUS AS SUCH, BUT ABOUT THE ONE BY WHOM HE IS POSSESSED, AND THE ONE BY WHOM HE CASTS OUT DEMONS -> Q:

SUBS. + (edv)

CONTEXT (1:10, 1:12)

WHO ACTUALLY POSSESSES JESUS, AND BY WHOM DOES JESUS ACTUALLY CAST OUT DEMONS? (CF. SCRIPT. TEST. MT. 12:32)

SPIRIT OF JESUS = -> CAME D BY SCRIBES

HOLY SPIRIT

FR. JERUSALEM

BK. CONTEXT = JESUS

OF DEMONS (S.V.L. VARIATION)

MT 12:28 LK. 11:20

153

MR. 3:30

26

REASON

- "FOR" - EDITORIAL REMARK - BY MARK (3:30)

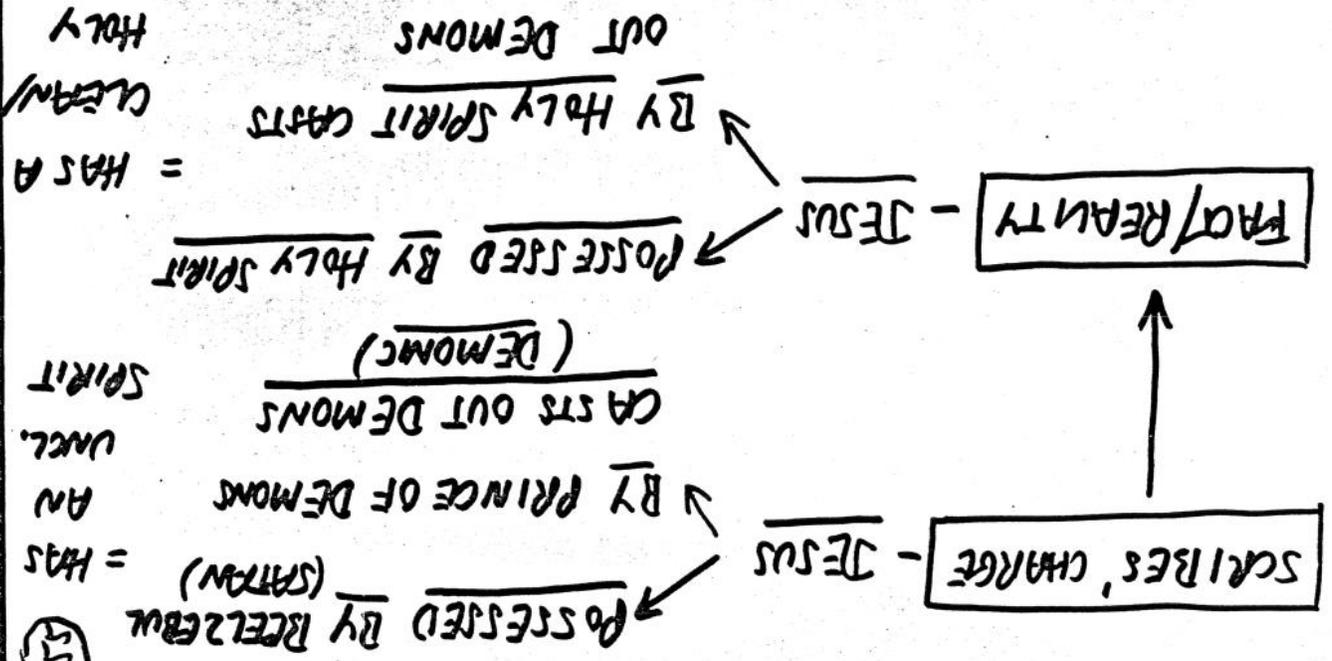
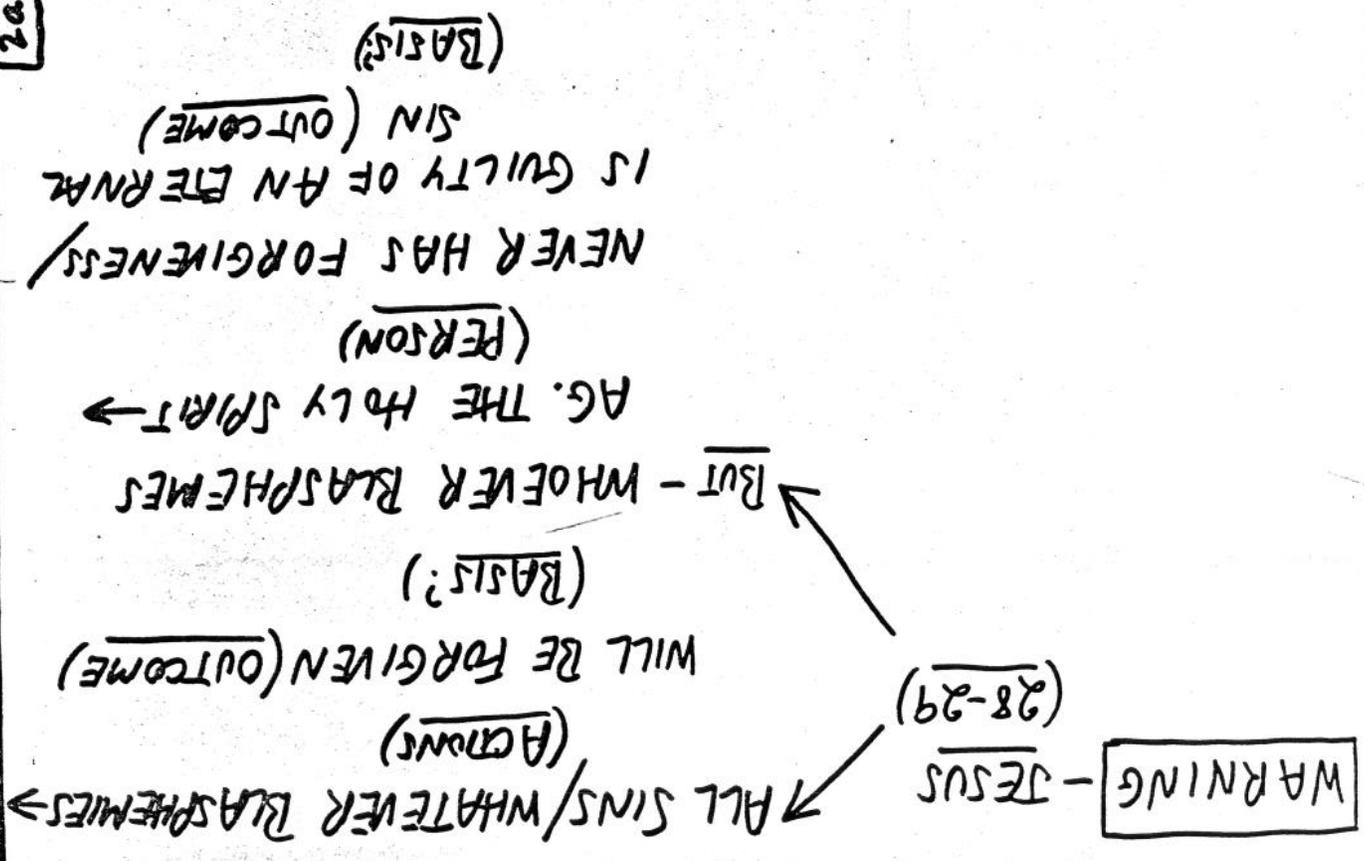
TWO POSSIBILITIES (PARAPHRASE):

1 THE REASON WHY JESUS GAVE THE WARNING OF VS. 28-30 -> IS THAT THE SCRIBES WERE ON THEIR WAY TO BLASPHEMING AG. THE HOLY SPIRIT.

(NOT - SCRIBES' CHARGE = BLASPHEM - (3:22) AG. THE HOLY SPIRIT) (3:25)

2 THE REASON WHY JESUS GAVE THE WARNING -> IS THAT THE SCRIBES HAD ALREADY BLASPHEMED AG. THE HOLY SPIRIT AND OTHERS

CONTRAST



NOTE:

1) JESUS DISTINGUISHED FR. SPIRIT WHO POSSESSES HIM & EMPOWERS HIM

2) HOLY/CLEAN DIVINE SPIRIT EQUATED W/ UNHOLY/UNCLEAN DE MONS SPIRIT

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Mk. 3:30

2c1

WERE IN DANGER OF DOING THE SAME.

(SCRIBES' CHARGE = BLASPHEMING AG.
(3:22) THE HOLY SPIRIT.)

157

Mk. 3:29 - ANSWER (INTERPRET)

3

POSSIBLE INFERENCES:

—WARNING GIVEN BY JESUS IN J.18-29 IS UNUSUAL AND INCLUDES SCRIBES OF V.22 - [INFLECTION (SUBJ.)] SUGGESTS THAT THEY ALONE W/OTHERS HAD NOT YET BLASPHEMED AGAINST THE HOLY SPIRIT → ∴ BLASPHEMING AGAINST THE HOLY SPIRIT NOT EQUIVALENT TO / IDENTICAL W/ STATEMENT OF V.22

—SCRIBES HAD ALREADY BLASPHEMED AGAINST THE HOLY SPIRIT (22), AND JESUS IS WARNING ANYONE ELSE WHO MIGHT DO LIKEWISE TO AVOID EMULATING THE SCRIBES → ∴ V.22 DOES INVOLVE BLASPHEMING AGAINST THE HOLY SPIRIT
—ACT OF SPEAKING
—SLANDERING, INSULTING

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MR. 3:29 - ANSWER/INTERPRET

4

- NOT AGAINST JESUS AS SUCH, BUT AGAINST THE SPIRIT OF JESUS - HOLY SPIRIT (AGENT OF EXORCISM)
- INVOLVES CALLING THE HOLY SPIRIT (CLEAN) UNCLEAN/UNCLEAN/DEMONIC (HEAD OF DEMONS)
- DONE IN REASON TO GET OF EXORCISM

SEGMENTAL (INTRASEGMENTAL) - IN ADDITION TO 3:22

NOTE: SEQUENCE CANNOT BE RIGID - SUGGESTS PRINCIPLE OF CONTEXT, BEGINNING WITH MOST IMMEDIATE CONTEXT - NEED TO BE FLEXIBLE. REC. DETERMINANTS OVERLAP

159

MR. 3:29

INFERENTIAL REASONING

1a5

① MR. 3:30 IS AN EDITORIAL SUBSTANTIVE EXPLANATION FOR THE WARNING GIVEN IN 3:29 CONCERNING BLASPHEMING AGAINST THE HOLY SPIRIT. (PREMISE #1 - CONTEXT)

② THE EXPLANATORY STATEMENT SEEMS TO REFER TO THE ACT OF 3:22, IN WHICH SCRIBES CHARGED THAT JESUS WAS POSSESSED BY BEELZEBUL, AND THAT BY THE PRINCE OF DEMONS HE CASTED OUT DEMONS (PREMISE #2 - CONTEXT)

③ BEELZEBUL IS AN UNCLEAN, DEMONIC SPIRIT, AND THE CHARGE THAT JESUS WAS POSSESSED BY HIM AND ENABLED BY HIM IS A STATEMENT AGAINST THE SPIRIT OF JESUS (PREMISE #3 - CONTEXT - 3:30 3:22; 3:23-27; SCAND. TEST. - MITT. 12:27 ff. LAST PAGE GROUND)

159a

Mk. 3:27

INFERRENTIAL REASONING

205

- ④ THE SPIRIT BY WHOM JESUS IS POSSESSED AND BY WHOM HE IS ENABLED TO CAST OUT DEMONS IS THE HOLY SPIRIT, WHO IS PURE/CLEAN AND DIVINE, NOT UNCLEAN/DEMONIC/SATANIC (PREMISE #4 - CONTEXT - MK. 1:10, 12; SCRIP. TEST. - MT. 12:28, ETC.)
- ⑤ 😊, TO CHARGE THAT JESUS WAS CONTROLLED AND EMPOWERED BY DEMONIC SPIRITS IS TO SLANDER THE HOLY SPIRIT (POST. INF. - PREMISE #5)
- ⑥ 😊, THE ACTION OF 3:22 TO WHICH 3:30 REFERS WOULD INVOLVE BLASPHEMING AGAINST THE HOLY SPIRIT. (POST. INF. - PREMISE #6)

159b

Mk. 3:29

INFERRENTIAL REASONING

205

- ① 😊, THE SCRIBES HAD ALREADY COMMITTED THE UNFORGIVABLE SIN, AND THE "WHOEVER" OF 3:29 REFERS TO "WHOEVER" EVE COMMITTED ESSENTIALLY THE SAME KIND OF BLASPHEMING AS DID THE SCRIBES. (POST. INF. - PREMISE #7)
- ② 😊, IT WOULD FOLLOW THAT TO DETERMINE WHAT THE SCRIBES DID IS TO ANSWER THE QUESTION, "WHAT IS MEANT BY BLASPHEMING AGAINST THE HOLY SPIRIT?"

159c

Mk. 3:29

2 a6

① PREMISE #1 - THE WARNING OF JESUS IN

3:29 CONTAINS THE INCLUSIVE PRONOUN

"WHOEVER" AND USES A SUBJUNCTIVE

FORM OF THE VERB WITH ΕΔΩ -

IMM. CONTEXT, INFLECTION, SYNTAX

② PREMISE #2 - THE SCRIBES COULD BE

INCLUDED IN THE "WHOEVER", AND

THE SUBJ. MOOD WITH ΕΔΩ SUGGESTS

FUTURE POSSIBILITY/CONTINGENCY,

NOT PAST EVENT - SAME AS ABOVE

③ POSS. INFERENCE/PREMISE #3 -

THE SCRIBES HAD NOT YET BLASPHEMED

AGAINST THE HOLY SPIRIT, AND WERE

BEING WARNED ALONG WITH ALL OTHERS

NOT TO COMMIT THE SIN.

④ POSS. INF. - IT IS NOT POSSIBLE TO EQUATE

BLASPHEM' AG. THE H.S. WITH THE SCRIBES' ACT IN 3:22.

159d

NUMBERS IN CIRCLES ON YOUR PAPER REPRESENT THE SUGGESTIONS MADE BELOW

SURVEY OF SEGMENTS AS WHOLE

1. Identify law/relationship as precisely as possible.
2. Include only primary laws: those dominant in the unit as a whole, and those used distinctively.
3. Describe specific materials more thoroughly.
4. Identify and give captions to major structural units within segment.
5. Focus questions on law and the specific materials with which it is used.
6. Follow the proper sequence in asking questions.
7. Be more thorough and systematic in asking questions.
8. Be less detailed in asking questions.
9. Always relate strategic areas to primary laws.

DETAILED OBSERVATION

1. Be as thorough and as exact as possible in observing the text.
2. Avoid premature interpretations.
3. Limit observations to text at hand.
4. Try to follow the logical sequence in asking questions.
5. Observe data before asking questions about them.
6. Group closely related observations.
7. Avoid grammatical analysis for its own sake and move beyond grammatical analysis.
8. Leave room for all possibilities/options.
9. Be more thorough and systematic in asking questions.
10. Pay more attention to inflections.

INTERPRETATION

1. Distinguish more clearly between relevant evidence and possible inferences, and move significantly beyond evidence in inferences.
2. Look for and be open to various possible inferences/interpretations.
3. State possible inference as clearly as possible.
4. Place question(s) at beginning of interpretive study.
5. Provide adequate evidence/premises for possible inferences.
6. Check and clarify relevance of inferences for answering question(s) and check validity of inferential reasoning.
7. State tentative conclusion clearly if only one possible answer emerges, and use summary format if two or more possible answers emerge.
8. Engage in self-debate/rebuttal.
9. Evaluate evidence, and do so on valid grounds.
10. Look at context more thoroughly before considering other categories of evidence.
11. Do more thorough investigation of evidence and possible inferences before moving to summary format.
12. Indicate more clearly how evidence seems to support possible answer in summary format.
13. Bracket questions.
14. Give verse references throughout.
15. Beware of interpreting by presupposition and therefore deductively.
16. Identify categories of evidence (e.g., context, Scriptural testimony, historical background).
17. Avoid premature interpretation.

ESR.

EVIDENCE

- CONTEXT

(3:30, 3:22, 3:23-27)

(STATE DATA)



POSS. INFERENCE'S

- ① SCRIBES HAD MADE A STATEMENT ABOUT THE SPIRIT OF JESUS. (3:30, 3:22)
- ② THEIR STATEMENT WAS SLANDEROUS BECAUSE THEY CHARGED THAT HIS SPIRIT, WHO IS THE HOLY SPIRIT AND ∴ DIVINE & CLEAN, WAS UNCLEAN/UNHOLY & DEMONIC.
- ③ THIS SLANDEROUS STATEMENT WAS MADE IN CONNECTION WITH EXORCISM, WHERE IT IS EVIDENT THAT THE CHARGE WAS FALSE AND ABSURD

(161)

MR. 3:29

4c

Q: ∴ THEY WERE BLASPHEMING AGAINST THE HOLY SPIRIT, AND DOING SO IN A SITUATION WHERE THEY DID KNOW OR THEY SHOULD HAVE KNOWN THAT THEY WERE SUCH BLASPHEMERS. (VOLUNTARY, NOT INVOLUNTARY/ UNWITTING)

(162)

MR. 3:29 - ANSWER (INTERPRET)

5

IN RESPONSE TO JARRES' CHARGE (v), JESUS USES A PARABLE TO SUBJECT THE ABSOLUTE ABSURDITY OF CLAIMING THAT SATAN (BEELZEBUB) IS CASTING OUT SATAN (23-27) - IF THEIR CHARGE WERE TRUE, IT WOULD MAKE IMPOSSIBLE THE AUTHORITY/ EXISTENCE OF THE VERY ONE WHOM THEY ASSUME EXISTS AND FROM POSSESSIES JESUS AND EMERGES HIM TO CAST OUT HIS OWN DEMONS - IS CLEARLY A SELF-CONTRADICTION - ON THE OTHER HAND, IF THE POWER INVOLVED CANNOT BE SATAN, HE MUST BE STRONGER THAN SATAN → IS THEREFORE THE DIVINE/HOLY SPIRIT

POST. INF. - BLASPHEMING AGAINST SPIRITS RELATED TO CLEAR UNAMBIGUOUS SITUATION WHERE THE POWER AT WORK MUST BE DIVINE/HOLY - NOT DEMONIC!

163

MR. 3:29 - ANSWER

56

INFERENTIAL REASONING

- MEDIATE (MORE THAN ONE PREMISE)

① IN VIEW OF THE SCRIBES' CHARGE THAT JESUS WAS ASSESSED BY BEELZEBUL AND THAT BEELZEBUL WAS THE AGENT OF THE ACT OF EXORASM, THEY OBVIOUSLY BELIEVED IN BEELZEBUL (SATAN) - PREMISE (3:22)

② IF SATAN CAST OUT HIS OWN DEMONS, HE WOULD CEASE TO EXIST AS A POWER - 3:23-26) - PREMISE

③ THEREFORE, THE CHARGE IS SELF-CONTRADICTORY AND ABSURD, AND THE SCRIBES ARE EITHER SO WICKED THAT THEY DELIBERATELY KNOWINGLY USE AN ABSURD CHARGE, OR SO BLIND THAT THEY DO NOT KNOW THAT THEIR CHARGE IS ABSURD - CONCL.

164

MR. 3:29 - ANSWER (INTERPRETER)

6

① INTERPRETMENTAL → BIL. AT WHOSE

- REASONING - CF. MR. 2:6, 14:64, 9:29

- OPPORTUNITY OF THEM - MR. 3:1-6, 4:14 (4:5),

4:11b-12 (CF. IS. 5-6, EIP. 6:9-13

5:20-21)

- HOLY SPIRIT - MR. 1:10; 12:311

→ POSS. INF.

② SCRIPTURAL TESTIMONY

- REASONING - SPEAKS AGAINST (MTT. 12:30)

- HOLY SPIRIT - LK. 4:1, 4:14, 4:18; MTT. 4:1, 12:28-29; ROM. 8:9 → POSS. INF.

③ FULL WORD STUDY - ETYMOLOGY, COMPARATIVE USAGE, SYNONYMS, ETC. → POSS. INF.

ETC.

165 MK. 3:29

WHAT IS INVOLVED IN BLASPHEMING AG. THE HOLY SPIRIT?

PARTIAL SUMMARY

- ① ACT OF SPEAKING — (CONTEXT, ETY, COMP. USAGE, SYNONYMS, ETC.)
- ② ABOUT A CLEAR, UNAMBIGUOUS ACT - EXORCISM (CONTEXT)
- ③ SPEAKING ABOUT THE SPIRIT OF CHRIST, WHO IS THE HOLY SPIRIT (CONTEXT, ETY, COMP. USAGE, SCRIP. TEST.)

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166 MK. 3:29 - PARTIAL SUMMARY (CONT.)

④ CHARGING THAT SPIRIT OF CHRIST, WHO IS THE HOLY SPIRIT, IS UNCLEAN; IN FACT, DEMONIC (CONTEXT, SCRIP. TEST.)

⑤ EXPRESSION OF THE HEART - INNER PERSON - NOT MERELY AN ORAL OR LINGUISTIC FORMULA (ETY, USAGE, CONTEXT)

⑥ COULD BE RESULT OF A PROCESS OF REJECTION AND HARDENING

(CONTEXT, INFLECTION, SCRIP. TEST.)
PSYCHOLOGICAL FACTOR

⑦ IS AN INTENTIONAL, DELIBERATE ACT (CONTEXT) COMP. USAGE, SC. TEST.)

168

MK. 3:29 - INT²

69

WEIGH EVIDENCE - TO

DETERMINE WHICH POSITION

HAS PREPONDERANCE OF

EVIDENCE IN ITS FAVOR, IF

POSSIBLE - IF CANNOT, SUSPEND

CONCLUSION!

THREE CRITERIA: (INTERRELATED)

- ① RELATIVE IMPORTANCE OF EVIDENCE
- ② RELATIVE CERTAINTY RE EVIDENCE
- ③ RELATIVE AMOUNT OF EVIDENCE (LEAST SIGNIFICANT)

169

MK. 3:29

6

TWO POSSIBILITIES:

① BLASPHEMOUS STATEMENT: AN

ISOLATED ACT OF SPEECH.

(SOLELY LINGUISTIC)

② BLASPHEMOUS STATEMENT: A

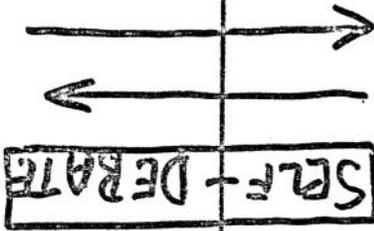
CULMINATION OF A PROCESS

OF CONTINUAL REJECTION &

HARDENING OF THE HEART.

(ULTIMATELY A HEART

PROBLEM - KARDIOSCLEROSIS)



POSS. #1 - LINGUISTIC FORMULA

POSS. #2 - HEART CONDITION -> LING. FORMULA

SUMMARY TECHNIQUE

MR. 3:29 - WHAT IS MEANT BY BLASPHEMING AG. THE H.S.?

MR. 2:29 - WHY IS THE BLASPHEMER AG. THE

HELLY SPIRIT NEVER FORGIVEN?

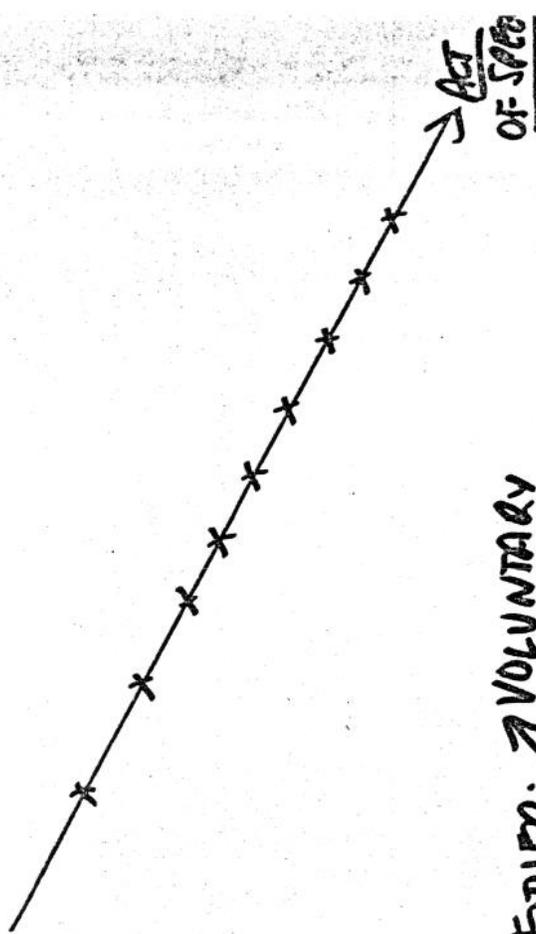
(NOTE FOCUS ON PERSON)

CLUSTER OF QUESTIONS:

- 1) WHAT IS MEANT BY FORGIVENESS?
- 2) WHAT ARE THE CONDITIONS FOR FORGIVENESS? (CONTEXT, SCRIP. TEST. - CONFESSION OF SIN AND REPENTANCE FOR SIN)
- 3) WHAT IS INVOLVED IN CONFESSION & REPENTANCE? (DEFN OF TERMS, CONTEXT, SCRIP. TEST.)
- 4) IS A BLASPHEMER AGAINST THE HELLY SPIRIT ABLE TO MEET THESE CONDITIONS? IF NOT, WHY? (PSYCHOLOGICAL EVIDENCE)

(173)

PROCESS OF REJECTION/HARDENING:



EITHER: → VOLUNTARY DECEPTION (MK. 12:1 ff.)
 → VOLUNTARY IGNORANCE
 (MK. 4:10-17; IS. 5:6; JN. 12:37-40)

WHY NEVER HAVE FORGIVENESS?
 (CONDITIONS: CONFESSION/
 REPENTANCE)

MK. 3:29 - WHY IS SUCH A BLASPHEMER NEVER FORGIVEN?

6f

SUMMARY TECHNIQUE

POSS. # 1 - VOLUNTARY DECEPTION

(KNEW THAT HIS SPIRIT WAS HOLY/DIVINE/GOOD, BUT DELIBERATELY SAID OTHERWISE TO SUPPORT THEIR WICKED PLANS TO ANNIHILATE JESUS)

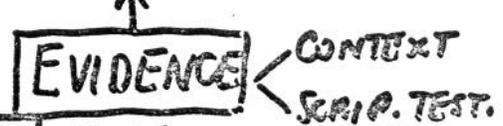
POSS. # 2 - VOLUNTARY IGNORANCE

(HAD BECOME SO IGNORANT/BLIND BEC. OF THEIR CONSTANT REJECTION OF LIGHT THAT THEY WERE NO LONGER ABLE TO DISTINGUISH BET. ABSOLUTE GOOD (HOLY SPIRIT) AND ABSOLUTE EVIL (SATAN) - ∴ CALLED WHAT WAS CLEARLY GOOD EVIL)

(172)



(MK. 12:1-12; JN. 11:45-53, 12:9-11, ETC.)



SELF-DEBATE (MK. 4:10-12; IS. 5:20, 6:9-10; JN. 12:37-40, ETC.)

124 MK. 3:29 - INTEGRATION

7

BLASPHEMY AG. THE HOLY
SPIRIT IS TO ENGAGE IN AN
ABUSIVE, INSULTING STRAIGHT
(ACT) AGAINST THE MORAL
POWER (SPIRIT) OF JESUS BY
CALLING HIM EVIL IN SITUATIONS
WHERE HE IS OBVIOUSLY GOOD
(HOLY), THUS REVEALING
A HEART CONDITION WHICH IS
HOPELESS, BEC. IT IS BEYOND
THE POSSIBILITY OF CONVERSION.

125 MK. 3:29 (CONT.)

8

AND REPENTANCE AND THERE-
FORE CANNOT MEET THE
INDISPENSABLE REQUISITES
FOR FORGIVENESS.

QUESTION: WHAT IS MEANT BY BLASPHEMING AGAINST THE HOLY SPIRIT?

POSSIBLE INFERENCES

1. THEREFORE, TO BLASPHEME THE HOLY SPIRIT IS TO SPEAK IRREVERENTLY ABOUT THE HOLY SPIRIT, OR TO REVILE, ABUSE, OR SLANDER THE HOLY SPIRIT

2. A. BOTH INVOLVE ACTS OF SLANDER, THE ONLY DIFFERENCE BEING THAT THE OBJECTS ARE UNKNOWN IN V. 28, WHEREAS THE OBJECT IS THE HOLY SPIRIT IN V. 29, THE CHANGE FROM THE NOMINAL TO VERBAL INVOLVES VARIOUS WAYS OF EXPRESSING THE SAME THING AND HAS NO SIGNIFICANCE IN ITS OWN RIGHT. (ACTION AND OBJECT ALONE)
B. IN ADDITION TO A DIFFERENCE IN OBJECTS, THERE IS ALSO A DIFFERENCE IN THE SIGNIFICANCE OF THE BLASPHEMING. IN THE STATEMENT OF V. 29, WHICH FOCUSES ON THE DOER, THE STRESS IS ON THE AN ACT OF SLANDER AGAINST THE HOLY SPIRIT WHICH IS AN EXPRESSION OF A CERTAIN KIND OF PERSON (THE BLASPHEMER), SO THAT THE ACT NOT ONLY INVOLVES SPEECH, BUT THE BEING OF THE SPEAKER. THIS IS THE MEANING OF THE CHANGE FROM THE NOMINAL FORM AND THE FORGIVENESS OF ACTIONS WHICH ARE BLASPHEMOUS IN V. 28, TO THE VERBAL FORM AND THE NON-FORGIVENESS OF THE BLASPHEMER IN V. 29. (ACTION AND OBJECT PLUS THE PERSON OF THE BLASPHEMER)

POSSIBLE INFERENCES

EVIDENCE

1. PRELIMINARY DEFINITION--
BLASPHEMES = SPEAK IRREVERENTLY,
REVILE, ABUSE, SLANDER
(AMERICAN COLLEGE DICT.,
RODALE, SYNONYM FINDER)

2. CONTEXT--MARK 3:28-29 STRUCTURED
ON BASIS OF CONTRAST WITH
PARTICULARIZATION. THE CONTRAST
IS EXPRESSED IN TWO WAYS:
FIRST, THE PARTICULAR BLASPHEMING
OF V. 29 HAS AS ITS OBJECT
THE HOLY SPIRIT, WHEREAS NO
OBJECTS ARE MENTIONED IN V. 28;
SECONDLY, THE STATEMENT OF
V. 29 IS IN VERBAL FORM AND
FOCUSES ON THE DOER, WHEREAS
THE STATEMENT OF V. 28 IS IN
NOMINAL FORM AND FOCUSES ON
THE ACTION.

SINCE THE CONTEXT INDICATES THAT THE HOLY SPIRIT HAD DESCENDED ON JESUS (Mk.1:10) AND CONTROLLED HIS ACTIONS(1:12), THE CHARGE OF THE SCRIBES FROM JERUSALEM WOULD INVOLVE SLANDERING THE HOLY SPIRIT IN JESUS BY CALLING HIM DEMONIC. (QUESTIONS: WHO IS BEEZEBUL? WHY DID THE SCRIBES CHARGE THAT JESUS WAS POSSESSED BY BEEZEBUL? ETC.) IN ADDITION, SCRIPTURAL TESTIMONY (Mt. 11:27-28 INDICATES THAT IT WAS "BY THE SPIRIT OF GOD" THAT JESUS CAST OUT DEMONS, AND NOT BY BEEZEBUL. INDEED, IT ALSO INDICATES THAT THE HOLY SPIRIT WAS THE POWER WHICH MAKES POSSIBLE JESUS' ACTIONS (Lk.4:14,18). THUS THE SCRIBES CALLED THE HOLY SPIRIT, WHO IS THE AGENT WHO POSSESSES JESUS AND BY WHOM HE IS ENABLED TO CAST OUT DEMONS SATANIC.

5. CONTEXT, INFLECTION, AND HISTORICAL BACKGROUND

THE OUTCOME OR RESULT OF BLASPHEMING AGAINST THE HOLY SPIRIT IS TO BE THE KIND OF PERSON WHO IS NOT FORGIVEN(3:29). THE SCRIBES WERE AMONG THE RELIGIOUS LEADERS OF THE DAY. JESUS USES THE INDEFINITE PRONOUN "WHOEVER" TO INDICATE THOSE TO WHOM THE WARNING OF V.29 IS ADDRESSED, AND "WHOEVER" IS ALL-INCLUSIVE. IN ADDITION, THE VERB "BLASPHEMES" IS USED IN THE SUBJUNCTIVE MOOD IN CONJUNCTION WITH ~~AND~~, WHICH INDICATES FUTURE POSSIBILITY AND CONTINGENCY AND NOT PAST

5. A. THEREFORE, IN VIEW OF WHO THE SCRIBES WERE AND IN VIEW OF THEIR BEING INCLUDED IN THE "WHOEVER," AND IN VIEW OF THE USE OF THE SUBJUNCTIVE, JESUS IS WARNING THE SCRIBES ABOUT THE POSSIBILITY OF COMMITTING THE UNPARDONABLE SIN OF BLASPHEMING AGAINST THE HOLY SPIRIT. THUS THOUGH BLASPHEMING AGAINST THE HOLY SPIRIT IS RELATED TO THE CHARGE OF 3:22, THE CHARGE ITSELF IS NOT AN ACT OF BLASPHEMING AGAINST THE HOLY SPIRIT.

960

EXTRA COPIES

6. CONTEXT AND INFLECTION--
 THE AORIST TENSE IS INDICATED BY THE AORIST INFLECTION OF "BLASPHEMES", WHICH MAY BE CONSTATIVE AND MAY MEAN EITHER A SINGLE MOMENTARY ACTION OR SOMETHING WHICH OCCURS OVER A PERIOD OF TIME OR INVOLVES A SUCCESSION OF ACTS OR EVENTS. THE CONTEXT INDICATES THAT SOME OF THE RELIGIOUS LEADERS HAD HARDENED HEARTS(3:5), AND THAT THEY WERE SO SET AGAINST JESUS THAT THEY PLOTTED TO DESTROY HIM (3:6). THE PARABLE OF THE SOWER TALKS ABOUT THE "PATH", WHICH REPRESENTS THE HARD HEART-SOIL OF THOSE WHO NO LONGER RESPOND TO THE SEED-WORD WHEN IT IS SOWN. (4:15)

5. B. JESUS IS IMPLYING THAT THE SCRIBES, EVEN THOUGH THEY WERE RELIGIOUS LEADERS, HAD COMMITTED THE UNPARDONABLE SIN OF BLASPHEMING AGAINST THE HOLY SPIRIT, SINCE THE ACT OF 3:22 MEETS ALL OF THE ELEMENTS INVOLVED IN SUCH BLASPHEMING. THUS THE "WHOEVER" MEANS WHOEVER ELSE SHOULD ANYONE ELSE COMMIT THE SAME SIN, THE OUTCOME WILL BE THE SAME. THE SUBJUNCTIVE INDICATING POSSIBILITY THEREFORE DOES NOT APPLY TO THE SCRIBES BUT TO ANY OTHERS WHO IN THE FUTURE WOULD COMMIT THE SAME SIN.

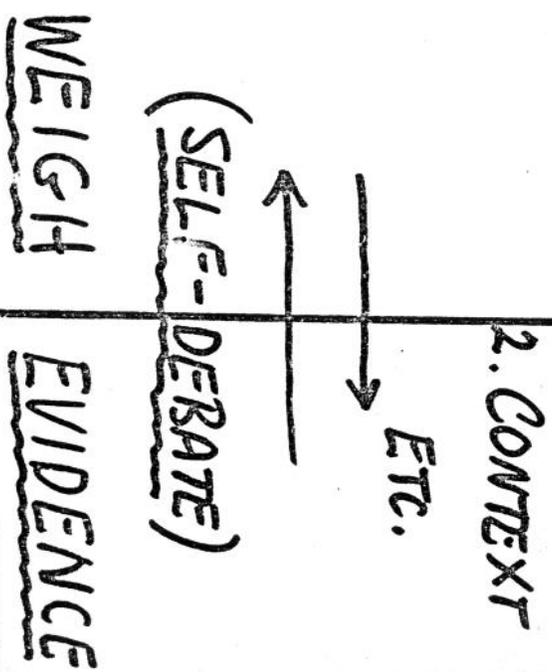
6. THEREFORE, THOUGH THE BLASPHEMING AGAINST THE HOLY SPIRIT MAY INVOLVE A SINGLE ACT, AS IN 3:22, SUCH AN ACT MAY BE THE END RESULT OF A PROCESS OF HARDENING AND THEREFORE MAY INDICATE SUCH A FIXED HEART-SET THAT THE PERSON IS BEYOND THE POSSIBILITY OF FORGIVENESS. (QUESTIONS: WHAT ARE THE CONDITIONS FOR FORGIVENESS, AND WHAT DO THEY MEAN/IMPLY? ETC.)

ETC.

SUMMARY OF POSSIBLE EVIDENCE - WEIGHING EVIDENCE

POSS.#1 - SCRIBES - SIN POTENTIAL
 POSS.#2 - SCRIBES - SIN ACTUAL

1. INFLECTION - SUBJ.
 1. INFLECTION (SUBJ. AND SYNTAX
 2. CONTEXT



180) ORISⁿ OF PARABLES

(NOT INTⁿ)

KEEP IN MIND THE FLG:

1a

1) LITERARY FORM - PARABOLIC

(ANALOGICAL & PARADOXICAL)

ANALOGY (EXTENDED SIMILE)
(OR - METAPHOR)

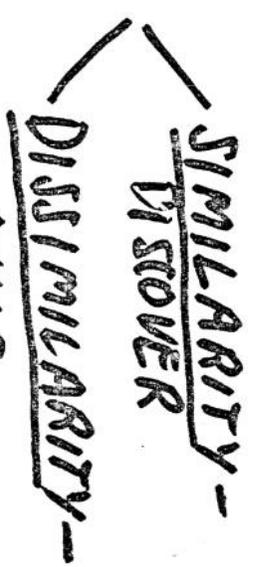
X LIKE Y

(SPIRITUAL TRUTH) (PHYSICAL STORY: IMAGE)

LIKENESS IS

ANALOGICAL

(NOT IDENTICAL)



181) PRIMARY DETERMINANTS IN

INTERPRETING PARABLES:

1

1) LITERARY FORM - SIMILE - BASED

ON ANALOGY (VS) IDENTICALNESS.

DIALECTICAL: SIMILARITY AND

DISSIMILARITY. LOOK FOR

ONE MAIN POINT OF SIMILARITY

(INTERSECTION) BET. PHYSICAL

IMAGE (STORY) AND SPIRITUAL

TRUTH.

2) STRUCTURE OF PARABLE -

MAIN INGREDIENTS AND

7:1-30 (CONT.)

8

BASIC CONTRACT

PHAR. SCRIBES, TEWTS:

WHAT DEFILES = CEREMONIAL

UNCLEAN (EXTERNAL) =

COMES FROM WITHOUT (STOMACH)

(VS)

JESUS, DISC. WOMAN:

WHAT DEFILES = EVIL (SPIRITUAL) =

COMES FROM WITHIN (HEART)

(V. 23)

7:1-30 (CONT.)

9

LEGALISTIC ETHIC (VS) JESUANIC ETHIC

1. UNCODIFIED - SITUATIONAL
ABSOLUTE

2. OTHER-CENTRED MOTIVATION - GOOD AND OTHERS

3. TWO-SIDED: EXTERNAL INTERNALE (VS) RITUALISTIC EXTERNAL

4. FACILITATES HYPOCRISY SINCERITY INTERGORITY

5. AMBIGUOUS - SPECIFIC-RIGID PLYRABLE

7:1-23 (20)

10

• PROVINCIAL ——— 6. UNIVERSAL —
EXCLUSIVISTIC INCLUSIVISTIC

• CORPORATE ——— 7. INDIVIDUALISTIC
MONOLITHIC

• EGALITARIAN ——— 8. HIERARCHICAL

• ATOMISTIC ——— 9. HOLISTIC

• IMMATURE ——— 10. MATURE

• CAN BE ——— 11. ALWAYS
UNPRINCIPLED PRINCIPLED

MK. 7:23

1

• QUESTIONS SELECTED:

WHAT IS MEANT BY

DEFILE? EVIL? FROM WITHIN?

(D) HOW ARE THEY RELATED

• TO EACH OTHER (O), AND

WHAT IS INVOLVED IN THESE

RELATIONSHIPS? (D) HOW

IS JESUS' VIEW OF 7:23

DIFFERENT FR. THE PHARASAI

• VIEW? (M-D) WHY DOES EVIL

MK. 7:23 (CONT.)

②

QUESTIONS:

- COME FROM WITHIN AND WHY DOES IT DEFILE RATHER THAN WHAT ENTERS A PERSON (PHAR. VIEW)? (R)

MK. 7:23 (CONT.)

③

CONTEXT (MAIN CONTRAST)

PHARISAE VIEW (TRADITION OF ELDERS)

DEFILES = CEREMONIALITY = EVILS

<ul style="list-style-type: none"> • <u>UNCLEAN</u> (RITUALISTIC, EXTERNAL, MATTERIAL, HYPOCRITICAL VIEW) 	<ul style="list-style-type: none"> • <u>FROM</u> (DIRT, UNCLE, FOOD, STOMACH)
--	--

JESUS' VIEW: (VS)

COMES FROM WITHIN

DEFILES = EVIL = COMES FROM WITHIN

INTERACT 3

182

SPIRITUAL COUNTERPARTS - ②
MAIN RELATIONSHIPS (LOOK FOR HUNGE OF PARABLE - UNUSUAL, UNEXPECTED)

③ CONTEXT OF PARABLE

BOOK-AS-WHOLE AND SEGMENT-
ALSO SETTING, PROLOGUE,
EPILOGUE, AND EXPLANATORY
REMARKS

④ HISTORICAL BACKGROUND

① JESUS' DAY - CUSTOMS, PRACTICES
(R. TRENCH - NOTES ON PARABLES)

INTERACT 4

183

AND MIRACLES OF OUR LORD ③

① EARLY CHURCH - TD WITH CH BOOK
ADDRESSED - LIFE SETTING
(SITZ IM LEBEN)

(SEE CH. DODD, THE PARABLES
OF THE KINGDOM, J. JEREMIAS,
THE PARABLES OF JESUS)

⑤ SCRIPTURAL TESTIMONY -
BASED ON HARMONY BET.
FINDINGS IN PARABLES AND
REST OF SCRIPTURES

⑥ INTERPRETATIONS OF OTHERS

184 MK. 4:1-34

1

PRIMARY STRUCTURAL LAWS

I. PREP/REALIZATION BY PARTⁿ (4:1-2 → 3-32)

↓
Qs (NEXT PAGE)

II. RECURRENCE (ESP.)

A. SEED MOTIF (ALL BUT LAMP AND MEASURE)

B. KINGDOM MOTIF (THREE

REFS: 4:11, 4:26, 4:30)

ETC. → Qs

185 4:1-34

1a

I. PARTⁿ (INC. PREP)

INT. Qs:

WHAT IS A PARABLE? (D)

WHAT IS INVOLVED IN

TEACHING IN PARABLES? (D)

WHICH PARABLES ARE

USED, AND WHAT DOES

EACH MEAN? (D) WHY IS

EACH PARABLE TOLD AND

RECORDED? (R) WHY IS

(186)

4:1-34 (CONT.)

(1b)

EACH PARABLE RECORDED
 HERE? (R) WHY DID JESUS
 TEACH IN PARABLES? (R)
 WHY DID JESUS TEACH
 "MANY THINGS IN PARABLES"? (R) WHAT ARE THE
 FULL IMPLICATIONS OF
 THE ANSWERS TO THESE
 QUESTIONS? (IMP)

(187)

4:1-34 (CONT.)

(1c)

II.

RECURRENCE

SEED MOTIF - ALL EIGHT
 LAMP & MEASURE
 KINGDOM MOTIF - 11, 26, 20
 EARLS TO HEAR - 9, 23-24

WHAT IS INVOLVED IN
 EACH OF THESE? (D)
 WHY IS EACH EMPHASIZED
 RECURRINGLY? (R) ARE
 THEY RELATED TO EACH
 OTHER? (O) IF SO, HOW ARE
 THEY RELATED? (O), AND
 WHAT IS INVOLVED IN
 THEIR RELATIONSHIPS? (D)
 WHY THESE RELATIONS? (R)
 IMPLICATIONS? (IMP)

188 MK. 4:1-34 (CONT.)

2

III. INSTRUMENTATION

PARABLES (MEANS) → PURPOSES

(4:10-12 - SEE "SO THAT" OF 4:12)

- ↓
- REVEAL (RECEPTIVE)
- CONCEAL (NON-RECEPTIVE)
- Qs (NEXT PAGE)

PROBABLY WILL NEED TO AWAIT INTERACT'S

IV. CAUSATION(?)

THREE MAIN PARABLES (CAUSES)

LAMP & MEASURE (EFFECTS)

V. GENERALIZATION

PARTICULARS (FEW SPECIFIC PAR.)

GENERAL ("MANY SUCH PARABLES")

to 4:33-34

189

4:1-34 (CONT.)

2a

III. INSTRUMENTATION

WHAT IS INVOLVED IN THE PURPOSE(S) OF THE PARABLES

(D) HOW DO THE PARABLES SERVE AS A MEANS OF

ACHIEVING THIS PURPOSE(S)

(M-D) WHY DID JESUS HAVE SUCH A PURPOSE(S)? (R)

WHY DID HE USE PARABLES TO ACHIEVE HIS PURPOSE(S)?

(R) IMPLICATIONS?

190

4:1-34 (cont.)

2b

IV. CAUSATION (?)

DO VS. 21-25 DESCRIBE THE EFFECTS OF THE PARABLES? (O) IF SO, WHAT ARE THE EFFECTS, AND WHAT DOES EACH MEAN? (D) HOW DO THE PARABLES PRODUCE THESE EFFECTS? (M-D) WHY ARE THESE EFFECTS EMPHASIZED HERE? (R) IMPLICATIONS?

191

MK. 4:1-34

3

STRATEGIC AREAS

- ① 4:1-2; 33-34 - GENL. STATEMENT
 - ② 4:10-12 - INSTRUMENTATION
(PURPOSES OF PARABLES);
RECURRENCE OF KINGDOM MOTIF
 - ③ 4:21-25 - CAUSATION; RECURRENCE
OF "EARS TO HEAR" MOTIF
 - ④ 4:3-4; 26; 30 - RECURRENCE OF SEED
MOTIF & KINGDOM MOTIF
- LITERARY FORM: PARABOLIC

197

MK. 4:21-25

1

REASONS WHY PICTURE-PARABLES OF 4:21-25 (LAMP/MEASURE) ARE NOT MORE PARABLES ON A PAR WITH THE OTHER PARABLES OF 4:1-34, BUT A COMMENTARY ON THE OTHER PARABLES:

- ① BREAK SEED & KINGDOM MOTIFS
- ② MIXTURE OF PICTURES
- ③ RELATED TO HEARING/HEARING-RESPONSE TO TEACHINGS IN PARABLES (VS. 23, 24 - CF. V. 9)
- ④ USE IN OTHER SYNOPTICS (ESP. MTT. 10:26; 13:12)
- ⑤ CONTAINS EXHORTATION IN HEART OF STATEMENT - UNUSUAL FOR PAR. (V. 24) ETC.

"ORPHAN SAYINGS"

193

MK. 4:21-25

12

"ORPHAN SAYINGS"
(FOUND IN DIFFERENT CONTEXTS IN SYNOPTICS)

① LAMP/LIGHT - MK. 4:21-25

MK. 4:21 - CF. MTT. 5:15; LK. 8:16; 11:33

MK. 4:22 - CF. MTT. 10:26; LK. 8:17; 12:2

MK. 4:23 - CF. MTT. 11:15

PROCLAIMING IMAGE - "MYSTERY" ENTRUSTED TO DISCIPLES IS TO BE PROCLAIMED/DISCLOSED, NOT HIDDEN! (CF. 4:11)

NATURE OF WORD - LAMP/LIGHT

② MEASURE - MK. 4:24-25

MK. 4:24 - MTT. 7:2; LK. 6:38

MK. 4:25 - MTT. 13:12; 25:29; LK. 8:18; 19:26

194

MR. 4: 21-25

2

HEEDING/OBEDIENCE IMAGE - DISCERN

ONERS WILL GROW IN UNDERSTANDING AND KNOWLEDGE ONLY IF THEY ARE OBEIENT TO WHAT THEY HEAR

CONTRASTING RESPONSES & CONSEQUENCES

- GIVE/HAS -> MORE GIVEN (LAW OF SPIRITUAL INCREASE)

- HAS NOT -> WHAT HE HAS IS TAKEN AWAY (LAW OF SPIRITUAL DECREASE)

THE RESULTS OF RESPONDING TO THE WORD

- MEASURE

195

MR. 4: 21-25

3

KINGDOM WORD - PARABLES

CAUSATION

"LAMP"

LIGHT

NATURE

(CAUSAL)

HUMAN RESPONSES (EFFECTS)



"MEASURE"

HAS CERTAIN EFFECTS - PRODUCES SPIRITUAL GROWTH OR ATROPHY

THEREFORE,

LET IT SHINE/

DO NOT HIDE IT!

PROCLAMATION

THEREFORE, HEED IT THAT THERE MAY BE SMARTER GROWTH - INC. PROCLAMATION

OBEDIENCE

PART.

GENL.

196

ORGSⁿ OF PARABLES

(NOT INTⁿ)

KEEP IN MIND THE FLG:

1a

① LITERARY FORM - PARABOLIC

(ANALOGICAL + PARADOXICAL)

ANALOGY (EXTENDED SIMILE)

(OR - METAPHOR)

X LIKE Y

(SPIRITUAL TRUTH)

(PHYSICAL STORY: IMAGE)

LIKENESS IS

ANALOGICAL

(NOT IDENTICAL)

SIMILARITY -
DISTOVER

DISSIMILARITY -
AVOID

197

INTERPRETⁿ PARABLES

(INC. ALL IMAGES)

① IDENTIFY THE MAIN COMPONENTS OF THE PHYSICAL SIDE OF THE PARABLE.

② FIND THE SPIRITUAL MEANING/COUNTERPARTS OF THE MAIN PHYSICAL COMPONENTS (CONTEXT, SCRIP. TESTIMONY, COMMON SENSE/EXPERIENCE, HISTORICAL BACKGROUND)

③ FIND THE MAIN RELATIONSHIPS BET. THE COMPONENTS, ESP. THE ONE MAIN RELATIONSHIP WHICH REPRESENTS THE MOST SURPRISING/UNUSUAL ELEMENT.

④ IDENTIFY THE ONE MAIN POINT OF SIMILARITY IN THE PARABLE, USING THE ABOVE

198 PRIMARY DETERMINANTS IN

INTERPRETING PARABLES:

①

- ① LITERARY FORM - SIMILE - BASED ON ANALOGY VS IDENTICALNESS. DIALECTIC: SIMILARITY AND DISSIMILARITY. LOOK FOR ONE MAIN POINT OF SIMILARITY (INTERSECTION) BET. PHYSICAL IMAGE (STORY) AND SPIRITUAL TRUTH.

- ② STRUCTURE OF PARABLE - MAIN INGREDIENTS AND

INTERPRETY

199

SPIRITUAL COUNTERPARTS -

②

MAIN RELATIONSHIPS (LOOK FOR HINGE OF PARABLE - UNUSUAL UNEXPECTED)

③ CONTEXT OF PARABLE

BOOK-AS-WHOLE AND SEGMENT - ALSO SETTING, PROLOGUE, EPILOGUE, AND EXPLANATORY REMARKS

④ HISTORICAL BACKGROUND

Ⓐ JESUS' DAY - CUSTOMS, PRACTICES (R. TRENCH - NOTES ON PARABLES)

INTERPRETⁿ

200 AND MIRACLES OF OUR LORD ③

⑥ **EARLY CHURCH** - TD WITH CH BOOK

ADDRESSED - LIFE SETTING
(SITZ IM LEBEN)

(SEE CH. DODD, **THE PARABLES**
OF THE KINGDOM, J. JEREMIAS,
THE PARABLES OF JESUS)

⑤ **SCRIPTURAL TESTIMONY** -

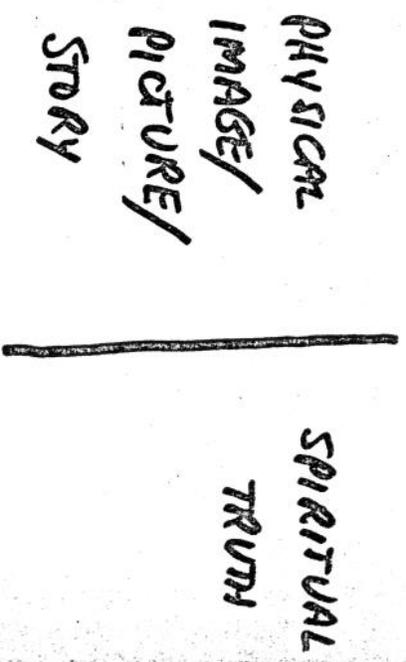
BASED ON HARMONY BET.
FINDINGS IN PARABLES AND
REST OF SCRIPTURES

⑥ **INTERPRETATIONS OF OTHERS**

201

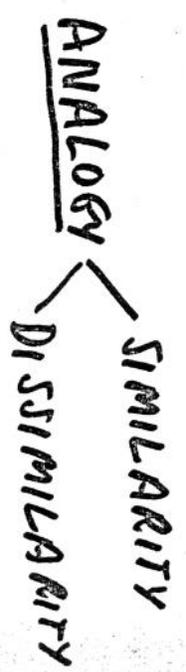
INTⁿ OF PARABLES

① **MEANING** - TD PLACE ALONGSIDE



② **RELATION** - COMPARISON/ANALOGY ⑤

IDENTITY/IDENTICALNESS



FIND ONE MAIN POINT OF SIMILARITY
BET. PHYSICAL ASPECT & SPIRITUAL
TRUTH!

202

ORGS OF PARABLES

(CONT.)

2

NOT-IDENTICAL (EQUIVALENCE)
(TOTAL SIMILARITY)

$$X = Y$$

∴ LOOK FOR ONE MAJOR POINT!

② STRUCTURE (INC. SIMIL)

AND NON-ROUTINE TERMS-

E.G, 4:36)

③ DISCOVER MAJOR COMPONENTS OF PARABLES

203

ORGS OF PARABLES

(CONT.)

3

④ OBSERVE STRUCTURAL RELATIONS BET. COMPONENTS (PARAGRAPHICAL STRUCTURE) - LOOK FOR KEY RELATIONSHIP AROUND WHICH PARABLE REVOLVES (UNUSUAL, UNEXPECTED, DISTINCTIVE)

204

ORISE OF PARABLES

(CONT.)

- ③ CONTEXT - PROLOGUE, EPILOGUE, EXPLANATORY REMARKS, ETC. (INC. BIL-AS-WHOLE)



ASK INTERPRETIVE Qs

(DETAILED - VARIOUS KINDS - MAY NEED TO LIMIT NUMBER DUE TO TIME)

④

205

MR. 4:3-9, 14-21

PARABLE OF SOILS

COMPONENTS ; RELATIONSHIPS

- ① REURRENCE - SOWER (AGENT)
- ② REURRENCE - SOWN SEED (IMM. END.)
- ③ REURRENCE W/ CONTRAST - SOILS

REC. OF INSTRUM.

④ PATH

⑥ ROCKY GROUND - NOT MUCH SOIL

⑦ THORNY GROUND - THORNS GREW UP

⑧ GOOD GROUND

*V/ ④ CONTRASTING CAUSATION - DIFF. CONSEQUEN

KEY ⑤ PATH - BIRDS DEVOUR SEED - NO GERMIN

⑥ ROCKY GROUND - NOT MUCH SOIL - SEED

IMMEDIATELY SPRANG UP - SCORCHED BY SUN SINCE HAD NO ROOT - GERMIN BUT NO FLOWERS

PARABLE OF SOILS

1a

③ THORNY GROUND - THORNS GREW - CHOKED

PLANT - NO GRAIN - GERMINATION & SOME GROWTH, BUT NO GRAIN

① Good soil - GERM, GROWTH & HARVEST,

THOUGH IN VARYING DEGREES!

(NOTE PROGRESSIVE MOVEMENT TOWARD CUMAX!)

BIRDS

→ SATAN - CONTROLS OUT COME

HOPELESSNESS

HARDENED/UNRECEPTIVE

3:29-30; 3:6; MT. 13:19, 22;

UNDERST (CF. MK. 4:11-12;

HARD, BLIND, LACKING IN

UK.

① PATH (ROAD UNDER FT/8:5)

③ SOILS & CONSEQUENCES

② SEED

① SOWER

MT. 13:19)

MK. 4:11, 26, 30; 1:14-45;

→ WORD OF KINGDOM (CF.

PROCLAIMERS - WORD (MK. 1:45-15, 3:14)

DISC.

IT'S US

SPIRITUAL MEANING

PHYSICAL COMPONENTS

PARABLE OF SOILS

110

PARABLE OF SOWER

1c

1 THE STORY HAS A PARABOLIC LITERARY FORM - PREMISE # 1 - (CONTEXT & LITERARY FORM)

2 IN A PARABLE IT IS THE UNEXPECTED/UNUSUAL WHICH IS MOST FREQUENTLY ITS MAIN EMPHASIS - P# 2 - (LIT. FORM)

3 THE UNUSUAL ELEMENT IN THIS PARABLE IS THAT THE SAME SEED/WORD SOWN BY THE SAME SOWER/PROCLAIMER HAS SUCH RADICALLY DIFFERENT OUTCOMES, FROM NOT GERMINATING AT ALL TO BEARING FRUIT THIRTY-FOLD, SIXTY-FOLD, AND ONE HUNDRED FOLD, DEPENDING ON THE DIFFERENT SOILS/PERSONS ON WHOM THE SEED/WORD HAS BEEN SOWN - P# 3 - (CONTEXT, INCL. PAR. STRUCTURE)

4 THE MAIN TRUTH OF THE PARABLE THAT THE VARIOUS KINDS OF PERSONS/HEARTS TO WHOM THE WORD IS PROCLAIMED ARE ULTIMATELY CRITICAL IN DETERMINING ITS EFFECTIVENESS AND CONSEQUENCE (PART INFERENCES)

BEING USED)

(NOTE EVIDENCE/DETERMINANTS

3 SOILS & CONSEQUENCES (cont.)

PHYSICAL COMPONENTS

SPIRITUAL MEANING

PAR. OF SOILS

1c

109B

PARABLE OF SOWER

1e''

- ① THE SEED IS THE SAME THROUGHOUT AND IS LIKENED TO THE WORD OF THE KINGDOM - [PREMISE #1] - (CONTEXT; LITERARY FORM; SCRIP. TEST, ESR. MTT. 13:19)
- ② THE SOWER IS THE SAME THROUGHOUT AND IS LIKENED TO THE ONE WHO SPREADS/PROCLAIMS THE WORD OF THE KINGDOM - [P#2] (SAME)
- ③ THE SOULS REPRESENT THE DIFFERENT KINDS OF PERSONS WHO HEAR THE WORD OF THE KINGDOM - [P#3] (SAME)

108C

SOWER - CONT.

1e'''

- ④ THE UNUSUAL ELEMENT IS THAT THE DIFFERENT KINDS OF PERSONS CAUSE THE WORD OF THE KINGDOM TO HAVE DIFFERENT OUTCOMES WHEN IT IS PROCLAIMED TO THEM - [P#4] (SAME - REC. OF CONTRASTING CAUSATION)

- ⑤ 😊, THE MAIN TRUTH OF THE PARABLE IS THAT THE WORD OF THE KINGDOM IS SUCH THAT ITS OUTCOMES WILL ULTIMATELY BE AFFECTED NEGATIVELY OR POSITIVELY BY THE KINDS OF PERSONS WHO HEAR IT - [POST. INF.]

208d

PARABLE OF SOILS

(MK. 4:3-9, 14-20)

1c4

- ① THE SAME SOWER AND SEED RECUR THROUGHTOUT THE PARABLE (PREMISE #1 - CONTEXT - STRUCTURE OF PARABLE AND INTERPRETATION - RECURRENCE)
 - ② THE SOILS ON WHICH THE SEED FALL ARE RADICALLY DIFFERENT (PREMISE #2 - CONTEXT - PARABLE STRUCTURE - REC. - CONTRAST)
 - ③ THE RESULTS OF SOWING THE SAME SEED ON DIFFERENT SOILS ARE RADICALLY DIFFERENT, DEPENDING ON THE NATURE OF THE SOIL (PREMISE #3 - CONTEXT - PARABLE STRUCTURE - REC. - CONTRAST - CAUSATION)
- ∴, THE MAIN TRUTH OF THE PARABLE INVOLVES THE FACT THAT DIFFERENT SOILS PRODUCE DIFFERENT RESULTS/ THE DIFFERENCE WHICH SOILS MAKE ON THE RESULT OF THE SEED SOWN.

209

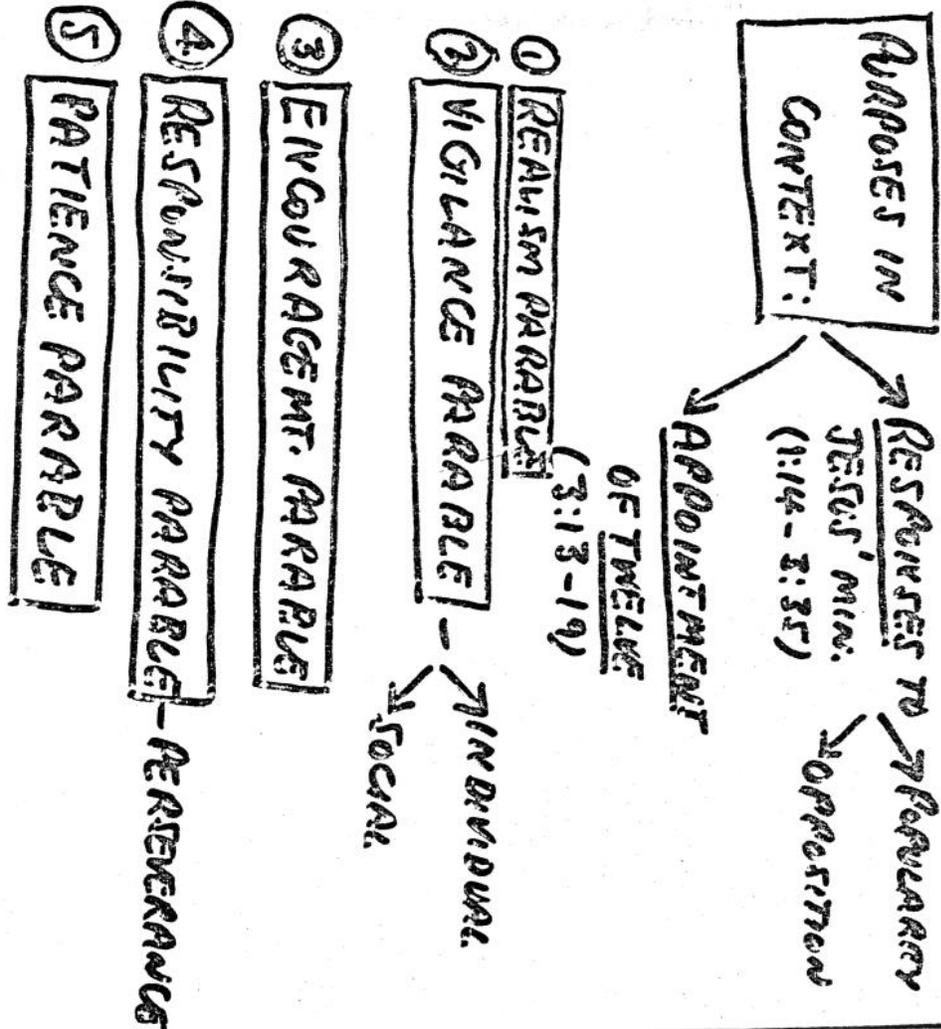
PARABLE OF SOILS

(MK. 4:3-9, 14-20)

1d

THE KINGDOM OF GOD IS A KINGDOM OF THE WORD WHICH, BECAUSE IT IS SEED LIKE, WILL ULTIMATELY BE AFFECTED BY THE HUMAN HEART-SOIL OF INDIVIDUALS WHO HEAR IT, WITH THE RESULT THAT IT WILL FAIL TO PRODUCE FRUIT IN SOME (MANY) CASES, WHILE IN OTHERS IT WILL BEAR A SURE THOUGH VARYING HARVEST.

- ① REALISM PARABLE ^{PERSONAL}
- ② VIGILANCE PAR. ^{SOCIAL}
- ③ ENCOURAGEMENT PAR.



(MR. 4: 26-29)

COMPONENTS & STRUCTURE & CONTEXT

CONTRAST

FARMER = WORKER IN KINGDOM - HUMAN AGENT

ACTIVITY - SCATTERS

SEED = ENGAGES IN ACTIVITIES TO PROMOTE THE KINGDOM

SEED = KINGDOM OF GOD - DIVINE

ACTIVITY = GROW (SPROUTS & GROWS) - MYSTEROUS, INCOMPREHENSIBLE = FARMER KNOWS NOT HOW

SPONTANEOUS = EARTH PRODUCT OF ITSELF

ORDERLY & GRADUAL = BLADE -> EAR -> GRAIN

SUCCESSFUL = HARVEST

CONTRAST

INACTIVITY = IN REACTION TO KINGDOM MATTERS

SLEEPS

RISES NIGHT & DAY

CONTRAST - FARMER REAPS HARVEST

212 PARABLE OF SLEEPING FARMER (2)

SECRET GROWTH (MK. 4:26-29)

THE GROWTH OF THE SEED-LIKE

KINGDOM OF GOD, WHICH IS HUMANLY

INCOMPREHENSIBLE, IS SPON-

TANEOUS, ORDERLY, AND ULTIMATELY

SUCCESSFUL, BECAUSE IN THE

LAST ANALYSIS IT DEPENDS ON DI-

LINE ACTIVITY RATHER THAN HUMAN

ACTIVITY, THOUGH IN THE END HUMAN

PROFIT FROM IT.

- 1 THEMATIC PARABLE
- 2 INDIVIDUAL/ESCORT. PAR.
- 3 TRUST/TRANQUILITY PAR.
- 4 NON-VIOLENCE PAR.
- 5 PATIENCE PAR.
- 6 HUMILITY PAR.

213

PARABLE OF MUSTARD SEED

(MK. 4:30-34)

MUSTARD SEED = KINGDOM OF GOD

CONTRAST

WHEN SOWN = KINGDOM

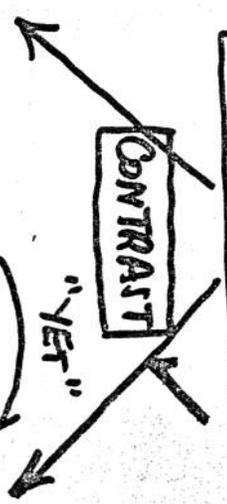
INAUGURATED (CF. MK. 1:14-15)

SMALLEST OF ALL SEEDS ON EARTH = KINGDOM

HAS VERY SMALL BEGINNINGS

(CF. JESUS & 12

DISCIPLE/APOSTLES)



WHEN SOWN MUSTARD SEED GROWS = KINGDOM DEVELOP AND PROMOTED



BECOMES GREATEST OF ALL SHRUBS - BIRDS CAN NEST IN SHADE =

HAS TRANSCENDENT CONSUMMATION!

214

MUSTARD PLANT

26

HISTORICAL BACKGROUND (BIBLE DICT. / ENCYCLOPEDIA)

"SEVERAL VARIETIES OF MUSTARD... HAVE NOTARILY SMALL SEED, AND UNDER FAVORABLE CONDITIONS GROW IN A FEW MONTHS INTO VERY TALL HERBS - 10-12 FT. THE RAPID GROWTH OF AN ANNUAL HERB MUST ALWAYS BE A

→ STRIKING FACT. (SEVERAL TYPES OF MUSTARD PLANTS) BIRDS READILY BRIGHT... TO EAT THE SEED (MT. 13:31, ETC.), NOT, BE IT NOTED, TO BUILD THEIR NESTS WHICH IS NOWHERE IMPLIED. AMONG THE RABBIS A 'GRAIN OF MUSTARD' WAS A COMMON EXPRESSION FOR ANYTHING VERY MINUTE... (MT. 17:30, LU. 17:6). - (ISRE, VOL. III, 2101-2102)

PARABLE OF MUSTARD SEED

3

215

(MK. 4:30-32)

THE KINGDOM OF GOD, LIKE A MUSTARD SEED, HAS SMALL AND SEEMINGLY INSIGNIFICANT BEGINNINGS, BUT ITS CONSUMMATION WILL BE TRANSCENDENT.

- ① ESCHIATOLOGICAL PARABLE
- ② GRADUALISM PARABLE
- ③ ENCOURAGEMENT PARABLE
- ④ TRUST PARABLE

216

BIOLOGY OF KINGDOM

1

(SEED) (4:1-34)

TESUS' VIEW

1 SYNERGISM -

BOTH GOD AND

MAN ARE INVOLVED, THOUGH

GOD IS PRIMARILY RESPONSIBLE

CONTR. VIEW

2 MONERGISM -

- GOD (APOCALYPSE)

- MAN (ZEALOTRY)

(PHARISAEISM)

2 GRADUALISM -

GROWTH

3 CATAclysm -

- SUDDEN

APPEARANCE

(APOCALYPSE)

217

MK. 4:10-12

1

MAJOR FACTORS - INT^N

1 CONTEXT - MK. 4:4, 14-15;

4:24-25; 3:28-30;

3:1-6; ETC.

2 SCRIP. TESTIMONY -

MTT. 13:10ff, LK. 8:9ff,

JN. 12:37-40, IS. 5-6,

EX. 4ff (HARDENING OF

PHARAOH'S HEART); ETC.

MTT. 13:10 ff.

MK. 4:10-12

LK. 8:10

1. MTT. 13:12 - USES SAYING OF MK. 4:11, AND RELATES IT TO THE MATERIAL OF MK. 4:10-12.

USES HEBREW VERSION OF IS. 6:9-10, WITH IVL (SO THAT) INSTEAD OF OTI (BECAUSE) -

ALSO USES HEBREW VERSION OF IS. 6:9-10 - IVL (SO THAT)

2. MTT. 13:13 - QUOTES LXX VERSION OF IS. 6, WITH OTI (BECAUSE) -

DIVINE PURPOSE

DIVINE PURPOSE (28)

HUMAN CAUSE

- ENIGMATIC
- JUDGMENTAL

(CF. MARK'S VERSION)

(CF. ISAIAH'S SITUATION) (CF. JN. 12:37-43)

JOHN 12:37-40

1. STRESSES HUMAN CAUSE - "THOUGH HE HAD DONE SO MANY SIGNS BEFORE THEM, THEY DID NOT BELIEVE IN HIM" (v.37) - FULFILLS IS. 53:1 (v.38) (HUMAN CAUSE)



2. STRESSES DIVINE REACTION & PURPOSE - "THEREFORE, THEY COULD NOT BELIEVE." (v.39) - FULFILLS IS. 6:10 (v.40) - (DIVINE RESPONSE) (29)

(BOTH HUMAN & DIVINE FACTORS STRESSED - CF. WITH ISAIAH'S MINISTRY - IS. 6)

230

PURPOSE OF PARABLES

(MK. 4:10-12)

3

(SOVEREIGN)

DIVINE CREATION

(HUMAN PERSONALITY)

1 FREEDOM

2 CONSEQUENCES - FROM USE OF FREEDOM

a GROWTH (PROPER USE)

b ATROPHY (ABUSE) (CF. MK. 4:21-25)

(SOVEREIGN)

DIVINE

REDEMP-TIVE REVEN

INTENDED TO BE ACCEPTED FREELY, RESULT IN SPIRITUAL GROWTH

HUMAN RESPONSE

1 ACCEPTANCE

2 REJECTION

HUMAN CAUSE

(CF. MTT. 13:13, JN. 12:37)

(SOVEREIGN) DIVINE REACTION (FURTHER PROCLAMN)

1 SPIRITUAL GROWTH

2 SPIRITUAL ATROPHY - DIVINE JUDGMENT

DIVINE RESULT & PURPOSE

UNFOULD PURPOSE OF PARABLES. (DEFINITION. 2) (CONTEXTUAL)

(CF. MK. 4:11-12, 4:24-5; LK. 8:10; JN. 17: 39-40; 1 J. 6: 4-10)

231

MK. 4:10-12

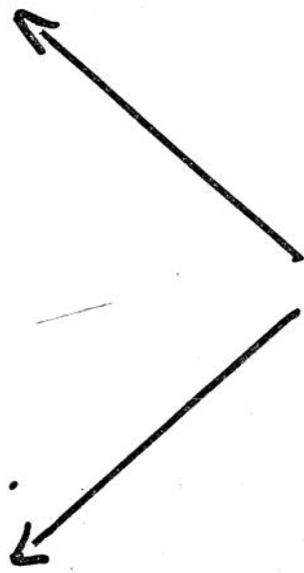
4

IN THE HEBREW MIND THERE IS NO CONFLICT BETWEEN HUMAN FREEDOM/RESPONSIBILITY (PENULTIMATE) & DIVINE RESPONSIBILITY (ULTIMATE) - BOTH ARE INVOLVED IN HISTORY - SOMETIMES THE LATTER IS EMPHASIZED BEC. IT IS ULTIMATE & SOVEREIGN, BUT IT DOES NOT NEGATE THE FORMER!

THERE IS A TWOFOLD ANSWER

TO THE QUESTION: WHO HARDENS

THE SINNER'S HEART?



THE SINNER → GOD

(REULTIMATE (ULTIMATE CAUSE) → (ULTIMATE EFFECT)

BOTH ARE TRUE! SOMETIMES ONE IS EMPHASIZED, SOMETIMES THE OTHER! (CF. HARDENING OF PHARO'S HEART; ISAIAH 5-6)

STILL ^N - STORM <u>PROBLEM</u> - <u>NATURE</u> HUMANLY HOPE- LESS!	GER. DEMON IAC <u>DEMON POSSES^{ED}</u>	WOMAN - HEM. <u>PHYSICAL DISEASE</u>	TAIR DAUGHTER - RUS <u>DEATH</u>
JESUS ACTS - <u>HEALS:</u> <u>WORD CAUSES</u>	WORD	[INDIRECT] TOUCHED HER!	TAKES HAND - WORD
HEALING - GREAT CAUSE	DEMON IAC - IN RIGHT MIND!	IMM. - HEM. CEASED	IMM. - GIRL AROSE - WALKED
REACTION - DISC. FILLED W/AWE! WHO?	PEOPLE AFRAID - ALL MEN MARVELLED	WOMAN - FEAR - TREMBL ^{ING} FELL DOWN! TOLD TRUTH	OVERCOME W/AMAZEMT.

224

STRUCTURE - MK. 4:35-5:43

2

(MIRACLE SEGM.)
(HORIZONTAL & VERTICAL)

I. REC. OF INTER-^{BY}COMPARISON & CONTRAST

FOUR HUMANLY HORRIBLE STORMS;
(PROBLEMS) - (V)

II. REC. OF CAUSATION W/ INSTRUCTION;
(SOLUTIONS & RESULTS) - (V)

JESUS' ACTS → EFFECT (PIKINGS) → REPT;
& MEANS (CAUSE) (CAUSE) - (V) (EFFECT)
(SIMPLEST OF MEANS)

III. REC. OF CONTRAST - (V)

ORIGINAL STORMS VS SITUATION
AFTER JESUS
ACTS

(BEFORE) — (AFTER)

(IMPLD IN INTERROGATION) - (V) SOLUTION

IV. SUMMARY - DEATH CONSIDERED! PROBLEM - (H)

225

MK. 4:35-43 (MIRACLES)

3

IDENTITY STORIES (WHO IS THIS?)
(4:41)

I. TRANSCENDENT, SUPRA-HUMAN JESUS -

PERFORMS ACTS OF GOD (BT-I AM THE
LORD YOUR GOD) - JESUS IS LORD (ΚΥΡΙΟΣ-
THEOLOGY) - SON OF GOD (5:7)

II. REDEEMING JESUS - ACTS OF DELIVERANCE

FROM THE KINGDOM OF SATAN - OF EXODUS
STORY: MIRACLES NEEDED TO EFFECT RED-

III. SOVEREIGN JESUS - SUPREME OVER

NATURE, DEMONS, AND HUMAN DISEASE;
AND DEATH! HE IS THE KING! HAS
UNRIVALLED AUTHORITY!

IV. MESSIANIC JESUS - MESSIAH WAS EXPECTED

TO PERFORM MIRACLES, INT. RAISING
THE DEAD. JESUS IS CHRIST?
MARK'S CORONATION HYMN!

326 CHARACTERISTICS OF "MIRACLES"

4

- ① UNUSUAL EXTRAORDINARY ACTS (vs. USUAL)
 - PROVIDENTIAL
- ② SUPERNATURAL, SUPERNATURAL ACTS
 - ABSOLUTE
- ③ DIVINE ACTS (vs. DEMONIC ACTS)
- ④ REDEMPTIVE ACTS

BIBLICAL WORDS FOR "MIRACLES":

- ① "POWERS," "MIGHTY WORKS" - CAUSE
- ② "WONDERS" - EFFECTS/REACTIONS (MIRACLES)
- ③ "SIGNS" - SIGNIFICANCE/MEANING

327 COMMON MISCONCEPTIONS RE MIRACLES

- ① EVERY DAY OCCURRENCES ARE MIRACULOUS
 - E.G. PHYSICAL OR SPIRITUAL BIRTH -
 - (cf. SCHEERMAEKER: TO BELIEVE IN MIRACLES IS TO SEE ALL OF LIFE THROUGH THE EYES OF FAITH)
- ② MIRACLES ARE TO BE EXPECTED AS IF INTENDED TO BE COMMONPLACE: EXPECT A MIRACLE (vs. UNUSUAL)
- ③ MIRACLES VIOLATE/SUSPEND THE "LAWS OF NATURE"
- ④ MIRACLES CAN BE/SHOULD BE SUPPORTED SCIENTIFICALLY - (cf. PARTENO - GENESIS)
- ⑤ MIRACLES WERE DONE TO PROVE THE DIVINITY OF CHRIST
- ⑥ ALL UNUSUAL ACTS ARE MIRACLES - (DIVINE vs DEMONIC - REDEMPTIVE vs DESTRUCTIVE)

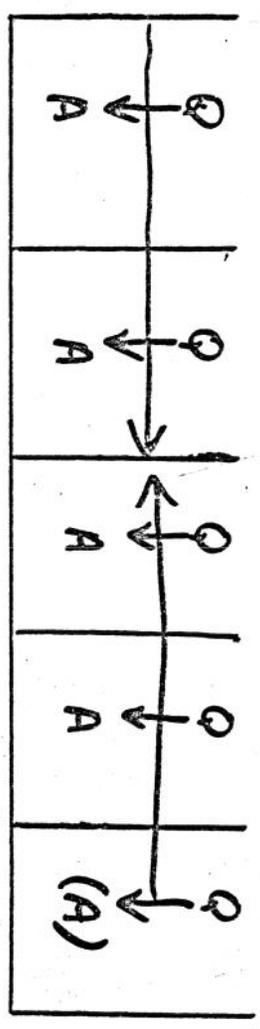
228

TWO KINDS OF PRIMARY LAWS

(MAY BE COMBINED)

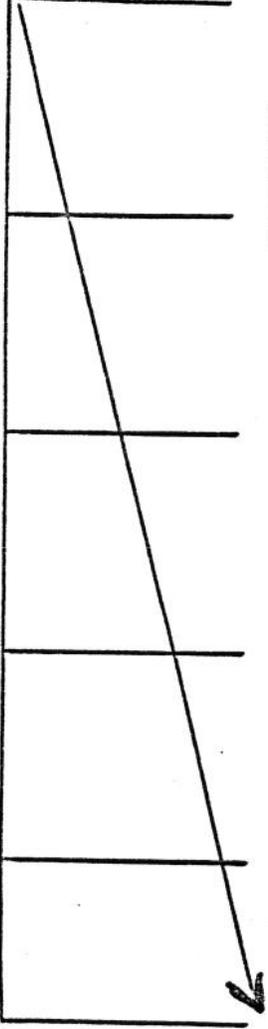
1 RECURRING RELATIONSHIPS WHICH

CONTROL THE UNIT AS A WHOLE - FOR EXAMPLE, RECURRENT OF INTERROG? IN 2:1-3:6 - VERTICAL



2 SINGLE RELATIONSHIPS WHICH CONTROL

THE UNIT AS A WHOLE - FOR EXAMPLE, CLIMAX IN 2:1-3:6 - HORIZONTAL



1a

229

TWO WAYS OF DISCOVERING PRIMARY LAWS

(MAY BE COMBINED)

1 RETROSPECTIVE APPROACH - WORK

THROUGH ENTIRE UNIT IN TERMS OF

PARAGRAPH TITLES - THEN LOOK BACK AT THE UNIT AND ASK, "WHAT ARE THE OPERATIVE LAWS IN THE PRIMARY LAWS OPERATIVE IN THE WHOLE?" (NECESSARY FOR RECURRING RELATIONSHIPS)

2 DEVELOPMENTAL/PROSPECTIVE APPROACH

BEGINNING AT THE OUTSET OF THE PASSAGE, TRACE THE STRUCTURAL MOVEMENTS STEP-BY-STEP (HELPER FOR SINGLE RELATIONSHIPS)

1a

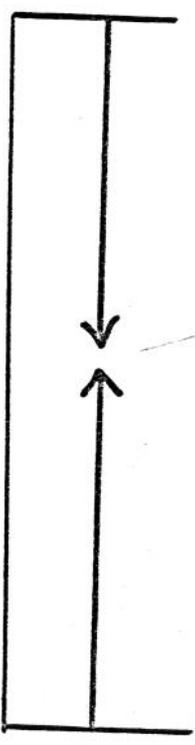
230

TWO FACTORS IN DETERMINING UNIT (INC. SEGMENT UNIT)

1a

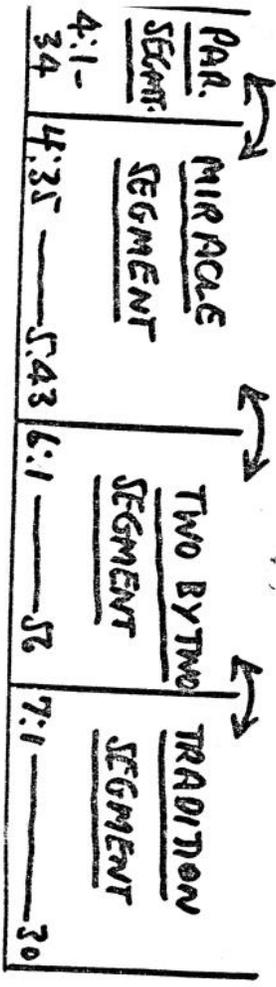
① INTERNAL STRUCTURE - OBSERVE LANS

WHICH BIND MATERIALS TOGETHER INTO A UNIT - E.G., RECURRENCE, PREP/RENT, INTERROGATION



② EXTERNAL RELATIONSHIPS - CONTRAST

CHANGE IN RELATION TO SURROUNDING MATERIALS



231

DETERMINING UNIT

1a

CRITICAL QUESTION ABOUT EACH PARAGRAPH:

IS THIS PARAGRAPH MORE CLOSELY RELATED TO WHAT PRECEDES (PRECEDING UNIT) OR TO WHAT FOLLOWS (FOLLOWING UNIT)? (CF. 1:24-30)

232

- SENDING OF DISCIPLES - TWO BY TWO
- ADDITIONAL TRAINING

6:1 ————— 56 || 7:1 ||

1:14

① - CALL OF DISCIPLES
- CONTRASTING REACTIONS } POPULARITY / OPPOSITION

3:7 ————— 35 || 4:1 ————— 34 || 4:35 ————— 5:43

- APPOINTM. OF DISCIPLES
- FURTHER TRAINING

3:6

(TRADITION OF ELDERS SEGM.)

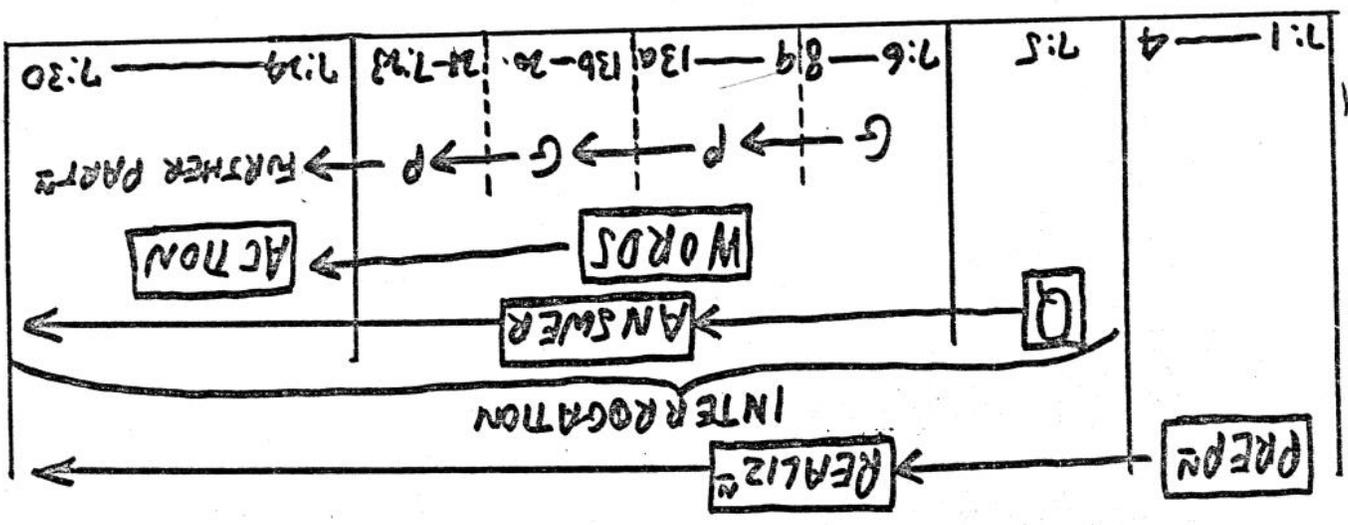
7:1 ————— 8	WASHED ① VS UNWASHED HANDS
9 ————— 13	CORBAN
14 ————— 23	OUT GOING, NOT IN COMING, DETAILS
24 ————— 30	SYRO- PHOENICIAN WOMAN'S DAUGHTER HEALED
31 ————— 37	DEAF- MUTE HEALED

233

← RECURRENT OF: CONTRAST → (TWO BY TWO SEGM.) → CAUSATION

6:1-6a	PROPERTY WITHOUT HONOR
7 ————— 13	TWO BY TWO
14 ————— 29	HEROD'S BIRTHDAY BANQUET
30 ————— 44	FEEDING OF 5,000
45 ————— 52	GHOST ON SEA
53 ————— 56	GENN. HEALING

- STRUCTURAL UNITS
- PRIMARY STRUCTURAL LAWS



MK. 7:1-30

I 7:1-4 - PREP BY CONTRAST - SETTING OCCASION (REALIZ IN 7:5 FF)

II 7:5-23/30 - INTERROGATION - BY CONTRAST

A 7:5 - QUESTION - "WHY DO YOUR DIS-

CIPLES NOT LIVE ACCG. TO THE TRADITⁿ OF THE ELDER, BUT EAT W/ HANDS DEFILED?" (CONTRAST)

B 7:6-23/30 - ANSWER - REC. OF CONTRAST

1 6-13 - ANALYSIS OF RELⁿ OF SCRIBES AND PHAR. - FALSE RELⁿ EXPOSED (PARTⁿ → GENⁿ)

2 14-23 - PROCLAMATION OF RELⁿ (or 30) OF JESUS - TRUE RELIGION EXPOSED (PARTⁿ)

(PARTⁿ) ↓

236

MK. 7:1-4

16'

ASSUMPTION OF PHARISEES/SCRIBES:

CEREMONIAL = DEFILES = UNHOLY/
 UNCLEANNESS SPIRITUALLY
 (RITUAL) UNCLEAN
 UNCLEANNESS

CEREMONIAL = MORAL/SPIRITUAL
 UNCLEANNESS UNCLEANNESS

(CF. LEV. 11-15)

RELATED TO

TRADITION OF ELDERS

237

MK. 7:6-23

1b"

JESUS ORAL ANSWER - REC. OF: CONTRAST,
 & PART & GEN^e

① **GENL. STATEMENT** - BY CONTRAST (6-8)

PART^e ↓ BASIC ACCUSATION: HY PHARISES

② **PART. EXAMPLE** - ERR. OF V. 8 - CORBAN

GEN^e ↓ (SEE CONTRAST W/ INSTRUM^e - V. 9) - (9-13)

③ **GENL. STATEMENT** - W/ CONTRAST - (13b-20)

PART^e ↓ IN GOING DEFILM. (VS) OUT GOING DEFILM
 STOMACH (VS) HEART

④ **PART. EXAMPLES** - OF OUT GOING DEFILM
 (21-23)

(ATTITUDES & ACTIONS)

FALSE REL^e EXPOSED (6-13)

TRUE REL^e EXPOUNDED (14-23)

230

7:1-30

1c

③ 7:24-30 - APPLICATION OF JESU'S HEART - RELIGION TO SYROPHOENICAN WOMAN'S SITUATION (W. CEREMONIAL REL² OF JEWS) - CAUSATION W/ CLIMAX (FORMER PARTS)

239

7:1-30

1d

I. PREP/REPLY BY CONTRAST (OR CAUSATION) (7:1-4 → 7:5ff.)
 SOME OF DISCIPLES - (VS) PHAR. SOME SCRIBES, JEW - WASHED HANDS ETC.
 (IGNORED TRADⁿ OF ELDERS)
 (OBEYED TRADⁿ OF ELDERS)

QUESTIONS:

WHAT WAS THE "TRADITION OF THE ELDERS?" (D) HOW DID IT DEVELOP? (M-D) WHY WAS IT OBEYED BY JEWS GENERALLY? (R) WHAT WAS THE DIFF. BET. J'S DISC.

240

7:1-30 (cont.)

2

AND OTHER JEWS IN THIS RESPECT? (D)

WHY DID SOME OF J'S DISCIPLES NOT

COMPLY WITH THE TRADE OF THE ELDERS?

(R) WHY EMPHASIZED BY THE AUTHOR?

(R) HOW DOES THE EPISODE PREPARE

FOR WHAT FOLLOWS? (M-D) HOW IS

WHAT FOLLOWS ILLUSTRATED BY SUCH

PREP? (M-D) WHY SUCH PREP? (R)

WHAT ARE THE FULL IMPLICATIONS OF

THE ANSWERS TO THESE QUESTIONS? (IMP)

241

7:1-6 (cont.)

3

II. INTERROGATION - BY CONTRAST

Q - V. 5 -> A - V. 6-23

QUESTIONS:

WHAT IS INVOLVED IN THE QUESTION? (D)

WHY WAS THE QUESTION RAISED BY

THE SCRIBES AND PHARISES? (R)

WHY RECORDED BY THE AUTHOR? (R)

IMPLICATIONS? (IMP) (COULD ASK ALSO ABOUT CONTRAST)

WHAT ARE THE VARIOUS ASPECTS

OF JESUS' ANSWER, AND WHAT DOES

EACH MEAN? (D) HOW DOES J. RESPOND

TO THE Q? (M-D) WHY DOES HE RESPOND

AS HE DOES? IMPLICATIONS? (IMP)
(COULD ASK ABOUT CONTRAST - SEE LATTER)

342 7:1-30 (CONT.)

4

III. RECURRENCE OF PART² / GEN²

GEN² (6-8) → PART (9-13g) →

GEN² (13b-20) → PART (21-23)
(cf. 24-30)

QUESTIONS:

WHAT IS THE MEAN² OF EACH GEN.
; PART. STATEMENT? (D) HOW DO
THE PART. STATEMENTS SPECIFY THE
GEN. STATEMENTS? (M-D) HOW DO THE
GEN. STATEMENTS GROW OUT OF THE
PART. CLAUSES? (M-D) WHY THIS
RECUR² USE OF PART² AND
GEN²? (R) IMPLICATIONS? (IMP.)

IV. CAUSATION W/ FURTHER

5

343 PART² (PERHAPS ALSO

CLIMAX) - 7:1-23 → 24-30

QUESTIONS: (APPLICATION OF
HEART-PRINCIPLE)

WHAT ARE THE DISTINCTIVE

EMPHASIS OF THE MIRACLE, AND

WHAT DO THEY MEAN? HOW IS

THE MIRACLE THE RESULT OF

WHAT PRECEDER? HOW DOES IT

FURTHER SPECIFY THE EMPHASES

OF DISCU² ANSWER? WHY USE

SUCH CAUSATION? PART²?

WHAT ARE THE FULL IMPLICATIONS

OF THE ANSWERS TO THESE Qs?

(GS RE ABSTRACT CLIMAX)

V. REC. OF CONTRAST (NOTE REC. OF "BUT")

JESUS (DISC.) VS. PHARISES,

WOMAN) ... SOME SCRIBES,

(SECURUS-VERBES) JENIS

QUESTIONS:

- WHAT WERE THE DIFFERENCES BET. THESE TWO POINTS OF VIEW?
- AND WHAT DID THEY INVOLVE?
- HOW DID THESE DIFFERENCES DEVELOP? WHY DID THEY DEVELOP?
- WHY WERE THEY EMPHASIZED BY JESUS? BY THE AUTHOR?
- IMPLICATIONS?

STRATEGIC AREAS:

1 7:1-5 - SITUATION AND ISSUE TO WHICH IT GAVE RISE -

INDICATES OCCUR OF PASSAGE:

CLEAR CONTEXT BET. J. AND HIS DISC. AND REL. AUTHORITIES

RE "TRADITION OF THE ELDERS" (PREP. & REAL, CONTRAST, INTERPRE)

2 7:15, 20-25 - ESSENTIAL CONTRAST RE DEFLEMENT, WHICH HAS IMPLICATIONS FOR WHICH PASSAGE (ALSO PARTY)

3 7:24-26 - PEARLS CLIMACTIC EVENT WHICH NOT ONLY EMPHATIZES THE SIGNIFICANCE OF J'S "HEAR, BELIEVE," BUT HAS IMPLICATIONS FOR THE UNIVERSALITY OF JESUS' MESSAGE.

4

5

6

7

8

9

10

245 A

MK. 7:1-30

INTERROGATION

1c'

QUESTION

- WHY DISCIPLES NOT LINE ACCG. TO TRADITION OF ELDERS (AS DO PHARISES, SCRIBES, JEWS - BUT - EAT WITH DEFILED/UNCLEAN HANDS? (7:5)

ANSWER (ORAL) - TWO FOLD:

1. BECAUSE THOSE OF YOU WHO DO FOLLOW THE TRADITION ARE HYPOCRITES/SPIRITUAL RAY-ACTORS AND DISOBEY GOD'S COMMANDS IN THE PROCESS OF OBEYING HUMAN TRADITION, AS IS SEEN IN YOUR PRACTICE OF CORBAN, AND I DON'T WANT MY DISCIPLES TO BE LIKE YOU. (FALSE RELIGION EXPOSED - 7:6-13)

245 B

MK. 7:1-30

INTERROGATION - CONT.

1c''

2

BECAUSE I WANT MY DISCIPLES TO FOLLOW MY TEACHING THAT TRUE DEFILEMENT. INVOLVES AN EVIL HEART/ EVIL AT THE VERY CENTER OF ONE'S BEING, FROM WHICH EVIL THOUGHTS, ATTITUDES, AND ACTIONS FLOW, AND NOT FROM CEREMONIAL PRACTICES OF UNCLEANNES, SUCH AS EATING WITH UNWASHED HANDS OR EATING UNCLEAN FOODS. (TRUE RELIGION EXPOSED - 7:14-23)

246

Mk. 7:1-30

7a

ANSWERS TO QUESTIONS - BEYOND SURVEY -

"TRADITION OF THE ELDERS"

(Targumim = TO HAND OVER/DOWN)

TWO MAIN COMPONENTS:

1) ORAL LAW OF MOSES (UNWRITTEN)

(V) WRITTEN IN TORAH)

2) JUDGMENTS & TEACHINGS OF VARIOUS RABBI'S (CF. CH. 1)

(CONTAINED PRIMARILY IN

THE MISHNA & TALMUD)

THREE CHARACTERISTICS: (FALLACIOUS)

1) MOTIVE - REWARD/PUNISHMENT

2) CHARACTER - EXTERNALIZATION OF REL. PRACTICES

3) CASUISTRY - RESULTING IN EVANGELICAL HYPOCRISY (LEGALISM)

247

Mk. 7:1-30

7b

FOUR TENDENCIES IN THE "TRADITION OF THE ELDERS"

1) EGO CENTRISM - PRIMARY CONCERN FOR GAINING REWARD/AVOIDING PUNISHMENT.

2) EXTERNALISM - EMPHASIS ON RITUALS, TO THE EXCLUSION OF THE INNER PERSON/HEART.

3) LEGALISM - FOCUS ON OBEYING BURDEN SOME REGULATIONS.

4) ATOMISM - ENDLESS MULTITUDE

OF STATUTES BASED ON CASUISTRY. (RESULTED IN HYPOCRISY) (CF. MISHNAH, EMIL SCHURER - A HISTORY OF THE JEWISH PEOPLE IN THE TIME OF JESUS)

248

7:1-30 (CONT.)

8

BASIC CONTRACT

JESUS EMPHASIZES HEAR-REUS?

PHAR., SCRIBES, JEWS:

WHAT DEFILES = CEREMONIALLY

UNCLEAN (PHYSICAL / EXTERNAL) = ENTERS

COMES FROM WITHIN (STOMACH)

(VS)

(TEMPORARY)

JESUS, DISC., ROMAN:

WHAT DEFILES = EVIL (SPIRITUAL / INTERNAL) = ISSUES FROM

COMES FROM WITHIN

(HEART)

(V. 23)

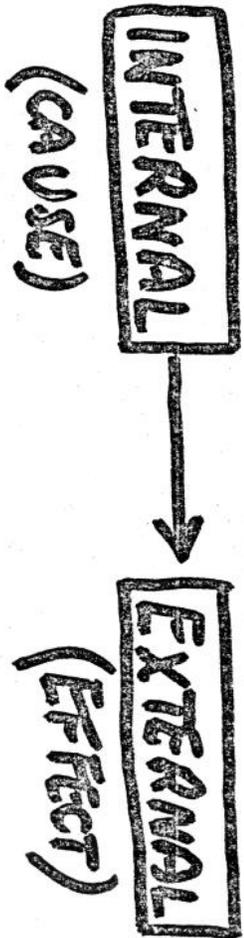
(ETERNAL)
PERMANENT

249

MR. 7:1-30

9a

DUAL ETHIC OF JESUS



HEART

(MOTIVES/
PURPOSES,
SPIRIT,
ATTITUDE,
RELATIONSHIPS

ACTIONS -

THOUGHT, WORD,
OTHER DEEDS

**BOTH/AND,
NOT EITHER
OR**

PRIMARY/FOCAL



Q50

7:1-36 (Cont.)

9

LEGALISTIC ETHIC

(C)

DESCENDANT ETHIC

(CF. TRADITION & LAW)

1) CODIFIED - _____ ① UNCODIFIED -
ABSOLUTEISTIC SITUATIONAL.

2) SELF-CENTERED - _____ ② OTHER-CENTERED
MULTIPLICATION MOTIVE - LOWEST GO
(PUNISHMENT-REWARDS) AND OTHERS

3) ONE-SIDED - _____ ③ TWO-SIDED:
EXTERNAL, INTERNAL &
RITUALISTIC. EXTERNAL
(DUAL ETHIC)

4) ENCOURAGING - _____ ④ FENCIBLING
HYPOCRISY SINCERITY
INTEGRITY

5) UNAMBIGUOUS - _____ ⑤ AMBIGUOUS
SPECIFIC-RIGID - FLEXIBLE
INFLEXIBLE

Q51

7:1-36 (Cont.)

10

6) PROVINCIAL - _____ ⑥ UNIVERSAL...
EXCLUSIVISTIC INCLUSIVISTIC

7) CORPORATE - _____ ⑦ INDIVIDUAL
MONOCENTRIC

8) EGALITARIAN - _____ ⑧ HIERARCHICAL

9) ATOMISTIC - _____ ⑨ HOLISTIC

10) IMMATURE - _____ ⑩ MATURE

11) CAN BE - _____ ⑪ ALWAYS
UNPRINCIPLED PRINCIPLED

(SPEC. MATERIALS)

QUESTIONS:

MK. 14-15 (CONT.)

WHAT IS THE MEANING OF EACH PREPARATORY EVENT? (D) HOW DOES EACH PREPARE FOR WHAT FOLLOWS? (M-D) WHY WERE SUCH PREPⁿs MADE? (R) WHY IS PREPⁿ USED RECURRINGLY BY THE AUTHOR? (R)

HOW ARE THE PREPⁿs FULFILLED? (M) HOW DO THE PREPⁿs ILLUMINATE THE REALⁿs AND VICE VERSA? (M-D) WHY ARE THE PREPⁿs FULFILLED AS THEY ARE? (R) WHY EMPHASIZE RECURⁿ FULFILLMT.? (R) FULL INDICATORS OF ANSWERS TO THESE Qs? (M)

III. REC. OF CONTRAST

- CHRONOLOGICAL CONTRAST

NOT DURING FEAST / PUBLICLY (14:1-2)

DURING FEAST / PUBLICLY (14:15)

- BIOGRAPHICAL CONTRAST (EIA TESTUS)

JESUS

WOMAN /

JDS. OF ARIMATHAEA

- CHIEF PRIESTS / SCRIBES / ELDERS / HIGH PRIEST / COUNCIL

- JUDAS / DISCIPLES PETER

- PLATE / SOLDIERS / CROWD / MASTERS BY / BY STANDERS

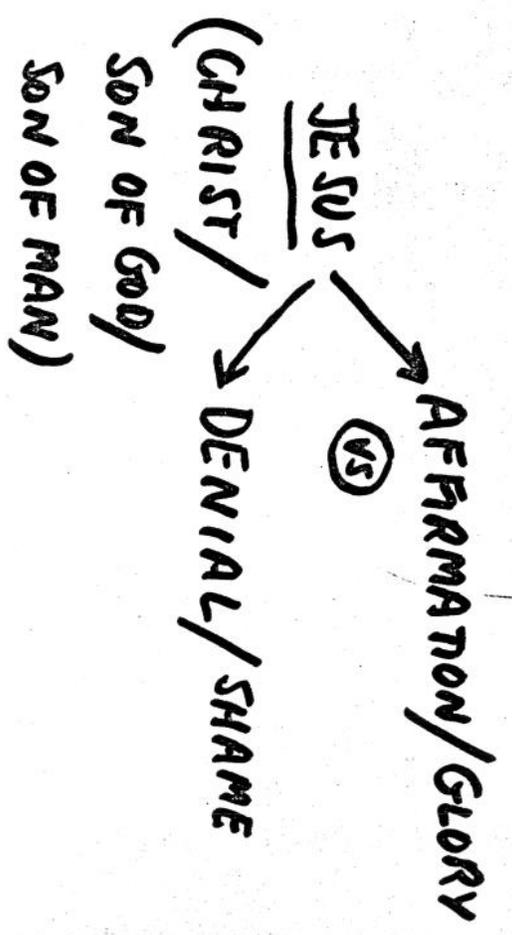
403
 III. RECURRENCE OF CONTRAST (3)6
 (SPECIFIC MATERIALS)
M.K. 14-15 (CONT.)

QUESTIONS:

- WHAT WAS THE MEANING OF THE VARIOUS ACTIONS IN THE EVENTS REPORTED? (D) WHAT CHARACTER TRAITS ARE EMPHASIZED CONCERNING THE PERSONS INVOLVED? (D) WHAT DIFFERENCES ARE STRESSED, ESP. BETWEEN JESUS AND THE OTHERS INVOLVED? (D) WHY DID THE PERSONS INVOLVED ACT AS THEY DID? (R) WHY ARE THE BIOGRAPHICAL DIFFERENCES STRESSED? (R) WHY RECURRINGLY? IMPLICATIONS? (IMP)

404
REC. OF CONTRAST
 (JESUS (VS) OTHERS)

CHARACTER STUDIES OF THOSE INVOLVED IN EVENTS OF CRUCIFIXION - THE CRUCIBLE OF THE CROSS



V. **CLIMAX** **Mk. 14-15 (cont.)** ④

40's (SPECIFIC MATERIALS) - FOURFOLD

QUESTIONS:

WHAT IS THE MEANING OF EACH OF THE CLIMACTIC EVENTS? (D)

HOW DO THE PRECEDING MATERIALS REACH THEIR CULMINATION IN THESE EVENTS? (M-D) WHY ARE THESE CLIMACTIC EVENTS USED BY MARK? (R) IMPLICATIONS? (IMP)

MATERIALS

- CRUCIFIXION OF JESUS (14:15)
- CURTAIN OF TEMPLE RENT (15:38)
- CENTURION'S CONFESSION (15:39)
- BURIAL BY JOSEPH OF ARIM. (15:43-46)
(SEE ALSO REFERENCE OF 16:1-8)

STRATEGIC AREAS: 406 ⑤

- ① 14:22-25 - JESUS' INTENTIONS OF PASSION (PREP)
- ② 14:32-36 - JESUS' FINAL DECISION TO CROSS (CAUSATION)
- ③ 14:53-65 - ECC. MISTRUST OF JESUS (CAUS)
- ④ 15:6-15 - CIVIL MISTRUST OF JESUS (CAUS)
- ⑤ 15:37-39 - CLIMAX (FOURFOLD)
15: 43, 46

(CONTRASTS IMPLIED)

LITERARY FORM - NARRATIVE

B. "AND" CONNECTS THIS EPISODE WITH WHAT PRECEDES, 1B. WHERE WE FIND A NUMBER OF "ANDS" (E.G. VS. 24, 25, 26, 27, 29). THUS THIS EPISODE SEEMS TO BE ONE IN A SERIES OF EVENTS. (RECURRENCE) AT THE THIRD HOUR THEY HAD CRUCIFIED HIM AND CAST LOTS FOR HIS GARMENTS. (V. 24) SUBSEQUENTLY, HE WAS MOCKED BY THOSE WHO CALLED ON HIM TO SAVE HIMSELF AND TO COME DOWN FROM THE CROSS. (VS. 29-31) EVEN THOSE CRUCIFIED WITH HIM, NAMELY, TWO ROBBERS, REVEILED HIM. (VS. 27, 32) IMMEDIATELY PRIOR TO THE EPISODE OF V. 34, A DARKNESS WHICH LASTED ABOUT THREE HOURS HAD COVERED THE WHOLE LAND. (V. 33)

1A. WHAT IS THE MEANING OF THE PREPARATORY STATEMENT? (D) HOW DOES IT GET THE READER READY FOR 34B? (M-D) WHY SUCH A PREPARATORY STATEMENT WITH THE ELEMENTS IT INCLUDES? (R) WHAT INFERENCES MAY BE DRAWN FROM THE ANSWERS TO THESE QUESTIONS? (IMP) WHAT IS INVOLVED IN MAKING THE EVENT IN V. 34 PART OF THIS SERIES OF EVENTS? (D) HOW DOES THE PLACE OF V. 34 IN THIS SERIES ILLUMINATE THIS VERSE? (M-D) WHY DOES THE AUTHOR RECOUNT THIS SERIES OF EVENTS, AND V. 34 AS PART OF IT? (R) IMPLICATIONS? (IMP)

A. 34A PREPARES FOR 34B AND C--LAW OF PREPN. AND REALIZATN. IS USED. 1. 15:34A--"AND AT THE NINTH HOUR JESUS CRIED WITH A LOUD VOICE . . ." (GREEK)

INT. QUESTIONS

OBSERVATIONS

DETAILED OBSN. OF MK. 15:34

D. JESUS IS THE CENTRAL FIGURE IN THIS EVENT, AND HIS ACTION IS DESCRIBED IN TERMS OF "CRIED" (GRK.) RATHER THAN "SAID" OR "ASKED" OR IN ANY OTHER WAY. "JESUS" USED RATHER THAN A TITLE. THE INFLECTION IS IN THE PAST TENSE IN ENGLISH AND IN THE AORIST IN THE GREEK. THE GREEK ROOT IS THIS IS FIRST AND ONLY WORD FROM THE CROSS WHICH THE AUTHOR RECORDS. E. "CRIED" SEEMS TO BE REINFORCED WITH A DATIVE INDICATING THE KIND OR QUALITY OF JESUS' VOICE: "WITH A LOUD VOICE" (GRK.) THUS THERE SEEMS TO BE RECURRENCE HERE. "LOUD" COMES FROM THE ROOT "VOICE" FROM THE ROOT

1C. WHAT IS THE TIME INDICATED BY THE "NINTH HOUR"? (1D) WHY IS THE AUTHOR CONCERNED ABOUT GIVING EXACT TIMES WITH VARIOUS EVENTS? (R) WHY DOES HE STATE THE "NINTH HOUR" IN RELATION TO EVENT DESCRIBED HERE? (R) WHAT IS INVOLVED IN JESUS' MAKING THIS STATEMENT, NEAR THE END OF THE DARKNESS? (D) AFTER SIX HOURS ON CROSS? (D) WHY THESE RELATIONS? (R) INFERENCES? (IMP) WHAT IS MEANT BY J? (D) WHY IS J. USED RATHER THAN A TITLE? (R) WHAT IS MEANT BY "CRIED" (GRK.)? (D) WHY DOES THE AUTHOR USE THIS WORD TO DESCRIBE THE ACTION OF JESUS? (R) WHY NOT OTHER WORDS, SUCH AS "SAID" OR "ASKED"? (R) WHAT IS THE MEANING OF THE PAST TENSE? (D) THE AORIST TENSE? (D) WHY IS THIS THE ONLY STATEMENT, RECORDED BY MARK? (R) IMPLICATIONS? (IMP)

INT. QUESTIONS

OBSERVATIONS

C. "AT THE NINTH HOUR" INDICATES THE TIME AT WHICH THE EVENT OF V. 34 OCCURS. THE AUTHOR IS CAREFUL TO GIVE THE EXACT TIME HERE, AS HE DID IN RELATION TO THE TIME OF THE CRUCIFIXION AND OF THE DARKNESS. THE DARKNESS HAD JUST ABOUT ENDED WHEN THIS EVENT OCCURRED, AND JESUS HAD BEEN ON THE CROSS ABOUT SIX HOURS.

OBSERVATIONS

3C. THE INTERROGATIVE WHY IS USED, INTRODUCING THE STATEMENT AS A QUESTION, THE GREEK WHICH IS TRANSLATED WHY IS THE UNUSUAL FORM THE QUESTION ASKS ABOUT THE REASON FOR AN EVENT AND THEREFORE PRESUPPOSES EITHER THAT THE EVENT HAS TAKEN PLACE OR IS PERCEIVED/THOUGHT TO HAVE TAKEN PLACE, TWO OF THE POSSIBILITIES CONCERNING THIS RHETORICAL QUESTION, TO WHICH NO ANSWER IS GIVEN, IS THAT IT IS A QUESTION WHICH SEEKS INFORMATION OR THAT IT IS A LAMENT IN QUESTION FORM.

D. THE ACTUAL OR PERCEIVED EVENT IS DESCRIBED IN TERMS OF GOD'S FORSAKING JESUS, (HAST THOU FORSAKEN ME.) THE WORD FOR FORSAKEN IS IN THE ENGLISH THE TENSE IS PRESENT PERFECT (HAST FORSAKEN), WHEREAS IN THE GREEK THE AORIST INDICATIVE IS USED, NOT THE PERFECT TENSE, THE AORIST COULD HAVE BEEN TRANSLATED INTO THE ENGLISH PAST TENSE: DIDST THOU FORSAKE.

3D. WHAT IS MEANT BY "FORSAKEN" (GRK.)? WHAT IS THE EVENT(?) TO WHICH J. IS ALLUDING? (D) WHAT IS THE MEANING OF THE GREEK AORIST HERE? (D) WHY IS THE AORIST USED? (R) WHY DOES THE R.S.S.V. TRANSLATE THE AORIST INTO THE PRESENT PERFECT INSTEAD OF THE SIMPLE PAST? HAD GOD FORSAKEN JESUS? IF SO, WHEN? (T) IF NOT, WHY DID JESUS THINK GOD HAD FORSAKEN HIM? (R) IMPLICATIONS? (IMP)

3C. WHAT IS THE MEANING OF JESUS' ASKING GOD A QUESTION? (D) WHAT IS MEANT BY "WHY"? (D) WHAT IS MEANT BY THE GREEK FORM USED? (D) WHY IS IT USED INSTEAD OF ANOTHER FORM? (R) WHY DID J. ASK THE QUESTION? (R) WHAT IS INVOLVED IN THE ABSENCE OF AN ANSWER TO THE QUESTION? (R) DID JESUS EXPECT AN ANSWER? IF SO, WHY? (R) IF NOT, WHY NOT? (R) WAS JESUS SEEKING INFORMATION, OR WAS HE ENGAGING IN A LAMENT? (D) HAD THE EVENT TAKEN PLACE WHICH IS PRESUPPOSED, OR DID JESUS MERELY PERCEIVE THAT IT HAD TAKEN PLACE WHEN IT HAD NOT? WHY IS THIS "WHY" QUESTION OF JESUS RECORDED BY THE AUTHOR? (R) IMPLICATIONS? (IMP)

INT. QUESTIONS

OBSERVATIONS

2. 15:34B--"ELOI, ELOI, LAMA SABACHTHANI?" (GREEK)

THE AUTHOR IS APPARENTLY TRANSLITERATING INTO GREEK THE ORIGINAL WORDS OF JESUS.

3. 15:34C--"WHICH MEANS, 'MY GOD, WHY HAST THOU FORSAKEN ME?'" (GREEK)

3A. "WHICH MEANS" (GREEK)--THE WRITER PROCEEDS TO TRANSLATE THESE WORDS INTO THE GREEK IN WHICH THE REST OF THE BOOK IS WRITTEN AFTER HE HAS TRANSLITERATED THEM, WHEREAS THE ENGLISH USES THE RELATIVE PRONOUN "WHICH," THE GRK. WORD IS A NEUT. PRESENT PARTICIPLE WHICH COMES FROM THE ROOT . THIS MEANS OF INTRODUCING THE TRANSLATION IS USED INSTEAD OF OTHER POSSIBLE MEANS.

B. "MY GOD, MY GOD"--JESUS ADDRESSES HIS STATEMENT TO GOD INSTEAD OF FATHER, OR SOME OTHER NAME FOR DEITY, GOD IS ARTICULAR (R) RATHER THAN ANARTHRUS, GOD IS PRECEDED BY THE POSSESSIVE SINGULAR PRONOUN MY () . THE PRONOUN COULD HAVE BEEN OMITTED: JESUS COULD HAVE SAID, "GOD, GOD," OR JESUS COULD HAVE USED THE FIRST PLURAL: "OUR," " THE EXPRESSION MY GOD IS USED.

3B. WHAT IS MEANT BY "GOD"? (D) "FATHER"? (D) WHY DOES JESUS USE "GOD" INSTEAD OF "FATHER" OR SOME OTHER WAY OF REFERRING TO THE DEITY? (R) WHAT IS THE MEANING OF THE DEFINITE ARTICLE? (D) WHY IS IT USED, INSTEAD OF AN ANARTHRUS FORM? (R) WHAT IS MEANT BY "MY"? (D) WHY DOES JESUS USE "MY"? (R) WHY DOES HE OMIT THE FIRST PERSONAL POSSESSIVE PRONOUN OR USE A PLURAL FIRST PERSONAL PRONOUN ("OUR") INSTEAD? (R) WHY DOES HE SAY "MY GOD" TWICE? (IMP) IMPLICATIONS? (IMP)

INT. QUESTIONS
IN WHAT LANGUAGE WERE THESE WORDS ORIGINALLY SPOKEN, AND WHAT DID THEY MEAN IN THEIR ORIGINAL LANGUAGE? (D) WHY WERE THEY SPOKEN BY JESUS IN A LANGUAGE OTHER THAN GRK.? (R) IMPLICATIONS? (IMP) WHY DOES MARK APPARENTLY TRANSLITERATE INTO THE GRK. THE ORIGINAL WORDS OF JESUS? (R)

INTERPRETIVE PROCESS

1

MR. 15:34

1 SELECT QUESTIONS TO BE ANSWERED:

CRITERIA: IMPORTANCE - DIFFICULTY - INTEREST (STATE QUESTION)

2 IDENTIFY RELEVANT EVIDENCE FOR

ANSWERING INDIVIDUAL QUESTIONS ->

DRAW POSSIBLE INFERENCES FROM

EVIDENCE BEARING ON ANSWERING

THE QUESTION (OR-CLUSTER OF QS)

- WOULD BEGIN W/ PREVIOUS QBS,

ESP. CONTEXT (UNLESS PRELIMINARY

DEFINITION OF TERMS) IS NEEDED)

- WOULD CLASSIFY EVIDENCE IN

TERMS OF CATEGORIES (CONTEXT ETC)

- WOULD TRY TO MAKE SURE VALID

INFERENCES ARE DRAWN

RUTH
VALDITY

INT. PROCESS

2

- WOULD LOOK FOR VARIOUS

POSSIBLE INFERENCES THAT

MIGHT BE DRAWN FROM THE

EVIDENCE (VARIOUS OPTIONS)

- WOULD RELATE INFERENCES TO

ANSWERING QUESTION

(E -> I -> A)

- WOULD BE ALERT TO THE USE

OF COMBINATIONS OF CATEGORIES

OF EVIDENCE

- WOULD USE SCRIP. TECH. (CROSS

REFERENCES) W/ GREAT CARE

- WOULD BE ALERT CONCERNING

PRESUPPOSITIONS WHICH MIGHT

INFLUENCE INFERENCES AND

UNDERMINE INDUCTION

WHAT IS INVOLVED IN/MEANT BY BEING FOR-
SAKEN BY GOD? (OR-WHAT DID J. MEAN BY HIS
BEING FORSAKEN BY GOD?)

POSSIBLE INFERENCES

RELEVANT EVIDENCE

1) PRELIMINARY DEFN

(+ CONTEXT & SCIP.

TEST.) (GKATA KEITW = TO

LEAVE BEHIND/DOWN IN)

2) TO ABANDON, WITHDRAW

FROM, SEPARATE ONE-

SELF FROM, SEVER

RELATIONSHIP WITH

(MR. 14:50; HER. 13:5)

3) ALLOW TO REMAIN,

NOT TO DELIVER,

(ACTS 2:27)

→ :: GOD WITHDREW HIS
PRESENCE FR. JESUS AND
SEVERED HIS RELATIONSHIP
WITH HIM (RELATIONSHIP)
→ :: GOD ALLOWED JESUS TO
REMAIN ON THE CROSS AND
DID NOT DELIVER HIM
(DELIVERANCE)

- WOULD DISTINGUISH CLEARLY
BET. RELEVANT EVIDENCE
AND POSSIBLE INFERENCES
DRAWN FROM EVIDENCE -
PROCESS CAN BECOME DEDUC-
TIVE, REDUNDANT, OR IRRE-
LEVANT IF DISTINGUISHING IS
NOT MADE
- WOULD MAKE ASKING MORE
QUESTIONS AN EXCEPTION AT
THIS STAGE AND BRACKET THEM
WHEN RAISED

QUESTION 4149 MK. 15:34

PRELIMINARY DEFINITION 2

EVIDENCE/PREMISES

→ RESS. IMPRESSIONS

PRELIMINARY DEF 2

(POSSIBLE SYNONYMS: RECALL - THE SYN. FINDER)

- DESERT

✓ - LEAVE IN THE LURCH

- LEAVE ENTIRELY

- ABANDON

- CAST OFF

- DEPART

- FLEE

- RENOUNCE

- REPUDIATE

- GO BACK ON

- GIVE UP

- REJECT

- DISCARD

- DISOWN

✓ - YIELD

ETC.

→ MAIN CATEGORIES OF CONCERN?

POSSIBLE INF.?

FORSAKEN - ABANDONED,

HELPLESS, ETC.

4149 MK. 15:34

FULLER WORD STUDY

WORD STUDY - ΕΥΚΤΑΛΕΙΤΩ

- ETYMOLOGY (ROOT MEANING & DERIVATIVES)

- CONTEXTUAL & COMPARATIVE BIBLICAL USAGE

① LEAVE BEHIND - Rom. 9:29

② ABANDON, DESERT, DEPART FROM - 2 Tim. 4:10, 16; Hb. 10:25, etc.

③ LEAVE, ALLOW TO REMAIN - Ac 2:29

AIG- LEXICON

HEBREW EQUIVALENTS THROUGHOUT

E.G. יָצַח

- מוּלְטָן & מִלִּיגָן - LEAVE IN STRAY, IN THE LURCH

- SYNONYMS (IN SOME CASES)

- קָטַלְתָּ עִיטָּו

- אָפַקְתָּ

- אָפַקְתָּ עֵינַי - "THE HEBREW MEANING IS NOT TO LEAVE ALONE, BUT TO LEAVE HELPLESS, DENYING NOT WITHDRAWAL OF GOD HIMSELF, BUT OF HIS HELP, SO THAT

MK. 15:34

Preliminary Defe-Fuor

THE PALMIST IS DELIVERED INTO THE HANDS OF HIS ENEMIES. SO THAT WHILE IT IS POSSIBLE TO SUPPOSE THAT JESUS IS UTTERING A CRY OVER GOD'S WITHDRAWAL OF HIMSELF IT IS CERTAINLY UNNECESSARY. INTERPRETED IN THE SPIRIT OF THE WITHHOLDING OF DIVINE HELP, SO THAT HIS ENEMIES HAD THEIR WAY WITH HIM. IT FALLS IN WITH THE PRAYER IN GETHSEMANE, "REMOVE THIS CUP FROM ME" AND IT BECOMES A QUESTION, WHILE THE CUP IS AT HIS LIPS, WHY IT WAS NOT REMOVED" - GOULD,

GOULD OF MARKS P. 294.

ETC

POSSIBLE INTERPRETS

415

SINCE DARKNESS IS THE ABSENCE OF LIGHT, IT INVOLVED THE ABSENCE OF GOD (FORSAKE = WITHDRAW PRESENCE FROM)

THE CRUCIFIXION OF CHRIST HAD COSMIC SIGNIFICANCE AND WAS NOT MERELY ANOTHER CRUCIFIXION AND

DEFINING FORSAKEN. IS NOT ESPECIALLY RELEVANT FOR

DARKNESS INDICATES THAT

RELEVANT EVIDENCE

CONTEXT & SCRIPT. TEST.

CRY OF JESUS CAME AT/TOWARD END OF PERIOD

OF DARKNESS (MK. 15:33)

- GOD IS LIGHT (JHN. 1:5) (SCRIPT.)

CONTEXT

DARKNESS RELATED

TO RETURN OF SON OF MAN AND IS THE SIGN OF AN EVENT OF

COSMIC IMPORTANCE

(MK. 13:24)

415b

Mk. 15:34

DELIVERANCE TRUST

① PEOPLE WERE STANDING AT THE FOOT OF THE CROSS TAUNTING JESUS CONCERNING THE FACT THAT HE CLAIMED TO SAVE OTHERS, WAS THE CROSS / THE KING OF ISRAEL, AND TRUSTED GOD AND YET WAS NOT BEING DELIVERED BY GOD (P.#1 - CONTEXT - MK. 15:37 ff.; SC. TEST. - MTT. 27:42 ff.; L.K. 23:26-28; Cf. Ps. 22:6-8)

② JESUS HAD BEEN ON THE CROSS SIX HOURS, AND HE MIGHT BE FEELING THE FULL FORCE OF THE TAUNTING, ESPECIALLY SINCE IT WAS BEING REPEATED TO HIS WHOLE CLAIM OF MESSIAHSHIP, SINCE HE WAS THE SON OF GOD, AND SINCE GOD HAD DELIVERED MANY OTHERS IN THE PAST (P.#2 - CONTEXT, See P. TEST, PUNCH FRAGS)

③ THE REFORM CHARACT MIGHT HAVE BEEN ASKING GOD/LAMENING TO GOD WHY HIS OFFICERS

415c

Mk. 15:34

DELIVERANCE-TRUST

SHOULD BE ALLOWED TO CARRY OUT THEIR MOKED BLAME IN SPITE OF WHO HE WAS AND IN SPITE OF THE POSSIBLE EFFECTS ON HIS MESSIANIC CLAIMS. (INF. CONCERN)

CONTEXT & SCRIP TEST 1 -
MOMY

- CHRIST DIED AS OUR

SUBSTITUTE (MK. 10:45)

6AL. 3:13-14; 2C 5:21 ETR

- OUR PUNISHMENT WAS HIS

SEPARATION FROM

GO (ETERNAL DEATH

(ROM. 1:32; 6:23, ETR)

2. CONTEXT & SCRIP TEST

- THE PUNISHMENT FOR

UNFORGIVEN SIN IS

ETERNAL DEATH /

SEPARATION FR. GOD

RELEVANT EVIDENCE

- SINCE J. WAS RAISED IN

3 DAYS (MK. 8:31, 9:31,

10:34, 16:1-8), HE COULD

NOT HAVE BEEN SEPARA-

TED FR. GOD ETERNALLY,

IF AT ALL.

3. CONTEXT & SCRIP TEST

- THE ATONING WORK

OF CHRIST FOCUSED ON

THE DEATH OF CHRIST

(MK. 10:45, ROM. 3:25-26,

ETC.). THEREFORE, IF

-> ∴, J. HAD TO EXPERIENCE

SEPARATION FR. GOD, AND

IT WAS THAT SEPARATION

TO WHICH HE WAS ALLUDING

IN MK. 15:34.

POST. INFERRENCES 12f

-> ∴ THERE IS NO CLEAR CUT

EVIDENCE OF SUBSTITUTION-

RY EQUIVALENCE, AND

A SEPARATION FR. GOD

CONSEQUENTLY MAY NOT

BE NEQ. FOR J. TO PRO-

VIDE ATONEMENT.

914

414

— GOD SUGGESTS POWER/
 AUTHORITY (ETY. CONTEXT, SCRIPTS)
 ALTERNATIVES FOR (C):

- ③ **CONTEXT** - USE OF "GOD" (15:34)
- ② JESUS USES GOD INSTEAD OF FATHER
- ① ELSEWHERE HE USES FATHER (CONTEXT: SCRIPTS.)
- ③ WHEREAS FATHER SUGGESTS INTIMACY/NEARNESS, GOD INDICATES DISTANCE/PROOF-NESS

419

→: THE USE OF GOD INDICATES THAT J. HAD BEEN ABANDONED/RENOUNCED BY GOD (OR - SO HE PER-CEIVED)

PAST INFERENCE 3

EVIDENCE/PREMISES

418

→: SEPARATION IS NOT NECESSARILY RELATED TO THE ATTNING SIGN-FICANCE OF J.'S DEATH, AND THE FORSAKENNESS TO WHICH J. REFERS MAY NOT INVOLVE SEPARATION

SEPARATION TOOK PLACE, IT WOULD NEED TO TAKE PLACE AT THE TIME OF DEATH
 - THERE IS EVIDENCE THAT AT THE TIME OF DEATH THERE WAS NO SEPARATION BET. J. AND GOD (LK. 23:46; CF. 23:34 - NO CRY OF DERELICTION IN LK. OR MK)

RELEVANT EVIDENCE

- SAME WORD IS USED IN
 - ABANDONMENT BY FOLLOWERS
 - WHAT WRONG
 - "LEAVE BEHIND" (SC. TEST - ACTS)

ALTERNATIVE

④ **CONTEXT** - (a) I HAD BEEN ABAN-
 DONED BY HIS DISCIPLES;
 OTHERS
 ⑥ A SIMILAR WORD/SYNONYMS
 ARE USED TO DESCRIBE THEIR
 ABANDONMENT. AS IS USED IN
 15:34 (CF. ΚΑΤΑΧΑΙΤΗ OF
 14:52 - LIKE ΕΥΚΑΤΑΧΑΙΤΗ)

147

→: GOD ABANDONED JESUS
 IN THE SAME WAY AS DID
 HIS FOLLOWERS

POST. INF. | 3 b

EVIDENCE/PREMISES

- USE OF MY INDICATES ON-
 GOING RELATIONSHIP RATHER
 THAN DISTANCE
 - FACT THAT GOD IS ADDRESSED
 INDICATES A RELATIONSHIP
 - PAUL COMBINES GOD W/
 FATHER (SC. TEST - E.G., EPH. 1:3)
 - MAY HAVE BEEN QUOTING
 PS. 22:1, WHICH USES GOD
 AND WHICH DOES NOT IMPLY
 SEPARATION OR DISTANCE
 OF RELATIONSHIP (CONTEXT,
 SC. TEST; HIST. BACKGROUND -
 REASONS WHY PS. 22 MIGHT
 HAVE BEEN QUOTED; INT' OF
 PS. 22)

420

→: J. WAS ASKING WHY
 A POWERFUL GOD WITH
 SUPREME AUTHORITY
 OVER THE MASSES WAS
 NOT DELIVERING HIM
 FROM THE HANDS OF
 HIS CRUCIFIERS.

POST. INF. | 13 0

EVIDENCE/PREMISES

422A

MR. 15:34

KINDS - FORSAKENESS

- ① THERE ARE TWO KINDS OF "FORSAKENESS" IN SCRIPTURE, NAMELY, THAT OF SINNERS (SC. TEST - DT. 31:16-17; ICH. 15:2; IS. 41:17, ETC.), AND THAT OF THE SAINTS (SC. TEST - PS. 37:28, 32-33; PS. 38:16-22; PS. 71:10-11). WITH THE SINNERS GOD SEVERES HIS RELATIONSHIP W/HIM AND THEREFORE DOES NOT DELIVER HIM IN TIME OF TROUBLE. WITH THE SAINT GOD SEEMINGLY TREATS HIM LIKE A SINNER BY NOT DELIVERING HIM FROM HIS ENEMIES THOUGH GOD HAD NOT SEVERED HIS RELATIONSHIP WITH THE SAINT. (P. #1 - SC. TEST)
- ② (1.) GOD DOES NOT "FORSAKE" SAINTS/HIS OWN IN THE SAME SENSE AS HE SEVERES HIS RELATIONSHIP WITH THE UNGODLY (P. #2 - SC. TEST.) - (ALSO INF. CONCERNING)
- ③ JESUS, LIKE THE PSALMIST HE WAS QUOTING BELONGED TO THE CATEGORY OF THE RIGHTEOUS (P. #3 - SC. TEST.)

422B

MR. 15:34

KINDS - FORSAKENESS

- ④ (1.) JESUS WAS NOT ABANDONED BY GOD WHO HAD BROKEN HIS FELLOWSHIP WITH HIM, BUT RATHER WAS NOT BEING DELIVERED ALTHOUGH THE FELLOWSHIP WAS IN TRACT. (INF. CONCERNING)

ALTERNATIVE TO ③

JESUS RENOUNCED TO THE CATEGORY OF SINNERS, SINCE HE TOOK OUR SIN UPON HIM. (SC. TEST)

(On what sense: literally/figuratively? Did he become a sinner? Are there other possible understandings of the text involved?)

TWO KINDS OF "FORSAKENNESS":

UNRIGHTEOUS

(CF. DT. 31:16-17)

① SEVERANCE OF FELLOWSHIP AND COVT. RELATIONSHIP (SPIRITUAL)

② SEPARATION - ABSENCE OF DELIVERANCE

PS. OF AFFECTION

RIGHTEOUS

(CF. PS. 38:21-22; 71:10-13; 37:28-33)

① ABSENCE OF DELIVERANCE OR HELP WHILE BEING UNJUSTLY PERSECUTED BY WAGED

② FELLOWSHIP - NO SPIRITUAL SEPARATION

423a

PS. 22:1

① JESUS WAS QUONING PS. 22:1 BECAUSE IT DESCRIBED EXACTLY WHAT HE WAS EXPERIENCING (NEEDS SUPPORT FROM CONTEXT, SC. TEST, AND HIST BACKGROUND - TOOK PLACE AT HOUR OF PRAYER (ACTS 3:1) AND JS. WAS RECOGNIZED AS A PRAYER FOR DELIVERANCE - P.#1)

② PS. 22:1 DESCRIBES THE EXPERIENCE OF A RIGHTEOUS PSALMIST WHO WAS BEING PERSECUTED BY THE WAGED AND, LIKE THOSE WHO HAD, FORSAKEN, WAS NOT BEING DELIVERED BY GOD (P.#2 - CONTEXT OF PS. 22; SCALIN. TEST, SUCH AS OTHER PS. OF LAMENT, ETC.)

③ GOD HAD NOT SEVERED HIS RELATIONSHIP WITH THE PSALMIST, THOUGH THE PSALMIST WAS EXPERIENCING THE SAME ABSENCE OF DELIVERANCE AS THOSE FROM WHOM GOD HAD SEVERED HIS RELATIONSHIP. (P.#3)

4v3b

MK. 15:34

ACT. 22:8

④ THE REFERENCE, IN USING THE PHRASE JESUS WAS ASKING, AS DID THE PHARISES, WHY GOD HAD NOT DELIVERED FROM THE HANDS OF HIS WICKED PERSECUTERS, AND NOT WHY GOD HAD SEPARATED HIMSELF FROM HIM.

(INF. CONCL. 2)

4v3c

MK. 15:34

REL. AT DEATH

- ① THE AORIST/PRESENT PERFECT INFLECTION OF "FORSAKEN" INDICATES IN CONTEXT THAT THE EVENT, REAL OR PERCEIVED, HAD ALREADY BEGUN TO OCCUR OR HAD OCCURRED (P.#1 - CONTEXT, INFLECTION - MK. 15:34)
- ② AT THE POINT OF DEATH JESUS SAID TO GOD, "FATHER, INTO THY HANDS I COMMIT MY SPIRIT" (SC. TEST. - LK. 23:46), WHICH MEANS THAT JESUS HAD COMPLETE TRUST IN HIS FATHER BASED ON AN INTIMATE RELATIONSHIP W/HIM. (P.#2)
- ③ JESUS' ADDRESSING GOD IS OPEN RELATED TO HIS DEATH, AND AT THAT POINT THERE SEEMS TO BE NO SEPARATION FROM THE FATHER. (P.#3 - CONT. 5; SC. TEST. - MK. 10:45, ET.)

473D

Mk. 15:34

REL. AT DEATH

④ THE RE FO R E S E T E S ' A T O N I N G D E A T H I N G W O U L D N O T I N V O L V E S E P A R A T I O N F R O M T H E F A T H E R N O R W O U L D S U C H S E P A R A T I O N B E N E C E S S A R Y F O R T H E A T O N I N G V A L U E O F J E S ' D E A T H I N G (I N F C O N C E L E S)

473D

Mk. 15:34

"BORE SINS"

- ① JESUS "BORE OUR SINS UPON THE CROSS TREE" (P.#1 - SE. TEXT - 1 P.2:24) - ICS.
- ② A HOLY GOD MUST SEPARATE HIMSELF FROM SIN/A SINNER (P.#2 - SE. TEXT)
- ③ G, IT MUST HAVE BEEN THIS SEPARATION TO WHICH CHRIST WAS ALLUDING IN MK. 15:34. (IUF. CONC. 2)

① IN AN HISTORICAL SENSE "BORE OUR SINS" MEAN THAT JESUS DIED AS A RESULT OF THE MCKEDNESS OF HIS CRUCIFIERS, AND BECAUSE OUR SINS NECESSITATED IN CARAVAN FOR ADVANCEMENT, WITH THE SUFFERING AND DEATH WHICH FOLLOWS (P.#1 - CONTEXT, SE. TEXT)

4234

Mk. 15:34

"Bare Spas"

2 GOD WAS IN CHRIST RECONCILING THE WORLD UNTO HIMSELF IN THIS PROCESS (P.#2 - SC. TEST - II COR. 5:18-21)

3 (:) THERE WAS NO SEPARATION BETWEEN GOD & JESUS, AND MK.15:34 SHOULD NOT BE INTERPRETED AS SEPARATION. (INF. CONCL^N)

4235

Mk. 15:34

Son of God

1 IF GOD THE FATHER HAD SEVERED HIS RELATIONSHIP WITH JESU, JESUS WOULD HAVE CEASED BEING THE SON OF GOD (P.#1 - SC. TEST - JN. 5)

2 JESUS WAS THE SON OF GOD AS HE DIED ON THE CROSS (P.#2 - CONCEPT - MK.15:34; SC. TEST)

3 (:) GOD THE FATHER DID NOT SEVER HIS RELATIONSHIP WITH HIS SON JESUS. (INF. CONCL^N)

1 IT WAS BECAUSE JESUS DIED AS THE SON OF GOD THAT HIS DEATH WAS ATONING (P.#1 - SC. TEST)

2 JESUS WOULD NOT HAVE DIED AS THE SON OF GOD IF THE FATHER HAD SEPARATED HIMSELF FROM HIM (P.#2 - SAME AS ABOVE)

3 THEREFORE, THE FATHER DID NOT SEPARATE HIMSELF FROM HIS SON. (INF. CONCL^N)

4:39

Mk. 15:34

SUBSTITUTION

① THE PENALTY FOR SIN IS ETERNAL.

DEATH: ETERNAL, SPIRITUAL SEPARATION
FROM THE GOD OF LIFE (P.#1 - SC. TEST.
CF. ROM. 6:23; HEB. 6:2, ET. - MTT. 8:8;
25:46; J. TH. 1:9)

② IF CHRIST DIED AS OUR SUBSTITUTE,
THERE WOULD NEED TO BE EQUIVALENTS
BETWEEN HIS DEATH AND OURS
(P.#2 - SCR. TEST. - GAL. 3:13-14, ET.;

IDOLOGICAL IMPLICATIONS)
EXPERIENCE

③ JESUS DID NOT ETERNAL, SPIRITUAL
SEPARATION FROM THE FATHER -
AND PERHAPS NOT EVEN SPIRITUAL
DEATH OR SEPARATION AT ALL

(P.#3 - CONTEXT, SC. TEST.) (Mk. 15:34)

④ JESUS DID NOT DIE AS OUR SUBSTITUTE,
AND PASSAGES WHICH ARE INTERPRETED
AS SUBSTITUTIONARY MAY HAVE OTHER MEANINGS.

4:31

Mk. 15:34

SON OF GOD

① IF THE FATHER HAD SEENED HIS
REACTIONSHIP ON THE CROSS, JESUS
WOULD NOT HAVE BEEN THE SON
OF GOD. (P.#1 - SAME AS BEFORE)

② IF JESUS HAD CEASED TO BE THE
SON OF GOD, EVEN MOMENTARILY
THE TRINITY WOULD HAVE CEASED
TO EXIST (P.#2 - SC. TEST.)

③ THE TRINITY CONVICTED TO EXIST (P.#3 -
SC. TEST.)

④ GOD DID NOT SEVER HIS RELATIONSHIP
WITH HIS SON JESUS. (INFL. CONC.)

4231

EMOTIONS/HUMAN

- ① NO MATTER HOW JESUS' CRY OF DERELICTION IS INTERPRETED, IT CANNOT BE EXPLAINED ON RATIONAL GROUNDS (P.#1 - CONTEXT, SC.TEXT)
- ② THEREFORE, IT CAN BE EXPLAINED ONLY ON THE BASIS OF EMOTIONS WHICH WERE SO OVERTHELMING THAT THEY OVERRAN HIS REASON - CF. GETHSEMANE (INF.CONC)

- ① JESUS WAS HUMAN (P.#1 - CONTEXT) SC.TEXT)
- ② HUMAN BEINGS ARE SOMETIMES OVERTHELMED BY THEIR EMOTIONS, ESR UNDER SURE STRESS (CONTEXT, SC.TEXT, PSY. FEATURE/EXPERIENCE)
- ③ JESUS WAS UNDERGOING THE SEVEREST KIND OF SUFFERING & STRESS INC. SIX HOURS ON THE CROSS (P.#3 - CONTEXT) SC.TEXT; H.S. BACK.)
- ④ THEREFORE, JESUS' EMOTIONS MIGHT HAVE OVERTHELMED HIS REASON (INF.CONC/P.#4)
- ⑤ THEREFORE, JESUS, LIKE THE PIRACEMAT, COULD HAVE THOUGHT THAT GOD HAD ABANDONED HIM, OR MIGHT HAVE BEEN ASKING ABOUT/AMENING ABOUT GOD'S NOT DELIVERING HIM ALTHOUGH IN HIS MORE STRESS MOM ENT HE KNEW WHY. (INF.CONC)

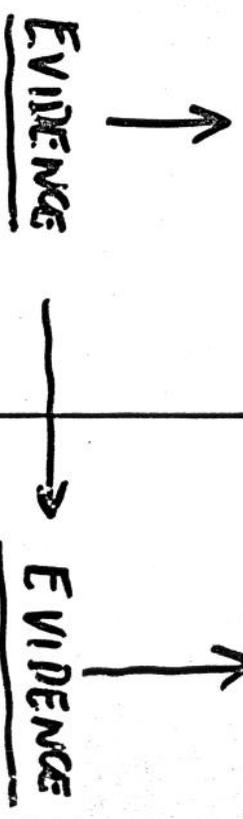
3D

- ③ IF MORE THAN ONE POSSIBLE ANSWER EMERGES, USE A SUMMARY TECHNIQUE TO INDICATE THE VARIOUS POSSIBLE ANSWERS AND THE EVIDENCE WHICH SEEMS TO SUPPORT EACH → ENGAGE IN A PROCESS OF SELF-DEBATE & REBUTTAL

(WOULD SUMMARIZE EVEN IF ONE ANSWER EMERGES)

POSS. ANSWER #1

POSS. ANSWER #2 ETC



SELF-DEBATE/REBUTTAL

ACTUAL

PERCEIVED



SUPPORTING EVIDENCE



SUPPORTING EVIDENCE



SUPPORTING EVIDENCE

**SUMMARY
FORMAT**

SELF-DEBATE/REBUTTAL

425

WEIGH EVIDENCE:

→ RELATIVE IMPORTANCE
→ RELATIVE CERTAINTY

INT. PROCESS

426

19

MR. 15:34

④ **WEIGH EVIDENCE**

TO SEE WHICH ANSWER
ANSWER HAS THE PERSUASION OF
EVIDENCE IN ITS FAVOR → IF THE
EVIDENCE IS INCONCLUSIVE, SUSPEND
JUDGMENT. **EVALUATION OF EVIDENCE**

CRITERIA:

- IMPORTANCE - CERTAINTY - ANSWERS

⑤ **STATE CONCLUSION**

ALL ANSWERS SHOULD BE OPEN
TO RE-EXAMINATION!

⑥ **SYNTHESIZE**

ANSWERS TO QUESTIONS
RE UNITS (VERBS, PARAGRAPHS,
SEGMENTS, ETC.)

IMMEDIATE/MEDIATE
INFERENCE REASONING

427

I. DEFⁿ - PROCESS OF REASONING BY

WHICH CONCLUSIONS ARE DRAWN
ON THE BASIS OF ONE (IMMEDIATE)
OR MORE (MEDIATE) PREMISES/
EVIDENCE.

II. COMMON PROBLEMS

A. NON-SEQUITURS - INFERENCE
NOT WARRANTED BY PREMISES/
EVIDENCE

B. IRRELEVANCE - BOTH PREMISES
AND INFERENCE ARE VALID,
BUT INFERENCE IS IRRELEVANT
AND IRRELEVANT TO ANSWER BEING SOUGHT

OR -
EVIDENCE BUT INFERENCE IS IRRELEVANT
AND IRRELEVANT TO ANSWER BEING SOUGHT

INFERENCE REASONING

428

C. LEAD IN ARGUMENT - PREMISES
INADEQUATE TO SUPPORT INFERENCE

D. UNSOUND PREMISES - MAY BE
STATED OR UNSATED. LATTER
USUALLY UNEXAMINED AND
THEREFORE ARE MORE LIKELY
TO BE UNSOUND -

EXAMPLE OF STATED FORM:

AMBIGUOUS - GOD IS OMNISCIENT (PREMISE)
- JESUS IS GOD (PREMISE)

USE OF LANGUAGE
☺ JESUS IS OMNISCIENT, AND
COULD NOT HAVE ASKED ANY
INFORMATIONAL QUESTION
(INFERENCE/CONCLUSION)