

## Read Mark Lent

### Day 1: Mark 1.1-15

*The beginning of the good news of Jesus Christ, the Son of God.*

*As it is written in the prophet Isaiah,  
'See, I am sending my messenger ahead of you,  
who will prepare your way:  
the voice of one crying out in the wilderness:  
"Prepare the way of the Lord,  
make his paths straight."'*

*John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, 'The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water, but he will baptize you with the Holy Spirit.'*

*In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'*

*And the Spirit immediately drove him out into the wilderness. He was in the wilderness for forty days, tempted by Satan, and he was with the wild beasts, and the angels waited on him.*

*Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, 'the time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.'*

### Reflection

Of the four Gospel narratives in the New Testament, the one according to Mark is by some distance the shortest; and even from these first fifteen verses you can see why. There is no lengthy introduction or prologue. There is not even any account of Jesus' birth. After the opening line and a quotation from the prophet Isaiah we are plunged straight into the action, which moves at a pace. Even the forty days that Jesus spent in the wilderness is covered in just a couple of sentences.

Mark's is a Gospel that is remarkably single-minded, focused throughout on the one central question. Who is this Jesus of Nazareth? Other characters in the story wrestle with this question, as they witness the remarkable things that Jesus does, and respond with wonder and astonishment. Only little by little does the truth dawn, even for his closest disciples.

But for us, the readers of the Gospel, we are told the answer to that question in the very first line of the book. This is the beginning of "the good news of Jesus Christ, the Son of God". Jesus is the Christ, the Messiah, the one who had been foretold in the scriptures would come to set God's people free. Moreover, he is "the Son of God", the one in whom and through whom God is present and at work, bringing in his kingdom. The truth of Jesus' identity and calling is reinforced in the words of the divine voice, "You are my Son, the Beloved; with you I am well pleased".

And all of this is "good news" or "gospel". Both are translations of the same Greek word, which is found at the beginning and end of this passage. It was a word that was often associated with official

or royal proclamations. If the emperor were to visit a city within his realm, heralds would go ahead of him to proclaim the “good news” of the imminent arrival of the ruler. In this passage, the true good news is proclaimed, by John the Baptist in preparing the way for the Lord through his baptism of repentance, by Jesus in his preaching throughout Galilee, and by Mark in telling this account of Jesus’ life and work. The book that he wrote is not to be seen as just interesting information about an extraordinary person; rather, it is “Gospel”, good news for all who are ready to receive it.

## **Day 2: Mark 1.16-45**

*As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake – for they were fishermen. And Jesus said to them, ‘Follow me and I will make you fish for people.’ And immediately they left their nets and followed him. As he went a little further, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.*

*They went to Capernaum; and when the sabbath came, he entered the synagogue and taught. They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. Just then there was in their synagogue a man with an unclean spirit, and he cried out, ‘What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.’ But Jesus rebuked him, saying ‘Be silent, and come out of him!’ And the unclean spirit, throwing him into convulsions and crying with a loud voice, came out of him. They were all amazed, and they kept on asking one another, ‘What is this? A new teaching – with authority! He commands even the unclean spirits, and they obey him.’ At once his fame began to spread throughout the surrounding region of Galilee.*

*As soon as they left the synagogue, they entered the house of Simon and Andrew, with James and John. Now Simon’s mother-in-law was in bed with a fever, and they told him about her at once. He came and took her by the hand and lifted her up. Then the fever left her, and she began to serve them.*

*That evening, at sunset, they brought to him all who were sick or possessed with demons. And the whole city was gathered around the door. And he cured many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him.*

*In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed. And Simon and his companions hunted for him. When they found him, they said to him, ‘Everyone is searching for you.’ He answered, ‘Let us go on to the neighbouring towns, so that I may proclaim the message there also; for that is what I came out to do.’ And he went throughout Galilee, proclaiming the message in their synagogues and casting out demons.*

*A leper came to him begging him, and kneeling he said to him, ‘If you choose, you can make me clean!’ Jesus stretched out his hand and touched him, and said to him, ‘I do choose. Be made clean!’ Immediately the leprosy left him, and he was made clean. After sternly warning him he sent him away at once, saying to him, ‘See that you say nothing to anyone; but go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them.’ But he went out and began to proclaim it freely, and to spread the word, so that Jesus could no longer go into a town openly, but stayed out in the country; and people came to him from every quarter.*

## Reflection

Before all the theatres closed because of the pandemic, there was a new musical that was becoming very popular in the West End and beyond. It was called, “Everyone’s Talking About Jamie”. If we had to choose a subtitle for this second passage from St Mark’s Gospel, we could do worse than calling it, “Everyone’s Talking About Jesus”. As he begins his ministry after emerging from the wilderness, Jesus quickly creates quite a stir in the area around his hometown. As people hear of his teaching in the synagogue and his healing of the sick and deliverance of those afflicted by demons, excitement and astonishment builds. His fame, we are told, begins to spread throughout the region of Galilee.

Until this last year, we might have felt more comfortable talking about the news of Jesus “going viral”, or “spreading like wildfire”. Neither of those metaphors seem quite the same now we are so aware of the devastating impact of their literal equivalents. But the relevance of those figures of speech is that they indicate something spreading in a way that has got out of control. Not even Jesus himself seems to be in control of the buzz that is going around. Instead of encouraging people to talk about what is happening, as we might expect, Jesus issues calls to keep quiet, and makes attempts to withdraw from the clamour of the crowds. But there is no respite. The more Jesus commands silence, the more it seems people talk. Jesus’ withdrawal to a deserted place is interrupted by Simon and his friends, insisting, “Everyone is searching for you”. Everyone is talking about Jesus.

We live in a world in which fame is often seen as an end in its own right. There are celebrities who are famous for no other reason than being famous. Jesus is not fooled by the lure of instant or shallow fame. His focus stays resolutely on the purpose for which God has called him. He will not succumb to the temptation of staying in the places where he has become known and meeting the incessant demands that confront him there. He moves on, to other towns, other villages; but even there the word has spread. Jesus is the one about whom everyone is talking.

## Day 3: Mark 2.1-12

*When he returned to Capernaum after some days, it was reported that he was at home. So many gathered around that there was no longer room for them, not even in front of the door; and he was speaking the word to them. Then some people came, bringing to him a paralysed man, carried by four of them. And when they could not bring him to Jesus because of the crowd, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay. When Jesus saw their faith, he said to the paralytic, ‘Son, your sins are forgiven.’ Now some of the scribes were sitting there, questioning in their hearts, ‘Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?’ At once Jesus perceived in his spirit that they were discussing these questions among themselves; and he said to them, ‘Which is easier, to say to the paralytic, “Your sins are forgiven”, or to say “Stand up, and take your mat and walk”? But so that you may know that the Son of Man has authority on earth to forgive sins’ – he said to the paralytic – ‘I say to you, stand up, take your mat and go to your home.’ And he stood up, and immediately took the mat and went out before all of them; so that they were all amazed and glorified God, saying, ‘We have never seen anything like this!’*

## Reflection

Here we see the flipside of fame. The buzz of excitement around Jesus has not diminished, to the extent that the gathering of the crowd at the house at which he is staying creates its own problem. So many want to hear Jesus and to see him that others who really need to be in his presence are excluded. You know it is a large and densely packed crowd when it is easier for four men to carry a paralysed man on a stretcher on to the roof of a house, and to make a large enough hole in the roof to then lower their friend down than it is to say, "Do you mind just letting us through here?" The story offers a dual challenge to followers of Jesus today. The first is: are we willing to overcome all barriers in order to be in his presence? But the second, and perhaps the harder challenge: do we (intentionally or otherwise) create barriers in the way of others who would seek Jesus?

The flipside of fame includes the practical difficulties and invasions of privacy when so many want access to the one of whom they have heard so much. But there is a more dangerous flipside, that we see often, and that emerges in this passage. It sometimes surfaces as what has been called the "tall poppy syndrome", when after somebody has been built up by the adulation of the people, there is a backlash. People will step forward who are determined to cut the celebrity down to size.

Here it is the scribes who lead the backlash. They seize on Jesus' words about the forgiveness of sins with outrage, real or pretend. Who does he think he is? Only God can forgive sins. How dare this upstart put himself in the place of God! Who gave him the right to do and to say these things?

The issue is one of authority, and where that authority comes from. We have already been told, in the previous chapter, that Jesus taught "as one having authority, and not as the scribes". There is an irony in that observation; the scribes are precisely those who might be regarded as properly authorised teachers of the law. They have received the training and the official validation that have never been given to the carpenter's son from Nazareth. But the authority exercised by Jesus does not come from the religious institution. There is only one source for this kind of authority; and that is God and God alone. The scribes may ask, "Who does this man think he is?", but are they willing to receive an answer?

### Day 4: Mark 2.13-22

*Jesus went out again beside the lake; the whole crowd gathered around him, and he taught them. As he was walking along, he saw Levi son of Alphaeus sitting at the tax booth, and he said to him, 'Follow me.' And he got up and followed him.*

*And as he sat at dinner in Levi's house, many tax-collectors and sinners were also sitting with Jesus and his disciples – for there were many who followed him. When the scribes of the Pharisees saw that he was eating with sinners and tax-collectors, they said to his disciples, 'Why does he eat with tax-collectors and sinners?' When Jesus heard this, he said to them, 'Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners.'*

*Now John's disciples and the Pharisees were fasting; and people came and said to him, 'Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?' Jesus said to them, 'The wedding-guests cannot fast while the bridegroom is with them, can they? As long as they have the bridegroom with them, they cannot fast. The days will come when the bridegroom is taken away from them, and then they will fast on that day.'*

*'No one sews a piece of unshrunk cloth on an old cloak; otherwise the patch pulls away from it, the new from the old, and a worse tear is made. And no one puts new wine into old wineskins; otherwise, the wine will burst the skins, and the wine is lost, and so also are the skins; but one puts new wine into fresh wineskins.'*

## **Reflection**

"Follow me." These words of Jesus to Levi are a direct echo of the same words that had earlier been spoken to Simon and Andrew, to James and John, at the shores of Lake Galilee. "Follow me" is the simplest possible expression of the invitation to be a disciple. As soon as we answer the call of Jesus to follow him, we embark on the path of discipleship. To be a disciple is to follow and to learn. It is to be an apprentice, spending time in the presence of the master carpenter, watching him, copying him, and (in some small way) becoming like him.

Perhaps the most surprising part of this passage is not that Jesus has disciples. We knew that already, even if we scarcely dared to count ourselves in that number. Rather, is that others do too; we are told here about the disciples of John the Baptist and also of the Pharisees. There are similarities between them, but also big differences. The disciples of Jesus, of John, of the Pharisees are all seeking to be obedient to God and to grow in the life of faith.

But there is a key difference that finds its focus here in the issue of fasting. Jesus is asked, 'Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?' There is a time to fast and a time to feast, and Jesus answers the query by using the image of a wedding. When the bridegroom is present is the time for guests to celebrate and throw a party. A wedding feast is often used in scripture as an image of the kingdom of God. The disciples of John and of the Pharisees fast, because they seek to purify themselves in readiness for the coming of that kingdom; but for the followers of Jesus that kingdom is already in their midst, in the presence of Jesus, the bridegroom.

For the Pharisees, Jesus eating with tax-collectors and sinners is a source of scandal. Does he not know what kind of people they are? But for Jesus, this meal in the home of Levi, the tax-collector turned disciple, is a vivid illustration and embodiment of the reality of God's kingdom, where are all invited to sit and eat at God's table.

## **Day 5: Mark 2.23-3.6**

*One sabbath he was going through the cornfields; and as they made their way his disciples began to pluck heads of grain. The Pharisees said to him, 'Look, why are doing what is not lawful on the sabbath?' And he said to them, 'Have you never read what David did when he and his companions were hungry and in need of food? He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions.' Then he said to them, 'The sabbath was made for humankind, and not humankind for the sabbath; so the Son of Man is lord, even of the sabbath.'*

*Again he entered the synagogue, and a man was there who had a withered hand. They watched his to see whether he would cure him on the sabbath, so that they might accuse him. And he said to the man who had the withered hand, 'Come forward.' Then he said to them, 'Is it lawful to do good or to*

*do harm on the sabbath, to save life or to kill?’ But they were silent. He looked around at them with anger; he was grieved at their hardness of heart and said to the man, ‘Stretch out your hand.’ He stretched it out, and his hand was restored. The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.*

## **Reflection**

Jesus’ conflict with the Pharisees escalates. The issue now concerns the sabbath. More is at stake here than in the dispute over fasting, because this is no longer a matter of mere custom, but a requirement that stood at the very heart of the law and of Jewish identity. The fourth of the Ten Commandments lays down that everybody in the land, rich and poor alike and even the animals, are to do all their work in the first six days of the week, and to rest on the sabbath as a day holy to the Lord. If Jesus can be shown to be breaking this commandment and encouraging his disciples to do likewise, then what is left of his authority and credibility as a religious teacher and leader?

The first incident recounted seems fairly trivial. You can see why harvesting crops should be considered as work, and therefore banned on the sabbath, but nibbling a few grains of corn whilst strolling through a field? It is, at most, a minor and technical breach of the law. But it is significant enough for the Pharisees, whose specialism was the minute observance of the law in all its detail, to seize upon the action as an example of the lawlessness of Jesus and his followers.

The second incident is more serious. The healing of a disabled man can scarcely be dismissed as trivial. But is it work? By the letter of the law, probably. But if the Pharisees are concerned with the letter of the law, and with using that law as a tool to trap and to incriminate their opponent, Jesus takes the wider view. What is the purpose of the law in general and of the sabbath commandment in particular? Is it to bind, or to set free? Is it a burden, or a gift?

In speaking of the sabbath as made for humankind, rather than vice versa, and of it being better to do good on the sabbath than to do harm, Jesus recalls his hearers to the true purpose of the law as a liberating ordinance, given to enable human flourishing. The law, including the sabbath, is a gift to be received with joy, not an imposition against which to struggle.

The exchange between Jesus and the Pharisees illustrates how rules and religion can be a double-edged sword. They can be used, as intended, for our well-being; but they can also be misused, to oppress and to control. Jesus’ anger with the Pharisees is provoked by their willingness to see the continuation of human suffering as a price worth paying for the maintenance of their interpretation of the rules. A withered arm, it seems, is more easily healed than a hardened heart.

## **Day 6: Mark 3.7-19**

*Jesus departed with his disciples to the lake, and a great multitude from Galilee followed him; hearing all that he was doing, they came to him in great numbers from Judea, Jerusalem, Idumea, beyond the Jordan, and the region around Tyre and Sidon. He told his disciples to have a boat ready for him because of the crowd, so that they would not crush him; for he had cured many, so that all who had diseases pressed upon him to touch him. Whenever the unclean spirits saw him, they fell down before him and shouted ‘You are the Son of God!’ But he sternly ordered them not to make him known.*

*He went up the mountain and called to him those whom he wanted, and they came to him. And he appointed twelve, whom he also named apostles, to be with him, and to be sent out to proclaim the message, and to have authority to cast out demons. So he appointed the twelve: Simon (to whom he gave the name Peter); James son of Zebedee and John the brother of James (to whom he gave the name Boanerges, that is, Sons of Thunder); and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alphaeus, and Thaddeus, and Simon the Cananaean, and Judas Iscariot, who betrayed him.*

## **Reflection**

The Jesus movement, that had been creating such a stir, continues to build and to spread. There is an emphasis in the first paragraph of this passage on the large number of people involved. This is “a great multitude”, with people coming “in great numbers”; it is a “crowd”, so large that it presses upon Jesus and threatens to “crush him”. Moreover, those who are drawn towards Jesus are no longer simply from his own local region of Galilee; we are told that they come from all corners of Israel: “Judea, Jerusalem, Idumea, beyond the Jordan, and the region around Tyre and Sidon”. This has become a genuinely national movement.

But from that large crowd, and from the significant number of followers of Jesus (or “disciples”), Jesus selects an inner circle of “apostles”, to whom is entrusted the authority to go out and to speak and to act in the name of Jesus. Many are called to be disciples, but only these named twelve are described as apostles. In one sense, the appointment of the twelve is simply good sense and good leadership. If this movement is to continue and to grow, there needs to be a team of those whom Jesus trusts and equips to work with him. There are echoes of the actions of Moses in the Old Testament, who appoints and delegates others to act on his behalf, because of the scale of the task.

But the choosing and sending of the apostles is not just about fulfilling a practical need. There is a symbolic importance to this commissioning too. It is surely no accident that it is exactly twelve men who are named as apostles. The number twelve would bring to the mind of anybody steeped in the Hebrew scriptures the twelve tribes of Israel, named after the sons of Jacob. The union of the twelve tribes had long since disintegrated. Jesus’ appointment of twelve apostles can be seen as a signal that, in him and through him, Israel was to be restored and renewed as the people of God.

But there is to be a twist. This passage, which is full of hope for the future and celebration of a new beginning, ends on a sombre and sinister note. The final name on the list of apostles is the name that has become a byword for treachery: “Judas Iscariot, who betrayed him”. This story of Jesus, which begins with his soaring popularity and fame, will ultimately lead to desertion, abandonment, and the cross.

## **Day 7: Mark 3.20-35**

*Then he went home; and the crowd came together again, so that they could not even eat. When his family heard it, they went out to restrain him, for people were saying, ‘He has gone out of his mind.’ And the scribes who came down from Jerusalem said, ‘He has Beelzebul, and by the ruler of the demons he casts out demons.’ And he called them to him, and spoke to them in parables, ‘How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a*

*house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. But no one can enter a strong man's house and plunder his property without first tying up the strong man; then indeed the house can be plundered.*

*'Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin' – for they had said, 'He has an unclean spirit.'*

*Then his mother and his brothers came; and standing outside they sent to him and called him. A crowd was sitting around him; and they said to him, 'Your mother and your brothers and sisters are outside, asking for you.' And he replied, 'Who are my mother and my brothers?' And looking at those who sat around him, he said, 'Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother.'*

## **Reflection**

In many ways, this is a strange passage, with its talk of Beelzebul and Satan, of binding the strong man and plundering his house, of an unforgivable sin of blasphemy against the Holy Spirit, and with what seems to be Jesus' harsh treatment of his closest family as if they were strangers. In reading these words, we come face to face with the strangeness of Jesus himself. We are a long way here from the "gentle Jesus, meek and mild" of popular imagination. This is a wild Jesus, untamed and untameable. Like Aslan in the Narnia Chronicles, he is good, but he is not safe.

The passage begins with Jesus' family becoming alarmed by the strange behaviour of the one whom they thought they knew so well. He is considered to be "out of his mind" and in need of being restrained. The actions that so alarm them seem to be connected with his work of casting out unclean spirits, something that probably seems even stranger to us in the twenty-first century than it did to them. For all that there is often an overlap between mental illness and spiritual sickness, modern attempts to explain away the Gospel language of "unclean spirits" as outdated ways of describing psychiatric problems are unconvincing. Mark is clear that Jesus is engaging in conflict with all sorts of oppressive powers, seen and unseen. There are many dimensions to the struggle between good and evil. What matters is what side of the conflict he is on; the parable Jesus tells about the divided house exposes how perverse and illogical it is for the scribes to call Jesus an agent of the devil, when he is so clearly undoing the devil's work.

Satan's kingdom is being dismantled at the same time as the Kingdom of God is appearing. God's kingdom, proclaimed and enacted in Jesus' ministry, is seen in the community of those who follow him. A new family is being established, which goes beyond the blood ties of human kinship to embrace all who hear and accept the word of God. Jesus' final words in this passage are not so much treating family members as strangers, but declaring that those who were once strangers are now part of the wider and truer family of all God's people.



## Day 8: Mark 4.1-20

*Again he began to teach beside the lake. Such a very large crowd gathered around him that he got into a boat on the lake and sat there, while the whole crowd was beside the lake on the land. he began to teach them many things in parables, and in his teaching he said to them, 'Listen! A sower went out to sow. And as he sowed, some seed fell on the path, and the birds came and ate it up. Other seed fell on rocky ground, where it did not have much soil, and it sprang up quickly, since it had no depth of soil. And when the sun rose, it was scorched; and since it had no root, it withered away. Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold.' And he said, 'Let anyone with ears to hear listen!'*

*When he was alone, those who were around him along with the twelve asked him about the parables. And he said to them, 'To you has been given the secret of the kingdom of God, but for those outside, everything comes in parables; in order that "they may indeed look, but not perceive, and may indeed listen, but not understand; so that they may not turn again and be forgiven."*

*And he said to them, 'Do you not understand this parable? Then how will you understand all the parables? The sower sows the word. These are the ones on the path where the word is sown: when they hear, Satan immediately comes and takes away the word that is sown in them. And these are the ones sown on rocky ground: when they hear the word, they immediately receive it with joy. But they have no root, and endure only for a while; then, when trouble or persecution arises on account of the word, immediately they fall away. And others are those sown among the thorns: these are the ones who hear the word, but the cares of the world, and the lure of wealth, and the desire for other things come in and choke the word, and it yields nothing. And these are the ones sown on the good soil: they hear the word and accept it and bear fruit, thirty and sixty and a hundredfold.'*

### Reflection

The Gospels written by Matthew, Mark and Luke are all in agreement that Jesus' teaching most typically came in the form of parables. Parables are short stories (sometimes very short stories) which make their point by way of drawing similarities between everyday objects and situations and the things of God. Where Mark differs from Matthew and Luke is that he records very few of the actual parables themselves. This well-known story, usually called the parable of the sower, is one of the rare examples in which Mark relates both the parable and Jesus' interpretation of it. In general, Mark is far more interested in telling his readers about the impact of Jesus' teaching than its content.

The parable of the sower is a deceptively simple story. It takes a scene that would have been familiar to those living in the rural villages around Galilee, of a farmer scattering seed in the hopes of a good harvest. It is easy to assume that the simplicity and familiarity of the imagery is there to make the spiritual message that Jesus proclaims easily accessible, something that anybody listening can understand. In one sense, that is true; no academic learning or qualifications are needed to grasp the good news of God's kingdom. So Jesus' own explanation of why he taught in parables may come as something of a surprise; it is not in order to make the kingdom message transparent to everyone, but just the reverse. The parable form will both reveal and veil the mystery of the kingdom; as Jesus

says, quoting the prophet Isaiah, he speaks in parables in order that “they may indeed look, but not perceive, and may indeed listen, but not understand.”

So what is the point of the parable of the sower? It may help to ask, if this parable is the answer, what is the question? It would be easy to assume that the question is something along the lines of “How am I to live? What must I do to be the good soil, in which the seed produces a rich and fruitful harvest?” Seen in that way, we look for a moral to draw from the story, such as “avoid the distractions of wealth, and persevere through hard times”. They are good lessons, but not ones I think that are central to the parable’s purpose.

Rather, it is a story that answers the question that the earliest followers of Jesus (and not a few of his followers today) soon found themselves asking, as they embarked on the mission of declaring the good news of God’s kingdom to people in their towns and villages. Why is it, they (and we) might ask, that not everybody accepts this wonderful message? Why is there such a disparity in the way that people respond to the Gospel? It is a question that can lead us to think “What are we doing wrong? What should we say or do that would then bring everybody to believe?”

The parable of the sower sets us free from this line of questioning, which can easily become self-destructive and demoralising. Yes, we should do what we can to speak of Jesus with conviction and clarity. But ultimately we cannot force anyone to believe, and even God does not force people to believe. It is in the nature of the gospel that some will ‘get it’ and others won’t; but for those who do, the change it brings is like the seed that gave its incredible yield, thirty and sixty and a hundredfold.

#### **Day 9: Mark 4.21-34**

*He said to them, ‘Is a lamp brought to be put under a bushel basket, or under the bed, and not on the lampstand? For there is nothing hidden except to be disclosed; nor is anything secret, except to come to light. Let anyone with ears to hear listen!’ And he said to them, ‘Pay attention to what you hear; the measure you give will be the measure you get, and still more will be given you. For to those who have, more will be given; and from those who have nothing, even what they have will be taken away.’*

*He also said, ‘The kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. The earth produces of itself, first the stalk, then the head, then the full grain in the head. But when the grain is ripe, at once he goes in with his sickle, because the harvest has come.’*

*He also said, ‘With what can we compare the kingdom of God, or what parable will we use for it? It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade.’*

*With many such parables he spoke the word to them, as they were able to hear it; he did not speak to them except in parables, but he explained everything in private to his disciples.*

## Reflection

Following the parable of the sower, Jesus continues his teaching through a set of further short parables, which in many cases are closer to proverbs than they are to stories. Although they are apparently unconnected, a common theme or thread runs through these sayings. That thread is the hidden nature of God's kingdom, which develops in secret, but will in due course be revealed.

Yesterday's reading spoke about "the secret", or literally "the mystery" of the kingdom of God. Here, we are told that there is nothing secret that will not eventually be brought to light. That may be why parables are the most appropriate form in which the message of the kingdom can be conveyed, as, by nature, parables both hide and reveal God's truth. They function in some way as riddles, which puzzle the hearers and entice them to try to tease out the meaning. Like cryptic crossword clues, they may leave us baffled, but if we persevere the moment may come when the penny drops and the answer becomes clear. The truth dawns.

The cryptic nature of Jesus' parables and sayings fit the cryptic nature of God's kingdom. Like a seed beneath the surface of the soil, its germination and growth goes largely unseen. But in due course a plant will emerge which will far exceed anything that we might have imagined could have been contained within that tiny seed. Even when we think nothing is happening, God's kingdom is growing. For now it is hidden, but it will finally come to light for all to see.

### Day 10: Mark 4.35-41

*On that day, when evening had come, he said to them, 'Let us go across to the other side.' And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him. A great gale arose, and the waves beat into the boat, so that the boat was already being swamped. But he was in the stern, asleep on the cushion; and they woke him up and said to him, 'Teacher, do you not care that we are perishing? He woke up and rebuked the wind, and said to the sea, 'Peace! Be still! Then the wind ceased, and there was a dead calm. He said to them, 'Why are you afraid? Have you still no faith?' And they were filled with great awe and said to one another, 'Who then is this, that even the wind and the sea obey him?'*

## Reflection

Time and tide, they say, wait for no man. There are forces of nature that are beyond our control, forces that are epitomised by the power of the sea. As fishermen, Simon and Andrew, James and John, will have learnt to respect the untameable forces of wind and wave. The most you can hope to do in the face of the storm is to ride it out. They are understandably fearful when a gale of such strength blows up on the lake that it seems inevitable that the small boat will sink.

At this moment of greatest peril, Jesus is fast asleep, apparently oblivious to the danger. Is this, as the disciples suggest, a sign that he is indifferent to the fate of those on board the tiny vessel? No. It is a sign of trust. Jesus does not share the fear the others have, for reasons that then become clear. Jesus speaks the words, "Peace! Be still!" and the storm subsides. There is a great calm.

The fear of the onlookers that had previously been directed towards the power of the sea and the storm is now directed towards Jesus. The phrase translated here "they were filled with great awe" literally reads, "they feared with a great fear". It is the awe or fear that comes from being face to

face with something utterly beyond our comprehension or control. “Who is this”, they ask, “that even the wind and the sea obey him?”

It is asked as a rhetorical question, but as readers of the Gospel we are prompted to reflect on the only possible answer. As King Canute famously discovered (or demonstrated to his flatterers), the power of the sea is not subject to human command, even that of kings. Only the creator God is in charge of the wind and the waves. So who then is this? In modern parlance: Go figure.