


WEEK 22



Mark 2:1-3:6
Controversy & Conflicts in Galilee
Five Narratives

3. The new situation | 2:18-22

- *The disciples of John and the Pharisees were not like proper disciples (the Pharisees did not have disciples though the scribes did), but rather followers of their teaching.*
- *Fasting appeared significant to that local community.*
- *In response to the people's question, Christ counter-questions (typical) – "Can the bridal guests morn during the bridal celebrations?"*
- *The parable of the wine in the wineskins and the patch in the garment included here to continue the point about fasting.*

4. The Lord of the sabbath | 2:23-28

- *The action of the disciples was completely legitimate.*
- *Jesus again answers with a question. And an appeal to Scripture. “Have you not read what David did . . . in the days of Abiathar the High Priest.*
- *The emphasis is on David and his men in parallel to Christ and his men.*
- *Verse 28 is again a message for the reader, not likely for the Pharisees.*

5. The Good must be destroyed | 3:1-6

- *This last narrative logically follows the previous and again demonstrates that Jesus is Lord of the Sabbath. The emphasis is on the act of healing rather than the conflict.*
- *It is striking that Jesus takes the initiative in asking what is permitted on the Sabbath. And that the Pharisees are left silent before Christ’s question.*
- *The Pharisees were convinced Jesus was a violator of the Sabbath.*
- *The rhetorical question “Is it permitted on the Sabbath to do good . . .”*
- *The anger of Christ over their silence expressed the anger of God.*
- *The decision of the Pharisees to conspire with the Herodians to destroy Jesus shows the seriousness of the conflict.*

Later ministry in Galilee | Outline | 3:7-6:13

- *The clear note of rejection in 3:6 terminates Mark's treatment of Jesus' early ministry.*
- *The summary statement in 3:7-12 is climaxed in Jesus sending out the 12 in 6:7-13.*
- *A main point is the preparation of the 12 for ministry, starting with their call and ending with their sending.*
- *Within this large section Mark places –*
 - *4:1-31 | The parables of the Kingdom which illustrate Jesus' teaching in the context of unbelief.*
 - *4:35-4:43 | Further miracles which further display Christ's power and dignity.*

Later ministry in Galilee | Outline | 3:7-6:13

- *Continual rejection is woven into this material.*
 - *3:20-30 | The charge of insanity and collusion with Beelzebub.*
 - *5:17 | The request that Jesus leave Transjordan.*
 - *6:2-6 | The offense of the men of Nazareth.*
- *6:6-13 | The section closes with the apostles giving an account of their missionary efforts and the fulfillment of their program.*

The introduction to this section | 3:7-12

- *Just as Mark introduces the Jesus' early ministry with a summary statement (1:14-15), here he introduces the later ministry with a summary statement (3:7-12).*
- *Similarly, the election of the 12 (3:13-19) corresponds to the early callings (1:16-20).*
- *Jesus again withdraws to the sea (3:7) following what appears to be his triumph over man's hostility (3:6). As always, this affirms Jesus' sonship and obedience.*
- *Here again, the demons know and confess Jesus (3:11). But the crowds have no concept of the person or ministry of Christ ("For he had healed many . . ." 3:10).*
- *"Great multitude" (3:7,8) = a following from beyond Galilee (note regions). Mark notes Jesus ministering in all these regions except Idumea (ancient Edom). Ironically, through Herod, Idumea now ruled Israel.*

The introduction to this section | 3:7-12

- *Mark is the only gospel to record the get-away boat. In addition to physical healings, Jesus also healed demoniacs, ones whose behavior betrayed domination by a will alien to their own.*
- *Christ silences the demons.*
 - *The demons again attempt to gain power over Christ by using his official title. "Son of God" is not a messianic title, but a true acknowledgement of their adversary.*
 - *Here authority confronts authority. With sovereign authority, Christ orders them out and orders them silenced.*
 - *Between Christ, the Bearer of the Holy Spirit, and the demons, or unclean spirits, there exists a categorical antithesis which the demons must recognize.*
 - *The unclean spirits violated Christ's self-revelation as Messiah.*
 - *The return to the wilderness again provokes conflict with the forces of Satan just like the temptation of Christ in the wilderness (1:12-13).*

The 12 | 3:13-19

1. *Simon, surname Peter | early call (1:16), Peter/Cephas = "rock", spokesman? (8:29).*
- 2./3. *James and John to whom he gave the name Boanerges, Sons of Thunder) |*
4. *Simon and Andrew | early call (1:16)*
5. *Philip | an old Macedonian name*
6. *Bartholomew | means "Son of Talmai" REMAINING NOT NAMED AGAIN IN MARK*
7. *Matthew | common Jewish name, likely Levi from 22:14*
8. *Thomas | Aramaic for "twin"*
9. *James son of Alphaeus | nothing else known, if he is brother to Levi, then there are 3 pairs of brothers among the 12*
10. *Thaddeus | Luke and Acts notes his name was Judas, the son of James, Thaddeus may be a nickname.*
11. *Simon the Zealot | means jealous or zealous for the honor of God; in Christ, Simon found a zeal for the glory of God which exceeded his own.*
12. *Judas Iscariot | from the village of Karioth, "who betrayed him" = Mark knows the story*

The calling of the 12 | 3:13-19

- *"Being with Jesus" qualified these men to "bear witness to Jesus".*
 - *Ministry of proclamation (time is filled up, Kingdom has come, repent!)*
 - *Overthrow of demonic power.*
 - *In short, these men will share in the power of the Kingdom.*
- *Mark assigns a central place to the 12. They or a subset of them are visible and dominant in the rest of Mark. They are simply, "The 12".*