

The Gospel of Mark – Chapter Two

Collect for Easter Week

Grant, we beseech thee, Almighty God that we who celebrate with reverence the Pascal Feast, may be found worthy to attain to the everlasting joys. Through Jesus Christ thy Son our Lord: Who liveth and reigneth with thee in the unity of the Holy Ghost ever one God world without end.

Amen

Are there questions or comments on Chapter two?

Remember that we ended Chapter Two with the discussion of the supposed mistakes. The solution for this is that Mark is writing as a Christian to illustrate what Jesus taught – the Sabbath was made for man not man for the Sabbath.

Mark 3: 1- 6

Again he entered the synagogue, and a man was there who had a withered hand. And they watched him, to see whether he would heal him on the sabbath, so that they might accuse him. And he said to the man who had the withered hand, "Come here." And he said to them, "Is it lawful on the sabbath to do good or to do harm, to save life or to kill?" But they were silent. And he looked around at them **with anger**, 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 held counsel with the Herodians against him, how to destroy him.

I. The final Controversy Narrative

A. The most bitter and most serious of the issues related in Mark

1. Jesus is angry (Note the human Jesus of Mark)
2. The opponents plan to destroy Jesus

B. It combines a miracle event with a controversy

C. No one speaks except Jesus

1. The man has not requested healing
2. The leaders are silent
3. There is no reaction from those in the Synagogue

D. The Synagogue and the Leadership are now in clear opposition to Jesus

1. The people in their silence do not stand with Jesus
2. In the 6th Verse we read that the leadership is even willing to deal with Herod
 - a. Herod represents Rome
 - b. This is in sharp contrast to the idea of ritual purity

Remember these are the same leaders who as so concerned about “Keeping the Sabbath”

II. This portion also serves to bridge into the next section of the Gospel (We review)

- A. Jesus came to proclaim the Good News
- B. God is the one that through Jesus brings acceptance and forgiveness who are outcasts
- C. When the traditional practices of religion are challenged the leadership is unable to respond to the Grace of God

Mark message for the church that in every age we must continue to examine our practice and evaluate the questions of healing, health holiness of life and if we are proclaiming the Good News. There has been and will continue to be an evolution in our understanding and practice as we move through time. God and His truth remain unchanged we have and will continue to change.

How does this statement affect our church?

Mark 3: 7-12

Jesus withdrew with his disciples to the sea, and a great multitude from Galilee followed; also from Judea and Jerusalem and Idumea and from beyond the Jordan and from about Tyre and Sidon a great multitude, hearing all that he did, came to him. And he told his disciples to have a boat ready for him because of the crowd, lest they should crush him; for he had healed many, so that all who had diseases pressed upon him to touch him. And whenever the unclean spirits beheld him, they fell down before him and cried out, "You are the Son of God." And he strictly ordered them not to make him known.

What is Idumea? - Greek for Edom - Herod was from Idumea

I. The Transition Section

- A. Jesus is powerful in word and deed. He is drawing the world to Himself
- B. The Ministry of Jesus will cause division and opposition

II. The Movements of this Section - Forward and backward

- A. Jesus seeks solitude with His disciple (Prefiguring the Mont of Olives)
- B. The multiple healing
- C. The exorcisms and the required silence of the demons
- D. The proclamation from the demons, you are the Son of God

III. The Purpose of this Section

- A. Appears to be a contrasting section to the rejection in the last section
- B. The obedience of the demons and their knowledge sets up the charge against Jesus
 1. This focuses our attention – the real battle will not be against the demons, but against the present powers of this world
 2. Their know edge of Jesus as Son of God causes us to consider Psalm 2 and II Samuel 7:14 and Psalm 89:26-27

Psalm 2:7 - I will tell of the decree of the LORD: He said to me, "You are my son, today I have begotten you.

II Samuel 7:14 - I will be his father, and he shall be my son. When he commits iniquity, I will chasten him with the rod of men, with the stripes of the sons of men;

Psalm 89:26-27 - He shall cry to me, 'Thou art my Father, my God, and the Rock of my Salvation.' And I will make him the first-born, the highest of the kings of the earth.

We see in these thee passage two elements. First the nature of Jesus, begotten not made. Second we note his claim to ancient kingship and the nature of Kingship with the sacrifice for the people

Mark 3:13-19

And he went up on the mountain, and called to him those whom he desired; and they came to him. And he appointed twelve, to be with him, and to be sent out to preach and have authority to cast out demons: Simon whom he surnamed Peter; James the son of Zebedee and John the brother of James, whom he surnamed, Boanerges, that is, sons of thunder; Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Cananaean, and Judas Iscariot, who betrayed him.

Didn't Jesus already choose his disciples? Read 1:16-20

Yes, but now we are starting a whole new section of teachings. Also these are Apostles and that is to be considered. Finally in this section we shall be taught about discipleship.

I. The Call of the Apostles

A. Up the Mountain

1. Holiness of the high places – near to God
2. Moses, the Prophets and their encounters with God in the high places
3. Remember forward and back direction – we are prefiguring the Transfiguration

B. The passage is to reinforce for us the connection between being sent by God – Moses and being sent by Jesus the disciples. And the relationship of discipleship with the proclamation of the Good News

II. The Twelve

A. The same list with slight order changes in all the synoptic and Acts (Note the mix of Hebrew and Greek names)

B. Simon Peter is always first – Judas is always last

C. There is a lack of information about most of the Twelve

1. Were they ineffective?
2. Were they simply workman like, but not superstars?
3. Are we to focus less on the Apostolic Age and move forward into our own time?

D. Matthew and Luke and Q have the 12 as the eschatological Judges of the 12 tribes

E. There is a greater fluidity in Mark concerning Disciples and the 12 Apostles

1. There are at least three groups in Mark that follow Jesus to Jerusalem

- a. The disciples

- b. Those who followed Him

- c. The twelve

F. There is however a core group but it is not the twelve – Peter, James, John and Andrew

1. Transfiguration 9:2-8

2. For the Discourse on the end times 13:3-4

3. Gethsemane 14:32-42

III. Commissioning to symbolize discipleship

What is a disciple? One who follows Jesus

What is an Apostle? A disciple personally selected by Jesus and sent by Him

- A. To be with Jesus – share in His ministry

- B. Proclaim the Good News

- C. Confront evil and sickness - heal and cast out demons

- D. o share in his suffering and so share in His final Victory

Mark 3:20-35

Then he went home; and the crowd came together again, so that they could not even eat. And when his family heard it, they went out to seize him, for people were saying, "He is beside himself." And the scribes who came down from Jerusalem said, "He is possessed by Beel'zebul, and by the prince of demons he casts out the demons." And he called them to him, and said 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 is coming to an end. But no one can enter a strong man's house and plunder his goods, unless he first binds the strong man; then indeed he may plunder his house. "Truly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin" -- for they had said, "He has an unclean spirit." And his mother and his brothers came; and standing outside they sent to him and called him. And a crowd was sitting about him; and they said to him, "Your mother and your brothers are outside, asking for you." And he replied, "Who are my mother and my brothers?" And looking around on those who sat about him, he said, "Here are my mother and my brothers! Whoever does the will of God is my brother, and sister, and mother."

I. The Family of Jesus – Discipleship and Christology

A. Who is Jesus Family? Son of God – Church as Body of Christ (Paul)

B. How does family connect to discipleship? Family Traditions

II. Uniquely Mark

A. Two concepts woven together

1. Rejection of Jesus by His family

2. The change of casting out demons by the prince of demons

B. Jesus Response to the Charge

1. The question, How can satan...

2. Satan has an eternal division, not because he is at the top spot in management, but because the end of his authority is now present

C. The Second Response

1. The householder

2. In a second way we are to understand that Jesus has plundered the household of satan – he no longer has any power

III. The Unforgivable Sin

A. This is in contrast with the charges that will be made against Jesus that He blasphemed (forward and back)

B. The seriousness of the action of rejecting Jesus and the ministry is noted

C. How do we understand this sin?

1. Augustine – the final and irrevocable denial of God – willfully turning away from what we know to be true – how could they (The Jewish leadership deny what Jesus was doing)

2. English Calvinist thought brought to the USA agrees – it consists in resisting the divine truth with malice