

Notes on the Greek New Testament Day 48 – February 17th – Mark 2:13-3:6

Works frequently referenced in these notes on Mark

Cranfield, CEB	<i>The Gospel According to Mark</i> (Cambridge Greek Testament Commentary), CUP, Cambridge, 4 th ed. 1972
France, RT	<i>The Gospel of Mark</i> (The New International Greek Testament Commentary), Eerdmans, Grand Rapids, 2002
Guelich, Robert A	<i>Mark 1-8:26</i> (The Word Biblical Commentary, vol 34A), Thomas Nelson Publishers, Nashville, 1989
Lane, William L	<i>The Gospel of Mark</i> , Eerdmans, Grand Rapids, 1974
Taylor, Vincent	<i>The Gospel According to St Mark</i> , Macmillan NT Commentaries, London, 1952

Verses 13-17

Cf. Mt 9:9-13; Lk 5:27-32.

Verse 13

Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.

παλιν again, once more
 παρα την θαλασσαν see 1:16
 ὄχλος, ου m crowd, multitude
 διδασκω teach

The imperfects ἤρχετο and ἐδίδασκεν "indicate the coming and going of successive groups of hearers." Taylor.

Verse 14

καὶ παράγων εἶδεν Λεβὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· Ἀκολουθε μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

παραγω pass by, pass on
 εἶδεν Verb, aor act indic, 3 s ὄραω see
 καθημαι sit, sit down

Mk and Lk have 'Levi' while the parallel passage in Mt has 'Matthew. These would appear to be alternative names for the same person. Some MSS here read Ἰακώβον (D Θ and some Old Latin MSS), which appears to be a harmonisation with 3:18.

τελώνιον, ου n tax office, tax collector's booth

"Capernaum was the first important place in Herod Antipas' territory that travellers from Herod Philip's territory of Decapolis would pass through, coming round the north end of the lake. Levi was presumably in the service of Herod Antipas." Cranfield. Levi would have been collecting customs charged on goods in transit.

ἀκολουθεω follow, accompany, be a disciple

ἀνιστημι 2 aor rise, stand up

Verse 15

Καὶ γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ, ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ.

"This construction, γινεσθαι used impersonally with following accusative and infinitive, is found fairly often in the N.T. (e.g. 2:23; Lk 3:21; 16:22; Acts 4:5; 9:3 etc.)." Cranfield.

κατακειμαι lie, recline at table, dine

"To whom do αὐτόν and αὐτοῦ refer? Most commentators take both to refer to Levi; others take both to refer to Jesus and understand that it was he who was the host and that the meal was either in his own house or in that of Simon and Andrew. Another possibility is that αὐτόν refers to Jesus and αὐτοῦ to Levi, and this in spite of its clumsiness is perhaps to be preferred. Lk 5:29 states explicitly that Levi was the host.

"κατακεῖσθαι. It is often assumed that reclining was the normal posture at meals among the Jews in Jesus' time, but this does not seem to have been the case as far as simple people and ordinary meals were concerned, though at solemn festival meals and when guests were being entertained in style reclining was the rule. The meal described here was such an entertainment." Cranfield.

τελώνης, ου m tax collector

"Contempt for tax-collectors was general on account of their rapacity and can be illustrated from Greek and Latin authors, as well as from Jewish sources. The Jews had additional patriotic and religious reasons for despising those whose work brought them into frequent contact with Gentiles." Cranfield.

ἄμαρτωλος, ον sinful, sinner

"Ἄμαρτωλος is an adjective (so used in 8:38), but is often, as here, used as a noun. In this context the term probably denotes not simply all those who did not live according to Pharisaic principles... but rather those who on account of their way of life were shunned not only by the Pharisees but also by ordinary respectable people (cf. Lk 7:37,39)." Cranfield.

συνανακειμαι sit at table with, eat with
μαθητης, ου m disciple, pupil, follower

Used here for the first time in Mark.

"It is likely that Mark saw in this very special meal ... a symbol of the messianic banquet; if so, the guest list is not at all what most Jews would have expected." France.

Cranfield thinks that ἦσαν γαρ πολλοι, και ἠκολουθουν αὐτω "is best understood as a parenthesis explaining τοις μαθηταις αὐτου." France disagrees and argues that it refers to the τελωναι και ἄμαρτωλοι.

Verse 16

και οι γραμματεις των Φαρισαίων ιδόντες ότι ἐσθίει μετὰ των ἄμαρτωλῶν και τελωνῶν ἔλεγον τοις μαθηταῖς αὐτου: Ὅτι μετὰ των τελωνῶν και ἄμαρτωλῶν ἐσθίει;

γραμματευς, εως m scribe

οι γραμματεις των Φαρισαίων "i.e. scribes who belonged to the Pharisaic party." Cranfield.

Pharisees. "The name 'Pharisee' is commonly thought to be derived from the Hebrew and Aramaic root *prs* ('divide', 'separate') ... they were 'Separatists' in the sense that they separated themselves from all that was impure in God's sight... The Pharisees were the spiritual heirs of the *hasidim* or 'pious ones' of Maccabaeian times. They observed the oral tradition as equally binding with the written Law. Though they were only a small minority of the population, probably for the most part concentrated in Jerusalem, their community organisation gave them an influence in social and political life out of all proportion to their numbers. Only a minority of them were 'scribes' (see on 1:22). In the N.T. the Pharisees appear in the worst possible light, the faults resulting from their legalism standing out with striking clarity. But it is important to recognise their real relative goodness. In the time of Jesus they were the real spiritual leaders of the nation, and their ideals were to prove decisive for the future character of Judaism. Jesus sides with them against the Sadducees in 12:18ff and certainly had more in common with them than with the Sadducees; and much of their theology is taken for granted in the N.T." Cranfield.

ιδόντες Verb, aor act ptc, m nom pl ὄρω

see, observe

ἐσθίω and ἐσθώ eat, consume

"The second *ὅτι* may be either *recitativum* or more probably (c.f. *δια τί* in parallels) used in the sense of *τί* (c.f. 9:11, 28 and perhaps 2:7)." Cranfield.

Several MSS add ὁ διδασκαλος ὑμων either before or after ἐσθίει. This is an assimilation to Matthew 9:11.

Verse 17

και ακούσας ὁ Ἰησοῦς λέγει αὐτοῖς ὅτι Οὐ χρεῖαν ἔχουσιν οἱ ισχύοντες ἱατροῦ ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἄμαρτωλούς.

χρεια, ας f need, want

ισχυω be strong, be able, be sufficient

ιατρος, ου m physician, doctor

κακως badly; κακως ἐχω be sick

ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι

"The verb ἐρχεσθαι is often used of Jesus, particularly by himself, and expresses his consciousness of his mission." Cranfield.

δικαιος, α, ον righteous, just

δικαιος "To discuss whether δικαιος is an 'ironical admission' (cf. Lk 15:7; 18:9) or whether it denotes non-ironically the relatively righteous, the respectable, is really beside the point. In v.17a the real point is that it is not surprising to find a doctor among the sick; the negative statement merely supports the positive. Similarly in the application it is the positive statement that has the emphasis. Jesus is not at the moment concerned either to affirm that some people are relatively righteous or to deny that any are so righteous as not to need to repent; he is simply concerned to defend his right to associate with the disreputable... For Jesus to refuse to have dealings with the disreputable would be as absurd as for a doctor to refuse to have to do with the sick; he has come on purpose to call sinners, and the disreputable people he is associating with are obvious members of that class." Cranfield.

ἀμαρτωλος Luke adds εις μετανοιαν – which is also included here in the *Textus Receptus*.

Verses 18-22

C.f. Mt 9:14-17; Lk 5:33-9. "This is a new story, not explicitly linked in time or place with the preceding incident, but there is nonetheless a significant continuity in Mark's placing of it here. The preceding story was about feasting; this is about fasting. A religious movement which was not prepared to allow scribal convention to get in the way of the welcoming of τελωναι και ἀμαρτωλοι is not likely to accept a discipline of fasting which went far beyond what normal Jews found necessary, and which would therefore further serve to exclude those for whose sake Jesus 'came'. The issue is addressed by a further reference to joyful feasting, in the parable of the bridegroom. The Jesus movement was characterised by celebration rather than solemnity, and it was this which some observers found hard to accept." France.

Verse 18

Και ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;

μαθητης, ου m disciple, pupil, follower
νηστευω fast, go without food

John's disciples may have been in mourning for their master. The fast of the Pharisees would have had a different significance. "That the Pharisees fasted frequently we know (cf. Lk 18:12); but these fasts were not enjoined by the Law (the only fast commanded by the Law was the Day of Atonement (Lev 16:29))." Cranfield. France adds, "This is, then, a question of the relative merits of different (and competing?) renewal movements within Judaism, and the challenge conveys a covert claim to superior religious fervour on the part of these other groups. The Jesus movement is not taking its religious observance seriously enough."

Verse 19

καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται νηστεύειν·

δυναμαι can, be able to

νυμφων, ωνος m wedding hall; υἱος του ν. bridegroom's attendant, wedding guest

"Entry into the kingdom of God is compared to admission to a wedding feast in Mt 22:1-14; 25:1-13 (cf. Rev. 19:7-9), and the Fourth Gospel uses the imagery of the bridegroom and his friend to express John's joy at the coming of Jesus (Jn 3:29). The wedding imagery suggests a sense of new beginnings, and of a new relationship established with the people of God, and it especially conveys the joy and exhilaration of this new situation." France.

νυμφιος, ου m bridegroom

ὅσος, η, ον how much, how far

χρονος, ου m time, period of time

"It was appropriate for John's disciples to fast, for their master had been taken from them (whether or not that was actually the motive of their fast); for his own disciples it was inappropriate, for he was still with them." Cranfield.

Verse 20

ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.

ἐλεύσονται Verb, fut midd dep indic, 3 pl

έρχομαι

ὅταν when

ἀπαρθῇ Verb, aor pass subj, 3 s ἀπαιρω
take away

"the simple verb αἶρω is twice used in Is 53:8 (LXX), for *lakah* (RV: 'take away') and *gazar* (RV: 'cut off'). It seems likely that this verse is echoed here and that Jesus is applying ... something said of the Servant in Isa 53 to himself. Certainly if that is so, and most probably even if it is not, there is here a reference to a violent death." Cranfield.

τοτε then, at that time

ἐκεῖνος, η, ο demonstrative adj. that

Verses 21-22

"The two 'parables' of vv 21 and 22 are closely parallel in structure (except for the slight expansion in v 22c), and serve equally to illustrate the folly of trying to contain the new within the confines of the old. Placed here in Mark's gospel, they apply to the newness of Jesus' radical message of the kingdom of God, and its incompatibility with the existing forms of religion and society, as is already being shown in Mark's story by the conflicts with representatives of the status quo into which Jesus' ministry is increasingly leading him. Both parables speak not only of incompatibility, but of the destructive results of attempting to compromise with the old." France.

Verse 21

Οὐδεις ἐπιβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χειρὸν σχίσμα γίνεται.

οὐδεις, οὐδεμία, οὐδεν no one, nothing

ἐπιβλημα, τος n piece, patch

ῥακος, ους n piece of cloth

ἀγναφος, ον new, unshrunk

ἐπιραπτω sew on

ἱματιον, ου n garment, robe, cloak

παλαιος, α, ον old, former

εἰ δε μη otherwise

πληρωμα, τος n fulness, completeness

καινος, η, ον new

"τὸ καινὸν τοῦ παλαιοῦ follows awkwardly after αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ; it is best seen as an explanatory addition, still dependent on the verb αἶρει, indicating the application of the parable by specifying the meaning of τὸ πλήρωμα and of αὐτοῦ (ἱμάτιον παλαιόν). The whole clause thus runs, 'The patch takes something away from it, the new from the old', a rather clumsy way of saying that the shrinking patch pulls away from the old garment, leaving a worse tear than was there originally. The unusual use of πλήρωμα for 'patch', rather than to repeat ἐπιβλημα, may just possibly be intended to convey the sense of the 'fulness' of the gospel as compared with the preceding situation (so Belo), but is more likely merely a stylistic variation." France.

χειρων, ον gen ονος worse, more severe

σχισμα, τος n division, split

Verse 22

καὶ οὐδεις βάλλει οἶνον νέον εἰς ἀσκοῦς παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκοῦς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί. ἀλλὰ οἶνον νέον εἰς ἀσκοῦς καινούς.

βάλλω throw, place, pour

οἶνος, ου m wine

νεος, α, ον new, fresh, young

For the distinction between νεος and καινος see 1:27

ἄσκος, ου m wine-skin

"An ἄσκος was made of leather, which was at first soft and pliable, but which perished and became brittle with constant use. They were then liable to burst under the pressure of fermentation if used for οἶνος νέος (the first stage of fermentation was carried out in a vat, but after straining out the lees the wine was placed in jars or skins to complete the process)." France.

ῥήξει Verb, fut act indic, 3 s ῥηγνυμι and

ῥησσω burst, tear in pieces

ἀπολλυμι destroy; midd be lost, perish

There are a variety of readings here which all express the idea of the loss of both wine and wineskin. The majority reading, καὶ ὁ οἶνος ἐκχειται καὶ οἱ ἀσκοὶ ἀπολούνται looks like a stylistic improvement on the reading of B 892 cop^{bo} as contained in the UBS text above. It is also a harmonisation with Mt 9:17; Lk 5:37.

καινος, η, ον see v.21

"The absence of a verb in the final clause naturally led to corrective additions, harmonising either with Matthew (βάλλουσιν) or Luke (βλητέον). The omission of the whole clause in D OL is a more drastic form of correction, which serves also to produce a more symmetrical balance with the structure of v 21. The unharmonised reading of $\aleph^* B$ is unlikely to have been added once the other Synoptic texts were in circulation." France.

The Gospel message that has come with Christ is not patched up Pharisaism, nor even a new patch on what John had taught. Something radically new has arrived demanding a radical response. "It would be a mistake, however, to confine the relevance of these parables only to Jesus' confrontations with the scribes and to the specific issues raised in these chapters. The principle is a broader one, as applicable to the constricting influence of Christian traditions as it is to the context of first-century Judaism." France.

Verses 23-28

Cf. Mt. 12:1-8; Lk 6:1-5. Linking 2:23-28 with 3:1-6, France writes, "The observance of the sabbath was one of the principle distinguishing marks of the Jews as the people of God (sabbath and circumcision were the two most obvious such 'badges'), and as such was promoted and defended with more than merely pietistic zeal. It was a matter of national pride. The pious Jews who resisted the demands of Antiochus Epiphanes had at first been prepared to die rather than desecrate the sabbath by fighting in self-defence, though more pragmatic counsels soon prevailed (1 Macc 2:29-41). The *Book of Jubilees*, written about the same period, enthusiastically promotes the sabbath (which even God and the angels observed in heaven before it was known on earth: *Jub* 50:8, 13; cf. Ex 31:14-15)." He goes on to say that "While the principle of sabbath observance was agreed upon by all Jews, problems arose over what this meant in practice... The process of definition [of what could and could not be done on the sabbath] continued within mainstream Judaism, and the Pharisees developed it into a luxuriant growth of halakhic case law, ultimately codified in the Mishnah... The intention is to leave nothing to chance, but by legislating for every circumstance to protect the faithful from ever breaking the prohibitions on sabbath work..."

"It is against this background that we must understand the conflicts which arose between Jesus and the Pharisees over the sabbath. It is not that there was no room for debate and for development of the sabbath halakhah... The problem appears to be that Jesus did not debate, but simply brushed aside the whole complex of sabbath prohibitions with sweeping generalisations which seemed to make the whole discussion unnecessary. There is no indication that Jesus either rejected the sabbath law as such, or questioned that the sabbath was intended as a day of cessation from work. But his understanding of what was and was not permissible did not coincide with the current interpretation, and it was asserted with a sovereign assurance which raised sharply the issue of halakhic authority."

Verse 23

Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασι
παραπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ
μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες
τοὺς στάχους.

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

For this construction, see 2:15.

σαββατον, ου n see 1:21

παραπορευομαι pass by, go through

σποριμα, ων n (only in pl) grainfields

μαθητης, ου m see v.15

ἤρξαντο Verb, aor midd indic, 3 pl ἀρχω
midd begin

ὁδος, ου f way, path, road, journey

"ὁδὸν ποιεῖν, which properly means 'to make a road', is here used in the sense of the middle ὁδὸν ποιησθαι, which is used in classical Greek in the sense of 'to journey'." Cranfield.

τίλλω pluck, pick

σταχυς, υος m head of grain, head of
wheat

"A Jew was allowed to pluck corn that did not belong to him, so long as he used only his hands (Deut 23:25)." Cranfield.

Verse 24

καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· Ἴδε τί ποιοῦσιν
τοῖς σάββασι ὃ οὐκ ἔξεστιν;

ἔξεστιν impersonal verb it is permitted, it is
lawful

"The Pharisees regarded what the disciples were doing as work, which was not permissible on the Sabbath." Cranfield.

Verse 25

καὶ λέγει αὐτοῖς· Οὐδέποτε ἀνέγνωτε τί
ἐποίησεν Δαυὶδ ὅτε χρεῖαν ἔσχεν καὶ
ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ;

οὐδέποτε never

ἀναγινωσκω read, read in public worship

The reference is to 1 Sam 21:1-6.

ὅτε conj when, at which time

χρεῖα, ας f need, want

ἔσχεν Verb, aor act indic, 3 s ἔχω

πειναῶ be hungry

"The drift of the argument is that the fact that scripture does not condemn David for his action shows that the rigidity with which the Pharisees interpreted the ritual law was not in accordance with scripture, and so was not a proper understanding of the Law itself." Cranfield.

France comments, "The question is not in any case whether the specific action could or could not be declared legitimate; it was rather, as vv. 27-28 will make clear, whether Jesus had the right to override the agreed conventions, in his capacity as κύριος τοῦ σαββάτου. The focus of the scriptural allusion is not therefore so much on what David did, as on the fact that it was David who did it, and that Scripture records his act, illegal as it was, with apparent approval. The logic of Jesus' argument therefore implies a covert claim to a personal authority at least as great as that of David. Matthew has clearly understood the pericope in this way, and includes a parallel argument from the 'defilement of the sabbath' by the priests in pursuing their temple duties, on the grounds that τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε (Mt 12:6; cf. the similar formula in 12:41, 42). The logic of the argument from David implies a parallel τοῦ Δαυὶδ μεῖζόν ἐστιν ὧδε, and the argument in Mark, with its climax in v 28, is best understood along the same lines."

Verse 26

πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ
Ἀβιαθάρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς
προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ
μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ
οὔσιν;

εἰσερχομαι enter, go in, come in

ἀρχιερεὺς, εως m high priest

ἐπὶ Ἀβιαθάρ ἀρχιερέως means 'when Abiathar was High Priest'. But according to 1 Sam 21 the high priest was Ahimelech. A C Θ and a good many other MSS insert τοῦ before ἀρχιερέως (so Textus Receptus), "in order to permit the interpretation that the event happened in the time of (but not necessarily during the high priesthood of) Abiathar (who was afterward) the high priest." Metzger. Some MSS omit the phrase altogether (D W it sy^s) as do Mt and Lk. This evidence is interpreted in a variety of ways:

- i) Mark mistook who was high priest at the time.
- ii) The reading above represents a primitive error which later MSS seek to correct.
- iii) The words are a misguided gloss and should be omitted.
- iv) The two names, Ahimelech and Abiathar, were borne by both father and son – cf. 1 Sam 22:20; 2 Sam 8:17 (AB Bruce, AT Robinson).
- v) The Hebrew text is confused – note the contrast between 1 Sam 22:20 and 1 Chron 24:6 (JAC Van Leeuwen, EP Groenewald).
- vi) The father, Ahimelech, and the son, Abiathar, were both present when David came to Nob, and both gave the bread to David. Soon afterward the father was killed; the son became high priest and recorded this incident (Lanski, Hendriksen).
- vii) ἐπὶ Ἀβιαθάρ is a reference to the section of the Samuel scroll in which the incident is recorded – a similar construction to 12:26 which refers to "the book of Moses *in the passage concerning the bush.*" (JW Wenham).

ἄρτος, ου m bread, a loaf, food

προθεσις, εως f setting forth, plan; ἄρτοι
της π. bread offered to God

Cf. Lev 24:5-9; Ex 25:23-30; Heb 9:2.

ἔφαγεν Verb, aor act indic, 3 s ἐσθω and

ἐσθω eat

ἔδωκεν Verb, aor act indic, 3 s διδωμι

οὔσιν Verb, pres ptc, m & n dat pl εἶμι

Verse 27

καὶ ἔλεγεν αὐτοῖς· Τὸ σάββατον διὰ τὸν
ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ
σάββατον·

ἐγένετο see v.21

The Sabbath law was not intended as a restrictive constraint but as a blessing – providing rest.

France comments, "The absence of this verse from Matthew and Luke is intriguing. Did they find it too sweeping and radical in its implications for halakhic authority... Or did Matthew and Luke disapprove of its anthropocentric tone, in the light of the OT view of the sabbath as deriving from the pattern of God's own activity (Ex 20:11) and the later elaboration which made it an antecedent heavenly ordinance (*Jub* 2:18, 30)? But if ἐγένετο is read not so much as a statement of historical origin as of purpose, v. 27a has good OT support, in that sabbath rest is for the benefit of workers (Dt 5:14-15), and is presented not as a burden but as a blessing, a 'delight' (Is 58:13), an emphasis which later Judaism preserved... When the negative element overwhelms the positive, as it has done so repeatedly in the observance of the Christian Sunday as well as of the Jewish sabbath, something important has been lost. It is this sense of priority which Jesus' epigram as a whole is designed to promote."

Verse 28

ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

ὥστε so that, with the result that

"Since the Sabbath was made for man, He who is man's Lord and Representative has authority to determine its laws and use." Taylor. Cranfield thinks that this verse is not a record of Jesus' words but a comment by Mark on Jesus' words recorded in the previous verse. He thinks it unlikely that Jesus would have used a recognisable messianic title openly at this stage of his ministry and in conversation with his opponents. But see also the note on 2:10 concerning this title.

France comments that Jesus' assertion here, "represents yet another escalation in the unique ἐξουσία exercised by Jesus: he is being progressively revealed as κύριος in his teaching and action, in relation to spiritual powers and physical illness, in the declaration of the forgiveness of sins, and now even (καί) in relation to that most sacred of divine institutions, the sabbath. The christological stakes could hardly be pitched higher than this. Once again, the 'messianic secret' is strained to the limits."

Oliver O'Donovan comments "Jesus' use of the title 'Son of Man' must be taken seriously. In fulfilment of the prophecy of Daniel ('obviously pregnant with the meaning of Genesis 2' (N. T. Wright, *The New Testament and the People of God*, p. 292)), God has conferred his authority upon *mankind*, represented in the triumphant Israel. In the exercise of this authority mankind is now free to interpret God's law in a way that realises God's purposes for mankind's welfare. The legal tradition which had prepared God's people for this moment could transform itself to accommodate its own fulfilment." *The Desire of the Nations*, p.104.

Mark 3:1-6

Cf. Mt 12:9-14; Lk 6:6-11.

Verse 1

Καὶ εἰσῆλθεν πάλιν εἰς συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα.

εἰσερχομαι enter, go in
πάλιν again, once more

Cf. 1:21. Suggests that this is the synagogue at Capernaum.

ἐκεῖ there, in that place
ἐξηραμμένην Verb, perf pass ptc, f acc s
ξηραίνω dry up, scorch; pass wither
χεῖρ, χεῖρος f hand

Suggests a form of paralysis.

Verse 2

καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.

παρατηρεῶ (act & midd) watch, watch
closely, observe

The subject of the verb is not made explicit until verse 6. If this is on the same day as the previous incident, "and assuming that the same Pharisees who had objected to the disciples' action are now also in the synagogue, the atmosphere is already charged, and the 'watching' of Jesus ... is not out of neutral interest, but, as the sequel shows clearly, marks a hostile search for further evidence of Jesus' unorthodox stance with regard to the sabbath." France.

θεραπεύω heal, cure
κατηγορήσωσιν Verb, aor act subj, 3 pl
κατηγορεῶ accuse, bring charges
against

"According to the Rabbis the sick or injured were to be treated on the Sabbath day if life was actually in danger... but if there was no danger to life, the treatment was not permissible." Cranfield.

Verse 3

καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν χεῖρα ἔχοντι
ξηράν· Ἐγειρε εἰς τὸ μέσον.

ξηρός, α, ον dry, withered, paralyzed
ἐγειρω raise; intrans rise

μεσος, η, ον middle; ἐν μ., εἰς μ. in the
middle, among

Verse 4

καὶ λέγει αὐτοῖς· Ἐξεστὶν τοῖς σάββασιν
ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ
ἀποκτεῖναι; οἱ δὲ ἐσιώπων.

ἐξεστὶν see 2:24

In 2:24 this is used as an accusation against
Jesus.

ἀγαθος, η, ον good, useful, fitting
ποιῆσαι Verb, aor act infin ποιεω

Rather than ἀγαθὸν ποιῆσαι read by x W D,
Cranfield argues that it is better to read
ἀγαθοποιῆσαι with B and the great majority of
MSS.

ἢ οἱ

κακοποιεω do evil, do wrong, harm, injure

A reference either to:

- i) doing evil by neglecting to do good –
"There is little difference between
manslaughter and the conduct of him who
does not concern himself about relieving a
person in distress." Calvin. Or
- ii) to the action of the Pharisees who are using
the Sabbath to look for an opportunity to
destroy Jesus (so Taylor).

France, while arguing that κακοποιῆσαι and
ἀποκτεῖναι "function as a foil to highlight the
positive claim: the sabbath is a time for doing
good, particularly for the relief of suffering"
goes on to say, "It is ironical that the pericope
will in fact finish with these same objectors
plotting, presumably still on the sabbath, to
take life, v. 6."

ψυχη, ης f self, life, 'soul', living being

σωζω save, rescue, heal

ἀποκτεῖναι Verb, aor act infin ἀποκτεινω kill,
put to death

ἐσιώπων Verb, imperf act indic, 1 s & 3 pl

σιωπαω be silent, be quiet

Verse 5

καὶ περιβλεψάμενος αὐτοὺς μετ' ὄργης,
συλλυπούμενος ἐπὶ τῇ παρώσει τῆς καρδίας
αὐτῶν, λέγει τῷ ἀνθρώπῳ· Ἐκτεινον τὴν
χεῖρα· καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ χεὶρ
αὐτοῦ.

περιβλεπομαι look around

The verb occurs seven times in the NT, six
times with Jesus as the subject. The detail
suggests reminiscence and supports the view
that much of Mark's material is Petrine.

ὄργη, ης f wrath, anger

Not merely an aspect of Jesus' humanity (as
Calvin) but a display of the character and heart
of God when confronted with human sin and
rebellion.

συλλυπεομαι be deeply grieved

παρωσις, εως f stubbornness, lack of
feeling

καρδια, ας f heart

"This phrase is almost a stock expression in the
NT for those who cannot or will not perceive the
truth, used most commonly with reference
to Israel's failure to recognise Jesus as their
Messiah (Rom 11:7, 25; 2 Cor 3:14; Jn 12:40,
citing Is 6:10), but on two other occasions by
Mark to describe the disciples' failure to
appreciate the significance of Jesus' miracles
(6:52; 8:17)." France.

ἐκτεινον Verb, aor act imperat, 2 s ἐκτεινω
stretch out, extend

ἀπεκατεστάθη Verb, aor pass indic, 3 s

ἀποκαθιστημι restore, make well

Verse 6

καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν
Ἡρωδιανῶν συμβούλιον ἐδίδουν κατ' αὐτοῦ
ὅπως αὐτὸν ἀπολέσωσιν.

ἐξελθόντες Verb, aor act ptc, m pl nom

ἐξερχομαι

εὐθὺς adv. immediately, at once

Ἡρωδιανοί, ων m Herodians (partisans of
the Herodian family)

"The friends and supporters of Herod
Antipas... As Jesus was Herod's subject, it was
important to get Herod turned against him.
The Herodians would care little or nothing for
Pharisaic ideals. So the Pharisees in seeking
their help were acting somewhat
unscrupulously." Cranfield.

συμβουλιον, ου n plan, plot; council

Cranfield says that "its use in the sense
'counsel' (rather than 'council') is perhaps a
Latinism."

ἐδίδουν Verb, imperf act indic, 1 s & 3 pl

διδωμι

"The use of διδομαι with it is strange. Mt
substitutes λαμβανειν." Cranfield.

ὅπως that, in order that

ἀπολλυμι destroy, kill

"The first *explicit* reference to the intention of
Jesus' adversaries to compass his death: there
have been hints before (see on 2:7, 24)."
Cranfield.

France writes, "Here we have an agreement in principle that Jesus is to be opposed and when the time is ripe, silenced. If the agreement is that he is wilfully breaking the sabbath, capital punishment properly follows (Ex 31:14-15...). The reader is thus able to put more substance into Jesus' enigmatic hint about the 'removal' of the bridegroom (2:20), and to envisage more concretely the two contrasting reactions to Jesus which will form the framework for the narrative and discourse of chapters 3-4, the rejoicing of the wedding guests and the plotting of those determined to 'destroy' the bridegroom."