

Mark 2:1 - 3:6: Controversy

Lecture notes

John Nordin, March 2007

2:1-12: Healing of the paralytic

Matt 9:1-8, Luke 5:17-26

Note the faith of the friends & paralytic.

Why is he first given forgiveness instead of healing?

Jesus forgiving, vs. God forgiving: can we forgive sins? ("*are* forgiven")

Being offended at forgiveness - regulation of forgiveness is a means of control.

First human opposition to Jesus.

Why is the beneficiary sent back into world?

2:13-17: Relations with outcasts

Matt 9:9-13, Luke 5:27-32

The seriousness of table fellowship

sign of intimacy, association

significant violation of religious law: eating of unkosher food, contact with unclean vessels

Is this something us disciples should follow? Or an aspect of identity of Jesus

"sinners": the people of the land; unobservant Jews (the unchurched)

2:18-22: Conflict over fasting

Matt 9:14-17, Luke 5:33-39

weddings exempt one from some religious obligations

authority and identity of Jesus

Kingdom of God as wedding feast (Rev. 19:7-9: marriage supper of the Lamb)

"new" vs. "unshrunk"

2:23-28: Breaking of the Sabbath law

Matt 12:1-8, Luke 6:1-5

Deut: 23:25: allows plucking by hand of neighbor's grain

Ex. 34:21: prohibits harvest on the Sabbath

I Sam 21:1-7: David and his men eat the holy bread

Rabbi Simon ben Menasya, *Mekilta*: "The Sabbath is delivered unto you and you are not delivered to the Sabbath"

Is the Sabbath for "humans" or is the Sabbath only for the unique "Son of Man"?

Except for v28, this is a normal rabbinic argument.

3:1-6: Healing of man with withered hand

The healing could have been postponed without any harm to the man; or is *not* doing a good thing in fact an evil thing?

Did the man ask for healing?