

## ***Gospel of Mark – NOTES***

---

### **>>>>>>> Lesson 07 <<<<<<<<**

- 2) If we were to name the this passage and the next passage, they could be called “The Lord of the Sabbath – Part 1” and “The Lord of the Sabbath – Part 2”.

#### **Mark 2:23-28 (NASU)**

- 1) Here, we see an abrupt thought train change from the fasting situation of the last few verses to a specific incident on a Sabbath.
- 2) It is interesting to me that the Pharisees seem to be almost stalking Jesus.
  - a) Everywhere he and his disciples go, they seem to be there watching.
- 3) God had established the Sabbath as a day of reverence toward Him and refreshment from work for His children.
- 4) The Pharisees and scribes had transformed it into a day of stifling regulations and restrictions.
- 5) Jewish life in Jesus' day revolved around the Sabbath.
- 6) Elaborate laws had been designed so that everyone knew exactly how to "keep the Sabbath."
- 7) It was difficult for Jews to get any rest on the seventh day because they were so busy making sure they didn't do any "work."
  - a) This may sound silly but there were so many rules and taboos that it became almost impossible to live normally on the Sabbath
- 8) Here we see one of many specific stifling regulations that over-zealously attempted to clarify God's intent in many cases.
- 9) God said it was not lawful to harvest on the Sabbath – got it – that's serious work and defeated God's purpose.
  - a) One of these regulations that had been created made taking hold of a stalk of grain, pulling your hand up along it to gather a few grains of wheat harvesting.
  - b) This is almost, if not completely, non-scriptural!

#### **Deut 23:25 (NIV)**

- a) To me, it is implied here (if not stated directly) that picking kernels with your hands to eat would be fine but harvesting is done with the sickle and you would be stealing his crop!
- 2) As the trend is, they turn their displeasure to a question. Pointing to the disciples, they ask “why are they doing what is not lawful on the Sabbath?”
- 3) Jesus' answer turns the tables so to speak on the question and the Pharisees:
- 4) First, we know that the Pharisees knew the Scriptures thoroughly, yet Jesus' question, "Have you never read" reveals their ignorance of the true meaning of the Scriptures that they claimed to know so well.

## ***Gospel of Mark – NOTES***

---

- 5) Obviously, they had read this story many times, but they had not discerned or applied its meaning.
- 6) Jesus justified his disciples' action on the grounds that they were hungry and that their need superseded the technicalities of ceremonial rule.
- 7) When Jesus compared himself and his disciples to David and his men, Jesus was saying, in effect, "If you condemn us, you must also condemn David and his men."
- 8) **Jesus was not condoning disobedience to God's laws.**
- 9) He was emphasizing discernment and compassion in enforcing the ceremonial laws – something the self-righteous Pharisees did not comprehend.
  - a) They had elevated the rules which had been made over the past four hundred or so years to be on a par with God's Law and intent.
- 10) People's needs are *never more important than God's laws* but are more important than the technicalities of their rules (traditions). *Agree / Disagree?*
- 11) By the way, if you look at the Old Testament telling of the story Jesus refers to, you will see that the actual high priest that gave the bread to David was Ahimelech, not Abiathar.
- 12) Abiathar was Ahimelech's son and successor.
- 13) Jesus obviously knew that Ahimelech was the high priest.
  - a) Jesus was using a rabbinical method of referring to a section of Scripture.
  - b) In this section, Abiathar was a more prominent name.
  - c) Abiathar may have been in training at the time and also involved in the incident.
- 14) Then, Jesus really pokes the bear!

27 Jesus said to them, "The Sabbath was made for man, and not man for the Sabbath. 28 "So the Son of Man is Lord even of the Sabbath."
- 15) He made no apology or excuse, He simply and unashamedly claimed to be the sovereign ruler over the Sabbath.
- 16) Jesus was clearly claiming to be God, the Creator, and the One who designated the Sabbath in the first place and the sovereign over it (cf. John 1:1–3).
- 17) He was the Son of Man, a messianic title from Daniel 7:13–14, the divine King who created the Sabbath and defined its parameters.
- 18) The Pharisees prided themselves on being the authoritative interpreters of God's Word and will.
- 19) Here stands the One whose interpretation was infinitely more authoritative – the Son of God Himself.
- 20) He condemned their self-righteous attempts to please God.
- 21) He was characterized by grace;
  - a) They prided themselves on their works.

## ***Gospel of Mark – NOTES***

---

- 22) He demonstrated mercy and compassion to people
  - a) They cared only about protecting their petty customs.
- 23) He exemplified the true purpose of the Sabbath
  - a) They twisted a divine blessing into a dismal day of drudgery.
- 24) For the Pharisees, the Sabbath belonged to them.
- 25) For centuries they had been working out its rules.
- 26) When Jesus, with this statement, elevated Himself far above them and their rules.
- 27) He declared Himself to be the Lord of the Sabbath which would have angered them and brought out their hostility and hatred even more.

### ***Do we personally ever impose on ourselves rules that are of our own making in an effort to please God?***

- 28) Mark chooses not to go further into the details of this situation or even comment on any response the Pharisees may have had.
- 29) Instead, as we will see, he immediately begins to relay another incident of Jesus being in conflict with the Pharisees regarding the Sabbath rules they had established.

1) Moving on to the “Lord of the Sabbath – Part 2” ...

#### **Mark 3:1-6 (NIV)**

- 2) Mark shows here that Jesus was not through poking the bear.
- 3) This time he does it in the synagogue – the home turf of the Pharisees.
- 4) To be clear, by my “poking the bear” comment, I don’t mean to indicate that Jesus is being malicious or petty in any way.
- 5) I really think he is trying to drive home a point to these that are so hard hearted; and that point is that he is the Son of God.
- 6) For centuries, the nation of Israel had awaited a Messiah and here he stands in front of them.
- 7) However, because of their hard-hearted inflexible attitude and their misunderstanding of who the Messiah really was, they would not see him for what he was.
- 8) As we are told here, Jesus was angered and grieved because of this hardheartedness.
- 9) If we really consider what is happening, we can see a lot of pettiness in the Pharisees. Mark says:

“They were watching Him to see if He would heal him on the Sabbath, so that they might accuse Him”

- 10) Jesus does not disappoint them.
- 11) He calls the man with the withered hand forward, and restores his hand to normal.

## ***Gospel of Mark – NOTES***

---

12) One commentator says of the withered hand:

It was a term that refers to atrophy. It was used of dead plants that have dried up and wasted away, suggesting that his hand was neurologically lifeless or incapacitated.

13) Another comment I ran across was that the term may have meant disfigured or maimed and not useable.

- a) I could not help but think of BETTY OWEN – she had a form of arthritis which was terribly disfiguring and rendered her hands almost unusable.

14) As indicated, they were watching Jesus to accuse Him.

15) Actually, it goes beyond that – they hated Him.

16) There were at least three major reasons for this hatred:

- a) **First**, Jesus challenged their authority with what he taught and his actions.
- b) **Second**, and something that goes along with the first, he violated their customs and traditions.
- c) But the **third** reason was special – it was because of the very claim he is making – to be Messiah – the Son of God.

17) To sum this up, it was obvious from what he taught that if he were the Messiah they were in absolute trouble.

18) What they were doing according to this “imposture” was all wrong in God’s sight and their way of life would have to come to an end if he was indeed the Messiah.

19) John 10:29–39 records an incident when Jesus clearly claimed his divine nature and the most violent reaction to that claim:

### **John 10:29-39 (NASU)**

20) In the incident we are looking at in Mark, they conspire with the Herodians how they might destroy him.

21) The word translated destroy here can also mean ruin or kill.

22) The Herodians are mentioned three different times in the New Testament – each time with the idea that they are sympathetic to the Pharisees with regard to Jesus.

- a) Some interpreters put forth that they were courtiers or soldiers of Herod Antipas.
- b) Others argue that the Herodians were a sect of Hellenistic Jews similar to the Pharisees and Sadducees.
- c) In context, I think that the last idea is most likely correct.
- d) Either way, the Herodians were more of a political party than a religious group.
- e) They were distinguished by the fact that they were sincerely friendly to Herod the Great, the King of the Jews, and to his dynasty.

## ***Gospel of Mark – NOTES***

---

- f) Unlike the Pharisees who sought to restore the kingdom of David and have political independence, the Herodians wished to restore a member of the Herodian dynasty to the throne in Judea.
- g) The Herodians and Pharisees had little in common until Jesus posed a threat to them both.
- h) To get rid of Jesus, the Pharisees needed the support of people with some influence with the secular leaders.
- i) Thus the Pharisees and Herodians, normally enemies, joined forces to discuss how to get rid of Jesus.
- j) The Herodians then became a group that would fall under the “The enemy of my enemy is my friend” saying.
- k) We will see this alliance pop up again in the temple discussions during the week before the crucifixion.