

Mark 2:1-3:6 Survey of Segment

2:1		Religious Law vs. Jesus Grace					3:6
2:1 House in Capernum 12		13 The Lake 14	15 Levi's house 17	18 Place of Fasting 22	23 The Grainfield 28	3:1 The Synagogue 3:6	
2:1 2:5 Jesus Heals Physical And Spiritual	2:6 2:12 Religious anger and Jesus' divinity	2:13 2:14 Jesus calls Levi	2:15 2:17 Dinner with Sinners	2:18 2:22 New wine and a new way	2:23 2:28 Sabbath law and Sabbath grace	3:1 3:6 Good or evil on Sabbath	

- I created my first level of sub unites based on where the actions took place. (2:1, 2:13, 2:15, 2:18, 2:23 and 3:1)
- I further divided the locations into activities and actions displayed in each location. The events in this sub unit display the primary structure and main message of this segment.

Primary Structures

1. Recurrence of Causation

Cause

Jesus does an action that does not fit the way
Of the religious elite. He disregards their laws.

5 Jesus forgives sin →
15 Jesu has dinner with sinner →
18 Jesus' disciples aren't fasting →
23 Jesus and His disciples pick grain →
3:5 Jesus heals a man's hand →

Effect

Religious leader frustration and anger.
Their concern for the establishment.

7 The elite question His authority
16 The elite question His company
18 The elite question why
24 The elite question this on the Sabbath
3:2 The elite watch carefully to catch him healing against the law

What are the key elements of Jesus' recurring cause?

What does each recurring element mean?

What are the elements of the recurring effect?

What does each recurring element mean?

Do the recurring elements of cause and effect intensify?

How do the effects relate to the causes?

Why does the author mention the reactions of the religious leaders?

What are the implications of these causes? Are there bigger effects to follow the ones in this segment?

2. Climatic Movement

Movement

- ↓ 2:5 Forgives sin
- ↓ 2:14 Calls a tax collector
- ↓ 2:15 Dinner with sinners
- ↓ 2:18 No fasting
- ↓ 2:23 Grain from the fields
- ↓ 3:5 Healed hand

Climax

3:6 The Pharisees begin plotting to kill Jesus

What key movements leading up to the climax?

How do these movements relate to one another?

How do these movements shine light on the segment as a whole?

Why does the author include each movement in this segment?

Who is involved in each movement?

What is the implication of the climax in this segment?

Strategic Areas

2:5, 2:15-16, 2:18, 2:23-24, 3:5

These are areas that emphasize the **recurrence of causation**. Each one demonstrates an action taken by Jesus that results in a direct effect on the religious leaders. The author must be trying to emphasize the correlation between the two in multiple areas throughout the text. Jesus seems to be focused on grace and people while the Pharisees are focused on the letter of the law and staying true to the established way. The Pharisees are upset about Jesus claiming to be God and thus negating the law about who could forgive sins, they are upset about Jesus breaking multiple Sabbath laws and they are upset with Jesus spending time with unclean people.

3:6

This verse is a strategic passage demonstrating the **climatic** moment that had been building throughout the **movement** preceding it. The Pharisees had had enough and were moved to do something about it.

Selected Observations

1. There is a high amount of interest in Jesus and his location. Vs. 1-2 He is followed throughout the segment and never left alone.
2. There is a desperation to get the paralyzed man to Jesus. Such desperation that the friends dig a hole in the roof of a packed house of folks. Vs. 4 They display tremendous faith that Jesus comments on.
3. There seem to always be teachers of the law or pharisees around where Jesus is doing these miracles and healings. Vs. 6, 16, 18, 24, 3:2
4. Jesus is able to discern the thoughts of people. Vs. 8
5. What does blaspheming mean? How is this defined exactly? Forgiveness is reserved for God alone.
6. I noticed what seemed to be an intercalation where the story jumps from the healing of the paralyzed man to the feelings and frustrations of the pharisees. After this interjection, the story comes back to the man being healed. This does not seem to be crucial to understanding the segment as a whole.
7. The people are amazed at Jesus' ability to heal the man. Vs. 12
8. Why does Levi, without hesitation, get up and follow Jesus when he is invited? What about Jesus would elicit such a response? Vs. 14
9. It is not just Jesus who is eating with riff raff, the disciples as a whole have joined him. Vs. 15
10. The author seems to assume that the religious people in the story do not like sinners and tax collectors.
11. What does vs. 17 have to do with Jesus overall purpose in coming to earth? What does "sick" mean?
12. Who are John's disciples? Who are Jesus' disciples? What made them distinct from one another? Why were they fasting?
13. What does the old wineskin represent? What does the new wine represent? Vs. 21-22
14. The "rules" of the law Jesus breaks are forgiving sin vs. 5, eating with sinners and tax collectors vs.15, Jesus' disciples were not fasting as others were vs.18, eating grain from the grain field on the sabbath vs. 24 and Jesus heals a man's hand on the sabaath vs. 3:5
15. It is shocking that though Jesus was trying to help people by healing and teaching, he gets in trouble and people begin to plot to kill him. Who are the Herodians? Vs. 3:6

Interaction with Secondary Sources

Stein, Robert H. *Mark*. BECNT. Grand Rapids: Baker Academic, 2008.

1. Stein sees this segment of Mark as a focus on Jesus' actions and teaching rather than his actual healings. The author of Mark seems to have placed these episodes together to emphasize the rise of conflict between Jesus and the religious leaders.
2. Stein points out that the point of the gospels as a whole are to communicate that Jesus is the Son of God. This segment makes this point by speaking to Jesus teaching about himself and his interaction with the religious system at that time, which would not have been welcoming to this new revelation. The section plays its part, however, in pointing to Jesus being the Christ.
3. Stein also believes that the healing and controversy in 2:1-12 and the healing and controversy in 3:1-6 serve as an inclusio structure. I missed this in my assessment because I am still grasping how to read large portions of scripture and see it in the big picture. It makes sense now that he points it out. The do bookend the segment as a whole.
4. There are several connections between these two stories that form the inclusio. The unspoken objections, the use of the Greek word for rise, *egeire*, that is the same word used in speaking to the paralyzed man and the man with the withered hand and the phrasing of Jesus speaking to the paralytic/man.
5. There is also a connection throughout the segment concerning Jesus' forgiveness for people. Jesus offers forgiveness on his own authority to the paralyzed man and then extends forgiveness to the group of tax collectors and sinner. Clearly, forgiveness that can only be offered by God is coming through Jesus.
6. Stein points out Mark's emphasis on the newness that has been brought by Jesus' arrival. The old ways of Judaism can not coexist with this new era that is being ushered in through the Son of God. I like how Stein states, "He is the divine divide of history".

Dowd, Sharyn. *Reading Mark: A Literary and Theological Commentary*. Macon, GA: Smyth & Helwys, 2000.

1. Dowd mentions the parallel between the movement in what he calls panel one (1:21-45) and the movement in panel two (2:1-3:6) where the stories move from a house to an outdoor setting to a synagogue. The final settings in both segments match each other as being in the synagogue on the Sabbath. This denotes the completion of a literary unit.
2. Joanna Dewey is mentioned as one who believes that the story of Jesus inviting Levi to follow him as an intercalation structure. I did not see this before, but it is so interesting.

3. The three controversy stories build on one another. First the questioning of Jesus takes place in the heart, second, it is done to the disciples about Jesus and finally, it is addressed to Jesus himself. Interesting way of walking the reader through the segment as a whole.
4. My mind is blown by Dowd's insight into the implications of Jesus' proclamation of the Kingdom come and His activity. He points out that this reign of God will not be welcomed by everyone. If God's reign is near, that means that the reign of all the other authority structures has come to an end. This seems foundational to this segment and the gospel as a whole.
5. Jesus' use of the word *eigero*, meaning to rise, is a foreshadowing of the resurrection that is to come. This rising is for these men right now, but the rising that the Son of God will do later is the key to all of this.