

Mark 3:1-12

Mark demonstrates in chapter 2 that:

1. Jesus is God when the scribes think “Only God can forgive sins!”, then Jesus ask “What is easier? Forgiving sins or healing?” Then, Jesus heals the man.
2. Jesus is inviting all people to come to the banquet he is hosting while he is a guest at Levi’s house.
3. Jesus is the bridegroom at this wedding feast. Those fasting at this time are out of step.
4. Jesus is not repairing the Law or Judaism like an OT prophet, but doing something completely new that will stand alone without the law and without Judaism.
5. Jesus is the Lord who not only instituted the Sabbath but rested on the seventh day of creation after creating the Sabbath for man that he had created on the sixth day

Looking back at these startling revelations it appears Jesus was:

1. Clearly claiming and demonstrating who he was...the Son of Man, the Messiah.
2. Going out of his way for create a situation where people and especially the scribes had to make a decision about him. Jesus does not appear to be taking his time or easing into this revelation with baby steps, but actually going out of his way to create a conflict and force a decision concerning what the leaders thought of the Son of Man.

This very thing occurs again at the start of chapter 3.

Mark 3:1 – “Again he entered the synagogue, and a man was there with a withered hand.

2532 [e]	1525 [e]	3825 [e]	1519 [e]	3588 [e]	4864 [e]	2532 [e]	1510 [e]	1563 [e]	444 [e]	3583 [e]	2192 [e]	3588 [e]	5495 [e]			
Kai	eisēlthen	palin	eis	tēn	synagōgēn	kai	ēn	ekei	anthrōpos	exērammenēn	echōn	tēn	cheira			
1	Καὶ	εἰσῆλθεν	πάλιν	εἰς	[τὴν] συναγωγὴν	,	καὶ	ἦν	ἐκεῖ	ἄνθρωπος	,	ἐξηραμμένην	ἔχων	τὴν	χεῖρα	,
And	He entered	again	into	the	synagogue		and	there was	there	a man		withered	having	the	hand	
Conj	V-AIA-3S	Adv	Prep	Art-AFS	N-AFS		Conj	V-IIA-3S	Adv	N-NMS		V-RPM/P-AFS	V-PPA-NMS	Art-AFS	N-AFS	

1. Again in the Capernaum synagogue.
2. “withered” or “shriveled” is the word *xerainein* and means “dried up”, “withered”, “stiff”, “waste away”, “ripened.”

3:2 – “And they watched Jesus, to see whether he would heal him on the Sabbath, so that they might accuse him.

2532 [e]	3906 [e]	846 [e]	1487 [e]	3588 [e]	4521 [e]	2323 [e]	846 [e]	2443 [e]	2723 [e]	846 [e]				
kai	paretēroun	auton	ei	tois	sabbasin	therapeusei	auton	hina	katēgorēsōsin	autou				
2	καὶ	παρετήρουν	αὐτὸν	,	εἰ	τοῖς	σάββασιν	θεραπεύσει	αὐτόν	,	ἵνα	κατηγορήσωσιν	αὐτοῦ	.
and	they were watching	Him		whether	on the Sabbaths	He will heal	him	in order that	they might accuse	Him				
Conj	V-IIA-3P	PPro-AM3S	Conj	Art-DNP	N-DNP	V-FIA-3S	PPro-AM3S	Conj	V-ASA-3P	PPro-GM3S				

1. “They watched him closely” is imperfect tense of *pareteroun* meaning “hanging in suspense”.
 - a. They were there with the trap set watching “to see if he would heal on the Sabbath.”
 - b. They are there to accuse Jesus and find fault with him.
2. Notice that they are not there to prove he does not have power to heal or that he is an illusionist faking a healing.
 - a. They know he is healing and that he is legitimately doing a work of healing
 - b. They are there to catch him breaking the Law on the Sabbath so they can find fault with him.
 - i. This will justify their rejection of him
 - ii. This will give them a legal basis to kill him as a Law breaker

3:3 – “And he said to the man with the withered hand, “Come here.”

2532 [e]	3004 [e]	3588 [e]	444 [e]	3588 [e]	3588 [e]	5495 [e]	2192 [e]	3584 [e]	1453 [e]	1519 [e]	3588 [e]	3319 [e]			
Kai	legei	tō	anthrōpō	tō	tēn	cheira	echonti	xēran	Egeire	eis	to	meson			
3	Καὶ	λέγει	τῷ	ἀνθρώπῳ	τῷ	τὴν	«χεῖρα ἔχοντι»	⇔	ξηράν	,	Ἐγείρε	εἰς	τὸ	μέσον	.
And	He says	to the	man	-	the	hand	having	withered	Arise	into	the	midst			
Conj	V-PIA-3S	Art-DMS	N-DMS	Art-DMS	Art-AFS	N-AFS	V-PPA-DMS	Adj-AFS	V-PMA-2S	Prep	Art-ANS	Adj-ANS			

1. Jesus apparently wants this confrontation. The confrontation will force a decision and expose their confirmation or rejection
2. Instead of healing the man privately and instead of avoiding embarrassing or using the handicapped person, Jesus tells the handicapped man to “Come here” or “Stand up” or “Arise in the middle.” Now the handicapped man is the center of attention. Jesus took the bait, he stepped into the trap.
3. Note: This is the only time in the Gospel of Mark where Jesus initiates the healing. This very point supports the idea that Jesus is the one creating the conflict and so, he is the one setting the trap for the Pharisees. Their silence in 3:4 indicates they were caught and exposed.

3:4 – **“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.**

2532 [e]	3004 [e]	846 [e]	1832 [e]	3588 [e]	4521 [e]	15 [e]	2228 [e]	2554 [e]	5590 [e]				
kai	legei	autois	Exestin	tois	sabbasin	agathon poiēsai	ē	kakopoiēsai	psychēn				
4	καὶ	λέγει	αὐτοῖς	,	Ἐξεστὶν	τοῖς	σάββασιν	ἀγαθὸν ποιῆσαι	,	ἢ	κακοποιῆσαι	?	ψυχὴν
And	He says	to them	Is it lawful	on the	Sabbaths	to do good	or	to do evil	Life				
Conj	V-PIA-3S	Pro-DMP	V-PIA-3S	Art-DNP	N-DNP	V-ANA	Conj	V-ANA	N-AFS				

4982 [e]	2228 [e]	615 [e]	3588 [e]	1161 [e]	4623 [e]			
sōsai	ē	apokteina	Hoi	de	esiōpōn			
σῶσαι	,	ἢ	ἀποκτεῖναι	?	Οἱ	δὲ	ἔσιώπων	.
to save	or	to kill	-	But	they were silent			
V-ANA	Conj	V-ANA	Art-NMP	Conj	V-IIA-3P			

1. Two questions for two different situations going on that day in the Synagogue in Capernaum:
 - a. “Is it lawful on the Sabbath to do good or to do evil?”
 - i. Healing would be a good thing. So, logically to not heal would be doing an evil thing.
 - ii. The common understanding of sickness and the Sabbath at this time:
 1. When life was threatened it was permissible to provide medical attention
 2. Mishnah says, “whenever there is doubt whether life is in danger this overrides the Sabbath.”
 3. Midwives were allowed to work on the Sabbath because you cannot delay a birth.
 - iii. Jesus had previously healed two times on the Sabbath already recorded in Mark (Synagogue and Peter’s house)
 - b. “Is it lawful on the Sabbath to save life or to kill?”
 - i. This question goes beyond the lame man since he was not in danger of death that day.
 - ii. This question is directed at the Pharisees who are actually planning on taking a life

- iii. Jesus has chosen to do good by healing on the Sabbath. Jesus chose life on the Sabbath.
- iv. The Pharisees are plotting death on the Sabbath. So, the Pharisees are wrong two times. They choose:
 - 1. Evil
 - 2. Death

2. The Pharisees were:

- a. Working on the Sabbath themselves by conspiring this trap against Jesus
- b. Doing evil on the Sabbath by insisting that Jesus refrain from healing
- c. Killing on the Sabbath by planning to take Jesus' life

3:5 – “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.

2532 [e]	4017 [e]	846 [e]	3326 [e]	3709 [e]	4818 [e]	1909 [e]	3588 [e]	4457 [e]	3588 [e]	2588 [e]	846 [e]	3004 [e]	3588 [e]			
Kai	periblepsamenos	autous	met'	orgēs	sylypoumenos	epi	tē	pōrōsei	tēs	kardias	autōn	legei	tō			
5	Καὶ	περιβλεψάμενος	αὐτοὺς	μετ'	ὀργῆς	,	συλλυπούμενος*	ἐπὶ	τῇ	πωρώσει	τῆς	καρδίας	αὐτῶν	,	λέγει	τῷ
	And	having looked around on	them	with	anger		being grieved	at	the	hardness	of the	heart	of them		He says	to the
	Conj	V-APM-NMS	PPro-AM3P	Prep	N-GFS		V-PPMP-NMS	Prep	Art-DFS	N-DFS	Art-GFS	N-GFS	PPro-GM3P	V-PIA-3S	Art-DMS	

444 [e]	1614 [e]	3588 [e]	5495 [e]	4771 [e]	2532 [e]	1614 [e]	2532 [e]	600 [e]	3588 [e]	5495 [e]	846 [e]			
anthrōpō	Ekteinon	tēn	cheira	sou	kai	exeteinen	kai	apekatestathē	hē	cheir	autou			
ἀνθρώπῳ	, Ἔκτεινον	τὴν	χεῖρα	(σου)	.	καὶ	ἐξέτεινεν	,	καὶ	ἀπεκατεστάθη	ἡ	χεὶρ	αὐτοῦ	.
man	Stretch out	the	hand	of you		And	he stretched [it] out	and	was restored	the	hand	of him		
N-DMS	V-AMA-2S	Art-AFS	N-AFS	PPro-G2S	Conj	V-AIA-3S	Conj	V-AIP-3S	Art-NFS	N-NFS	PPro-GM3S			

1. Jesus:

- a. Had “anger” – *orge* – “anger, wrath, passion, punishment, vengeance”
- b. Was “grieved” – *sullupeo* – “to be moved to grief”

2. The Pharisees had hardness of heart, stubbornness of heart

- a. “heart” is the seat of the mind in Hebrew thought and is where the emotions originate.
- b. Their “heart” created spiritual blindness and a resistance to God

3:6 – “The Pharisees went out and immediately held counsel with the Herodians against him, how to destroy him.

2532 [e]	1831 [e]	3588 [e]	5330 [e]	2112 [e]	3326 [e]	3588 [e]	2265 [e]	4824 [e]	1325 [e]	
Kai	exelthontes	hoi	Pharisaioi	euthys	meta	tōn	Hērōdianōn	syμβούλιον	edidoun	
6	Καὶ	ἐξεληθόντες	, οἱ	Φαρισαῖοι	εὐθύς	μετὰ	τῶν	Ἡρωδιανῶν	συμβούλιον	ἐδίδουν
	And	having gone out	the	Pharisees	immediately	with	the	Herodians	counsel	began to take
	Conj	V-APA-NMP	Art-NMP	N-NMP	Adv	Prep	Art-GMP	N-GMP	N-ANS	V-IIA-3P

2596 [e]	846 [e]	3704 [e]	846 [e]	622 [e]
kat'	autou	hopōs	auton	apolesōsin
κατ'	αὐτοῦ	, ὅπως	αὐτὸν	ἀπολέσωσιν
against	Him	how	Him	they might destroy
Prep	PPro-GM3S	Conj	PPro-AM3S	V-ASA-3P

- 1. Herodians were Jews who sided with Rome and were protected by the Roman Legions in Israel.
- 2. Pharisees were religious Jews who opposed Rome and were politically the opposite of the Herodians

3:7 – “Jesus withdrew with his disciples to the sea, and a great crowd followed, from Galilee and Judea

2532 [e]	3588 [e]	2424 [e]	3326 [e]	3588 [e]	3101 [e]	846 [e]	402 [e]	4314 [e]	3588 [e]	2281 [e]	2532 [e]				
Kai	ho	lēsous	meta	tōn	mathētōn	autou	anechōrēsen	pros	tēn	thalassan	kai				
7	Καὶ	ὁ	Ἰησοῦς	,	μετὰ	τῶν	μαθητῶν	αὐτοῦ	,	ἀνεχώρησεν	πρὸς	τὴν	θάλασσαν	,	καὶ
	And	-	Jesus		with	the	disciples	of Him		withdrew	to	the	sea		and
	Conj	Art-NMS	N-NMS		Prep	Art-GMP	N-GMP	PPro-GM3S		V-AIA-3S	Prep	Art-AFS	N-AFS		Conj

4183 [e]	4128 [e]	575 [e]	3588 [e]	1056 [e]	190 [e]	2532 [e]	575 [e]	3588 [e]	2449 [e]		
poly	plēthos	apo	tēs	Galílaias	ēkolouthēsen	kai	apo	tēs	loudaias		
πολὺ	πλήθος	ἀπὸ	τῆς	Γαλιλαίας	ἠκολούθησεν	,	καὶ	ἀπὸ	τῆς	Ἰουδαίας	,
great	a multitude	from	-	Galilee	followed		and	from	-	Judea	
Adj-NNS	N-NNS	Prep	Art-GFS	N-GFS	V-AIA-3S		Conj	Prep	Art-GFS	N-GFS	

3:8 – “and Jerusalem and Idumea and from beyond the Jordan and from around Tyre and Sidon. When the great crowd heard all that he was doing, they came to him.

2532 [e]	575 [e]	2414 [e]	2532 [e]	575 [e]	3588 [e]	2401 [e]	2532 [e]	4008 [e]	3588 [e]	2446 [e]	2532 [e]				
kai	apo	Hierosolymōn	kai	apo	tēs	Idoumaiias	kai	peran	tou	Iordanou	kai				
8	καὶ	ἀπὸ	Ἱεροσολύμων	,	καὶ	ἀπὸ	τῆς	Ἰδουμαίας	,	καὶ	πέραν	τοῦ	Ἰορδάνου	,	καὶ
	and	from	Jerusalem		and	from	-	Idumea		and	beyond	the	Jordan		and
	Conj	Prep	N-GNP		Conj	Prep	Art-GFS	N-GFS		Conj	Prep	Art-GMS	N-GMS		Conj

4012 [e]	5184 [e]	2532 [e]	4605 [e]	4128 [e]	4183 [e]	191 [e]	3745 [e]	4160 [e]	2064 [e]	4314 [e]	846 [e]				
peri	Tyron	kai	Sidōna	plēthos	poly	akouontes	hosa	epoiei	ēlthon	pros	auton				
περὶ	Τύρον	καὶ	Σιδῶνα	.	πλήθος	πολύ	,	ἀκούοντες	ὅσα	ἐποίει*	,	ἦλθον	πρὸς	αὐτόν	.
around	Tyre	and	Sidon		A multitude	great		having heard	how much	He was doing		came	to	Him	
Prep	N-AFS	Conj	N-AFS		N-NNS	Adj-NNS		V-PPA-NMP	RelPro-ANP	V-IIA-3S		V-AIA-3P	Prep	PPro-AM3S	

1. Mark identifies the territories moving south to east to north:
 - a. Judea and Jerusalem
 - b. Idumea (Edom)
 - c. East of the Jordan (Herod Antipas)
 - d. Tyre and Sidon (Gentile coastal cities to the north)

3:9 – “And he told his disciples to have a boat ready for him because of the crowd, lest they crush him,

2532 [e]	2036 [e]	3588 [e]	3101 [e]	846 [e]	2443 [e]	4142 [e]	4342 [e]	846 [e]	1223 [e]	3588 [e]	
Kai	eipen	tois	mathētais	autou	hina	plouarion	proskarterē	autō	dia	ton	
9	Καὶ	εἶπεν	τοῖς	μαθηταῖς	αὐτοῦ	ἵνα	πλοίαριον	προσκαρτερῇ	αὐτῷ	διὰ	τὸν
	And	He spoke	to the	disciples	of Him	that	a boat	might wait upon	Him	on account of	the
	Conj	V-AIA-3S	Art-DMP	N-DMP	PPro-GM3S	Conj	N-NNS	V-PSA-3S	PPro-DM3S	Prep	Art-AMS

3793 [e]	2443 [e]	3361 [e]	2346 [e]	846 [e]		
ochlon	hina	mē	thlibōsin	auton		
ὄχλον	,	ἵνα	μὴ	θλίβωσιν	αὐτόν	.
crowd	that	not	they might press upon	Him		
N-AMS	Conj	Adv	V-PSA-3P	PPro-AM3S		

1. Small boat
2. Crowd were crushing him.
 - a. They were not there for discipleship, but for gain of healing
 - b. They were not there to worship, but to take
 - c. These people were a crushing crowd

3:10 – “for he had healed many, so that all who had diseases pressed around him to touch him.”

4183 [e]	1063 [e]	2323 [e]	5620 [e]	1968 [e]	846 [e]	2443 [e]	846 [e]	680 [e]	3745 [e]	2192 [e]	3148 [e]
pollous	gar	etherapeusen	hōste	epipiptein	autō	hina	autou	hapsōntai	hosoi	eichon	mastigas
10 πολλούς	γὰρ	ἐθεράπευσεν	, ὥστε	ἐπιπίπτειν	αὐτῷ	, ἵνα	αὐτοῦ	ἄψωνται	, ὅσοι	εἶχον	μάστιγας
Many	for	He healed	so as for	to press upon	Him	that	Him	they might touch	as many as	had	diseases
Adj-AMP	Conj	V-AIA-3S	Conj	V-PNA	PPro-DM3S	Conj	PPro-GM3S	V-ASM-3P	RelPro-NMP	V-IIA-3P	N-AFP

1. “Press” (3:9) and “crush” (3:10) mean “oppress” (3:9) and “attack” (3:10)

3:11 – “And whenever the unclean spirits saw him, they fell down before him and cried out, “You are the Son of God.”

2532 [e]	3588 [e]	4151 [e]	3588 [e]	169 [e]	3752 [e]	846 [e]	2334 [e]	4363 [e]	846 [e]
kai	ta	pneumata	ta	akatharta	hotan	auton	etheōroun	prosepipton	autō
11 καὶ	τὰ	πνεύματα	τὰ	ἀκάθαρτα	, ὅταν	αὐτὸν	ἐθεώρουν	, προσέπιπτον	αὐτῷ
And	the	spirits	-	unclean	whenever	Him	they beheld	were falling down before	Him
Conj	Art-NNP	N-NNP	Art-NNP	Adj-NNP	Conj	PPro-AM3S	V-IIA-3P	V-IIA-3P	PPro-DM3S

2532 [e]	2896 [e]	3004 [e]	3754 [e]	4771 [e]	1510 [e]	3588 [e]	5207 [e]	3588 [e]	2316 [e]
kai	ekrazon	legonta	hoti	Sy	ei	ho	Huios	tou	Theou
καὶ	ἔκραζον	, λέγοντα	ὅτι	, Σὺ	εἶ	ὁ	Υἱὸς	τοῦ	Θεοῦ
and	crying out	saying	-	You	are	the	Son	-	of God
Conj	V-IIA-3P	V-PPA-NNP	Conj	PPro-N2S	V-PIA-2S	Art-NMS	N-NMS	Art-GMS	N-GMS

1. The demons “fall down before” because their authority and position were overcome by the presence of Jesus. They fell down in defeat, overwhelmed and succumbing to the Son of Man
2. The demons were not allowed to proclaim what they knew or understood about Jesus since Jesus was not ready for that level of revelation and he did not want a deceiving spirit explaining/teaching about the Son of Man. Jesus would do it in his time with the Holy Spirit

3:12 – “And he strictly ordered them not to make him known.”

2532 [e]	4183 [e]	2008 [e]	846 [e]	2443 [e]	3361 [e]	846 [e]	5318 [e]	4160 [e]
kai	polla	epetima	autois	hina	mē	auton	phaneron	poiēsōsin
12 καὶ	πολλὰ	ἐπετίμα	αὐτοῖς	, ἵνα	μὴ	αὐτὸν	φανερὸν	ποιήσωσιν
And	much	He would rebuke	them	so that	not	Him	known	they should make
Conj	Adj-ANP	V-IIA-3S	PPro-DM3P	Conj	Adv	PPro-AM3S	Adj-AMS	V-ASA-3P

1. “order” or “rebuke” – *epitimaō* – “to mete out due measure”, “to censure”