

The Gospel of Mark

Lesson 5: Mark 2:13-28

Matthew is called as a disciple (vv. 13-17)

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

- Tax collectors were considered traitors and extortioners
- Mathew is walking away from his career, unlike the fishermen
- Since there was a tax on fish, the first disciples probably know him
- This dinner could be celebration, outreach, going away, or all the above
- “sinners” may denote those who didn’t adhere to pharisaical practices

How would the Pharisees expect the Messiah to treat them vs. outcasts?

How welcoming do you think these outcast people are of Jesus?

A question about fasting (vv. 18-22)

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

- In the law, fasting was only required on the Day of Atonement
 - Other times of fasting were added later (Zechariah 7:5, 8:19)
- The Pharisees fasted Monday and Thursday; John’s disciples may be fasting because of his imprisonment
- Bridegroom language would resonate with John’s group (John 3:29)
 - There are Messianic echoes in this as well (Is. 54:5-6, 62:4-5; Hos. 2:16-20)
- Jesus uses imagery to show that the old and new ways are incompatible

In what way are John’s disciples out of sync with Jesus’ mission?

Lord of the Sabbath (vv. 23-28)

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

- Among the 39 restricted activities on the Sabbath was “reaping”
- Picking of grain was allowed in the law (Deuteronomy 23:25)
- Jesus utilizes a passage from 1 Samuel 21:1-6 to counter the charges

What point is Jesus making with this comparison?

- Jesus’ statement about the Sabbath flies in the face of hundreds of years of oral tradition

How does Jesus’ declaration square with the command to keep the Sabbath holy?