

COME TO THE FEAST
BIBLICAL REFLECTIONS
ON THE EUCHARIST

St Mark's Gospel

Programme

- ▶ Who were the “Markan” Christians? (Mark 13)
- ▶ **Insiders, outsiders and novelty (Mark 2:1-3:6)**
- ▶ Feeding the 5000 (Mark 6:32-7:23)
- ▶ Feeding the 4000 (Mark 8:1-21)
- ▶ The Lord’s Supper (Mark 14:22-25)
- ▶ Lessons for today’s church



Mapping Mark 2:1-3:6

- ▶ Reading Mark 2:1-3:6
- ▶ Mapping Mark 2:1-3:6
- ▶ Jesus?
- ▶ Post-Easter Vocabulary
- ▶ Markan community
- ▶ Linear reading
- ▶ And so...



Controversy Story: Mark 2:1-3:6

(possibly pre-Markan)

1:45
Summary

3:7-12
Summary

2:1-12
Sin/
forgiveness

Linear telling

3:1-6
Sabbath

2:13-17
Sinners/
eating

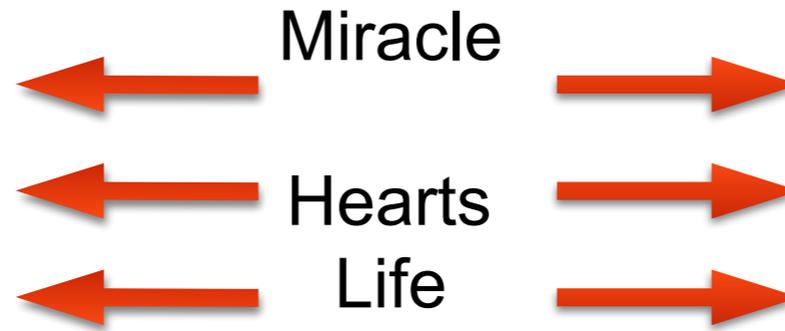
2:23-28
Eating /
Sabbath

2:18-22
Fasting
(not eating)



Indoors 2:1-12
Healing of a paralytic
(Miracle)

“Hearts”
“Rise” (life)
Sins



A* Indoors 3:1-6
Man with withered hand
(Miracle)

“Hearts”
“Life”
Sabbath

Controversy Stories
Mk 2:1-3:6

B. Outdoors (2:13-17)
Eating with **Sinners**

Eating

Need



B* Outdoors (2:23-28)
Plucking corn on the Sabbath

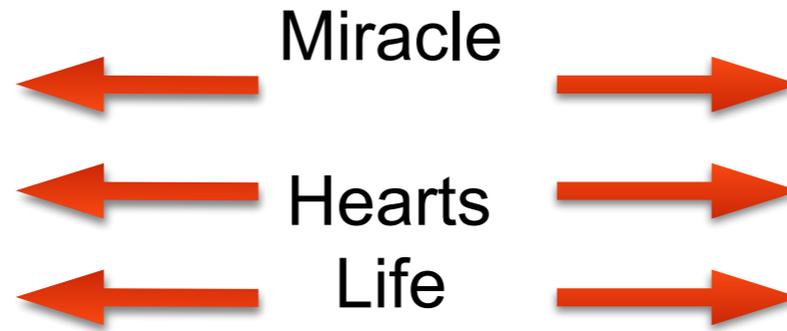
Eating
Hunger (Fast)
Need

C. 2:18-22
Fasting and Not Fasting
(**Be hungry**)

Bridegroom “taken
away”
Old/New - Cloth/Skins

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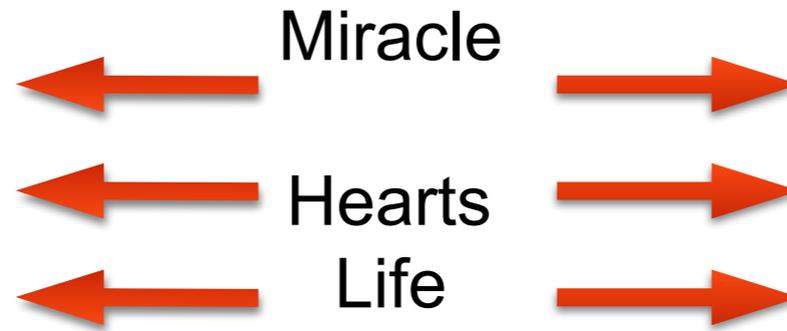
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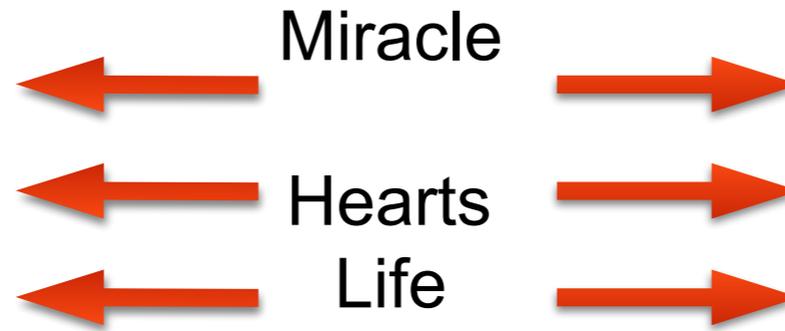


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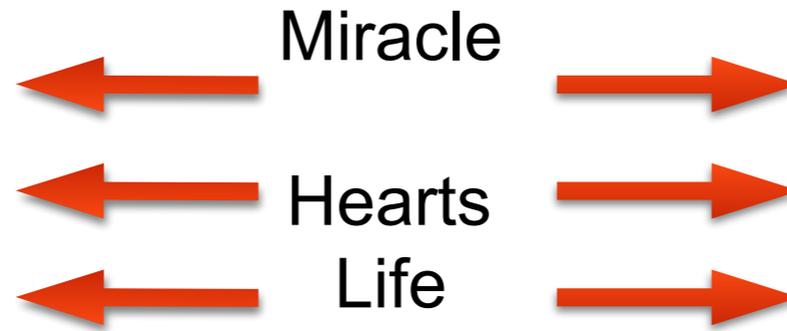
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Mark 2:1-12

Mark 2:1 Now after some days, when he returned to Capernaum, the news spread that he was at **home (house)**. 2 So **many gathered (sunagō)** that there was no longer any room, not even by the door, and he preached the **word** to them. 3 Some people came bringing to him a paralytic, carried by **four** of them. 4 When they were **not able** to bring him in because of the crowd, they removed the roof above Jesus. Then, after tearing it out, they lowered the stretcher the paralytic was lying on. 5 When Jesus saw their **faith**, he said to the paralytic, "**Child**, your **sins** are **forgiven**." 6 Now some of the experts in the law were sitting there, turning these things over in their minds: 7 "Why does this man speak this way? He is **blaspheming!** Who can **forgive** sins but

God alone?" 8 Now immediately, when Jesus realised in his spirit what they were thinking in their hearts, he said to them, "Why are you thinking such things in your hearts? 9 Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Stand up (**egeirō**), take your stretcher, and walk'? 10 But so that you may know that the **Son of Man** has authority on earth to forgive sins,"—he said to the paralytic — 11 "I tell you, stand up (**egeirō**), take your stretcher, and go home (**house**)."
12 And immediately the man stood up (**egeirō**), took his stretcher, and went out in front of them all. They were all amazed and glorified God, saying, "We have never seen anything like this!"



2:1-12

Shema Yisrael

Listen, Israel: The LORD is our God, the LORD is one! You must love the LORD your God with your whole mind, your whole being, and all your strength.

These words I am commanding you today must be kept in mind, and you must teach them to your children and speak of them as you sit in your house, as you walk along the road, as you lie down, and as you get up. You should tie them as a reminder on your forearm and fasten them as symbols on your forehead. Inscribe them on the door frames of your houses and gates.

(Deuteronomy 6:4–9)

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Son of Man in Mark

14 occurrences in Mark

Only here and in 2:28 does the Son of Man exercise authority on earth.

**Central to the Passion Prediction
Part of the trial of Jesus**

**Mark 2:10, 28; 8:31, 38; 9:9, 12, 31;
10:33, 45; 13:26; 14:21, 41, 62**

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For the readers

▶ Jesus' preaching and destiny

- > Forgiveness
- > Blasphemy and Son of Man
- > Resurrection
- > Shema Yisrael (Mark 12)

▶ Post-Easter vocabulary

- > House
- > The Word
- > Many

> Gathered (sunagō)

> Faith

▶ Markan community

> Difficulty getting in

> Tradition as a block

> Forgiveness extended

▶ The paralytic

> A Gentile? (Four?)



Mark 3:1-6

Mark 3:1 Then Jesus entered the synagogue again, and a man was there who had a withered hand. 2 They watched Jesus closely to see if he would **heal** him on the **Sabbath**, so that they could **accuse** him. 3 So he said to the man who had the withered hand, "**Stand up (egeirō)** among all these people." 4 Then he said to them, "Is it lawful to do good on the Sabbath, or evil, to save a **life** or **destroy** it?" But

they were silent. 5 After looking around at them in anger, **grieved** by the **hardness** of their **hearts**, he said to the man, "Stretch out your hand." He stretched it out, and his hand was **restored (apokathistanō)**. 6 So the Pharisees went out immediately and began plotting with the Herodians, as to how they could **destroy** him.



For the readers

▶ Jesus' preaching and destiny

- > Healing
- > Sabbath controversies
- > Restore (Mark 3:13-19 and 9:2)
- > Accuse
- > The destruction of Jesus
- > Foreshadowing of the end

▶ Post-Easter vocabulary

- > Rise
- > Save
- > Life

▶ Markan community

- > Tradition as a block
- > Jesus' initiative: God's act in Christ
precedes human seeking

▶ The paralytic

- > A Jew, certainly



Mark 2:13-17

Mark 2:13 Jesus went out again by the sea. The whole crowd came to him, and he taught them. 14 As he went along, he saw Levi, the son of Alphaeus, sitting at the tax booth. **"Follow me," (akoloutheō)** he said to him. And he **got up (anistēmi)** and followed **(akoloutheō)** him. 15 As Jesus was having a meal **(katakeimai)** in Levi's home **(house)**, **many (polys)** tax collectors and **sinners** were **eating with (sunankeimai)** Jesus and his disciples, for there were **many**

(polys) who **followed (akoloutheō)** him. 16 When the experts in the law and the Pharisees saw that he was eating **(esthiō)** with sinners and tax collectors, they said to his disciples, "Why does he eat **(esthiō)** with tax collectors and **sinners**?" 17 When Jesus heard this he said to them, "Those who are healthy don't need a physician, but those who are sick do. I have not come to **call** the righteous, but **sinners.**"



For the readers

▶ Jesus' preaching and destiny

- > Call
- > Follow me
- > Sinners
- > Call of Levi (*not* one of the Twelve in Mark) resembles the call of the first disciples
- > Tax collectors were ritually impure

▶ Post-Easter vocabulary

- > Rise

- > Many

▶ Markan community

- > House
- > To recline (with)
- > To eat
- > Restricted access
- > Table fellowship: pure (Jews) and impure (Gentiles)
- > Scribes = actual opponents of Mark's day



Mark 2:23-28

Mark 2:23 Jesus was going through (lit. making his **way**) the grain fields on a **Sabbath**, and his disciples began to pick some heads of **wheat** as they made their way. 24 So the Pharisees said to him, "Look, why are they doing what is against the law on the **Sabbath**?" 25 He said to them, "Have you never read what David did when he was in need and he and his companions were hungry— 26 how he entered the

house of God when Abiathar was high priest and ate the **sacred bread**, (= 5 loaves) which is against the law for any but the priests to eat, and also **gave it** to his **companions**?" 27 Then he said to them, "The Sabbath was made for people, not people for the Sabbath. 28 For this reason the **Son of Man** is lord even of the Sabbath."



For the readers

▶ Jesus' preaching and destiny

- > Sabbath: a foretaste of end-time joy
- > NB: the Sabbath is *still* a gift
- > Son of Man
- > Son of David
- > Psalm 110 in Mark 12:35-37
- > Feeding disciples

▶ Post-Easter vocabulary

- > Way
- > Loaf/loaves
- > To give
- > Lord of the Sabbath

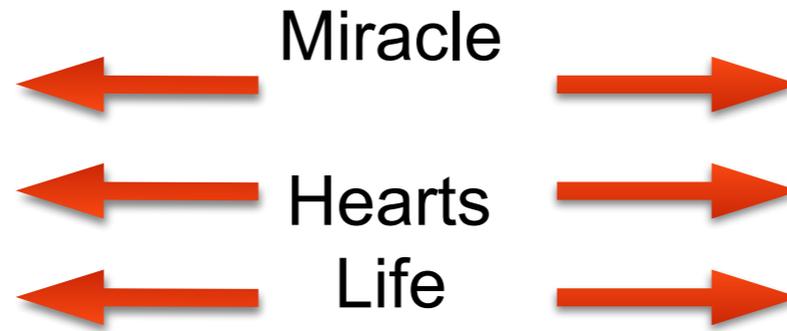
▶ Markan community

- > Restricted access, with the priests representing restriction to Jews?



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C. 2:18-22
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(**Be hungry**)

Bridegroom “taken
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Old/New - Cloth/Skins

Mark 2:18-22

Mark 2:18 Now John's disciples and the Pharisees were **fasting**. So they came to Jesus and said, "Why do the disciples of John and the disciples of the Pharisees **fast**, but your **disciples** don't **fast**?"

19 Jesus said to them, "The wedding guests cannot **fast** while the **bridegroom** is with them, can they? As long as they have the bridegroom with them they do not **fast**. 20 But **the days are coming** when the **bridegroom** will be **taken away** from them, and at that time they will **fast**."

21 No one sews a patch of unshrunk cloth on an old garment; otherwise, the patch pulls away from it, the **new** from the old, and the tear becomes worse.

22 And no one pours **new wine** into old wineskins; otherwise, the **wine** will burst the skins, and both the wine and the skins will be destroyed. Instead **new wine** is poured into **new** wineskins.



For the readers

▶ Jesus' preaching and destiny

- > Jesus "out of step" with other renewal movements.
- > New = end-time renewal
- > Fasting
- > Disciples
- > "The days are coming"
- > Taken away

▶ Post-Easter vocabulary

- > Bridegroom

- > Wine (wheat and bread in the next story)

▶ Markan community

- > "Eschatological banquet"
- > Old and new in Jesus (bridegroom)
- > Old and new (cloth)
- > Old and new (wine)
- > 3 "periods": OT, Jesus, Church
- > Implied: a disconnect with Judaism



Jesus?

- ▶ Forgiveness
- ▶ Blasphemy and Son of Man
- ▶ Resurrection
- ▶ Call
- ▶ Follow me
- ▶ Sinners
- ▶ Fasting
- ▶ Disciples
- ▶ "The days are coming"
- ▶ Taken away
- ▶ Son of Man
- ▶ Son of David
- ▶ Psalm 110 in Mark 12:35-37
- ▶ Feeding disciples
- ▶ Healing
- ▶ Sabbath controversies
- ▶ Restore (Mark 3:13-19 and 9:2)
- ▶ The destruction of Jesus



Post-Easter vocabulary?

- ▶ House
- ▶ The Word
- ▶ Many
- ▶ Gathered (sunagō)
- ▶ Faith
- ▶ Rise
- ▶ Many
- ▶ Bridegroom
- ▶ Wine (wheat and bread in the next story)
- ▶ Way
- ▶ Loaf/loaves
- ▶ To give
- ▶ Lord of the Sabbath
- ▶ Rise
- ▶ Save
- ▶ Life



Markan community

- ▶ Difficulty getting in
- ▶ Tradition as a block
- ▶ Forgiveness extended
- ▶ House
- ▶ To recline
- ▶ To recline with
- ▶ To eat
- ▶ Restricted access
- ▶ "Eschatological banquet"
- ▶ Old and new in Jesus (bridegroom)
- ▶ Old and new (cloth)
- ▶ Old and new (wine)
- ▶ Restricted access, with the priests representing restriction to Jews?
- ▶ Tradition as a block



**Indoor
Healing**

Jesus' perception

Divine claim

**Jesus
Scribes
Paralytic**

**Indoor
Healing**

Jesus' perception

Divine claim

**Jesus
Pharisees
Handicapped man**

**Eating
Uncleanness**

Disciples about Jesus

**Jesus
Disciples
Scribes
Punchline**

**Eating
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Jesus about disciples

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Punchline**

Non-fasting

Disciples about
disciples

**Jesus
Other disciples
People**

Linear reading

A: questioning in their hearts

Scribes

work day

B: questioning his disciples

Scribes of the Pharisees

work day

C: Jesus about fasting

people

indefinite

B1: Jesus about his disciples

Pharisees

Sabbath

A1: watching to accuse him

Pharisees

Sabbath



Linear reading

A: questioning in their hearts

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Linear reading

A: The Son of Man has authority on earth to forgive sins

B: I have come to call not the righteous but sinners

C: Bridegroom, unshrunk cloth, new wine

B*:The Son of Man is lord even of the Sabbath

A* :Jesus practices his power over the Sabbath.



And so...

- ▶ Central story is at the centre
- ▶ Novelty: bridegroom, cloth, wine
- ▶ Because of Jesus:
 - > Forgiveness and healing to all, whenever
 - > Inclusion of sinners
 - > No restrictions on who may take part

