

Dr. Mark Jennings, Mark, Session 6, Healing on the Sabbath, The Twelve (Mark 3:1-19) Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Jennings, Mark, Session 6, Healing on the Sabbath, The Twelve (Mark 3:1-19), Biblicalelearning.org, BeL

Dr. Mark Jennings' lecture on Mark 3:1-19 examines Jesus' **healing of a man on the Sabbath** in the synagogue, highlighting the **Pharisees' opposition** and their subsequent **plot with the Herodians to kill Jesus**. The lecture then summarizes Jesus' **growing popularity and healing ministry** in Galilee and surrounding regions, including the recognition of his authority by evil spirits. Finally, Jennings analyzes Jesus' **selection of the twelve apostles**, emphasizing its significance in relation to the **restoration of Israel** and their initial roles of accompaniment, preaching, and exercising authority over demons.

2. 18 - minute Audio Podcast Created on the basis of Dr. Jennings, Mark, Session 6 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (New Testament → Gospels → Mark).



Jennings_Mark_Session06.mp3

3. Briefing Document: Jennings, Mark, Session 6, Healing on the Sabbath, The Twelve (Mark 3:1-19)

Briefing Document: Analysis of Mark 3:1-19

Overview: This briefing document summarizes the main themes and important ideas discussed by Dr. Mark Jennings in his lecture on Mark 3:1-19. The lecture focuses on the Sabbath controversy culminating in a healing, a summary of Jesus' widespread ministry, and the selection of the Twelve Apostles.

Key Themes and Ideas:

1. The Escalating Sabbath Controversy (Mark 3:1-6):

- **Continuity from Chapter 2:** Jennings emphasizes that Mark 3 picks up directly from the Sabbath controversies at the end of Mark 2, where Jesus declared himself Lord of the Sabbath and that it was intended for human benefit.
- *"In a lot of ways, Mark chapter three picks up where we left off in Mark chapter two. So we're in the public ministry of Jesus around the Galilean area."*
- **Another Sabbath Encounter:** Jesus enters a synagogue where a man with a shriveled hand is present. The Pharisees are explicitly watching to see if Jesus will heal on the Sabbath, seeking grounds for accusation.
- *"Some of them were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal him on the Sabbath."*
- **Setting the Context of Second Temple Judaism:** Jennings clarifies that while there were debates, the Mishnah generally permitted medical assistance to preserve life on the Sabbath. However, the man's condition was not life-threatening.
- *"I think it's important to understand and set the context that in Second Temple Judaism, at least if we trust the Mishnah on this, the issue of doing a medical good to preserve a life was permitted on the Sabbath."*
- *"Also, to set the stage on that, though, this man's life is not in danger."*
- **Jesus' Public and Intentional Healing:** Jesus instructs the man to stand in front of everyone, making the healing a public event. This echoes his intentionality seen in previous acts, like connecting the healing of the paralytic with the forgiveness of sins.

- *"Jesus purposefully chose to make a very public event of what he was about to do."*
- **Jesus' Masterful Debate:** Jesus poses a rhetorical question: *"Which is lawful on the Sabbath to do good or to do evil, to save a life or to kill?"* This question creates a stark dichotomy, forcing the Pharisees into a position where opposing the healing would align them with evil and killing.
- *"Jesus is a master debater here. He has set up two categories, and implicitly, he set himself up in the category of affirming life, of affirming good."*
- **The Pharisees' Silence and Hardness of Heart:** The Pharisees remain silent, unable to counter Jesus' logic without appearing to endorse evil. Jesus looks at them in anger, deeply distressed by their *"stubborn hearts"* (better translated as *"hardness of their hearts"*), a concept rooted in the Old Testament signifying resistance to God and spiritual blindness (e.g., Pharaoh, exiled Israel).
- *"He looked around at them in anger and deeply distressed at their stubborn hearts..."*
- *"Hardness of heart is a very idiomatic way of conveying resistance; resistance to God is often accompanied by spiritual blindness."*
- **Complete Restoration and Agent-Provocateur Effect:** Jesus heals the man's hand completely. This deliberate act, knowing the Pharisees' intentions, has an *"agent-provocateur effect"*.
- *"He knows what they're here to trap him for, and he deliberately does it."*
- **The Pharisees' Plot to Kill Jesus:** The immediate consequence of the healing is that *"the Pharisees went out and began to plot with the Herodians how they might kill Jesus."* This marks a significant escalation of the conflict. Their decision to align with the Herodians (pro-Roman supporters of Herod, typically opposed by the Pharisees who desired an independent Israel) highlights their extreme opposition to Jesus, who they both saw as a threat. Their plot to kill on the Sabbath further underscores their hardened hearts and disregard for the Sabbath's true intent.
- *"Then, the Pharisees went out and began to plot with the Herodians how they might kill Jesus."*
- *"On the Sabbath, what are the Herodians and the Pharisees doing? They're plotting to kill. That indicates how far removed from understanding the intent of*

the Sabbath and God's plan and, how Jesus is playing a role, how hardened they've become."

2. Summary of Jesus' Expanding Ministry (Mark 3:7-12):

- **Withdrawal and Growing Crowds:** Jesus withdraws with his disciples to the lake, and large crowds follow from Galilee, Judea, Jerusalem, Idumea (Edom), regions across the Jordan, and around Tyre and Sidon (Gentile areas). This indicates Jesus' increasing fame and influence spreading beyond Galilee.
- *"Jesus withdrew with his disciples to the lake, and a large crowd from Galilee followed. When they heard all he was doing, many people came from Judea, Jerusalem, Idumea, and the regions across the Jordan and around Tyre and Sidon."*
- **Crowd Pressure and Desire for Healing:** The crowds were so large that Jesus needed a boat to avoid being overwhelmed. People with diseases pushed forward to touch him, reflecting a belief that physical contact could bring healing.
- *"For he had healed many so that those with diseases were pushing forward to touch him."*
- **Demonic Recognition and Submission:** Whenever evil spirits saw Jesus, they fell down and cried out, *"You are the Son of God."* Jennings clarifies this as recognition of authority rather than worship. The demons acknowledge Jesus' power and fear judgment, and Jesus commands them to be silent, asserting his mastery and preventing demonic forces from heralding his identity.
- *"Whenever the evil spirit saw him, they fell down before him and cried out, You are the Son of God. But he gave them strict orders not to tell who he was."*
- *"That shouldn't be understood as worship, more as recognition of authority... Jesus has mastery over them and even what they can speak."*
- **Pattern of Summary and Selection:** Jennings notes a pattern in Mark's Gospel where summary statements are followed by a selection of disciples, mirroring the earlier selection of the first four disciples after a summary in Chapter 1.

3. The Selection of the Twelve Apostles (Mark 3:13-19):

- **Distinction and Hierarchy:** The selection of the Twelve marks a further distinction between general followers, disciples (now primarily referring to the Twelve), and a smaller inner circle (the initial four, and then the special three: Peter, James, and John).
- *"We're now seeing a distinction being made between those who belong to Jesus and those who stand against him... And there's also a distinction being made between those who are following and those who are the 12."*
- **Significance of the Number Twelve:** The choice of twelve is significant, representing the twelve tribes of Israel and suggesting an eschatologically restored Israel and a new covenant community defined through them. It also signifies the expansion of Jesus' ministry through their future work.
- *"One is just the representative factor that 12 has for Israel, the 12 tribes of Israel. And here's a selecting of 12. And I think it reflects this idea of an eschatologically restored Israel..."*
- **Jesus' Messianic Self-Awareness:** Jennings argues that Jesus choosing twelve, rather than including himself as one of them, is strong evidence for his messianic self-consciousness, positioning himself in a God-like role of designating his people.
- *"This, I think, is a strong argument for Jesus' messianic self-awareness... choosing 12 very much has this picture of Jesus standing in the position of God and sort of designating who his people are..."*
- **Purpose of the Twelve:** Jesus appointed twelve, whom he also designated as "apostles" (emissaries, sent ones, representatives). Their primary purpose was "that they might be with him" and that he might send them out "to preach and to have authority to drive out demons." While healing is not explicitly mentioned here, Jennings believes it is implied and later confirmed in Mark 6.
- *"He appointed 12, designating them apostles... that they might be with him... and that he might send them out to preach and to have authority to drive out demons."*
- **Details of the Twelve: Simon (Peter):** Always listed first, indicating his leadership role. The name "Peter" (rock) reinforces this.

- **James and John (Sons of Zebedee, Boanerges - Sons of Thunder):** Their nickname likely refers to their character (temper, aggression). Jennings notes the contrast between James being the first apostle martyred and John living the longest.
- **Andrew:** Peter's brother, but listed separately, possibly highlighting the inner circle of Peter, James, and John. Andrew is remembered for bringing Simon to Jesus.
- **Judas Iscariot:** The betrayer is included in the Twelve, which Jennings sees as a mark of the Gospels' historicity. "Iscariot" likely indicates his origin from Kiriath in Judea, making him the only Judean disciple.
- **Setting the Stage for Future Discussions:** The selection of the Twelve and the growing opposition set the stage for future discussions in Mark, including the definition of Jesus' true family and the controversy surrounding the Pharisees' blasphemy against the Holy Spirit.
- *"So here we have the beginning of this description of the inside group and outside group in chapter 3... This is setting the stage for what is going to become a discussion about who is Jesus' family, who is not..."*

Conclusion:

Dr. Jennings' lecture provides a detailed analysis of Mark 3:1-19, highlighting the escalating conflict between Jesus and the religious leaders over the Sabbath, the expanding reach of Jesus' ministry demonstrated through summary statements and the responses of various groups, and the crucial selection of the Twelve Apostles, which signifies the formation of a new covenant community and foreshadows their role in spreading the Gospel. The lecture emphasizes Jesus' intentionality, his divine authority, and the hardening hearts of his opponents.

4. Study Guide: Jennings, Mark, Session 6, Healing on the Sabbath, The Twelve (Mark 3:1-19)

Study Guide: Mark 3:1-19

Key Themes: Sabbath Controversy, Jesus' Authority, Hardness of Heart, Healing, Selection of the Twelve, Growing Opposition.

I. Detailed Summary of Mark 3:1-19

- **Mark 3:1-6: The Healing of the Man with a Shriveled Hand on the Sabbath:**
- Jesus enters a synagogue on the Sabbath, where a man with a shriveled hand is present.
- The Pharisees are watching Jesus closely, looking for grounds to accuse him if he heals on the Sabbath, mirroring the controversy from the end of Mark 2.
- Jesus, aware of their intentions, publicly asks the man to stand up.
- He poses a rhetorical question to the Pharisees, challenging their understanding of the Sabbath: "Which is lawful on the Sabbath: to do good or to do evil, to save a life or to kill?"
- The Pharisees remain silent, unable to answer without exposing their malicious intent.
- Jesus looks at them with anger and deep distress at their hardness of heart (resistance to God and spiritual blindness).
- He commands the man to stretch out his hand, and it is immediately and completely restored.
- As a direct consequence, the Pharisees leave the synagogue and begin to plot with the Herodians (supporters of the Roman-backed Herodian dynasty) on how to kill Jesus, highlighting the escalating opposition. This alliance between traditionally opposed groups underscores the perceived threat Jesus poses.
- **Mark 3:7-12: Summary of Jesus' Growing Ministry and Authority:**
- Jesus withdraws with his disciples to the Sea of Galilee, and a large crowd follows him from various regions, including Galilee, Judea, Jerusalem, Idumea (Edom), the Transjordan, and the areas around Tyre and Sidon (Gentile territories).

- The vast crowds, drawn by his healing ministry, press in on him to touch him, reflecting a popular belief in his power.
- Whenever unclean spirits see Jesus, they fall down before him and declare, "You are the Son of God," demonstrating their recognition of his authority, though not necessarily worship.
- Jesus strictly commands them not to reveal his identity, emphasizing his control over even demonic pronouncements and preventing a potentially misunderstood messianic fervor. This summary echoes the structure seen after the initial miracles in Mark 1, showing a pattern of expanding influence followed by the selection of key followers.
- **Mark 3:13-19: The Selection of the Twelve Apostles:**
- Jesus goes up on a mountainside and calls to him those he wanted, and they came to him.
- He appoints twelve (whom he also designated apostles), establishing a core group of followers. The number twelve likely symbolizes a restored Israel and signifies the foundation of a new covenant community.
- The primary purposes for their appointment are:
 - To be with him (emphasizing their close relationship and training).
 - That he might send them out to preach (granting them his teaching authority).
 - To have authority to drive out demons (bestowing his power over evil spirits). While healing is not explicitly mentioned here, it is later seen as part of their ministry (Mark 6), suggesting it is implied.
- The list of the twelve includes Simon (Peter, signifying his leadership role), James and John (sons of Zebedee, nicknamed Boanerges meaning "sons of thunder," possibly indicating aspects of their character), Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot (the betrayer, a detail that underscores the historical accuracy of the Gospel). The breaking up of the brother pairs (Simon/Andrew and James/John) in the listing might highlight the special inner circle of Peter, James, and John who will witness significant events. Judas Iscariot is noted as being likely from Kiriath in Judea, making him geographically distinct from the other disciples who were primarily from Galilee.

- The selection of the twelve marks a growing distinction between Jesus' followers and his opponents, and it lays the groundwork for future discussions about Jesus' true family and the nature of his mission.

II. Short-Answer Quiz

1. What was the central issue of contention in Mark 3:1-6 between Jesus and the Pharisees, and how did Jesus address it?
2. According to the lecture, what was the prevailing understanding within Second Temple Judaism regarding medical assistance on the Sabbath, and how did the case of the man with the shriveled hand differ?
3. What were the primary motivations of the Pharisees in the synagogue during the events of Mark 3:1-6?
4. Describe Jesus' emotional response to the Pharisees' silence after his question about the Sabbath, and what did the lecturer suggest was the reason for this response?
5. Who were the Herodians, and why was it significant that the Pharisees allied with them to plot against Jesus?
6. What does the summary in Mark 3:7-12 reveal about the reach and nature of Jesus' early ministry?
7. How did the unclean spirits typically react when they encountered Jesus, and what did their declarations signify according to the lecture?
8. What were the two main purposes for Jesus selecting the twelve disciples as outlined in Mark 3:14-15?
9. Why does the lecturer suggest that the listing of the twelve disciples, particularly the separation of brothers, might be significant?
10. Why does the inclusion of Judas Iscariot in the list of the twelve potentially support the historicity of the Gospels?

III. Answer Key for Short-Answer Quiz

1. The central issue was the lawfulness of healing on the Sabbath. Jesus addressed it by posing a question about whether it was lawful to do good or evil, save a life or kill, on the Sabbath, thereby exposing the hypocrisy of the Pharisees' concern.

2. The Mishnah suggested that doing a medical good to preserve life was permitted on the Sabbath. The man with the shriveled hand's life was not in immediate danger, making the situation a test of Jesus' interpretation of the Sabbath law beyond immediate life-saving measures.
3. Their primary motivation was not to learn or witness healing but to find grounds to accuse Jesus of violating the Sabbath law, hoping to entrap him and undermine his growing influence.
4. Jesus looked at them with anger and deep distress due to the hardness of their hearts, which signified their stubborn resistance to God and their spiritual blindness, preventing them from recognizing the goodness of his actions.
5. The Herodians were supporters of the Herodian dynasty, who were pro-Roman. The alliance was significant because the Pharisees generally opposed Roman rule, indicating the extreme threat they perceived in Jesus that would cause them to align with their ideological adversaries.
6. The summary reveals that Jesus' fame and ministry were spreading beyond Galilee to include Jewish and Gentile regions, and that people believed physical contact with him could bring healing.
7. Whenever unclean spirits saw Jesus, they fell down before him and declared him to be the Son of God. This signified their recognition of his divine authority and power over them, rather than an act of worship.
8. The two main purposes were for the twelve to accompany Jesus (to learn from him and be in relationship with him) and for him to send them out to preach and to have authority to drive out demons, extending his ministry and authority.
9. The separation of brothers in the listing might highlight the existence of an inner circle of three disciples – Peter, James, and John – who would have a special closeness to Jesus and witness significant events that the broader group did not.
10. The inclusion of Judas, the betrayer, is seen as potentially supporting historicity because a fabricated story of Jesus choosing twelve perfect followers would likely omit such a negative figure, whereas the inclusion suggests a more realistic and less idealized account.

IV. Essay Format Questions

1. Analyze the significance of the Sabbath controversy in Mark 3:1-6 in revealing the core conflict between Jesus and the religious leaders. Consider the differing interpretations of the Sabbath and the implications for Jesus' authority.
2. Discuss the presentation of Jesus' emotions in Mark 3:1-6. What does his anger and distress reveal about his understanding of the situation and the response of the Pharisees?
3. Examine the role and symbolism of the selection of the twelve apostles in Mark 3:13-19. How does this event contribute to the development of Jesus' ministry and his relationship with his followers?
4. Compare and contrast the reactions of the crowds and the religious leaders to Jesus' ministry as depicted in Mark 3:1-19. What do these different responses suggest about Jesus' impact and the growing opposition he faced?
5. Evaluate the lecturer's arguments for Jesus' messianic self-awareness based on the events described in Mark 3:1-19, particularly focusing on the healing on the Sabbath and the selection of the twelve.

V. Glossary of Key Terms

- **Synagogue:** A Jewish house of worship and assembly, often serving as a center for religious instruction and community life.
- **Pharisees:** A prominent Jewish religious and social group in the Second Temple period, known for their strict adherence to the Law and their oral traditions. They often clashed with Jesus over his interpretations of religious law.
- **Herodians:** A political faction in Judea who supported the Herodian dynasty and their Roman affiliations. They were typically opposed by groups like the Pharisees who desired greater Jewish autonomy.
- **Mishnah:** A major written collection of Jewish oral traditions and interpretations of the Torah, compiled around the 2nd century CE. It provides insights into the religious debates and practices of the Second Temple period.
- **Second Temple Judaism:** The period in Jewish history between the construction of the Second Temple in Jerusalem (around 516 BCE) and its destruction by the Romans in 70 CE. It was a time of diverse religious and political viewpoints.
- **Hardness of Heart:** A biblical idiom referring to a state of stubborn resistance to God's will, often associated with spiritual blindness and an inability to understand or accept divine truth.
- **Exorcism:** The act of casting out evil spirits or demons from a person or place, a significant aspect of Jesus' ministry in the Gospel of Mark.
- **Son of God:** A title with various meanings in the Old Testament, often referring to angelic beings or righteous individuals. In the context of the New Testament, it takes on a deeper significance, indicating Jesus' unique relationship with God.
- **Messianic Self-Consciousness:** The degree to which Jesus himself understood and claimed to be the Messiah during his earthly ministry, a topic of ongoing theological debate.
- **Eschatologically Restored Israel:** The belief that in the end times, Israel would be divinely restored to its former glory and covenant relationship with God. The selection of the twelve is sometimes seen as a symbolic representation of this restoration.

5. FAQs on Jennings, Mark, Session 6, Healing on the Sabbath, The Twelve (Mark 3:1-19), Biblealearning.org (BeL)

Frequently Asked Questions on Mark 3:1-19

1. What was the central conflict or controversy that led into the events described in Mark 3:1-6? The events of Mark 3:1-6 directly follow the Sabbath controversies highlighted at the end of Mark chapter two. Specifically, Jesus' assertion that the Sabbath was made for humanity and that he, as the Son of Man, is Lord of the Sabbath, provoked the religious leaders, primarily the Pharisees, who believed Jesus was violating the traditional interpretations of Sabbath law.

2. What was the specific situation in the synagogue that ignited further conflict on the Sabbath? Jesus entered a synagogue where there was a man with a shriveled hand. The Pharisees were present, not to learn, but to closely watch Jesus, hoping he would heal the man on the Sabbath so they could accuse him of working on the holy day.

3. How did Jesus respond to the Pharisees' scrutiny regarding the healing on the Sabbath? Jesus publicly addressed the situation. He told the man with the shriveled hand to stand up in front of everyone. Then, he posed a rhetorical question to the Pharisees: "Which is lawful on the Sabbath: to do good or to do evil, to save a life or to kill?" This question was designed to expose the absurdity of their rigid interpretation of the Sabbath, highlighting the inherent goodness of healing and the stark contrast with evil and killing.

4. What was the significance of Jesus' anger and distress in response to the Pharisees' silence? The Pharisees' refusal to answer Jesus' question, to acknowledge the obvious truth about doing good and saving life, revealed their "stubborn hearts" or "hardness of heart." This resistance to God's will and their primary intention to find fault with Jesus elicited anger and deep distress from him. This emotional response and the description of their hardened hearts connects them to figures in the Old Testament who resisted God, foreshadowing divine judgment.

5. What was the outcome of the healing of the man with the shriveled hand, and how did the Pharisees react? Jesus commanded the man to stretch out his hand, and it was completely restored in full view of everyone. This public display of healing, done deliberately on the Sabbath, further provoked the Pharisees. Instead of acknowledging the good that had been done, they left the synagogue and began to plot with the Herodians on how they might kill Jesus. This marked a significant escalation in the opposition against him.

6. Who were the Herodians, and why was it significant that the Pharisees allied with them? The Herodians were supporters of the Herodian dynasty, which ruled under Roman authority. They were generally pro-Roman, while the Pharisees typically opposed Roman rule and sought an independent Israel. The fact that the Pharisees, who were ideologically opposed to the Herodians, chose to align with them in their plot to kill Jesus demonstrates the extreme level of threat they perceived in Jesus and their willingness to set aside their differences to eliminate him. It also highlights their profound departure from the spirit of the Sabbath and God's intentions.

7. According to the lecture, what was the purpose and significance of Jesus choosing the twelve disciples? The selection of the twelve disciples followed a summary of Jesus' widespread ministry and healing activities. The number twelve likely symbolized a restored Israel, representing the twelve tribes. Their selection also marked an expansion of Jesus' ministry, as he would send them out to do similar works. Furthermore, this act demonstrated Jesus' messianic self-awareness, positioning himself in a role akin to God in choosing and defining his covenant people.

8. What were the initial roles and responsibilities given to the twelve apostles by Jesus? Jesus appointed twelve, whom he also designated as apostles (meaning sent ones or emissaries). Their primary initial roles were to accompany Jesus, to be with him, and to be equipped for future ministry. He also gave them the authority to go out and preach the message of the kingdom of God and to have authority to drive out demons, mirroring aspects of Jesus' own ministry. While healing is not explicitly mentioned in Mark 3, it is later shown that they also possessed the power to heal.