

Chapter 2

Disciple/apostle = learn/share.

At the end of this chapter, please use your **Journal** to respond to these questions: What have I learned in chapter two as a *disciple*? How will I express this as an *apostle* — how will I share it? How is the Master training me *today* through his words, actions, and healing work as recorded in the second chapter of *Mark*?

OVERVIEW

- Man with palsy forgiven and healed
- Levi (Matthew) called
- Jesus and disciples eat with publicans and sinners; reproach and questions by Pharisees
- Picking corn on the Sabbath; accusations and questions from Scribes and Pharisees

The Introduction in *The Complete Gospels* points out that “Mark is written in a lively and direct story-teller’s style,” and its “Greek prose” is the informal language of the time. It is not a “polished, literary style” found in other Gospels, particularly Luke, but is closer “stylistically and historically to the oral preaching environment” of that day (11). This “Scholar’s Version of Mark” (SV) is translated in a way that remains faithful to “the writer’s rushed, folksy, and vivid style” (11). Mark actually stops his Gospel at 16:18 with the terrified women. Early copyists continued by adding endings “of various length to portray the risen Jesus appearing to his disciples” (12). The best we know at this point is that either Mark rushed writing the end of his Gospel for some reason, or someone else completed it. Nonetheless, it is the inspired Word and all Scripture comes from the same Source, God.

We know from chapter one, that Jesus often sought privacy, a quiet place to pray. After 30 years of quiet preparation, he now was thronged — multitudes sought him continually — for healing. He models for us one sure way to find solitude — by waking up very early, and finding a quiet place to be alone with our Father. If Jesus needed to do this, so do we. Quiet prayerful times are required to refresh, recover, receive, revive, and renew ourselves — to be strong to throw our nets!



Essential: Quiet prayerful time each day. Follow the example of the Master.

Mark 2:1 - 2 “And again He entered Capernaum after *some* days, and it was heard that He was in the house. Immediately many gathered together, so that there was no longer room to receive *them*, not even near the door. And He preached the Word to them.”

ESV (*English Standard Version*) ... it was reported that he was at home.

... there was no more room, not even at the door.



Scholars believe Capernaum to be the center for Jesus' ministry — the place from which he went out to teach and preach on long trips. Every entrance of this home was blocked up, full of people. Stop for a moment and imagine this at your house or apartment. Jesus knew this would happen. He had to have enough

love to allow for it. People flocked to him for the healing, "And He preached the word to them."

Let us grow our love, expand our compassion, and give our consent to preach the Word and heal.

Mark 2:3-4 "Then they came to Him, bringing a paralytic who was carried by four *men*. And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying."



Imagine being in the room. Jesus is standing there speaking to a throng of people, and suddenly the ceiling begins to open up! Down comes a paralyzed man lying on a mat — four desperate friends are letting him down from the rooftop! The man is placed at Jesus' feet. What is his response?

Jesus “saw their faith” — never mind seeing the broken roof and huge opening they created in the ceiling. He “saw their faith.” When someone comes to you — do you “see their faith.” Look for that. Without request, without pausing, Jesus says an unexpected thing to the man: “Son, thy sins are forgiven.” They were expecting him to address the physical problem that was so apparent, but Jesus went beneath that surface appearance to remove what must have been part of a cause to this malady. He demonstrated the nothingness of the sin — it is forgiven — it is gone, and the powerlessness of the physical claim — gone. When we have healing work, we must see the faith, see through the claim of sin, and see through the physical condition. We must see instead the spiritual perfect man who is the sinless likeness of God as Soul. In Mary Baker Eddy’s book, *Science and Health*, this method of healing through seeing the spiritual reality is fully explained, especially in the twelfth chapter. Her astonishing healing work caused me to study this textbook in an effort to learn how she healed, and found it to be pure and based on Jesus’ teachings. You may want to take a look yourself.

SV footnotes explain that the friends “dig through a flat mud roof, the typical construction for ordinary houses in ancient Palestine.”

Mark 2:5 “When Jesus saw their faith, He said to the paralytic, “Son, your sins are forgiven you.” In the SV it says, “... Child, your sins are forgiven.” He is tender, compassionate.



The four friends and the paralyzed man had great faith — certainty and conviction that healing would occur in the presence of Christ. Therefore, they took these drastic steps. For this healing, Jesus demonstrates that sometimes we must clear the way by cleansing from sin, before the outward healing is manifested. What are we learning as disciple/healers here? Jesus' words to the paralytic, "Child, your sins are forgiven," must have had as much power in loosing the man from the grip of sin as did from the grip of disease. The Christ commands, "...arise, take up your bed, and go to your house" (v. 12). The unseen change in the man from Jesus' word of forgiveness may have been more major than the visible walking out carrying his mat. Silently meditate on the fact that the Christ has given you this power to heal both sin and disease.

Mark 2:6 - 12 "And some of the scribes were sitting there and reasoning in their hearts, 'Why does this *Man* speak blasphemies like this? Who can forgive sins but God alone?' But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, 'Why do you reason about these things in your hearts? Which is easier, to say to the paralytic, "*Your sins are forgiven you,*" or to say, 'Arise, take up your bed and walk'?"



But that you may know that the Son of Man has power on earth to forgive sins"—He said to the paralytic, "I say to you, arise, take up your bed, and go to your house.'

Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, ‘We never saw *anything* like this!’”

Jesus illustrates man’s innate ability to read the thoughts of those around us through spiritual sense. This enables us to help and heal. It is also a protection, and the divine Intelligence gives us the wisdom to respond appropriately and powerfully. Jesus discerned that the state of the consciousness of the paralytic man required forgiveness, he knew the unspoken accusations of the self-righteous theological leaders who were looking on, and he answered each mental state perfectly.

Be tender and compassionate to the person who needs help through prayer, but be strong in rebuking and destroying sin.



Tender words to those who need help; strong rebuke (sometimes silently) to evil or sin.

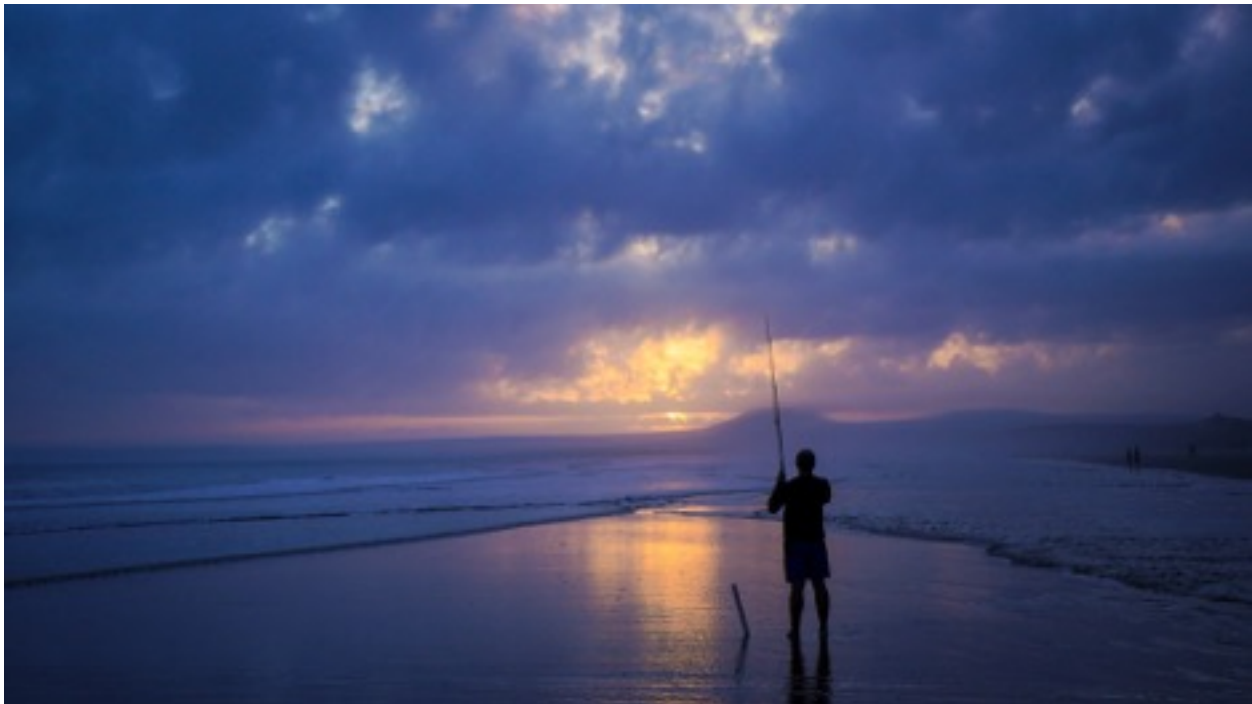
The SV (*Standard Version*) notes that the “confrontation between Jesus and some of the scholars opens a new theme in Mark’s narrative, that of opposition from the Jewish elite over questions of religious practice” (17). This escalates as the Gospel progresses, until the crucifixion. You can follow the intensity. As disciples, we will encounter opposition as well. Our Master knew this. Watch and note how he handles hatred and opposition. It is not exactly the same way in each instance. Sometimes he rebukes with authority fearlessly, while other times he says nothing, or in one case, stooped and wrote on the ground as if not hearing them (*John* 8:6).

Jesus reassures us, “If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you” (*John* 15:18-20). But God loves you, and you love God, and God is All, “our refuge and strength” (*Psalms* 46:1). We are “hid with Christ in God” (*Col.* 3:3). Evil cannot find us when we know we are one with Spirit.



In this narrative, Jesus refers to himself as “Son of man” for the first time; it is repeated 14 more times in *Mark*. Maclear¹ points out that the Gospel writers do not apply this phrase to Jesus, but only our Master himself uses it of himself. Knowing himself to be the Son of God, he uses this phrase to indicate the coinciding of the appearance of his humanhood with the eternal actuality of his spiritual being. In another place he explains himself as “the son of man which is in heaven” (*John* 3:13). His words describe the true identity of man as God’s expression or “image and likeness” (*Gen.* 1:26), our true and eternal selfhood in Spirit.

Mark 2:13 “Then he went out again by the sea; and all the multitude came to him, and he taught them.” Go to the “seaside” and fish. Look for every opportunity to *teach*; healing follows the voicing of the Word.



Learn and teach; disciple / apostle.

¹ G.F. Maclear, D.D., *St. Mark, The Cambridge Bible for Schools and Colleges*

Jesus went out again and again, to all different places, unannounced — and yet people found him. People will find you. They are drawn to the Christ in your consciousness. It is the Father in you that they seek and find. Speak as one with Spirit. When they come, do as the Master illustrates — teach and heal.

LEVI — ADDED TO THE TWELVE AS ANOTHER FISHER OF MEN



Mark 2:14 And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. Here is the next call of a disciple — our brother, Levi — (name change to Matthew), writer of the Gospel. He was sitting in “receipt of custom” — collecting tribute and taxes at one of the busiest crossroad intersections in Capernaum.

Biblical scholar and translator, George Lamsa, explains that publicans were hired by contractors who would “recruit shrewd and cruel men as collectors of taxes” and that these were “the necessary qualifications of the publicans” (174). This implies that Levi, now known as Matthew, may have been shrewd and cruel — perhaps the very presence of the Christ cleansed him from these impositions and tendencies instantly (as opening the door in a dark room to the noon sun). The question of the amount of taxes was left entirely to the publicans — they would get as much as possible.

Lamsa points out that government “officials [were] indifferent to the methods employed to collect taxes,” thereby leaving the public at the mercy of unbridled mean men. The taxes were “generally extracted by force and violence.” When resisted, the poor would be “stripped of their clothes, cruelly beaten and made examples in order to make collection of taxes easier” (175). No wonder the Pharisees were appalled at Jesus eating with publicans and sinners, for “men of reputation and piety [were] reluctant even to touch or speak to a publican on the street” (175). They were outcasts and shunned; they were considered traitors.



Eating together — Jesus ate with “publicans and sinners” — drawn to them as Savior.

Matthew was hated by the people as a Jewish publican. Maclear notes, “yet the Lord did not hesitate to invite him to become one of the Twelve. And when he did, Matthew simply left everything to follow him. Do not judge outwardly. And do not judge yourself personally — thinking perhaps that you are good enough to be *called and chosen*. Jesus saw Matthew better than he saw himself! Jesus beheld the spiritual qualities present for a good, strong disciple and apostle (one who would write of his life and teachings). As a disciple, I am learning from this. I am learning to perceive with my spiritual sense and not to look at anyone with ordinary human judgment. We must look on our fellow-man through God’s eyes, through the discernment of the Christ within us.

Mark 2:15-17 “Now it happened, as He was dining in *Levi’s* house, that many tax collectors and sinners also sat together with Jesus and His disciples; for there were many, and they followed Him. And when the scribes and Pharisees saw Him eating with the tax collectors and sinners, they said to His disciples, “How *is it* that He eats and drinks with tax collectors and sinners?” When Jesus heard *it*, He said to them, “Those who are well have no need of a physician, but those who are sick. I did not come to call *the* righteous, but sinners, to repentance.”

This incident develops the theme of opposition to Jesus’ ministry.

Maclear explains how bad it was to be a “publican.” These were the “persons who farmed the Roman taxes” (and ended up rich because of it). Those “alluded to” here were incredibly “notorious ... for rapacity and dishonesty.” He notes that Theocritus in answer to the question which were the worst kind of wild beasts, said, ‘On the mountains bears and lions; in cities, publicans and pettifoggers’ (inferior officers native to the province where they collected).”

Therefore, the “Jews included them in the same category with harlots and sinners.” In his Gospel, he lists himself with the other disciples, adding, “the publican” (*Matthew* 10:3). Is this not humility? Is it not also encouragement for future disciples who might need to slay the enemy’s suggestion of not being good enough?



The Pharisees condemned the publicans and sinners, and their tradition was not to eat, speak, or have anything to do with them, lest they be defiled. They are appalled at Jesus having dinner in the midst of these sinners, but they do not confront him directly, they go to the disciples and ask, “How is it that he eateth and drinketh with publicans and sinners?” It appears that the disciples didn’t quite know how to answer. Their Master explained that the sick need a doctor, and the sinner needs a savior. So where else should he be? Where should we be?



Next the Pharisees wonder why Jesus’ disciples are not fasting. He explains that the “bridegroom” is with them. It is he, himself. However, he continues, “the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.” The words, “taken away” refer to his arrest and crucifixion.

The “bridegroom” — the Christ — ever-present.

FIRST PARABLES IN MARK

Parable. “The word *parable* is in Greek *parable* (*parabole*) which signifies placing beside or together, a comparison, a parable is therefore literally a placing beside, a comparison, a similitude, an illustration of one subject by another. ... It was often used in a more restricted sense to denote a short narrative under which some important truth is veiled. Of this sort were the parables of Christ.” (*Smith’s Bible Dictionary*).

Mark 2:21-22 “No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.”



Holman's Study Bible notes gives a nice explanation of these parables and their correlation. It says, "Wine bottles were made from soft, pliable goatskins. Old wineskins that already had been used to ferment wine lost their elasticity, became brittle, and would burst if used again, resulting in the loss of the containers and the new wine. Both sayings indicate the impossibility of integrating Jesus' teachings (the **new**) with the religious structures and practices of traditional Judaism (the **old**)."

When we hold this explanation up as an analogy to the human mind, we get the true import and lesson. If one's consciousness has lost elasticity and has become brittle, it is unable to accept new ideas, or even entertain them. It is not a good thing to be close-minded and brittle. If one thinks critically, there is no fear in contemplating new ideas. If one thinks spiritually, expansion and flexibility occur naturally, for ideas of truth ring true and find home in seekers with pure hearts and motives. Intellectual and spiritual curiosity enable one to entertain higher ideas without fear. You only have to keep higher ideas; dismiss the lesser. You will know the difference. If teaching is from God, there is no question — you know. Be not brittle.

Lastly, in this chapter, is the narrative of our Master and disciples plucking ears of corn to eat on a Sabbath day. Again, there are accusations — breaking the Sabbath. This incident elicits the well-known and very profound, "The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath."

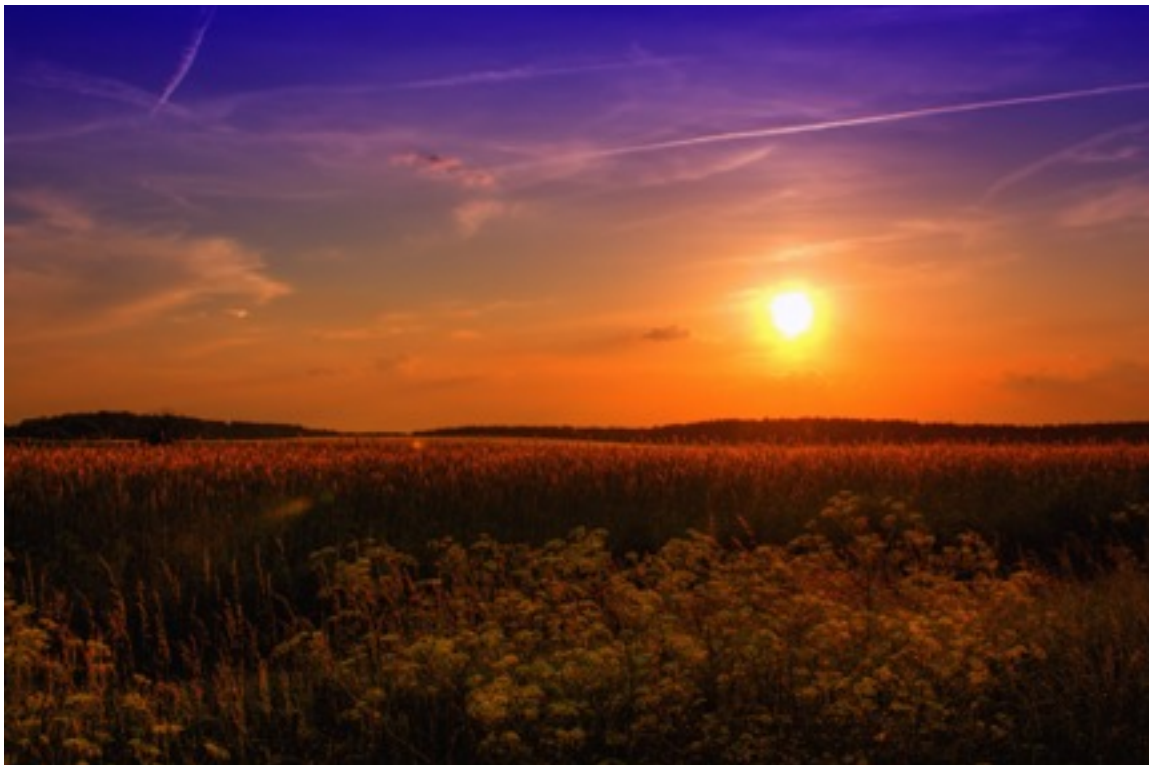
Mark 2:23-28 "And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? **And he said unto them,** Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which

were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath.



Tyndall's Commentary sheds a bit of light on this incident. It is the best explanation I have found to contemplate. I will quote a fair amount here. Tyndale notes that it was “the behaviour of the disciples, not Jesus himself, with which they found fault. It is very noticeable that the religious leaders were not able to bring anything against Jesus personally, not even the most trivial charge of breach of the ceremonial law. The sole proven charge against him was that of healing on the sabbath. That this charge would not stand in the religious court of the Sanhedrin as a true case of sabbath-breaking is shown by their failure to bring it forward at the trial of Jesus, ... The disciples were charged with ‘working’ on the sabbath.”

Jesus turns the incident on the Pharisees accusing them of making the Sabbath an “intolerable burden. They had by now quite forgotten that in origin the sabbath was God’s merciful provision for his creatures. Humanity was certainly not created simply to exemplify and observe an immutable theological principle of sabbath-keeping, as some rabbinic extremists were quite ready to uphold. Even this principle, that the sabbath was made for humanity, some Pharisees might accept, but Jesus goes further. If the sabbath was truly made for our spiritual and physical good, and not vice versa, then the Son of man is master of the sabbath, and can interpret its regulations as he sees fit to do. This, in fact, was what the rabbis had been trying to do themselves, though in a wrong-headed way. Instead of denying the charge, he freely admits it, but claims to have the absolute right to overrule the sabbath, because of his person and work as God’s representative.”



Dawns upon the thought — “the Sabbath is made for man, not man for the Sabbath” — Jesus.

“It is at last dawning on [the Pharisees] that Jesus’ sabbath healings (1:25 and 1:31) were no mere accidents, but undertaken intentionally because he regarded the sabbath as his by right” (*Tyndale*).

The Sabbath, in this sense, is a gift of rest to God’s beloved universe, to man, and to all creatures and manifestations of His creating.

Gen. 2:2-3 “And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.”

Ex. 16:30 “So the people rested on the **seventh day**.”

Rest. Quiet; repose; a state free from motion or disturbance; a state of reconciliation to God (*Webster’s 1828 Dictionary*).

Jesus counsels us, “Learn of me, for I am meek and lowly in heart; and ye shall find *rest* to your souls” (*Matthew 11:28*).

JOURNAL WORK (active discipleship)

What is the most important thing you have learned from following Jesus through the incidents recorded in this chapter? How might you implement this? Watch for opportunities to express this most important thing you have learned, or most powerful concept you wish to contemplate. After finding opportunities (big or small) to express this, write some of these in your JOURNAL.

Again, looking ahead for this week, ask yourself: How can I more actively and purposefully express the ideas in Chapter 2 of *Mark*? Write at least one thing you might do this week that is unselfish and a Christian service to others. Follow through, and make a small note in your Journal.

Another question: How can I teach others what I've learned from chapter two? How might I impart at least *one* of the ideas? Write in your Journal.

LOOK BACK OVER YOUR WEEK: A few highlights of my practice or daily ministering work resulting from the training in chapter two include:

REFLECT AND PREPARE FOR NEXT WEEK: What more might I have done? How could I have done something better? Can I still do this in some way?

CROSS REFERENCES

Mark 2:1:

Matt. 8:5, 9:1-2, 14:35; Mark 1:45, 7:24; Luke 5:18, 18:35-38; John 4:47; Acts 2:6

Mark 2:2:

Psa. 40:9; Matt. 5:2, 9:2, 14:35; Mark 1:14-33, 37-45, 2:13, 3:10, 4:1-2, 5:24, 6:34; Luke 5:1-17, 8:1-11, 19-45, 12:1; Acts 8:25, 11:19, 14:25, 16:6; Rom. 10:8; 2Tim. 4:2

Mark 2:3:

Matt. 8:6-16, 9:1-8, 14:35; Mark 6:7-55; Luke 5:18-26; Phil. 1:27

Mark 2:4:

Deut. 22:8; Matt. 8:6, 9:2, 14:35; Luke 5:19

Mark 2:5:

Gen. 22:12; 2Sam. 12:13; Job 33:17-26; Psa. 32:1-5, 78:38, 85:2, 90:7-9, 103:3; Is. 38:17, 53:11; Matt. 8:6, 9:2-22; Mark 1:41, 2:9-10, 5:34, 7:29, 10:52; Luke 5:20, 7:10-50, 8:48, 17:14; John 2:25, 4:51, 5:14, 9:7; Acts 5:31, 11:23, 14:9; 1Cor. 11:30; 2Cor. 2:10; Eph. 2:8; Col. 2:13, 3:13; 1Th. 1:3-4; James 2:18-22, 5:15

Mark 2:6:

1Kings 12:26; Psa. 10:11, 35:25; Is. 29:20; Matt. 8:6, 9:3, 14:35, 16:7-8; Mark 8:17, 11:31; Luke 5:21-22, 9:46, 20:14; Acts 28:29

Mark 2:7:

1Kings 12:26; Job 14:4; Psa. 130:4; Is. 29:20, 43:25; Dan. 7:18, 9:9; Matt. 8:6, 9:3-6, 11, 12:2, 15:2, 26:65; Mark 2:16, 7:2, 14:64; Luke 5:21, 7:49, 15:2, 19:7; John 6:41, 10:33-36, 20:20-23

Mark 2:8:

Gen. 18:15; 1Kings 12:26; 1Chr. 29:17; Psa. 35:25, 139:2; Prov. 15:11-26, 24:9; Is. 55:7; Jer. 20:12; Ezek. 11:5, 38:10; Matt. 8:6, 9:4, 12:25, 14:35, 22:18; Mark 7:21; Luke 5:22, 6:8, 7:39-40, 11:17, 16:15, 24:38; John 2:24-25, 6:64, 21:17; Acts 5:3, 8:22, 15:8; Heb. 4:13; Rev. 2:23

Mark 2:9:

Matt. 8:6, 9:5, 14:35; Mark 2:5; Luke 5:22-25

Mark 2:10:

1Sam. 17:46; 1Kings 18:38; Psa. 103:3; Dan. 7:13-14; Matt. 8:6, 9:5-8, 14:35, 16:13, 27:54;
John 5:20-27, 20:27; Acts 5:31; 1Tim. 1:13-16

Mark 2:11:

Psa. 103:3; Matt. 8:6, 9:5, 14:35; Mark 1:41; Luke 5:18; John 5:8-10, 6:63

Mark 2:12:

Matt. 8:6, 9:5-8, 33, 12:23, 13:54, 14:35, 15:31, 22:22-33; Mark 1:27, 4:41, 5:15, 6:51, 7:37,
10:24; Luke 2:48, 4:22-36, 5:26, 7:16, 8:25, 13:13, 17:15; John 7:31, 9:8-9, 32, 12:9; Acts
4:14-21

Mark 2:13:

Prov. 1:20-22; Matt. 4:25, 9:9, 13:1-2, 15:30, 19:2; Mark 1:33, 2:2, 3:7-8, 20-21, 4:1; Luke 12:1,
19:48, 21:38

Mark 2:14:

Matt. 4:19-22, 9:9; Mark 1:17-20, 3:18; Luke 5:27, 6:13-15; John 1:43; Acts 1:13, 22:21

Mark 2:15:

Matt. 9:9-11, 21:31-32; Luke 5:29-30, 6:17, 15:1

Mark 2:16:

Is. 65:5; Matt. 9:9-11, 12:2, 15:2, 18:17; Mark 2:7, 7:2; Luke 15:2-7, 18:11, 19:7-10; John 6:41;
1Cor. 2:15; Heb. 12:3

Mark 2:17:

2Sam. 6:20; 1Kings 18:27, 22:15; 2Chr. 16:12; Job 12:2, 13:4; Is. 1:5-18, 55:7; Jer. 8:22, 30:12;
Ezek. 34:16; Mic. 1:9; Matt. 9:12-13, 18:11, 22:16, 27:29; Luke 5:31-32, 15:7-10, 29, 16:15,
19:10; John 9:34-40; Acts 20:21, 26:20; Rom. 5:6-8, 20-21; 1Cor. 6:9-11; 1Tim. 1:15-16; Titus
2:14, 3:3-7

Mark 2:18:

Matt. 6:16-18, 9:14-17, 11:2, 14:12, 23:5; Luke 5:33-39, 7:18, 18:12; John 3:25; Rom. 10:3

Mark 2:19:

Gen. 29:22; Judg. 14:10-11; Psa. 45:14; Song 6:8; Matt. 9:14, 25:1-10

Mark 2:20:

Psa. 45:11; Song 3:11; Is. 54:5, 62:5; Zech. 13:7; Matt. 9:14, 25:1, 26:31; John 3:29, 7:33-34,
12:8, 13:33, 16:7-28, 17:11-13; Acts 1:9, 3:21, 13:2-3, 14:23; 1Cor. 7:5; 2Cor. 6:5, 11:2-27; Rev.
19:7, 21:9

Mark 2:21:

Gen. 3:7; Psa. 103:13-15; Eccl. 3:7; Is. 57:16; Ezek. 13:18; Matt. 9:14-16, 12:46; 1Cor. 10:13;
Gal. 5:6; Col. 2:16; Heb. 7:18, 8:13

Mark 2:22:

Josh. 9:4-13; Neh. 10:39, 13:5; Job 32:19; Psa. 119:80-83; Hos. 4:11; Matt. 9:14-17, 26:29;
Luke 5:37-38; Acts 2:13

Mark 2:23:

Gen. 41:49; Num. 18:27; Deut. 23:24-25; Josh. 5:11; Psa. 65:9, 72:16; Is. 17:5; Hos. 14:7; Matt.
12:1-8; Mark 4:28; Luke 6:1-5; John 12:24

Mark 2:24:

Ex. 20:10, 31:15, 35:2-3; Num. 15:32-36; Neh. 13:15-22; Is. 56:2-4, 6, 58:13; Jer. 17:20-27;
Matt. 7:3-5, 12:1, 15:2-3, 23:23-24; Mark 2:7-16; Luke 6:1-2, 13:14; John 5:10; Acts 15:5, 16:3,
21:20, 22:3; Rom. 10:2; Gal. 1:14; Heb. 12:3

Mark 2:25:

1Sam. 21:3-6; Matt. 12:1-3, 19:4, 21:16-42, 22:31; Mark 12:20-26; Luke 10:26

Mark 2:26:

Ex. 29:32-33; Lev. 24:5-9; 1Sam. 21:1-6, 22:20-22, 23:6-9, 30:7; 2Sam. 8:17, 15:24-29, 35,
20:25; 1Kings 1:7, 2:22-27, 4:4

Mark 2:27:

Gen. 2:3; Ex. 16:23, 20:11, 23:12; Deut. 5:14; 1Sam. 21:6; Neh. 9:13-14; Psa. 118:24; Is. 58:13;
Ezek. 20:12-20; Matt. 12:1-8; Luke 6:9; John 7:23; 1Cor. 3:21-22; 2Cor. 4:15; Col. 2:16; Heb.
4:4

Mark 2:28:

Ex. 16:23, 20:11; Ezek. 20:12; Matt. 12:8; Mark 3:4; Luke 6:5, 13:15-16; John 5:9-11, 17, 9:5-14,
16; Eph. 1:22; Rev. 1:10

NOTES ON CROSS REFERENCES: