

RE-07 Reclaim – study notes

Jesus Raids Satan's House

3:20-22. Exorcists often invoked a higher spirit to get rid of a lower one, so Jesus' opponents accuse him of gaining his power for exorcism from sorcery-relying on *Satan himself. Insanity (3:21) was often associated with demon possession (3:22). Because false teachers were sometimes thought to be inspired by demons and the official penalty for misleading God's people this way was death (Deut 13:5; 18:20), Jesus' family had reason to want to reach him before the legal experts did. (The legal experts could not enforce the death penalty, because Palestine was under Roman domination; but the public charge alone would humiliate the family.) Teachers offended by reports of the events of 2:1-3:6 are now taking the offensive.

3:23-27. Although magical texts sometimes "bind" demons by incantations, Jesus has defeated the strong man simply by his moral victory in the wilderness (1:13) and by commanding demons to leave (1:25-26; cf. Is 49:24-25).

3:28-30. "Blaspheming the *Spirit" here means opposing Jesus' messiahship so firmly that one resorts to accusations of sorcery to get around the Spirit's signs confirming his identity. Different teachers debated whether some sins were eternally unforgivable; Jesus probably means that their hearts were becoming so hard they would never think to repent.

Bible Background Commentary NT – IVP, Craig Keener (pp 143-144)

R. T. France on the Mark Sandwich

"Mark's gospel was designed for oral transmission –and for transmission as a continuous whole rather than for private study or silent reading. Various features of Mark's style seem to reflect such a purpose notably his more expansive story telling manner... Such features make for a more memorable text, and make it easier for the listener, who does not have the option of stopping and turning back to refresh his or her memory, to keep the flow of the narrative in mind. The 'sandwich' technique is a well-tried device of the popular raconteur in order to hold the audience's attention."

"Mark is a master at the narrative art of sandwiching one story or scene within another (also called interpolation, intercalation, dovetailing, framing, etc). Most of Mark's sandwiches are created by the interweaving of contemporary events in such a way that one helps to interpret the other. Notable examples are the enclosure of the scribal accusation that Jesus is in league with the devil within the story of his own family's attempt to restrain him because they thought he was mad (Mk 3:21-35), the more complex interweaving of the destruction of the fig tree with the demonstration against the 'fruitless temple' (Mk 11:11-27), and the parallel scenes of the trial of Jesus and the 'trial' of Peter which are interwoven (Mk 14:53-15:1)."

"Not only does he enclose one story within another, but he likes to set up parallel scenes and move the spotlight successively between them. This is a proven narrative and dramatic technique, to maintain interest and to allow the reader/hearer to gain a wider perspective on the constituent elements of the story, placing one alongside another so that they become mutually illuminating."

The Gospel of Mark (NIGTC) – by R. T. France (pp 9-10, 18-19).

BAAL-ZEBUB, BEELZEBUL.

1. In OT Heb. ba'al z'bûb (lord of flies'), probably a mocking alteration of ba'al z'bûl (Prince *Baal'), appears as the name of the god of Ekron, whom Ahaziah, king of Israel, tried to consult in his last illness (2 Ki. 1:1-6, 16).

2. In NT Gk. beelzeboul, beezeboul (Beelzebub in TR and AV) is the prince of the demons (Mt. 12:24, 27; Mk. 3:22; Lk. 11:15, 18f.), identified with Satan (Mt. 12:26; Mk. 3:23, 26; Lk. 11:18). In contemporary Semitic speech it may have been understood as 'the master of the house'; if so, this phrase could be used in a double sense in Mt. 10:25b.

IVP New Bible Dictionary – F.F. Bruce (p 108)