

# Mark 2:18-22

- This is the third of five controversy stories:
  - First, Jesus forgave sins as if he were God (2:1-12)
  - Second, Jesus dined with tax collectors and “sinners” as their guest, but turned the tables on his critics by actually becoming the host inviting the tax collectors and “sinners” to his banquet (2:13-17)
- The arrival of the eschatological plan of salvation and announcement of the Kingdom of God was a time of joyful celebration for the fulfillment of all that had been foretold.
  - This was not a reformation of Judaism
  - This was the creating of something totally new
- Three things that explained Jesus’ ministry:
  - A Wedding – celebration and joy
  - New cloth – can’t use the old garment
  - New wine – can’t use the old wineskin

Mark 2:18 – “**Now John's disciples and the Pharisees were fasting. And people came and said to him, “Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?”**”

2532 [e]	1510 [e]	3588 [e]	3101 [e]	2491 [e]	2532 [e]	3588 [e]	5330 [e]	3522 [e]	2532 [e]	2064 [e]	2532 [e]
Kai	ēsan	hoi	mathētai	Iōannou	kai	hoi	Pharisaioi	nēsteuontes	kai	erchontai	kai
18 Καὶ	ἦσαν	οἱ	μαθηταὶ	Ἰωάννου	καὶ	οἱ	Φαρισαῖοι	νηστεύοντες	καὶ	ἔρχονται	καὶ
And	were	the	disciples	of John	and	the	Pharisees	fasting	And	they come	and
Conj	V-IIA-3P	Art-NMP	N-NMP	N-GMS	Conj	Art-NMP	N-NMP	V-PPA-NMP	Conj	V-PIM/P-3P	Conj

3004 [e]	846 [e]	1223 [e]	5101 [e]	3588 [e]	3101 [e]	2491 [e]	2532 [e]	3588 [e]	3101 [e]	3588 [e]	5330 [e]
legousin	autō	Dia	ti	hoi	mathētai	Iōannou	kai	hoi	mathētai	tōn	Pharisaïōn
λέγουσιν	αὐτῷ	, Διὰ	τί	οἱ	μαθηταὶ	Ἰωάννου	καὶ	οἱ	μαθηταὶ	τῶν	Φαρισαίων
say	to Him	Because of	why	the	disciples	of John	and	the	disciples	of the	Pharisees
V-PIA-3P	PPro-DM3S	Prep	IPro-ANS	Art-NMP	N-NMP	N-GMS	Conj	Art-NMP	N-NMP	Art-GMP	N-GMP

3522 [e]	3588 [e]	1161 [e]	4674 [e]	3101 [e]	3756 [e]	3522 [e]
nēsteuousin	hoi	de	soi	mathētai	ou	nēsteuousin
νηστεύουσιν	, οἱ	δὲ	σοὶ	μαθηταὶ	οὐ	νηστεύουσιν ?
fast	-	but	Your	disciples	not	fast
V-PIA-3P	Art-NMP	Conj	PPro-NM2P	N-NMP	Adv	V-PIA-3P

1. Fasting at time of the Gospels:
  - a. The Day of Atonement was the only time the Law of Moses directed the people to fast (Lev. 16:29, 31; 23:27; Num. 29:7; Acts 27:9)
  - b. Zechariah 8:19; 7:5 – four fasts during the postexilic period commemorating the fall of Jerusalem in the fourth, fifth, seventh and tenth months of the Jewish year
  - c. From the book of Esther 9:31 there was a fast associated with the festival of Purim
  - d. Some pious Pharisees fasted twice a week – Monday and Thursday
  - e. Other reasons for fasting:
    - i. Mourning a deceased person
    - ii. Sorrow and repentance to appease the wrath of God and avoid a disaster

iii. Petition God in prayer with fasting

- f. John the Baptist had an ascetic lifestyle (mentioned in Matt. 11:18; Luke 7:33) which included fasting because he was announcing the judgment of the Lord associated with the coming Day of the Lord

2:19 – **“And Jesus said to them, “Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.**

2532 [e]	2036 [e]	846 [e]	3588 [e]	2424 [e]	3361 [e]	1410 [e]	3588 [e]	5207 [e]	3588 [e]	3567 [e]	1722 [e]	3739 [e]			
Kai	eipen	autois	ho	Iēsous	Mē	dynantai	hoi	huioi	tou	nymphōnos	en	hō			
19	Καὶ	εἶπεν	αὐτοῖς	ὁ	Ἰησοῦς	,	Μὴ	δύνανται	οἱ	υἱοὶ	τοῦ	νυμφῶνος	,	ἐν	ᾧ
	And	said	to them	-	Jesus		Not	are able	the	sons	of the	bridechamber		in	which
	Conj	V-A1A-3S	PPro-DM3P	Art-NMS	N-NMS		Adv	V-P1M/P-3P	Art-NMP	N-NMP	Art-GMS	N-GMS		Prep	RelPro-DMS

3588 [e]	3566 [e]	3326 [e]	846 [e]	1510 [e]	3522 [e]	3745 [e]	5550 [e]	2192 [e]	3588 [e]	3566 [e]	3326 [e]		
ho	nymphios	met'	autōn	estin	nēsteuein	hoson	chronon	echousin	ton	nymphion	met'		
ὁ	νυμφίος	μετ'	αὐτῶν	ἐστίν	,	νηστεύειν	?	ὅσον	χρόνον	ἔχουσιν	τὸν	νυμφίον	μετ'
the	bridegroom	with	them	is		to fast		As long as	time	they have	the	bridegroom	with
Art-NMS	N-NMS	Prep	PPro-GM3P	V-PIA-3S	V-PNA			RelPro-AMS	N-AMS	V-PIA-3P	Art-AMS	N-AMS	Prep

846 [e]	3756 [e]	1410 [e]	3522 [e]
autōn	ou	dynantai	nēsteuein
αὐτῶν	,	οὐ	δύνανται
them		not	they are able
PPro-GM3P	Adv	V-P1M/P-3P	V-PNA

1. Weddings at this time were the major event in local towns.
  - a. Weddings were extravagant events that lasted 7 days for a women’s first time marriage (3 days for a widow being married a second time.)
  - b. Weddings included:
    - i. Music
    - ii. Laughter,
    - iii. Feasting
    - iv. Festivities
    - v. Wine
2. Fasting at a wedding would be:
  - a. Odd
  - b. Obviously direct attention at the person fasting
  - c. Offensive to the host who had prepared so much for the celebration
3. Jesus is not against fasting, but does point out the ridiculous misunderstanding of the timing of a fast at this point in his ministry.
4. In the Old Testament the imagery presented God as the bridegroom and Israel as the bride.
5. Here in Mark:
  - a. Jesus is the bridegroom
  - b. The disciples are the groomsmen, the wedding guests or the friends of the bridegroom

2:20 – **“The days will come when the bridegroom is taken away from them, and then they will fast in that day.**

2064 [e]	1161 [e]	2250 [e]	3752 [e]	522 [e]	575 [e]	846 [e]	3588 [e]	3566 [e]	2532 [e]	5119 [e]
eleusontai	de	hēmerai	hotan	aparthē	ap'	autōn	ho	nymphios	kai	tote
20 ἔλεύονται	δὲ	ἡμέραι	ὅταν	ἀπαρθῆ	ἀπ'	αὐτῶν	ὁ	νυμφίος	, καὶ	τότε
Will come	however	[the] days	when	will have been taken away	from	them	the	bridegroom	and	then
V-FIM-3P	Conj	N-NFP	Conj	V-ASP-3S	Prep	PPro-GM3P	Art-NMS	N-NMS	Conj	Adv

3522 [e]	1722 [e]	1565 [e]	3588 [e]	2250 [e]
nēsteusousin	en	ekeinē	tē	hēmera
νηστεύουσιν	ἐν	ἐκείνῃ	τῇ	ἡμέρᾳ .
they will fast	in	those	the	days
V-FIA-3P	Prep	DPro-DFS	Art-DFS	N-DFS

1. This is the first mention of Jesus' coming suffering.
  - a. If it was assumed that the announcement of the coming of the Kingdom of God was going to be fulfilled in Jesus generation then this analogy put that assumption into question because the bridegroom would be taken from the wedding guests.
  - b. This announcement indicates clearly that things were going to be interrupted.
    - i. Those who opposed Jesus would have their time of victory over him.
    - ii. Jesus would not be able to stay, but would be forced to leave
    - iii. *Apairo* - ἀπαίρω – here is a passive verb in the third person meaning the bridegroom “will have been taken away” not by himself, but by some other person, group or force.
2. When was the bridegroom taken away?
  - a. The passive would seem to link it to Jesus' arrest and crucifixion, a violent removal.
  - b. Isaiah 53:8 – “By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people?”
    - i. The LXX (Septuagint) says *airo* which is the same Greek word “take away”
    - ii. It could be said that there is little evidence that the early church fasted. The church began to make fasting a practice later in the second century. Most often on Fridays.
    - iii. But, likely this is also referring to the time the church is on earth waiting for the bridegroom to return and the church faces trials, tests and discipline in preparation for Jesus' return

2:21 – “No one sews a piece of unshrunk cloth on an old garment. If he does, the patch tears away from it, the new from the old, and a worse tear is made.”

3762 [e]	1915 [e]	4470 [e]	46 [e]	1976 [e]	1909 [e]	2440 [e]	3820 [e]	1487 [e]	1161 [e]	3361 [e]	142 [e]	3588 [e]
Oudeis	epiblēma	rhakous	agnaphou	epiraptei	epi	himation	palaion	ei	de	mē	airei	to
21 Οὐδεὶς	ἐπίβλημα	ῥάκους	ἀγνάφου	ἐπιράπτει	ἐπὶ	ἱμάτιον	παλαιόν	; εἰ	δὲ	μή	αἴρει	τὸ
No one	a patch	of cloth	unshrunk	sews	on	clothing	old	if	now	not	tears away	the
Adj-NMS	N-ANS	N-GNS	Adj-GNS	V-PIA-3S	Prep	N-ANS	Adj-ANS	Conj	Conj	Adv	V-PIA-3S	Art-ANS

4138 [e]	575 [e]	846 [e]	3588 [e]	2537 [e]	3588 [e]	3820 [e]	2532 [e]	5501 [e]	4978 [e]	1096 [e]
plērōma	ap'	autou	to	kainon	tou	palaiou	kai	cheiron	schisma	ginetai
πλήρωμα	ἀπ'	αὐτοῦ	, τὸ	καινὸν	τοῦ	παλαιοῦ	, καὶ	χειρὸν	σχίσμα	γίνεται .
patch	from	it	-	new	from the	old	And	worse	a tear	takes place
N-ANS	Prep	PPro-GN3S	Art-NNS	Adj-NNS	Art-GNS	Adj-GNS	Conj	Adj-NNS-C	N-NNS	V-PIM/P-3S

1. Every day, common sense knowledge – the old garment cannot be fixed with a new cloth patch.
  - a. The new patch would destroy whatever was left of the old garment
  - b. The destroyed old garment would make the new patch worthless and a waste of time and material
2. POINT: To understand and participate in this new pronouncement of the Kingdom of God the old will have to be left behind.
  - a. This does not mean the old garment was bad and useless, but it does mean you need to stop wearing it and put on the new garment.
  - b. This is clearly saying the Old Covenant was passing away and the New Covenant would replace it.
  - c. Any attempt to try to use, fix or restore the Old Covenant with the work, principles or doctrines of the New Covenant would destroy both the Old and the New.

**2:22 – “And no one puts new wine into old wineskins. If he does, the wine will burst the skins—and the wine is destroyed, and so are the skins. But new wine is for fresh wineskins.”**

2532 [e]	3762 [e]	906 [e]	3631 [e]	3501 [e]	1519 [e]	779 [e]	3820 [e]	1487 [e]	1161 [e]	3361 [e]	4486 [e]	3588 [e]	3631 [e]	3588 [e]	779 [e]			
Kai	oudeis	ballei	oinon	neon	eis	askous	palaious	ei	de	mē	rhēxei	ho	oinos	tous	askous			
22	Καὶ	οὐδεὶς	βάλλει	οἶνον	νέον	εἰς	ἄσκοις	παλαιούς	;	εἰ	δὲ	μή	, ῥήξει	ὁ	οἶνος	τοὺς	ἄσκοις	,
	And	no one	puts	wine	new	into	wineskins	old		if	now	not	will burst	the	wine	the	wineskins	
	Conj	Adj-NMS	V-PIA-3S	N-AMS	Adj-AMS	Prep	N-AMP	Adj-AMP		Conj	Conj	Adv	V-FIA-3S	Art-NMS	N-NMS	Art-AMP	N-AMP	

2532 [e]	3588 [e]	3631 [e]	622 [e]	2532 [e]	3588 [e]	779 [e]	235 [e]	3631 [e]	3501 [e]	1519 [e]	779 [e]	2537 [e]				
kai	ho	oinos	apollytai	kai	hoi	askoi	alla	oinon	neon	eis	askous	kainous				
καὶ	ὁ	οἶνος	ἀπόλλυται	,	καὶ	οἱ	ἄσκοί	.	ἀλλὰ	,	οἶνον	νέον	εἰς	ἄσκοις	καινοὺς	.
	and	the	wine	will be destroyed		and	the	wineskins	Instead		wine	new	into	wineskins	new	
	Conj	Art-NMS	N-NMS	V-PIM/P-3S		Conj	Art-NMP	N-NMP	Conj		N-AMS	Adj-AMS	Prep	N-AMP	Adj-AMP	

1. Another example of every day common sense.
  - a. Old wineskins cannot be used with new wine
  - b. The old wineskins have already expanded and if force to expand again with be destroyed while the new wine is spilled and wasted.
  - c. New wine demands a new, fresh wineskin
  - d. It is ridiculous in the natural world to force new wine into old wineskins
2. POINT:
  - a. The Old Covenant had served its purpose well. Leave it alone. Do not destroy it by forcing it to hold, teach and empower the New Covenant.
  - b. The New Covenant needs an entirely new container that is ready to handle to expanding nature of the New Covenant.
  - c. Combining the Old Covenant with the New Covenant will destroy them both.
    - i. The Old Covenant will be stretched beyond recognition if forced to explain and provide insight into the New Covenant
    - ii. The New Covenant will be wasted and useless if force into the restraints of the Old Covenant