

7/26/20

### Mark 3

The opposition against Jesus continues by the Scribes and Pharisees giving evidence that they neither knew God nor understood the things of God.

#### 3:1-6 The healing of the paralytic on the Sabbath.

\* The parallel passages. Matt. 12:9-14; Lk. 6:6-11

3:1-3 The hostile atmosphere against Jesus.

- 1) The location, "And He entered again the synagogue." vs. 1a
  - a) The word entered eisercomai", is singular, meaning Jesus entered alone.
  - b) The word synagogue means "to gather together."
    - \* It was the custom of Jesus to go to the synagogues. Lk. 4:16
  - c) A Capernaum and other cities.
- 2) The situation, "And a man was there who had a withered hand." vs. 1b
  - b) The withered hand Luke tells us was the right hand. Lk. 6:6
  - c) The perfect participle, implying accident or disease, not from birth.
- 3) The proclamation, "So they watched Him closely, whether He would heal him on the Sabbath, so that they might accuse Him." vs. 2

a) The word watch "paratereo", means to look carefully and deligently with a malicious intent, the imperfect tense indicates a continuous action this being the fifth conflict.

b) They were the Scribes and Pharisees, Sanhedrin representatives who had the upper most seat in front. Lk. 6:7

\* They identified the man with the greatest need with Christ, knowing Jesus could not leave the man unhealed.

c) The intent and purpose was evil, to accuse Jesus of breaking the Sabbath.

\* The word accuse "kategoreo", means to accuse before a tribunal formally.

4) The proclamation, "And He said to the man who had the withered hand, "Step forward." vs. 3

a) The phrase step forward "egeiro", means to arise and step forwards into the middle, where all could see him.

b) Those in the synogogue sat aroug the walls on benches or sat on mats on the floor.

3:4-6 The exposure of the hard hearts of the religious leaders.

1) The question of Jesus revealed their intent and motives, "Then He said to them, "Is it lawful on the Sabbath day to do good or to

do evil, to save life or to kill? But they were silent.” vs. 4

- a) They were doing evil on the Sabbath failing to see and opposed the man's need.
- b) They were constantly plotting to kill Jesus.
  - 1)) The sheep in a pit. Matt. 12:11-12;12
  - 2)) The woman bent over versus ox and donkey led to water on Sabbath. Lk. 13:15
- 2) The response of Jesus, “And when He had looked around at them with anger.” vs. 5a
  - a) The word anger “orges”, means a movement of deep agitation of soul not operative at all times.
    - \* The tense is continuous while anger is aorist, momentary.
  - b) A sign of moral and spiritual health.
    - \* “Be angry and sin not, do not let the sun go in your wrath.” Eph. 4:26-27
- 3) The reason, “being grieved by the hardness of their hearts.” vs. 5b
  - a) The word grieved “sullupee”, means Jesus was pained, present tense, continually.
  - b) Hardness “porosis”, the root word is to cover with a thick skin or callous, we get our word for ostio-porosis.
    - \* Mark alone mentions the detail of hardness of heart!

c) The hardness of heart implies stubborn resistance to the purposes of God.

d) Tense is continuous state of moral and spiritual dullness.

- 4) The command, He said to the man, “Stretch out your hand.” And he stretched *it* out, and his hand was restored as whole as the other.” vs. 5c-e
  - a) This is an imperative commanded was something impossible.
  - b) Jesus would provide the means for the impossible.
  - c) The man had to act in faith and obey the impossible.

**3:6** The hostile reaction of the religious leaders.

- 1) The opposing parties become one in their hatred of Jesus, “Then the Pharisees went out and immediately plotted with the Herodians against Him.” vs. 6a
  - a) The Herodians were a political party allied with Herod. Mk. 12:13
    - \* Herod and Pilate became friends over their common enemy, Jesus. Lk. 23:12
  - b) Politics and Religion of the Pharisees joined together with the Herodian in their common hatred for Jesus, though they were enemies to each other.

\* Politics and religion are is the absolute power to rule and dominate people.

- 2) The intent was do away with Jesus, “how they might destroy Him.” vs. 6b
  - a) The word destroy "apollumi", meand to put out of the way entirely, to ruin and render useless.
  - b) Jesus was a thorn on their side.

### 3:7-12      The multitude followed Jesus at Galilee.

\* The parallel passages. Matt. 12:15-21; Lk. 6:17-19

3:7-8      The people constantly sought Jesus.

- 1) The decision of Jesus, “But Jesus withdrew with His disciples to the sea with His disciples.” vs. 7a
  - a) The word withdrew “anachoreo”, means a decisive break with and from the religious men and rest, not to hide from the people.
  - b) The sea refers to the Sea of Galilee, a fresh-water lake.
  - c) Jesus came to His own, the Jews, but His own received Him not. Jn. 1:11
- 2) The pursuit of the people, “And a great multitudes from Galilee followed Him, and from Judea, and from Jerusalem, and from dumea and beyond the Jordan, and those from Tyre and Sidon, a great multitude,

when they heard how many things He was doing, came to Him.” vs. 7b-8

- a) These were not small crowds “plhyov”, it means the entire multitude, this was no exaggeration, but a truthful fact.
  - b) The word for followed “akoloutheio”, is a technical word for those who were disciples and believers of Jesus and at other times the general meanng of following beind someone.
  - c) The cities of the Galilee, teh decapolis had about 15-20,000 people in each one in those day, Josephus tells us.
  - d) Judea and Jerusalem, to the south of the country.
  - e) Idumea was the area of Edom Esau’s descendents on south-east other side of the Jordan and beyond them, even Perea.
    - \* Herod the Great was an Edumean, the last Edomite known.
  - f) Tyre and Sidon, the area north, the Pheonicians, Syria.
- 3) The instructions of Jesus to His disciples, “So He told His disciples that a small boat should be kept ready for Him because of the multitude, lest they should crush Him.” vs. 9
    - a) The boat was to be kept ready near shore in case of the unruly and demanding crowds that could be very dangerous.
    - b) The word press “thlibo”, has the idea of crushing hard, used of pressing grapes.

- 4) The reason for the crowd pressing on Him was due to the miracles, “For He healed many, so that as many as had afflictions pressed about Him to touch Him. And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, “You are the Son of God.” vs. 10-11
- a) Jesus healed many, not all here, so they were attempting to touch Jesus. vs. 10
  - b) The word saw “theoreo”, means a critical, understanding investigation of the unclean spirits. vs. 11  
\* The word is used of a general officially reviewing and inspecting an army.
  - c) The unclean spirit literally “Kept falling”, crying out, “You are the Son of God.” vs. 11
- 5) The words of Jesus, “But He sternly warned them that they should not make Him known.” vs. 12
- a) The phrase sternly warned “epiti mao”, means to rebuke one without bringing him to any conviction on his part.
  - b) Jesus was telling them, “You are not my heralds.”

### **3:13-19      The twelve apostles selected.**

\* The parallel passages. Matt. 10:1-4; Lk. 6:12-16; Acts 1:13

**3:13-15** The preliminary information about the twelve.

- 1) The location, “And He went up on the mountain and called to *Him* those He Himself wanted. And they came to Him.” vs. 13
  - a) The mountain is not identified, somewhere around. Capernaum, on the western shore of the Sea of Galilee.
  - b) The disciples included more than the twelve and they all came to Jesus. Lk. 6:13
  - c) They all exercised their free will.
- 2) The mission, “Then He appointed twelve, that they might be with Him and that He might send them out to preach.” vs. 14
  - a) The word “twelve” has no article, meaning no one knew how many were going to become apostles.  
\* There were many disciples.
  - b) The word appointed “poieo”, means to make or ordain as the author of it, it is the same root as handiwork or poem. Eph. 2:10
    - 1)) Jesus prayed all night in prayer. Lk. 6:12
    - 2)) That they might be with Him, as companions, to teach and learn from observing.
  - c) Jesus selected those He Himself wanted without any contradiction regarding

predestination and Election, for the sovereignty of God does not exclude free will, but implies it. Jn. 15:16; Eph. 1:4-5; 1Pet. 1:2

d) Jesus selected twelve from many to preach “kerusso”, to proclaim the good news as a herald, naming them apostles. Lk. 6:12, 13

1)) To the lost sheep of the house of Israel Matt. 10:5-6

2)) To the nations in the Great Commission. Matt. 28:19; Mk. 15:16-18; Lk. 24:46-49; Acts 1:8

e) Jesus called those He had selected, to death and obedience to be conformed into His image. Rom. 8:28-30

3) The equipping and enablment, “and to have power to heal sicknesses and to cast out demons.” vs. 15

a) All twelve were given the power “exousia”, meaning authority to act and work in His name to do miracles, including Judas.

b) God delegates authority but He alone acts in power confirming as He wills Heb. 2:4; Jn. 17:6-19

**3:16-19** The twelve apostles.

1) “Simon”, who Jesus gave the namd Peter. vs. 16

a) Peter and Cephas mean rock in Greek and Aramaic.

b) Impetuous, impatient, an instrument of God. Matt. 16:18; Acts 2

2) “James the son of Zebedee”. vs. 17a

a) The first apostle to be martyred by Herod with the sword. Acts 12:2

b) Peter was released by an angel.

3) “And John the borther of James, to who He gave the name Boanerges, that is, “Sons of Thunder.” vs. 17

a) John the beloved was the youngest of Peter and James and last to die.

b) He wrote the gospel, 1,2, 3 John, Revelation.

c) They are called sons of thunder by Jesus because they desired to call fire down on the Samaritan. Lk. 9:54

d) James and John were also very ambitious and tried to obtain the right and left hand of ruling from Jesus, thinking He was going to set up the kingdom when He got to Jerusalem. Mk. 10:35-45

\* They even had the mom interceed for them. Matt. 20:20-21

4) “Andrew” this was Peter's brother who was content with second place. vs. 18a

\* A soul winner brought Peter to Jesus. Jn. 1:40-41

5) “Phillip” was pragmatic, critical and predudice. vs. 18b; Jn. 14:8-9

- 6) “Bartholomew”, is also Nathaniel a skeptic about Jesus at first. vs. 18c; Jn. 1:46
- 7) Matthew was a tax collector, being a Jew he was considered a traitor to Israel. vs. 18d; Mk. 2:13-17
- 8) Thomas, his name means twin and referred to by most as the doubter for saying he would not believe unless he put his fingers into the nailprints in the hands of Jesus and His side. but which of us have not doubt more times? vs. 18e; Jn. 20:25  
\* He was ready to die with Jesus when Lazars died and he was the only one who spoke out about not knowing the "way" Jesus was declaring. Jn. 11:16; 14:6
- 9) “James the son of Alphaeus”, not much is known of him, but is believed to be cousin of Jesus. vs. 18f
- 10) “Thaddaeus”, is Judas te son of James, not Iscariot. vs. 18g; Lk. 6:16
- 11) Simon the Cananite was the zealot from Cana, radical patriot. vs. 18h
- 12) “and Judas Iscariot, who also betrayed Him.” vs. 19a  
\* The Son of Perdition.
- 13) “And they went into a house.” not identified.  
\* They in the Greek is singular, He, Jesus.
- 14) Jesus selected three groups of four apostle in each.

- a) The first group of four were the most intimate in fellowship with Jesus was Peter, Andrew, James and John.
  - b) The second group of four, were less intimate in fellowship with Jesus was Philip, Bartholomew or Nathanael, Thomas and Matthew.
  - c) The third group of four, were the lest intimate in fellowship with Jesus was James the son of Alphaeus, Labbaeus or Thaddaeus, Simon the Cannanite and Judas Ischariot.
- 15) The lists be it in the gospels or Acts there is a leader for each group, the first of each group is the leader.
- a) Peter is the leader for the first group of four.
  - b) Philip is the leader for the second group of four.
  - c) James the son of Alphaeus is the leader for the third group of four.
- 16) The man Peter is a disciple and apostle that stands at the top of the twelve.
- a) Four times the list appears and every time Peter is the first. Matt. 10:2-4; Mk. 3:16-19; Lk. 6:14-16; Acts 1:13
  - b) The only other that it is true of is Judas Iscariot, he is last.
  - c) The names of the others vary in many respects, but the groupings are the same in all four lists, being grouped in fours

and the first of each list of four is the leader.

- d. The three groups, each having a leader, therefore each group having intimate close fellowship.

### **3:20-30     The accusation that Jesus was in league with Satan.**

\* The parallel passages. Matt. 12:22-32; Lk. 11:14-23; 12:10

**3:20-22** The overwhelming demand on Jesus and His disciples.

- 1) The constant demand of the crowds was overwhelming, “Then the multitude came together again, so that they could not so much as eat bread.” vs. 20
  - \* Only Mark gives this small, but important detail that they did not even have time to eat, due to the demanding ministry.
- 2) The wrong conclusion by the family of Jesus, “But when His own people heard *about this*, they went out to lay hold of Him, for they said, “He is out of His mind.” vs. 21
  - a) The reference to “His own people” without any doubt is to family, as indicated. vs. 21a
  - b) To lay hold “krateo”, means to seize by force, used of arresting someone, found seven times in Mark.

- c) They were thinking Jesus had overworked and was not rational. vs. 21b
  - d) Festus told Paul, “Much learning had made you mad.” Acts 26:24
- 3) The false accusation by the religious leaders, “And the scribes who came down from Jerusalem said, “He has Beelzebub,” and, “By the ruler of the demons He casts out demons.” vs. 22
- a) The Scribes again are the lawyers and transcribers interpreting the law.
  - b) The reference to Beelzebub Lord of the house, “Beelzebub” is to the Lord of the flies, a Philistine god of Ekron. 2Kings 1:2
  - c) The title of ruler “archobn”, means prince or first in rank, accusing Jesus of being an agent of Satan and not from God.

**3:23-27** The clarification on the accusation against Jesus.

- 1) The refutation of the accusation, “So He called them to *Himself* and said to them in parables: “How can Satan cast out Satan?” vs. 23
  - a) Mark alone gives us this statement, “How can Satan cast out Satan?”
  - b) The teaching is by way of parables “parabole” that means to throw along side, first time mentioned, but used prior to this. Mk. 2:18-22

- c) Taking something known, putting it next to what you do not know that in knowing what you do know, you will know what you did not know.
  - d) Parables do one of two things; they compare or contrast and they have one central message.
- 2) The simple principle, “If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house cannot stand.” vs. 24-25  
\* The phrase, “cannot stand” is called a litotes, stating something in the negative to affirm the positive idea of self-destruction.
  - 3) The punch-line, “And if Satan has risen up against himself, and is divided, he cannot stand, but has an end.” vs. 26
  - 4) The application, “No one can enter a strong man’s house and plunder his goods, unless he first binds the strong man. And then he will plunder his house.” vs. 27
    - a) The strong man Satan is bound by one stronger than he, Jesus!
    - b) Matthew says, “by who do your sons cast them out? Therefore they will be your judges.” Matt. 12:27

**3:28-30** The stern warning against the unpardonable sin.

- 1) The sufficiency of the grace of God, “Assuredly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter.” vs. 28
  - a) Assuredly “amen” at the beginning of a sentence refers to the reliability and truthfulness of what is about to be declared or revealed, very important!
  - b) Every kind of sin.
  - c) All-most all blasphemies.
- 2) The limitation to the grace of God, “but he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation.” vs. 29
  - a) Attributing the work of the Holy Spirit to Satanic powers.
  - b) This is not a one time event, but rather ongoing and God draws the line.
  - c) Matthew says, “Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the *age* to come.” Matt. 12:32\*
- 3) The explanation, “because they said, “He has an unclean spirit.” vs. 30
  - a) The particular context is clear that Jesus was casting out demons by Satan.
  - b) The rejection of the revealed truth and power of God to the point where it is too late, unable to repent Jn. 8:21; 1Jn. 5:16



- c) The believer is warned about v not resisting, grieving or quenching the Holy Spirit. Acts 7:51; Eph. 4:30; 1Thess. 5:19  
\* Heb. 3:7-15; "Ps. 95:7-11"

### **3:31-35      The family of Jesus seek Him out.**

\* The parallel passages. Matt. 12:46-50; Lk. 8:19-21

- 1) The arrival of His family, "Then His brothers and His mother came, and standing outside they sent to Him, calling Him." vs. 31
  - a) "While yet speaking His mother and brothers asked to speak with Him." Matt. 12:46
  - b) Luke says they could not reach them because of the crowd, so He was told. Lk. 8:19
  - c) This is the first time Mary appears since Cana.
  - d) His brothers did not believe in Him prior to the resurrection. Jn. 7:5
- 2) The words of the crowd, "And a multitude was sitting around Him; and they said to Him, "Look, Your mother and Your brothers are outside seeking You." vs. 32  
\* Without any doubt their concern for Jesus was obvious!
- 3) The response of Jesus was three-fold. vs. 33-35
  - a) Jesus declared the priority for believers is the family of God, "But He answered

them, saying, "Who is My mother, or My brothers?" vs. 33

\* Love for family before God is sin  
Matt. 10:34-37

- b) Jesus identified the family of God, "And He looked around in a circle at those who sat about Him, and said, "Here are My mother and My brothers!" vs. 34  
\* Spiritual relationship will take precedence over natural relationship, if they interfere with the Kingdom,  
Matt. 6:33
- c) Jesus confirmed those in the family of God, "For whoever does the will of God is My brother and My sister and mother." vs. 35
  - 1)) A spiritual relationship is genuine by obedient life to the will of God.
  - 2)) A person that does not obey God, builds his house on sand or rock.  
Matt. 7:21-27
  - 3)) James says the doer is blessed. Ja. 1:25