

Mark 03 - Jesus Heals on the Sabbath; Pharisees Plot Against Christ; Jesus Chooses the Twelve; Messianic Miracle #2 (Expelling a Dumb Demon); Beelzebub; Unpardonable Sin; Jesus' True Family

II. Ministry of the servant (Mark 1:21—3:19)

- (10) Healing of the withered hand (3:1-6)
- (11) Healing of the masses (3:7-12)
- (12) Appointing the disciples (3:13-19)

III. Opposition to the servant (Mark 3:20—8:33)

- (1) Rejection in his hometown (3:20-21)
- (2) Rejection by the Pharisees (3:22-30)
- (3) Rejection by Christ's own family (3:31-35)

Features of Mark's Gospel

Mark records about half of Christ's miracles, but also records miracles found only in Mark:

- The healing of a deaf and dumb man (Mark 7:31-37)
- The healing of a blind man (Mark 8:22-26)

Of the 18 parables he records, two are peculiar to Mark's Gospel (Mark 4:26-29; 13:34-37).

Miracles of Physical Healing

- A leper (Matt 8:2-4; Mark 1:40-45; Luke 5:12-15)
- A paralytic (Matt 9:2-8; Mark 2:3-12; Luke 5:18-26)
- Peter's mother-in-law (Matt 8:14-17; Mark 1:29-31)
- Nobleman's son healed (John 4:46-53)
- Physical infirmity (John 5:1-9)
- A withered hand (Matt 12:9-13; Mark 3:1-6; Luke 6:6-11)
- Deafness and dumbness (Mark 7:31-37)
- Blindness at Bethsaida (Mark 8:22-25)

- Blindness in Jerusalem (John 9)
- Blindness of Bartimaeus (Mark 10:46-52)
- Ten lepers (Luke 17:11-19)
- Malchus' severed ear (Luke 22:47-51)
- Hemorrhage (Matt 9:20-22; Mark 5:25-34; Luke 8:43-48)
- Dropsy (Luke 14:2-4)

Miracles

Jesus' miracles were outward proofs of His deity and messiahship (Cf. John 15:24). They also were the expression of His love for and identification with the human race, performed for its redemption from suffering, sin and death. Most of Jesus' miracles are unrecorded (Cf. Matt 4:24; Luke 4:40; Mark 6:53-56; Luke 6:17-19; Matt 15:30-31; John 21:25). Those that are recorded, as in John's gospel (Cf. John 20:30-31), are highly selected for a specific purpose—to arouse faith in Jesus as "the Christ, the Son of God, and that by believing you may have life in his name."

Miracles of Resurrection

- Jairus' daughter (Matt 9:18-26; Mark 5:35-43; Luke 8:41-56)
- Widow's son (Luke 7:11-15)
- Lazarus of Bethany (John 11:1-44)

Miracles of Nature

- Water changed to wine (John 2:1-11)
- Stilling of a storm (Matt 8:23-27; Mark 4:35-41; Luke 8:22-25)
- Unnatural catch of fish (Luke 5:1-11; John 21:6)
- Multiplying food (Matt 14:15-21; Mark 6:34-44)
- 5,000 fed (Luke 9:11-17; John 6:1-14)
- 4,000 fed (Matt 15:32-39; Mark 8:1-9)
- Walking on water (Matt 14:22-33; Mark 6:45-52; John 6:19)
- Money from a fish (Matt 17:24-27)
- Fig tree dried up (Matt 21:18-22; Mark 11:12-14)

Miracles on the Sabbath

- Demoniac, in Capernaum (Mark 1:21-27)
- Peter's mother-in-law, in Capernaum (Mark 1:29-31)
- Impotent Man, in Jerusalem - John 5:1-9)
- Man with withered hand (Matt 12:9-14; Mark 3:1-6; Luke 6:6-11)
- Woman bowed together (Luke 13:10-17)

- Man with Dropsy (Luke 14:1-6)
- Man born blind (John 9:1-14)

Mark 3

(10) Healing of the withered hand (3:1-6) (Cf. Matt 12:9-14; Luke 6:6-11)

Jesus Heals Man with Withered Hand on the Sabbath

1 He **entered a synagogue again**; and a man was there whose **hand was withered**.

1 He entered again into a synagogue; and a man was there whose hand was withered.

1 Jesus went into the synagogue again, and a man with a paralyzed hand was there.

1 And he entered again into the synagogue; and there was a man there which had a withered hand.

- "...entered a synagogue again" - the synagogue was a form of assembly developed upon the return from the Babylonian captivity

— The congregation sat in an appointed order, the most distinguished in the front seats, the younger behind; men and women probably apart (Cf. Matt 23:6; Mark 12:39; Luke 11:43; 20:46)

— The chief parts included a prayer, the lesson from the prophets, the blessing of the priest, followed by the translation of the Scripture that had been read, and the discourse
 — The *Sh'ma*, so called from its commencing words, *shema*, "Hear, O Israel," (Deut 6:4-9; 11:13-21; Num 15:37-41), was recited, together with benedictions before and after. It is a confession of faith rather than a prayer.

- "...hand was withered" - *xeraino*, implies that the man was unable to use his hand (Cf. 4:6; 5:30; 9:18; 21:20-21)

The Scripture lessons, from both the Law and the Prophets, could be read by any member of the congregation, even by minors (the latter being only excluded from reading the book of Esther at the feast of Purim). If priests and Levites were present, they took precedence in reading the lesson. The reader usually stood (Luke 4:16).

The lesson from the *Torah* was so arranged that the whole Pentateuch was completed in a cycle of three years, for which purpose it was divided into 154 sections.

On Sabbaths, several members of the congregation, who were summoned for the purpose by some official (originally, indeed, by the ruler of the synagogue), took part in the reading; each (at the reading of the Torah) to read at least three verses, but not to repeat them by heart. The reading of the law was followed in NT times by a paragraph from the prophets (see Luke 4:17; Acts 13:15).

The prophets not being read in order, a choice of them was open, and they were always read by one person, and that during the chief services of the Sabbath. The Hebrew of the Scripture text was no longer the first language of the people, for they spoke Aramaic in

daily life; consequently the reading of Scripture was followed by translation into the Aramaic dialect.

The reading of the Scripture was followed by a lecture or sermon, explaining and applying the portion read (Matt 4:23; Mark 1:21; Luke 4:15; 6:6; 13:10; John 6:59; 18:20); the preacher sat on an elevated place (Luke 4:20). The position of preacher was open to any competent member of the congregation.

The service closed with the blessing pronounced by a priestly member of the congregation, to which the whole congregation responded, "Amen."

2 And they were watching Him closely to see if He would heal him on the **Sabbath**, so that they might accuse Him.

2 They were watching Him to see if He would heal him on the Sabbath, so that they might accuse Him.

2 The people watched Jesus closely to see whether he would heal him on the Sabbath, intending to accuse him of doing something wrong.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

- "...Sabbath" - this was a different Sabbath than the one described in 2:23-28 (Cf. Luke 6:6)

- The Pharisees continued to watch Jesus in order to "accuse Him" (2:23; 3:6)

— The question arises here: was this cripple planted there purposely? They knew that, if they planted this crippled man right in the way of our Lord, Jesus would heal him when He came into the synagogue.

3 He *said to the man with the withered hand, **"Get up and come forward!"**

3 He *said to the man with the withered hand, **"Get up and come forward!"**

3 He told the man with the paralyzed hand, **"Come forward."**

3 And he saith unto the man which had the withered hand, **Stand forth.**

- Rather than avoiding a conflict, Jesus provoked one. He did so to teach His critics a lesson.

- "...Get up and come forward!" - the Wycliffe translation is better: "Rise, come into the midst and stand there."

4 And He *said to them, **"Is it lawful to do good on the Sabbath or to do harm, to save a life or to kill?"** But **they kept silent.**

4 And He *said to them, **"Is it lawful to do good or to do harm on the Sabbath, to save a life or to kill?"** But they kept silent.

4 Then he asked them, "Is it lawful to do good or to do evil on Sabbath days, to save a life or to destroy it?" But they remained silent.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

- Jesus moved the question of Sabbath observance from the legal level to the moral level

- If Jesus would not have healed the man, it would have been a violation of God's purpose for the Sabbath, which was to bring blessing to people (Cf. James 4:17)

- "...they kept silent" - they had learned not to answer Him because they always got into trouble when they did

While Jesus was taking steps to save this man's life, the Pharisees were considering methods of killing Him.

5 After looking around at them **with anger, grieved** at their hardness of heart, He *said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored.

5 After looking around at them with anger, grieved at their hardness of heart, He *said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored.

5 Jesus looked around at them in anger, deeply hurt because of their hard hearts. Then he told the man, "Hold out your hand." The man held it out, and his hand was restored to health.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

- "...with anger" - Jesus "looked round" for someone who would respond to His question (Cf. v34; 5:32; 10:23; 11:11)

- The empty legalism and utter hypocrisy of the Jews evoked His righteous anger in the face of unrepentant evil (v1-4)

- This is the only place in the NT that states Jesus was explicitly angry

- Mark has a good deal to say about the looks of Jesus with this word (Mark 3:5,34; 5:37; 9:8; 10:23; 11:11)

- This verse implies that Jesus healed the hand to spite them

- Jesus did not ask the man if he believed or had faith; at that point, faith was not essential

- Although the man was a plant, Jesus went ahead and healed him because at this point of His ministry, the purpose of His miracles was to authenticate His Messianic claims

- "...grieved" - this is the only account of this miracle that records Jesus' compassion for the objects of His anger

- The verb tenses in the Greek indicate that Jesus was angry momentarily (aorist tense), but His attitude of compassion was persistent (present tense)

Pharisees Plan to Destroy Christ (Cf. Matt 12:14; Luke 6:11)

6 The Pharisees went out and immediately *began* conspiring with the Herodians against Him, *as to* how they might put Him to death.

6 The Pharisees went out and immediately *began* conspiring with the Herodians against Him, *as to* how they might destroy Him.

6 Immediately the Pharisees and Herodians went out and began to plot how to kill him.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

- The Pharisees (legalists) joined with Herodians (Hellenizing conformists) in common rejection and hatred of the Servant of God; they began their plot to kill Him (but not on a feast day, Cf. Matt 26:5)

— In spite of their objections to Jesus working on the Sabbath, they did not mind plotting His death on that day

— His words and works, from their view, undermined their whole approach to the Law, their outward “piety,” and their actions

This is the first mention of the Herodians or adherents of Herod Antipas and the Herod family rather than the Romans. The Pharisees would welcome the help of their rivals to destroy Jesus. In the presence of Jesus they unite their forces (Mark 8:15; 12:13; Matt 22:16).

For the 3rd time, Jesus deliberately violated the Jewish Sabbath traditions. The man with the paralyzed hand had no idea that Jesus would come to the synagogue to heal him, so waiting one more day would not have upset him. But Jesus wanted to do more than merely heal a man; He wanted to teach the Pharisees (Luke 6:7) that God wanted His people to enjoy freedom and not suffer in religious bondage (see Acts 15:10). It is always right to do good; and if we do not do good, we do evil (James 4:17).

Jesus knew what His critics were thinking and was angry at the hardening of their hearts. As the story unfolds, it becomes increasingly clear that Jesus’ enemies opposed Him because He constituted a threat to their authority. He saw the evil process taking place within them, and He knew where it would end. These religious men would actually become murderers of their own Messiah!

Jesus’ Later Galilean Ministry (Mark 3:7—6:6a)

There are similarities between Mark’s account of Jesus’ early Galilean ministry (1:14–3:6) and His later Galilean ministry (3:7–6:6a). The first section describes Jesus’ ministry in Galilee before the religious leaders determined to kill Him, and the second shows His

ministry after that decision. That decision is the basis for the division of Jesus' Galilean ministry into an earlier and a later stage.

(11) Healing of the masses (3:7-12) (Cf. Matt 12:15-21)

7 Jesus withdrew to the **sea** with His disciples; and a large multitude from Galilee followed, and *also* from Judea,

7 Jesus withdrew to the sea with His disciples; and a great multitude from Galilee followed; and *also* from Judea,

7 So Jesus withdrew with his disciples to the sea. A large crowd from Galilee, Judea,

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea,

- "...sea" - the Sea of Galilee

- Great crowds followed Jesus from all over the region so that He was unable to have any privacy. Thousands of people came from all over either to be healed or to watch Jesus heal others.

8 and from Jerusalem, and from **Idumea**, and **beyond the Jordan**, and the vicinity of Tyre and Sidon, a great number of people heard about everything that He was doing and came to Him.

8 and from Jerusalem, and from Idumea, and beyond the Jordan, and the vicinity of Tyre and Sidon, a great number of people heard of all that He was doing and came to Him.

8 Jerusalem, Idumea, from across the Jordan, and from the region around Tyre and Sidon followed him. They came to him because they kept hearing about everything he was doing.

8 And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

- "...Idumaea" - only here in the NT; the old Edomite territory southeast of the Judea/Dead Sea

- "...beyond the Jordan" - Perea and Decapolis

— The areas mentioned in this verse for an outline of Jesus' ministry in Mark's gospel: Galilee (Ch 1-6); Tyre, Sidon and the Decapolis (Ch 7), and Jerusalem (Ch 10-16)

— Notably absent were people from Samaria

- The crowds came from a very wide area and created a potential problem for Jesus, for the Romans might think He was leading a popular uprising and interfere with His ministry.

9 And He told His disciples *to see* that a boat would be ready for Him because of the masses, so that they would not crowd Him;

9 And He told His disciples that a boat should stand ready for Him because of the crowd, so that they would not crowd Him;

9 Jesus told his disciples to have a boat ready for him so that the crowd wouldn't crush him,

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

- When He was near the Sea of Galilee, the disciples kept a boat handy so He could preach from it (Luke 5:3)

— This demonstrates the sheer number of people who thronged to hear Jesus and to see Him perform miracles

— It also shows Jesus' willingness to adapt His presentation to the needs of His audience

10 for He had healed many, with the result that all those who had diseases pushed in around Him in order to touch Him.

10 for He had healed many, with the result that all those who had afflictions pressed around Him in order to touch Him.

10 because he had healed so many people that everyone who had diseases kept crowding up against him in order to touch him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

- The multitudes seemed to have little interest in worshipping Jesus as God, but they were eager to receive the physical benefits of His ministry, which Jesus graciously bestowed upon them

11 And whenever the unclean spirits saw Him, they would fall down before Him and shout, "You are the Son of God!"

11 Whenever the unclean spirits saw Him, they would fall down before Him and shout, "You are the Son of God!"

11 Whenever the unclean spirits saw him, they would fall down in front of him and scream, "You are the Son of God!"

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And He strongly warned them not to reveal who He was.

12 And He earnestly warned them not to tell who He was.

12 But he sternly ordered them again and again not to tell people who he was.

12 And he straitly charged them that they should not make him known.

- Jesus continued to exorcise demons, and He also continued to forbid them from revealing His identity
- By doing this, Jesus maintained control over His self-revelation and the progress of His mission. He also did not want the people to associate Him with the demons.

Demonism

Demons are evil or unclean spirits (Cf. Mark 1:23 with Mark 1:32-34; Rev 16:13-16) and are servants of Satan (Matt 12:26-27; 25:41, et al.). It is a matter of divine revelation that demonism is the dynamic of idolatry (1 Cor 10:20). There is only one devil, but myriads of demons who serve the devil and make his power practically universal.

A demoniac is a person (Mark 5:1-20) whose personality has been invaded by one or more demons, who at will can speak and act through their human victim, deranging both his mind and body. A number of such victims of Satan were delivered by Jesus. The unhindered power of God working through the sinless humanity of the Servant challenged the supernatural world of evil and explains the outburst of demonism during His earthly ministry.

The reality and personality of demons are attested in all eras of history since the Fall, as in the case of Saul and the medium of Endor (1 Sam 28:7-20); in the case of ancient idolatry of which demonism was the dynamic (Ps 106:36-37; 1 Cor 10:20); in ancient divination and magic, and in ancient necromancy and modern spiritism.

Demons can derange mind and body (Matt 12:22; 17:15-18; Luke 13:16). They know the deity and lordship of Christ in the spirit world (Matt 8:31-32; Mark 1:24; Acts 19:15; James 2:19). They also realize their predestined fate (Matt 8:31-32; Luke 8:31). They have a conspicuous role in the government of the Satanic world system (Dan 10:13; Eph 6:12), in promoting cultism and false doctrine (1 Tim 4:1-3), and in opposing God's program and God's people (Eph 6:12; 1 John 4:1-6). [Source: Unger, Merrill, Biblical Demonology, pp. 58-61.]

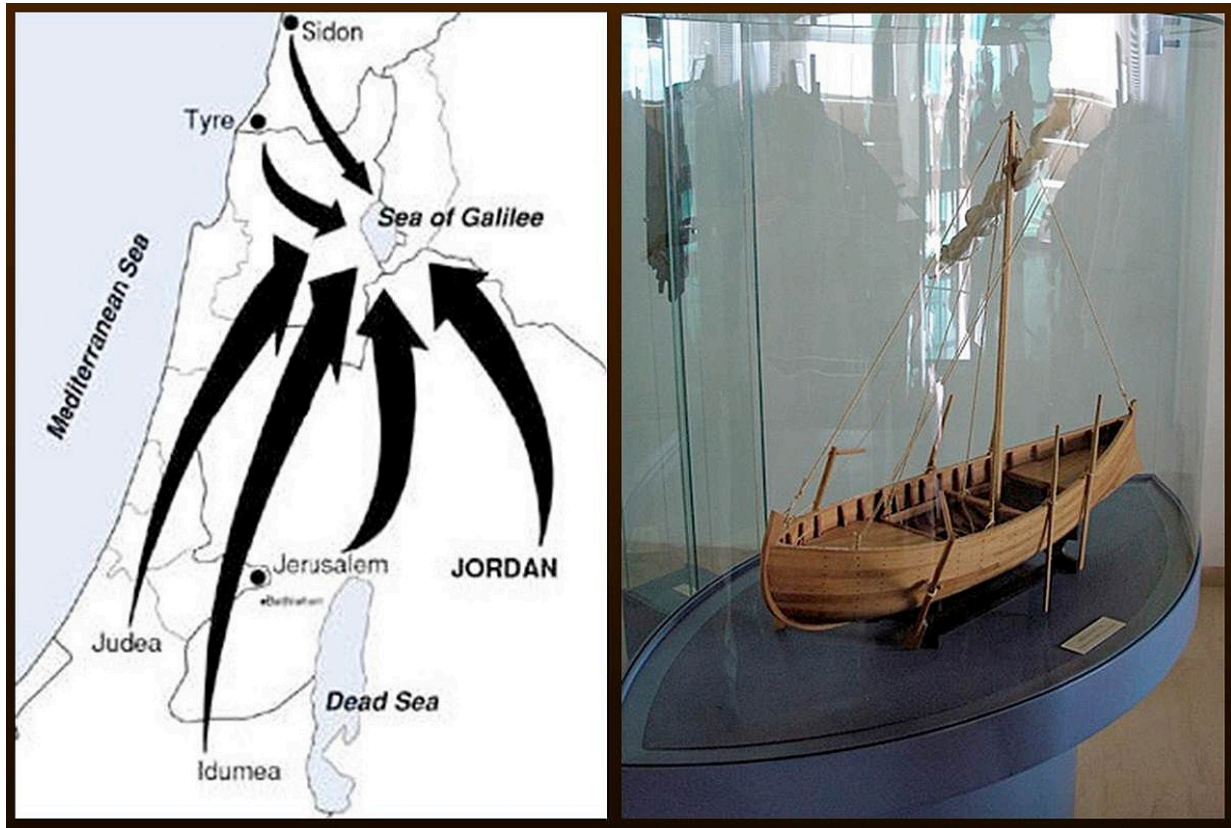
Prayer is the believer's resource against Satan and demons (Eph 6:10-20). Specific instances (Mark 1:21-27; Luke 4:31-37):

- Demoniac in the synagogue at Capernaum (Matt 9:32-34)
- Dumb demoniac (Matt 15:21-28; Mark 7:24-30)
- Daughter of Syrophenician woman (Matt 8:28-34; Mark 5:1-20; Luke 8:26-39)
- Gadarene demoniacs (Matt 12:22; Luke 11:14)
- Blind and mute demoniac (Matt 17:14-21; Mark 9:14-29; Luke 9:37-43)

Distinctions: Angels and Demons

Some (including this author) make a distinction between fallen angels and demons: Angels can materialize, take people by the hand (Gen 19), eat meals with them (Gen 18), and

engage in physical combat, etc. (2 Kings 19:35; Is 37:36). Demons are always seeking embodiment: they appear powerless except to the extent that they can take possession of a person.



(12) Appointing the disciples (3:13-19) (Cf. Luke 6:12-16)

13 And He *went up on the mountain and *summoned **those whom He Himself wanted**, and they came to Him.

13 And He *went up on the mountain and *summoned those whom He Himself wanted, and they came to Him.

13 Then Jesus went up on a hillside and called to himself those whom he had decided on, and they approached him.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

- Our Lord's preparation for selecting His inner circle was to go to a mountain alone and spend the night in prayer (Luke 6:12)

— When He came down the next morning, He selected twelve men and named them apostles: "one who is sent with a commission"

- "...those whom He Himself wanted" - Jesus first called His disciples to join Him, then from the larger group, selected 12 men as apostles (Luke 6:13)

14 And He appointed **twelve**, so that they would be with Him and that He *could* send them out to preach,

14 And He appointed twelve, so that they would be with Him and that He *could* send them out to preach,

14 He appointed the Twelve, whom he called apostles, to accompany him, to be sent out to preach,

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

- "...twelve" - He selected 12 apostles for leadership over Israel's 12 tribes in His messianic reign (Matt 19:28)

— 10x in his Gospel, Mark refers to "the Twelve" (Mark 3:14; 4:10; 6:7; 9:35; 10:32; 11:11; 14:10,17,20,43)

— These men would live with Jesus, learn from Him, and go out and serve under His authority. The qualifications given in Acts 1:21-22 indicate that there can be no apostles today in the strictest meaning of the word.

— In view of Israel's rejection of Jesus, they became the nucleus of the church (which the NT never refers to as the "new Israel")

- The order is important: fellowship with Christ must precede preaching about Him

15 and to have authority to cast out the demons.

15 and to have authority to cast out the demons.

15 and to have the authority to drive out demons.

15 And to have power to heal sicknesses, and to cast out devils:

16 And He appointed the twelve: Simon (to whom He gave the name **Peter**),

16 And He appointed the twelve: Simon (to whom He gave the name Peter),

16 He appointed the Twelve: Simon (whom he named Peter),

16 And Simon he surnamed Peter;

- "...Peter" - means "stone" (Greek, *Petras* ; *Cephas* is Aramaic)

— He was married (Matt 8:14; Mark 1:30; Luke 4:38), and although he came from Bethsaida (John 1:44), he lived in Capernaum, and was a fisherman in partnership with James and John

Peter was a paradoxical combination of cowardice and courage, impulsiveness and fearlessness. His association with Jesus, and his being filled with the Spirit (Acts 2),

transformed him into an articulate spokesman. He is always listed first.

17 James the *son* of Zebedee and John the brother of James (to them He gave the name **Boanerges**, which means, "Sons of Thunder");

17 and James, the *son* of Zebedee, and John the brother of James (to them He gave the name Boanerges, which means, "Sons of Thunder");

17 Zebedee's sons James and his brother John (whom he named Boanerges, that is, Sons of Thunder),

17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

- "...Boanerges" - "sons of thunder"; it is unknown why Jesus gave James and John this nickname; possibly because of an impetuous nature (Cf. 9:38; Luke 9:54)

— They and their father Zebedee conducted a fishing business partnership with the brothers Simon Peter and Andrew. James suffered martyrdom under Herod (Acts 12:2).

These were fishermen; and from their nickname it doesn't seem to support the namby-pamby passives you usually see portrayed in the typical Sunday School videos.

18 and **Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus**, and **Simon the Zealot**;

18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Zealot;

18 Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddeus, Simon the Cananaean,

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite,

- "...Andrew" - one of the earliest of the converts, who led his brother Peter to Christ (John 1:40-42)

- "...Philip" - with Peter and Andrew, he hailed from Bethsaida, a lake town NE of Capernaum

— Philip brought Nathanael to Christ

- "...Bartholomew" - little is known of him. Some identify him with Nathanael.

- "...Matthew" - as a tax collector and customs official he would have been skilled in shorthand; thus, the detailed discourses which characterize his Gospel

- "...Thomas" - "twin"; displayed zeal (John 11:16), but also a spirit of skepticism regarding Christ's resurrection (John 20:24-25)

— This, however, was completely dissipated by proof furnished by his contact with the living Christ.

- "...James the son of Alphaeus" - called "James the Less" (Mark 15:40), possibly because he was shorter in stature than James, the son of Zebedee
- "...Thaddeus" - this is a Greek form of Theudas, his surname being Lebbaeus (Aramaic, "heart," KJV)
- The name is likely a nickname for the Judas mentioned in Luke and Acts, selected to avoid confusion with Judas Iscariot.
- "...Simon the Zealot" - had been a member of an extremely nationalistic sect of Judaism
- Before his conversion, Simon belonged to a Jewish "underground" group, the Zealots, who tried to overthrow Rome (Luke 6:15)
- Matthew the publican represented the opposite extreme. It is interesting that Jesus chose men of such diverse background.

19 and **Judas Iscariot**, who also betrayed Him.

19 and Judas Iscariot, who betrayed Him.

19 and Judas Iscariot, who also betrayed him.

19 And Judas Iscariot, which also betrayed him: and they went into an house.

- "...Judas Iscariot" - Judas is the Greek form of Judah

— He was the black sheep of the 12: avaricious, greedy and ambitious, he chose to deny the Lord when hope of kingly position and reward failed (Matt 26:14,47; 27:5; Act 1:18)

It was a strange group of men the Lord chose to be His disciples. Four were fishermen, one a hated tax collector, another a member of a radical and violent political party. Six of them we know virtually nothing about. All were laymen. There was not a preacher or an expert in the Scriptures among them, yet it was these men that Jesus established His church and disseminated His Good News to the end of the earth.

	Matt. 10:2-4	Mark 3:16-19	Luke 6:14-16	Acts 1:13
1.	Simon Peter	Simon Peter	Simon Peter	Peter
2.	Andrew	James	Andrew	John
3.	James	John	James	James
4.	John	Andrew	John	Andrew
5.	Philip	Philip	Philip	Philip
6.	Bartholomew	Bartholomew	Bartholomew	Thomas
7.	Thomas	Matthew	Matthew	Bartholomew
8.	Matthew	Thomas	Thomas	Matthew
9.	James, son of Alphaeus	James, son of Alphaeus	James, son of Alphaeus	James, son of Alphaeus
10.	Thaddaeus	Thaddaeus	Judas, son or brother of James	Judas, son or brother of James
11.	Simon the Cananaean	Simon the Cananaean	Simon the Zealot	Simon the Zealot
12.	Judas Iscariot	Judas Iscariot	Judas Iscariot	

All four lists contain three groups of four names each. The same individuals head each group, though there is variation within each group. Probably these groups constituted ministry teams that broke up into pairs when the Twelve preached apart from Jesus (6:7).

III. Opposition to the servant (Mark 3:20—8:33)

(1) Rejection in his hometown (3:20-21)

Messianic Miracle #2: Casting Out a Dumb Demon (Cf. Matt 12:22-37; Luke 11:14-26)

20 And He *came home, and the crowd *gathered again, to such an extent that they could not even eat a meal.

20 And He *came home, and the crowd *gathered again, to such an extent that they could not even eat a meal.

20 Then he went home. Such a large crowd gathered again that Jesus and his disciples couldn't even eat.

20 And the multitude cometh together again, so that they could not so much as eat bread.

- Jesus and His family were at "home" but Jews from all over wanting healing or some other favor from Jesus barged through the door

— There were so many that Jesus could not even eat a meal, much less get some needed rest. There were surely numerous people outside around the house, trying to get through the doors and windows.

21 And when **His own people** heard *about this*, they came out to take custody of Him; for they were saying, "He has lost His senses."

21 When His own people heard *of this*, they went out to take custody of Him; for they were saying, "He has lost His senses."

21 When his family heard about it, they went to restrain him, because they kept saying, "He's out of his mind!"

21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

- "...His own people" - the Greek term is an idiom meaning His family members, not just His friends

— Our Lord's own friends and family did not understand Him. His friends came to "take charge of Him" because they thought He was a fanatic (see Acts 26:24-25; 2 Cor 5:13)

— His family was greatly worried about Him. The huge crowds, the miracles, and the widespread reports about Jesus convinced them that something had to be done.

— At this stage in the Gospel accounts of the life and ministry of Jesus, there seems to be a general recognition that a high point was about to be reached. Even His friends considered the fact that Yeshua needed protection from Himself, because they felt His zeal was bordering on insanity.

Messianic Miracles

Prior to the Incarnation, the ancient rabbis separated miracles into two categories: miracles anyone would be able to perform if they were empowered by the Spirit of God, and miracles that only the Messiah would be able to perform ("Messianic Miracles"). Jesus performed miracles in both categories: general miracles and Messianic miracles. Because of the rabbinic teaching that certain miracles would be reserved only for the Messiah to do, whenever He performed a Messianic miracle, it created a different type of reaction than when He performed other types of miracles.

- Messianic Miracle #1: Healing a Leper (Matt 8:2-4; Mark 1:40-45; Luke 5:12-16)
- **Messianic Miracle #2: Casting Out a Dumb Demon (Matt 12:22-37; Mark 3:20-30; Luke 11:14-26)**
- Messianic Miracle #3: Healing a Man Born Blind (John 9:1-41)

(2) Rejection by the Pharisees (3:22-30)

22 The scribes who came down from Jerusalem were saying, "He is possessed by **Beelzebul**," and "He casts out the demons by the ruler of the demons."

22 The scribes who came down from Jerusalem were saying, "He is possessed by Beelzebul," and "He casts out the demons by the ruler of the demons."

22 The scribes who had come down from Jerusalem kept repeating, "He has Beelzebul," and, "He drives out demons by the ruler of demons."

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

- Although this incident occurs in Galilee, it was instigated by an official delegation from Jerusalem. A decision was finally reached by the Sanhedrin regarding His messianic claims.

— Evidently, it was between the time that Jesus' family left Nazareth to take custody of Him, and the time they arrived in Capernaum (v31) that this incident occurred.

- "...Beelzebub" - unwilling to submit to our Lord's authority, the religious leaders had to explain His miracles in some way; so they said He was empowered by the devil

— The event that triggered the Sanhedrin claim is recorded in Matt 12:22

23 And so He called them to Himself and *began* speaking to them in **parables**: "How can Satan cast out Satan?"

23 And He called them to Himself and began speaking to them in parables, "How can Satan cast out Satan?"

23 So Jesus called them together and began to speak to them in parables. "How can Satan drive out Satan?"

23 And he called them unto him, and said unto them in parables, **How can Satan cast out Satan?**

- "...parables" - Cf. Matt 12:29; Luke 11:21-22

24 **And if a kingdom is divided against itself, that kingdom cannot stand.**

24 **If a kingdom is divided against itself, that kingdom cannot stand.**

24 **If a kingdom is divided against itself, that kingdom cannot stand.**

24 **And if a kingdom be divided against itself, that kingdom cannot stand.**

25 **If a house is divided against itself, that house will not be able to stand.**

25 **If a house is divided against itself, that house will not be able to stand.**

25 **And if a household is divided against itself, that household won't stand.**

25 **And if a house be divided against itself, that house cannot stand.**

26 **And if Satan has risen up against himself and is divided, he cannot stand, but he is finished!**

26 If Satan has risen up against himself and is divided, he cannot stand, but he is finished!
26 So if Satan rebels against himself and is divided, he cannot stand. Indeed, his end has come.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

- Jesus pointed out the folly of that argument: for if He were casting out demons by Satan's power, then Satan would be fighting against himself! Satan's kingdom and house would be divided!

— Note that Satan does have a kingdom, for he is the "prince of this world" (Cf. John 12:31; Eph 6:10-20; Col 1:13)

27 But no one can enter the strong man's house and plunder his property unless he first ties up the strong man, and then he will plunder his house.

27 But no one can enter the strong man's house and plunder his property unless he first binds the strong man, and then he will plunder his house.

27 No one can go into a strong man's house and carry off his possessions without first tying up the strong man. Then he can ransack his house.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

- The fact that Jesus cast out demons is proof that He is stronger than "the strong man" and able to deliver those who have been bound by the devil

The Unpardonable Sin: The Judgment on "This Generation" (Cf. Matt 12:31-37)

28 "Truly I say to you, all sins will be forgiven the sons *and daughters* of men, and whatever blasphemies they commit;

28 "Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter;

28 I tell all of you with certainty, people will be forgiven their sins and whatever blasphemies they utter.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin"—

29 but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin"—

29 But whoever blasphemes against the Holy Spirit can never be forgiven, but is guilty of eternal sin."

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

- See notes on Matt 12:32

30 because they were saying, "He has an unclean spirit."

30 because they were saying, "He has an unclean spirit."

30 ...because they had been saying, "He has an unclean spirit."

30 Because they said, He hath an unclean spirit.

(3) Rejection by Christ's own family (3:31-35) (Cf. Matt 12:46-50; Luke 8:19-21)

31 Then His mother and His brothers *came, and while standing outside they sent *word* to Him, calling *for* Him.

31 Then His mother and His brothers *arrived, and standing outside they sent *word* to Him and called Him.

31 Then his mother and his brothers arrived. Milling around outside, they sent for him, continuously summoning him.

31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.

- His family had finally arrived from Nazareth (Cf. v20-21)

— His house was so full of people that His immediate family members could not get in, but had to send word to Him that they had arrived.

— They were there to speak with Him privately and convince Him to restrain His activity

- Jesus had four brothers and at least two sisters (Matt 13:55; Mark 6:3)

- Verse 31 is the only mention of Mary in the Gospel of Mark

32 And a crowd was sitting around Him, and they *said to Him, "Behold, Your mother and Your brothers are outside looking for You."

32 A crowd was sitting around Him, and they *said to Him, "Behold, Your mother and Your brothers are outside looking for You."

32 A crowd was sitting around him. They told him, "Look! Your mother and your brothers are outside asking for you."

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 Answering them, He *said, "Who are My mother and My brothers?"

33 Answering them, He *said, "Who are My mother and My brothers?"

33 He answered them, "Who are my mother and my brothers?"

33 And he answered them, saying, Who is my mother, or my brethren?

34 And looking around at those who were sitting around Him, He *said, "Here are My mother and My brothers!

34 Looking about at those who were sitting around Him, He *said, "Behold My mother and My brothers!

34 Then looking at the people sitting around him, he said, "Here are my mother and my brothers!

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

- This would have been a startling statement to His hearers since Jews valued natural family relationships

— Jesus was not repudiating family relationships (Cf. 7:10-13); He was teaching the priority of spiritual over natural relationships

35 For whoever does the will of God, this is My brother, and sister, and mother."

35 For whoever does the will of God, he is My brother and sister and mother."

35 Whoever does the will of God is my brother and sister and mother."

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

- Our Lord was not rude to His family; He simply used their concern as an opportunity to explain what it means to belong to the family of God

— God's children are closer to Jesus than even His own earthly family, for we are "bone of His bone and flesh of His flesh" (see Eph 5:30)