

## The Gospel of Mark

### Lesson 6

#### Mark 3:7 – 3:35

#### Review

- Baptism and Temptation (Mark 1:1-13)
- Year long ministry in Judea (John 1:19-4:45)
  - First Miracle in Cana – Water to wine; Cleansing of Temple; Encounter with Nicodemus; Woman at the well in Samaria
- Galilean Ministry (1:14-7:23)
  - Summary of Jesus Teaching
  - Calling the first disciples as fishermen
  - Healing a demoniac in Capernaum
  - Healing Simon's mother-in-law
  - Healing many people
  - Preaching tour through Galilee
  - Healing a Leper during the preaching tour
  - Healing a Paralytic
  - The Calling of Matthew
  - Conflict over fasting and parables of cloth and wineskin
  - Conflict over Sabbath work
  - Conflict over Sabbath healing

#### Jesus Teaches and Heals Great Multitudes

<sup>7</sup>Jesus withdrew to the sea with His disciples; and a great multitude from Galilee followed; and *also* from Judea, <sup>8</sup>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. <sup>9</sup>And He told His disciples that a boat should stand ready for Him because of the crowd, so that they would not crowd Him; <sup>10</sup>for He had healed many, with the result that all those who had afflictions pressed around Him in order to touch Him. <sup>11</sup>Whenever the unclean spirits saw Him, they would fall down before Him and shout, "You are the Son of God!" <sup>12</sup>And He earnestly warned them not to tell who He was.

- Mark details five accounts of Jesus' conflicts with the Jewish religious leaders in 2:1-3:6. These conflicts culminate in the Pharisees joining with the Herodians to seek to destroy Jesus.
  - Conflict over forgiving the paralytic's sins
  - Conflict over dining with tax collectors and sinners
  - Conflict over fasting
  - Conflict over picking grain on the Sabbath
  - Conflict over healing on the Sabbath
- After the five conflicts Jesus withdraws to "the sea" of Galilee – away from Capernaum. Matthew's account includes that Jesus withdrew because He was aware of the Pharisee's plots against Him (Matt 12:15). It was not yet His time to give His life a ransom for many and so He withdrew from the Pharisees and Herodians.
- With His disciples – perhaps not necessarily the twelve since they were not selected as a distinct group until Mark 3:13-21.
- A "great multitude" followed Jesus composed of people from Galilee (west of Capernaum); Judea, Jerusalem, Idumea (south of Capernaum); beyond the Jordan (east of Capernaum), and Tyre and Sidon (north of Capernaum). The number of the crowd is unknown, but it could possibly have numbered in the thousands (Mark 6:34).

- Only Mark includes the detail of the boat. This shows how frantic the crowd was to have their afflictions taken away. If the crowd were to become unruly Jesus could step into the boat and push off shore.
- Afflictions – Metaphorically describes various painful, agonizing, physical ailments and illnesses. MacArthur Study Bible Page 1464
- Unlike the crowds who were after a healing yet apparently not recognizing Jesus as the divine Son of God, the demons recognized Him immediately and fell down before Him – the only response to those who comprehend His true nature.
- Jesus commanded the demons not to tell who He was since they were not appropriate heralds of His person. Jesus wanted His teaching and actions to proclaim who He was. MacArthur Study Bible Page 1464

### Jesus Chooses the Twelve

<sup>13</sup>And He went up on the mountain and summoned those whom He Himself wanted, and they came to Him. <sup>14</sup>And He appointed twelve, so that they would be with Him and that He *could* send them out to preach, <sup>15</sup>and to have authority to cast out the demons. <sup>16</sup>And He appointed the twelve: Simon (to whom He gave the name Peter), <sup>17</sup>and James, the *son* of Zebedee, and John the brother of James (to them He gave the name Boanerges, which means, “Sons of Thunder”); <sup>18</sup>and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Zealot; <sup>19</sup>and Judas Iscariot, who betrayed Him.

- He went up on the mountain – Luke’s account tells us that Jesus prayed all night before summoning His disciples. Apparently more than the twelve went up onto the mountain. After choosing the twelve, Jesus preached the Sermon on the Mount (Luke 6).

<sup>12</sup>It was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God. <sup>13</sup>And when day came, He called His disciples to Him and chose twelve of them... Luke 6:12-13

- Jesus chose twelve men to be personally involved with Him. His purpose was two-fold: 1) that they might be with Him and 2) that they might go out and preach the gospel which would be confirmed with miracles.
- Discipleship involves time spent with the discipler and on the job training with time to reflect on successes and failures (Mark 6:30-31).
- The Twelve:
  - Simon to whom He gave the name Peter – Peter is Greek for the Aramaic Cephas meaning stone of rock. After this point in Mark’s account Simon is referred to as Peter except for the time when he fell asleep while Jesus was praying in the Garden of Gethsemane (Mark 14:37). Peter heads the list here as he does in the other lists of the twelve (Matt 10:2-4).
  - James, the son of Zebedee, and John the brother of James – Mark defines the Aramaic term Boanerges for his Roman readers meaning “Sons of Thunder”. Perhaps referring to their personalities.
  - Andrew – The brother of Peter (Mark 1:16).
  - Philip – From Peter and Andrew’s home town (John 1:43-44).  
<sup>43</sup>The next day He purposed to go into Galilee, and He found Philip. And Jesus said to him, “**Follow Me.**” <sup>44</sup>Now Philip was from Bethsaida, of the city of Andrew and Peter. John 1:43-44
  - Bartholomew – Probably Nathaniel (John 1:45).
  - Matthew – Levi the tax collector (Mark 2:14).

- Thomas – The doubter (John 20:24-25)
- James the son of Alphaeus – A second James.
- Thaddaeus – Judas son of James (Luke 6:16; Acts 1:13).
- Simon the Zealot – Some commentators say zealot refers to a political party affiliation. Others say indicates a zeal for God’s honor.
- Judas Iscariot, who betrayed Him

- The Lists

Matt 10:2-4

<sup>2</sup>Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; <sup>3</sup>Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; <sup>4</sup>Simon the Zealot, and Judas Iscariot, the one who betrayed Him.

Mark 3:16-19

<sup>16</sup>And He appointed the twelve: Simon (to whom He gave the name Peter), <sup>17</sup>and James, the son of Zebedee, and John the brother of James (to them He gave the name Boanerges, which means, “Sons of Thunder”); <sup>18</sup>and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Zealot; <sup>19</sup>and Judas Iscariot, who betrayed Him.

Luke 6:13-16

<sup>13</sup>And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles: <sup>14</sup>Simon, whom He also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew; <sup>15</sup>and Matthew and Thomas; James *the son* of Alphaeus, and Simon who was called the Zealot; <sup>16</sup>Judas *the son* of James, and Judas Iscariot, who became a traitor.

Acts 1:13

<sup>13</sup>When they had entered *the city*, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus, and Simon the Zealot, and Judas *the son* of James.

| Matthew 10:2-4        | Mark 3:16-19          | Luke 6:13-16                       | Acts 1:13                          |
|-----------------------|-----------------------|------------------------------------|------------------------------------|
| Simon Peter           | Simon Peter           | Simon Peter                        | Peter                              |
| Andrew                | James                 | Andrew                             | James                              |
| James                 | John                  | James                              | John                               |
| John                  | Andrew                | John                               | Andrew                             |
| Philip                | Philip                | Philip                             | Philip                             |
| Bartholomew           | Bartholomew           | Bartholomew                        | Thomas                             |
| Thomas                | Matthew               | Matthew                            | Bartholomew                        |
| Matthew               | Thomas                | Thomas                             | Matthew                            |
| James son of Alphaeus | James son of Alphaeus | James son of Alphaeus              | James son of Alphaeus              |
| Thaddaeus             | Thaddaeus             | Simon the Zealot                   | Simon the Zealot                   |
| Simon the Zealot      | Simon the Zealot      | Judas the son of James (Thaddaeus) | Judas the son of James (Thaddaeus) |
| Judas Iscariot        | Judas Iscariot        | Judas Iscariot                     |                                    |

- The lists of the disciples appear to be in groups of four with the same disciples in each subgroup the same and the first disciple always the same.
  - Peter, Andrew, James, and John
  - Philip, Bartholomew (Nathaniel), Thomas, and Matthew
  - James the son of Alphaeus, Thaddaeus (Judas son of James), Simon the Zealot, and Judas Iscariot
- It was a strange group of men our Lord chose to be His disciples. Four of them were fishermen, one a hated tax collector, another a member of a radical and violent political party. Of six of them we know practically nothing. All were laymen. There was not a preacher or an expert in the Scriptures in the lot. Yet it was with these men that Jesus established His church and disseminated His Good News to the end of the earth. The Expositor's Bible Commentary, Volume 8, Page 643

### Opposition of Jesus' Family

<sup>20</sup>And He came home, and the crowd gathered again, to such an extent that they could not even eat a meal. <sup>21</sup>When His own people heard *of this*, they went out to take custody of Him; for they were saying, "He has lost His senses."

- Home – back to Capernaum to the house of Simon and Peter (Mark 1:29).
- There was such a large crowd demanding Jesus and the disciple's full attention that they could not even take care of their own physical needs.
- When Jesus' family (own people) heard that His work so dominated His life that He was not able to properly care for Himself they came to "take custody" or arrest Him. His family believed Him to be irrational.
- A period of time elapses before v31 picks up with His family arriving to "take custody of Him".

### Jesus' New Family Relationships

<sup>31</sup>Then His mother and His brothers arrived, and standing outside they sent *word* to Him and called Him. <sup>32</sup>A crowd was sitting around Him, and they said to Him, "Behold, Your mother and Your brothers are outside looking for You." <sup>33</sup>Answering them, He said, "Who are My mother and My brothers?"

<sup>34</sup>Looking about at those who were sitting around Him, He said, "Behold My mother and My brothers!" <sup>35</sup>"For whoever does the will of God, he is My brother and sister and mother."

- His mother and brothers (Mark 6:3) – Joseph is not mentioned having presumably passed away by this time.
  - <sup>34</sup>"Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?"... Mark 6:3
- A crowd... Those sitting around Him – probably the twelve.
- Jesus does not indicate forsaking the earthly family relationships, but He does say that the relationship we share with Him is intimate and personal and takes priority over other relationships.
- Does the will of God – Those that have been called by God into His family, empowered to live Christ's life and seek to please Him are doing His will.

### Opposition of the Scribes – The Unpardonable Sin

<sup>22</sup>The scribes who came down from Jerusalem were saying, "He is possessed by Beelzebub," and "He casts out the demons by the ruler of the demons." <sup>23</sup>And He called them to Himself and began speaking to them in parables, "How can Satan cast out Satan? <sup>24</sup>"If a kingdom is divided against itself, that kingdom cannot stand. <sup>25</sup>"If a house is divided against itself, that house will not be able to stand. <sup>26</sup>"If Satan has risen up against himself and is divided, he cannot stand, but he is finished! <sup>27</sup>"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.

<sup>28</sup>“Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter;  
<sup>29</sup>but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal  
sin” — <sup>30</sup>because they were saying, “He has an unclean spirit.”

- The scribes came down from Jerusalem indicating that the claims and works of Jesus were causing concern in the religious center of Palestine.
- Beelzebub – Lord of demons, i.e. Satan.
- Jesus responds to the accusations in parables. Jesus has cast out demons and is destroying the work of Satan. If Satan is doing good instead of evil then he is working against himself and he would be finished. However, Satan is not finished. He is the ruler of this present world system. Therefore Jesus is not in league with Satan.
- One must be stronger than Satan in order to enter his domain (“strong man’s house”), bind him (restrain his action), and free (“plunder”) people (“his goods”) from his control. Only Jesus had such power over the devil. MacArthur Study Bible Page 1464
- There is no sin or ignorant blasphemy that cannot be forgiven through repentance and faith.
- But to misjudge, belittle, and discredit Jesus from the vantage point of incomplete revelation or inadequate perception was forgivable, wrong as it was. ...the apostle Paul had himself been an ignorant blasphemer of the Lord Jesus Christ of the worst sort and a fierce persecutor of His church. And many of those who had denied and rejected Christ during His earthly ministry later saw the truth of who He was and asked forgiveness and were saved. MacArthur's New Testament Commentary: Matthew 8-15
- Those who spoke against the Holy Spirit were those who saw His divine power working in and through Jesus but willfully refused to accept the implications of that revelation and, in some cases, attributed that power to Satan. Many people had heard Jesus teach and preach God’s truth, as no man had ever taught before (Matt. 7:28-29), yet they refused to believe Him. They had seen him heal every kind of disease, cast out every kind of demon, and forgive every kind of sin, yet they charged Him with deceit, falsehood, and demonism. In the face of every possible evidence of Jesus’ messiahship and deity, they said no. MacArthur's New Testament Commentary: Matthew 8-15