

Mark: Chapter 3

I. Confrontational Climax and Conclusion (v.1-12)

A. Recap of confrontations

1. Mark 2:1-12 - Jesus forgives sins
 - a) “who can forgive sins but God alone?” (v.7b) - right conclusion, wrong assumptions
 - b) Jesus demonstrates His authority by telling the man to pick up his pallet and go home
2. Mark 2:13-17 - Jesus reclines with tax collectors and sinners
 - a) “Why is He eating and drinking with tax collectors and sinners?” (v.16)
 - b) Jesus says that He “did not come to call the righteous, but sinners” (v.17b)
3. Mark 2:18-22 - Jesus’s disciples don’t fast
 - a) “Why do John’s disciples and the disciples of the Pharisees fast, but Your disciples do not fast?” (v.18b)
 - b) Jesus explains that they can not fast while He is with them, but they will when He is taken away
4. Mark 2:23-28 - Jesus’ disciples pick grain on the Sabbath
 - a) “Look, why are they doing what is not lawful on the Sabbath?” (v.24b)
 - b) Jesus explains that the Sabbath was made for man and that He is Lord even of the Sabbath

B. Confrontational climax: Jesus heals on the Sabbath

1. Climax of the Pharisees’ antagonism
 - a) Context of the conflict is the synagogue
 - b) “They were watching Him” (παρατηρέω)
 - c) They wanted to accuse Him
2. Clarity for God-honoring conduct
 - a) Jesus calls the man to come forward - act of faith
 - b) Legal question to moral question (legalists do not understand the Law)
 - c) Extension of contrast - save a life or to kill; even Pharisees allowed for life-saving “work”
 - d) They kept silent (Matthew 12:11-12 - they knew)
3. Callousness of the Pharisees’ hearts
 - a) “After looking around at them with anger” - righteous anger (Ephesians 4:26)

- b) “grieved at their hardness of heart” - unresponsive to truth; the Lord’s compassion
- c) Healing by miracle - no violation of Pharisees’ Sabbath laws
- d) Inner motives and intense hatred of the Pharisees

C. Summary of Jesus’ ministry

1. Soaring popularity
 - a) Geographic locations from which people came - “great multitude”
 - b) Purpose of coming - “heard of all that He was doing”; historical evidence that many knew about Jesus’ power and authority
2. Seekers of healing
 - a) More interested in being healed, satisfying physical needs - boat should stand ready
 - b) Crowd understood Jesus’s great power and ability to perform miracles - crowding in but where is the great multitude later?
3. Silencing of demons
 - a) Falling down before them - the authority of Christ
 - b) Mark 1:25, 34 - come to know Him through His words and actions, not impure testimony of demons

II. Choosing of the Twelve (v.13-19)

A. The appointment of the Twelve

1. Going up on the mountain reminiscent of dealings at Mount Sinai (Exodus 19:16-20)
2. Not a voluntary decision on the part of the disciples - “summoned those”
3. Not an arbitrary decision (Luke 6:12) - “He Himself wanted”
4. Not a passive decision - “they came to Him”
5. Appointment of twelve - repudiation of current religious leadership of the Jews, not one was a rabbi or trained religious leader (Ephesians 2:20)
6. Disciples and apostles - “would be with Him and that He could send them out to preach”
7. Splitting into groups of four - Matthew 10:2-4; Luke 6:14-16; Acts 1:13; same disciple at beginning of each group

B. The first group of four

1. Peter, James, John present at transfiguration and Gethsemane (Mark 9:2; 14:33)
2. Peter leader of the group
 - a) JMac quote: “Peter’s name is mentioned in the Gospels more than any other name except Jesus. No one speaks as often as Peter, and no one is spoken to by the Lord as often as Peter. No disciple is so frequently rebuked by the Lord as Peter; and no disciple ever

rebukes the Lord except Peter (Matthew 16:22). No one else confessed Christ more boldly or acknowledged His lordship more explicitly; yet no other disciple ever verbally denied Christ as forcefully or as publicly as Peter did...”

3. James one of the “Sons of Thunder” (Mark 3:17) - passionate
 - a) First of the apostles to be martyred for his faith (Acts 12:1-2)
 - b) Asked Jesus if He wanted them to cast fire down from heaven (Luke 9:54-55)
 4. John also one of the “Sons of Thunder” (Mark 3:17) - passionate
 - a) Passion for the truth (1-3 John)
 - b) Rebuked a man for casting out demons in Jesus’ name (Mark 9:38)
 - c) Learned to balance truth with love
 5. Andrew the inconspicuous apostle
 - a) Overshadowed by Peter, mentioned mostly in passing
 - b) Responsible for bringing Peter to Christ (John 1:40-41)
 - c) Bringing individual people to Christ - boy with five loaves and two fish (John 6:9), Greeks (John 12:20-22)
- C. The second group of four
1. Philip the nerdy apostle
 - a) Devout Jew (John 1:45)
 - b) Process-oriented/administrative - counting the amount of food (John 6:7) and indecision in bringing Greeks to Jesus (John 12:20-21)
 - c) Learned to see past human limitations and to live by faith and not by sight
 2. Nathanael Bartholomew
 - a) Comes across as prejudiced man (John 1:46)
 - b) But from the Lord Himself a man with no deceit (John 1:47)
 3. Matthew, Levi
 - a) Tax collector, traitor of his people
 - b) Immediately left his tax booth
 4. Thomas
 - a) Pessimist who loves the Lord (John 11:7-16)
- D. The third group of four
1. We know very little about James the son of Alphaeus, Thaddaeus, and Simon the Zealot
 2. Judas Iscariot
 - a) John 12:5-6; ultimately betrayed the Lord through a calculated decision

III. Considering the Christ (v.20-35)

A. Affectionate concern of Jesus' family

1. Reminiscent of Mark 2:1-2 - constant pressure and Jesus' service as the Suffering servant of God
2. His own people, causal logic of response - they did not understand

B. Accusation of a divided kingdom

1. Scribes came from Jerusalem
2. Two parts to accusation
 - a) Jesus possessed by Beelzebul (the scribes used for Satan)
 - b) Jesus' power came from Satan himself (attributing not to God but to Satan) - notice no denial of the works
3. Rhetorical question - absurdity of claim
4. Two hypothetical examples - taking their logical argument to completion
5. True depiction of the spiritual reality - Jesus' power over and against Satan (Mark 1:12-13; Romans 16:20; Hebrews 2:14-15)

C. Alerting to the eternal sin

1. "Truly, I say to you" (Mark 8:12; 9:1, 41; 10:15, 29; 11:23; 12:43; 13:30; 14:9, 18, 25, 30)
2. First scope of God's mercy and grace
3. Eternal sin
 - a) Not a rejection out of ignorance (Jesus's family; Luke 23:34 and Acts 2:23, 41; 1 Timothy 1:12-13)
 - b) Not a single sin (1 John 1:8-10, David and Psalm 51)
 - c) Rejection of the Person who convicts of sin and points towards forgiveness in Christ (John 16:7-11; Hebrews 3:12-15)
 - d) Not there if fearful (Ephesians 1:13-14)

D. Adoption of the obedient

1. True faith (James 2:14-17) and adoption as true sons and daughters of the Father (Romans 8:14-15)

IV. Homework - Pick either Peter or John and trace their growth as Disciples in the Scriptures. Write one paragraph about how they were before they met Christ or when they were first following Christ; one paragraph about how they were as they were following Christ; and one paragraph about how they were after Christ ascended.

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