

WEEK 24



**Mark 3:7-19**  
**Christ's Later Ministry in Galilee**  
**Being with Jesus**

The introduction to this section | 3:7-12

- *Just as Mark introduces the Jesus' early ministry with a summary statement (1:14-15), here he introduces the later ministry with a summary statement (3:7-12).*
- *Similarly, the election of the 12 (3:13-19) corresponds to the early callings (1:16-20).*
- *Jesus again withdraws to the sea (3:7) following what appears to be his triumph over man's hostility (3:6). As always, this affirms Jesus' sonship and obedience.*
- *Here again, the demons know and confess Jesus (3:11). But the crowds have no concept of the person or ministry of Christ ("For he had healed many . . ." 3:10).*
- *"Great multitude" (3:7,8) = a following from beyond Galilee (note regions). Mark notes Jesus ministering in all these regions except Idumea (ancient Edom). Ironically, through Herod, Idumea now ruled Israel.*

## The introduction to this section | 3:7-12

- *Mark is the only gospel to record the get-away boat. In addition to physical healings, Jesus also healed demoniacs, whose behavior was dominated by a will alien to their own.*
- *Christ silences the demons.*
  - *The demons again attempt to gain power over Christ by using his official title. “Son of God” is not a messianic title, but a true acknowledgement of their adversary.*
  - *Here authority confronts authority. With sovereign authority, Christ orders them out and orders them silenced.*
  - *Between Christ (Bearer of the Holy Spirit) and demons (unclean spirits) there exists a categorical antithesis which the demons must recognize. (2 Cor 6:13-18)*
  - *The unclean spirits violated Christ’s self-revelation as Messiah.*
  - *The return to the wilderness again provokes conflict with the forces of Satan just like the temptation of Christ in the wilderness (1:12-13).*

## The 12 | 3:13-19

1. *Simon, surname Peter | early call (1:16), Peter/Cephas = “rock”, spokesman? (8:29).*
- 2./3. *James and John to whom he gave the name Boanerges, Sons of Thunder) |*
4. *Simon and Andrew | early call (1:16)*
5. *Philip | an old Macedonian name*
6. *Bartholomew | means “Son of Talmai”* REMAINING NOT NAMED AGAIN IN MARK
7. *Matthew | common Jewish name, likely Levi from 22:14*
8. *Thomas | Aramaic for “twin”*
9. *James son of Alphaeus | nothing else known, if he is brother to Levi, then there are 3 pairs of brothers among the 12*
10. *Thaddeus | Luke and Acts notes his name was Judas, the son of James, Thaddeus may be a nickname.*
11. *Simon the Zealot | means jealous or zealous for the honor of God; in Christ, Simon found a zeal for the glory of God which exceeded his own.*
12. *Judas Iscariot | from the village of Karioth, “who betrayed him” = Mark knows the story*

## The calling of the 12 | 3:13-19

- *“Being with Jesus” qualified these men to “bear witness to Jesus”.*
  - *Ministry of proclamation (time is filled up, Kingdom has come, repent!)*
  - *Overthrow of demonic power.*
  - *In short, these men will share in the power of the Kingdom.*
  
- *Mark assigns a central place to the 12. They or a subset of them are visible and dominant in the rest of Mark. They are simply, “The 12”.*
  
- *“Being with Jesus” qualified YOU and ME to “bear witness to Jesus”.*
  - *Act 4:20 As for us, we cannot help speaking about what we have seen and heard.”*
  - *Act 22:15 You will be his witness to all people of what you have seen and heard.*
  - *1 John 1:3 We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.*

## The character of Jesus’ Family | 3:19-35

- *Mark frequently inserts narrative between actions (lapse of time and heightened tension)*
  - *Here the story of Jesus’ family (20-21, 31-34) is interrupted by . . .*
  - *. . . The Beelzebub controversy (22-30).*
  
- *We see Jesus’ family calling him “mad” are not unlike the Scribes calling him “Satan”. Parallel in form and purpose, to prevent Jesus from doing his work (see John 10:19-21).*
  - *21 “For they said, ‘He is out of his mind.’”*
  - *30 “For they said, ‘He has an unclean spirit.’”*
  
- *Against this common backdrop of blindness, Mark introduces the true family of Jesus, those who gather to Christ and perform his will (33-35).*
  - *In dramatic contrast, the mother and brother of Jesus stand outside (31).*
  - *While those who constitute the Messianic family are seated in the house (32, 34).*
  - *Here in heightened tension, the demands of discipleship are repeated.*

## The charge that Jesus is deranged | 3:4.19-20

- *Again multitudes clamor and again Jesus ministers so zealously that he is not able to eat.*
- *“Family” = dependents, close associates. Sometimes “friends” but likely “family” (31-34).*
- *“He has lost his mind” = psychologically ecstatic or deranged.*
  - *Jesus’ ecstatic sense of mission, his drive to minister, his failure to eat and sleep led to his family’s conclusion.*
  - *So they stage an intervention to bring some sanity to Messiah and his work.*

## The charge that Jesus is deranged | 3:4.19-20

- *Zeal for the Lord*
    - *Consider Abraham*
    - *Consider David*
    - *Consider Solomon*
    - *Consider Isaiah*
    - *Consider Jeremiah*
    - *Consider Hosea*
    - *Consider Ezekiel*
    - *Consider the widow*
    - *Consider Mary of Bethany*
    - *Consider Christ*
- There is an incarnational logic to their ministries: these prophets were not just speakers of the word—they lived it out in their lives, through their actions, their choice of clothing, and even their very bodies. They are thus witnesses to how totally transforming and disruptive the Word of God can be when we let it consume our whole lives.*
- *Consider ourselves . . . Romans 12:11*

## The charge that Jesus is possessed | 3:22-30

- *The conviction that Jesus is deranged (21) finds a more serious echo in the repeated accusation that he is possessed (22, 30).*
- *There were two accusations “he as possessed” and “he cast out demons by an unclean spirit”*
  - *The second charge Jesus answers directly (23-27).*
  - *And his pronouncement (28-29) implies his answer to the first.*
  - *These accusations were utterly serious approaching blasphemy.*
  - *By their accusations, the scribes accuse Jesus of unlawful work and sorcery (which accusations are reported in the Talmud and early church literature).*

## “How can Satan drive out Satan” | 3:23

### “Amen, I say to you . . .” | 3:28

- *23 – Christ’s answer through pithy sayings is cumulative in force. By substituting Satan for Beelzebub, he frames the charge within his mission as direct confrontation with Satan.*
  - *If your accusation is true, there exists the impossible circumstance that Satan is destroying his own realm.*
  - *Or if it is factual, then Satan’s allegiance has become divided, rendering him powerless.*
- *28 – This formula is unique to the sayings of Christ in the NT.*
  - *To “Amen” your own statements is without analogy in the whole of Jewish literature.*
  - *This self-affirmation is an evidence of Messianic affirmation for Jesus is claiming to do and say only the will of God. For he is the true Witness of God.*

## “All sins may be forgiven . . . Except!” | 3:28-29

- *The scribes were thoroughly familiar with this under their formula. They took blasphemy no less seriously than Christ. But here Christ again expands their application.*
- *Casting out demons = a sign of intrusion of the Kingdom of God through the Spirit of God.*
- *By assigning the action of God to a demon, the scribes betray a perversion of spirit in defiance of the truth to the extent they call light darkness. This is the deliberate rejection of the saving power, grace and forgiveness of God released through Jesus' word and act.*
- *Only the man who sets himself against the forgiveness of God is excluded from it.*
- *This severe warning is not addressed to layman but to trained scholars, called to interpret the Law for the people. It was their responsibility to be aware of God's redemptive action.*
- *Their insensitivity to the Spirit opened them to grave peril.*
- *The final repeated comment by Mark “they were saying he had an unclean spirit” implies repetition and a fixed attitude of mind bringing them to the brink of unforgivable blasphemy.*