

THE GOSPEL OF MARK: STRAIGHT TALK ABOUT JESUS CHRIST

3, As the Gospel source being uniquely (the) Son of God, Jesus Christ creates the New Covenant family of God by a supernatural salvation, Part 3C

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Introduction: A close study and exposition of Scripture is an invaluable benefit against the human tendency to sensationalize Jesus as a popular celebrity, folk hero, or superstar. Two observations from this passage in Mark 3:7-12 are helpful:

1, Jesus' planning for using a little boat if needed for safety and escape from being crushed by the crowd because He was not detached or untouchable from people...

2, Jesus' silencing of the unclean spirits/demons disavowing their "proof" of His being the Son of God thus dismissing making ministry some kind of "showoff spiritual theater or drama"...

Both of these observations are appropriate applications to the gospel ministry so that Christian ministers should be approachable and among the people they serve and Christian spiritual warfare is not publicly fighting with demons...

Mark 3, as the Gospel source being (the) Son of God, Jesus Christ creates the New Covenant family of God by a supernatural salvation.

vv. 1-6, A New Covenant life starts with a saved life by supernatural power over death, i.e. original sin's results and actual, personal sins responsibility.

3:7-12, A New Covenant life is not by human bloodline, i.e. not your people or where you are from, but by the Holy Spirit's adoption through new birth being a supernatural power greater than unclean spirits.

vv. 7-8, Jesus relocates His disciples from town & synagogue to the seaside where the multitudes of all kinds of people from many places can find Him...

- Jesus previously used the seaside for public ministry and calling disciples, cf. 1:16ff., 2:13ff.
- Not only synagogue goers are called by the gospel message...
- By the message of Jesus' Gospel, different people from different places are called and saved as part of the faith-family of God, the locations listed here literally come from all around, "Oh, give thanks to the LORD, for He is good! For His mercy *endures* forever. Let the redeemed of the LORD say so, whom He has redeemed from the hand of the enemy, and gathered out of the lands, from the east and from west, from the north and from the south." (Psalm 107:1-3)

vv. 9-10, Jesus arranges a little boat for safety precautions because He personally moved among the pressing crowds healing many...

[note: Gk. little boat= π λ ο ι α ρ ι ο ν , ploiaron/ploy-ar'-ee-on, a diminutive form used to indicate a vessel smaller than a common fishing boat or expressive of a personally owned and valued boat, e.g. a personal watercraft...]

- Once again someone unnamed helped provide for Jesus' ministry needs, cf. 1:29, 2:1...
- Jesus' safety precautions is a theologically instructive detail revealing His true humanity, i.e. He could be physically injured or killed even by accident, He did exercise divine/supernatural authority/power by the Holy Spirit acting through His humanity but not for His personal benefit (cf. 1:12-13, et al.), and He did live in the incarnation as truly human by faith and the providence of His Heavenly Father especially concerning death threats and evil plottings of men and the devil...
- Jesus demonstrates that the gospel ministry is up close, personal, and often physically, mentally, spiritually demanding in caring for all kinds of people...

vv. 11-12, Jesus rebukes the unclean spirits forbidding them from revealing His divine identity in order to keep the gospel pure...

- Jesus' authority/power over the demons was publically witnessed (cf. 1:23-28, 32-34, 39), but He restricted the demons from "making a scene", i.e. sensationalized drama, and forbade them from revealing and doing more things about Him...

[note: Gk. π ρ ο σ π ι π τ ω , prospipto /pros-pip'-to, to fall towards, that is, (gently) prostrate oneself (in supplication or homage), or (violently) to rush upon (in storm): - beat upon, fall (down) at (before)...

Κ ρ α ζ ω , krazo /krad'-zo, a primary verb; properly to "croak" (as a raven) or scream, that is, (generally) to call aloud (shriek, exclaim, intreat): - cry (out)...

ε π ι τ ι μ α ω , epitimao /ep-ee-tee-mah'-o, to tax upon, that is, censure or admonish; by implication forbid: - (straitly) charge, rebuke.

π ο λ υ ς , π ο λ λ ο ς , polus polos/, pol-oo's', Including the forms from the alternate "pollos"; (singular) much (in any respect) or (plural) many...

φ α ν ε ρ ο ς , phaneros/ fan-er-os', shining, that is, apparent (literally or figuratively); neuter (as adverb) publicly, externally: - abroad, + appear, known, manifest, open [+ -ly], outward ([+ -ly])...

π ο ι ε ω , poieo /poy-eh'-o, Apparently a prolonged form of an obsolete primary; to make or do (would) do (-ing), ...]

- Jesus' gospel does not need the world, the flesh, or the devil's acknowledgement or public confrontation for validation or to reveal secret things...
- Jesus would not allow the gospel to be promoted by evil witnesses because false teaching is about more than mistaken, confused, erroneous, or heretical ideas, even the Devil misquotes Scripture in order to deceive...

*Jesus' salvation purpose means individually saving people of all kinds from sin's death in this world (cf. Ephesians 2:1-22), "He disarmed the rulers and authorities and put them to an open shame, by triumphing over them..." (Colossians 2:15 cf. Psalm 68:18//Ephesians 4:8).

