

# Pentwater Bible Church

*Gospel of Mark  
Message 16  
July 13, 2014*



The Miracle of Christ Healing the Blind by El Greco (Domenikos Theotokopoulos Cir. 1575)

Daniel E. Woodhead – Pastor Teacher

# Pentwater Bible Church

The Book of Mark  
Message Sixteen  
Jesus, Teaches, Heals & Chooses His Apostles  
July 13, 2014  
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Christ Healing The Paralytic at the Pool of Bethesda, by Bartolome Esteban Murillo Cir. 1667-70

## JESUS HEALS, TEACHES AND CHOOSES THE APOSTLES

Mark 3:7-21

*<sup>7</sup> But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea, <sup>8</sup> and from Jerusalem, and from Idumea, 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. <sup>9</sup> And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. <sup>10</sup> For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. <sup>11</sup> And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. <sup>12</sup> And he straitly charged them that they should not make him known. <sup>13</sup> And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. <sup>14</sup> And he ordained twelve, that they should be with him, and that he might send them forth to preach, <sup>15</sup> and to have power to heal sicknesses, and to cast out devils: <sup>16</sup> and Simon he surnamed Peter; <sup>17</sup> and James the son of Zebedee, and John the brother of James; (and he surnamed them Boanerges, which is,*

*The sons of thunder:)* <sup>18</sup> and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Canaanite, <sup>19</sup> and Judas Iscariot, which also betrayed him. And they went into a house. <sup>20</sup> And the multitude cometh together again, so that they could not so much as eat bread. <sup>21</sup> And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself (KJV).

## CROWDS FOLLOW JESUS

### Mark 3:7-8

<sup>7</sup> But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea, <sup>8</sup> and from Jerusalem, and from Idumea, 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 (KJV).

Following the intense confrontation with the Pharisees over the healing of the man with a deformed hand Jesus and His apostles left the synagogues and went to the Sea of Galilee. At this time He had only chosen the inner circle of Peter, Andrew, John, James and Matthew too. The entire twelve had not yet been chosen. John 1:35-51 suggests that Philip and Nathaniel might have been chosen by this time too. Since He knew the precise amount of time it would take Him to fulfill His ministry before He went to the cross He was careful to avoid a major confrontation with them just yet. He knew that they were making plots to kill Him (Matthew 12:15). The Pharisees were now making league with their enemies the Herodians and Jesus knew how much time He needed to finish His mission before they would begin the process of seeking a trial on capital charges. Mark frequently makes mention of Jesus distancing Himself for prayer, rest, private meetings with His apostles and to keep His enemies at a distance until the time was correct (Mark 1:12; 3:7; 6:31, 46; 7:24, 31; 9:2; 10:1; 14:34). His distancing Himself from the religious authorities did not in any way stem the general population's interest in Him. As the text in verse seven and eight relates, *and a great multitude from Galilee followed him, and from Judea, <sup>8</sup> and from Jerusalem, and from Idumea, 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.*

Idumea (Edom present day Southern Jordan) was largely non-Jewish. It had been conquered during the period of the Maccabees under John Hyrcanus (I Maccabees). These people were forced to accept the Jewish Law (Josephus, *Antiquities* XIII.257). This was the region that produced Herod the Great. While they were not Jewish they were still coming to Galilee to see Jesus. There was a large jam of people as they came from all the regions of Israel to the Sea of Galilee to witness Him and His miracles. Those who came the farthest from Idumea to the Sea of Galilee, which is at least 160 miles, walked for at least seven days. This gives us an approximation of the desire of the crowds to experience Jesus. Jesus would be safer in the open beaches of Galilee than He would have been in



the narrow streets of Capernaum. He could also teach more people at one time by conducting open-air sermons.

### The Multitude Follow Jesus From The Following Locations



Map of Israel in the Time of Jesus from Tyndale Bible Dictionary

## JESUS SPEAKS AND THE SMALL SHIP

Mark 3:9-10

*<sup>9</sup> And he spake to his disciples that a small ship should wait on him because of the multitude, lest they should throng him. <sup>10</sup> For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues (KJV).*

The crowd was so huge that He asked his disciples to secure a small ship so that it could take Him out onto Lake Galilee. Many of the people thronged upon Him to receive healing for the diseases and birth defects they experienced. This is the only record of this event in the Gospels. Peter an apostle and close confidant to Mark probably remembered this even which is recorded here by Mark. Critics have doubted this until a 1<sup>st</sup> century boat was found.



Fishing Boat from the 1<sup>st</sup> Century Found in the Mud on the NW Shore of Lake Galilee



Full Scale Model of Same Boat from Jesus Boat Museum <http://www.sacred-destinations.com/israel/jesus-boat>

Consider thousands of people crowding around Him to get healed or just to see this unique man. They were desperate to be healed and never before had such a man appeared on the earth. In addition to this, He was claiming to be God through His healing and fulfilling the Mosaic Law as well as the prophetic Scriptures that said such a man was coming to the nation Israel.

#### JESUS AGAIN ENCOUNTERS DEMONS

Mark 3:11-12

*<sup>11</sup> And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. <sup>12</sup> And he straitly charged them that they should not make him known (KJV).*

This is the second encounter that Mark describes between Jesus and the demons. They recognized who He was. They would cause the person possessed to fall down in front of Jesus shrieking fearfully that He was the Son of God. They obeyed Him out of fear but not trust. He charged them *that they should not make him known*. This command to the demons was consistent with His desire to progressively disclose His mission and identity. Jesus knew that the people were looking for a political and military leader to free them from the oppressive occupation of the Romans. The Messiah in many Old Testament passages was characterized in this manner but that would not be realized until His Second Coming. This time He appeared as the Suffering Servant as prophesied by Isaiah. Jesus wanted to people to see Him for what His mission was during His first advent. Christ came first to overthrow sin through His personal sacrifice. This is what He wanted them to understand and not what He would be like during His Second Coming. Sin had to be dealt with in the human condition.

#### JESUS CHOOSES THE TWELVE

Mark 3:13-19a

*<sup>13</sup> And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. <sup>14</sup> And he ordained twelve, that they should be with him, and that he might send them forth to preach, <sup>15</sup> and to have power to heal sicknesses, and to cast out devils: <sup>16</sup> and Simon he surnamed Peter; <sup>17</sup> and James the son of Zebedee, and John the brother of James; (and he surnamed them Boanerges, which is, The sons of thunder:) <sup>18</sup> and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Canaanite, <sup>19</sup> and Judas Iscariot, which also betrayed him (KJV).*

Jesus left the Sea of Galilee and went up a mountain, which is the Hill Country of Galilee. He then prayed all night (Luke 6:12) before He completed His selection of the apostles. They were all specifically chosen for particular roles they would fill in starting the Church. These were not volunteers but men who seemed to already realize that this

was their life's work. God was preparing their hearts for the moment when Jesus told them to join Him. The choosing of twelve has much symbolism. There is a direct prophetic tie to the twelve tribes of Israel (Jacob's sons). For example:

The Twelve Apostles will have authority over the Twelve Tribes of Israel during the Messianic Kingdom. This is seen in two separate passages. Matthew nineteen is the first, and Luke twenty-two is second.

Matthew 19:28

*<sup>28</sup> And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (KJV).*

The regeneration the Lord Jesus speaks of here is the renovation of the earth, which will be its status during the Millennial Kingdom also known as the Messianic Kingdom because Jesus the Messiah will rule the earth's government from His throne in Jerusalem. In addition to His Throne each of the Apostles will sit on their own thrones and execute judgment over the Twelve Tribes of Israel. Luke

Luke 22:28-30

*<sup>28</sup> Ye are they which have continued with me in my temptations. <sup>29</sup> And I appoint unto you a kingdom, as my Father hath appointed unto me; <sup>30</sup> that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel (KJV).*

In this passage Jesus says that God the Father appointed Jesus to exercise jurisdiction over the earth's government during the Millennial Kingdom (Isaiah 9:6). He then extends this authority to the Twelve Tribes. Their special privileges during the 1,000-year Kingdom will be to continually eat and drink at His table and they will have their own thrones as specified in the Matthew passage. In other words they will be continually involved in the highest activities of the Millennial Government.

One additional example is mentioned in the Eternal Order in which the book of Revelation describes the New Jerusalem that will come down from God to the earth. The city walls will have twelve gates.

Revelation 21:12-13:

*<sup>12</sup> and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: <sup>13</sup> on the east three gates; on the north three gates; on the south three gates; and on the west three gates (KJV).*

Each of the twelve gates will be given to the authority of an angel. The twelve gates will



be named after the Twelve Tribes of Israel. So for all eternity these Israelite names will be remembered. The foundation of the City will have twelve individual segments each named after the Twelve Apostles. These too will be memorialized for all eternity.

Revelation 21:14:

*<sup>14</sup> And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb (KJV).*

JESUS'S FAMILY QUESTIONS HIS SANITY

Mark 3:19b-21

*And they went into a house. <sup>20</sup> And the multitude cometh together again, so that they could not so much as eat bread. <sup>21</sup> And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself (KJV).*

Many people were saying that He was out of His mind. This is another unique passage to Mark's account of Jesus ministry. It also exemplifies a literary device called sandwiching. It is where the author adds a parenthetical story in the midst of another narrative. This is the case here. It is frequently done for emphasis or to highlight a segment of a story. Sometimes it used to indicate a lapse of time, heighten tension, draw attention to, contrast, and most importantly to use two accounts to interpret each other. In other words, the purpose of intercalation is primarily theological.<sup>1</sup> The story of His family coming to get Him will continue in verse thirty-one. The house mentioned here is not identified. It is possible that they were back in Capernaum and the house was Peter's. The crowds again pressed upon Him and His apostles that they had no quiet time to even eat. The word of people accusing Him of being insane reached His family and they came to Him. At first when His ministry began they did not believe who He was (John 7:5). Later they would believe (Acts 1:14) and Jude as well as James His brothers wrote books in the New Testament. James became the bishop of Jerusalem and presided over the first world wide Church Council (Acts 15:1-16). He was proving His deity to the religious authorities through His miracles and OT prophetic fulfillment which caused people to say He was *He is beside himself*. Mary for certain knew He was special but must have thought something was amiss wherein the family needed to intervene in His activities. They came together to take Him home.

NEXT WEEK: MARK: THE UNPARDONABLE SIN

**Please call or e-mail with any questions or comments**

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<sup>1</sup> J. R. Edwards, "Markan Sandwiches: The Significance of Interpolations in Markan Narratives," *NovT* 31 (1989): 193-216.