

## A Study of Mark 3

### I. Outline. From Headings in *NJKV*

1. Controversy Over Sabbath-Healing (Mark 3.1-5; cf., Matthew 12.9-13; Luke 6.6-10).
2. Pharisees Counsel to Destroy Jesus (6-12; cf., Matthew 12.14-16; Luke 6.11).
3. Selection/Naming of the Twelve (13-19; cf., Luke 6.12-16; Matthew 10.2-4; Acts 1.13).
4. Opposition of His Friends (20-21).
5. Scribes Commit the Unpardonable Sin (22-30; cf., Matthew 12.24-32; Luke 11.17-23).
6. New Relationships are Defined (31-35; Matthew 12.24-32; Luke 11.17-23).

### II. Summary.

- I. THE COURAGE OF JESUS (Mark 3.1-6).
  - A. **The miracle** (3.1-5): Jesus heals a man of a withered hand on the Sabbath in the presence of the wicked Pharisees.
  - B. **The malice** (3.6): Outraged by the act, the Pharisees plot with the Herodians how to kill Jesus.
- II. THE COMPASSION OF JESUS (3.7-12).
  - A. **What he does** (3.7-11).
    1. He restores those who are sick (3.7-10).
    2. He releases those who are possessed (3.11).
  - B. **What he says** (3.12): He warns those possessed by demons not to say who he is.
- III. THE CALL OF JESUS (3.13-19): He invites a group of men to become his disciples.
  - A. **The number** (3.13-14): Twelve men are called.
  - B. **The nature** (3.15): They are to preach and cast out demons.
  - C. **The names** (3.16-19): Peter, James, John, Andrew, Philip, Bartholomew, Matthew, Thomas, James (son of Alphaeus), Thaddaeus, Simon, and Judas Iscariot.
- IV. THE CRITICS OF JESUS (3.20-30).
  - A. **Criticism from his family** (3.20-21): They fear that his zeal for God has affected his mind!
  - B. **Criticism from his foes** (3.22-30).
    1. The accusation by the Jewish leaders (3.22): They say he is casting out demons by Satan, the prince of demons.
    2. The answer by the Savior (3.23-30).
      - a. His words of wisdom (3.23-27): “How can Satan cast out Satan?”
      - b. His words of warning (3.28-30): He warns his wicked enemies that blasphemy against the Holy Spirit—which they are committing—is the unpardonable sin!
- V. THE CLARIFICATION OF JESUS (3.31-35).
  - A. **The desire of his earthly kin** (3.31-32): Jesus’ family members want to see him!
  - B. **The description of his eternal kin** (3.33-35): Jesus explains all who do God’s will are part of his family!

[H.L. Willmington, *The Outline Bible*].

### III. Chronology.

**BIBLE PERIOD:** The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please *click here*:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

### IV. Words/Phrases to Study

- 3.1... **WITHERED HAND** —“Perfect participle, speaking of an action completed in past time, having present finished results. The withering of the hand was due to accident or disease. The man was not born with the deformity. Luke tells us it was his right hand. Just a touch of the Greek physician’s accurateness of detail in reporting a case” [Wuest, K. S. (1997). *Wuest’s Word Studies from the Greek New Testament: for the English reader* (Mk 3:1). Grand Rapids: Eerdmans]. ||||| Some believe the hand had some type of paralysis.
- 3.2... **AND THEY WATCHED HIM ... THAT THEY MIGHT ACCUSE HIM**—“We are not told who brought the man, or where he came from. But that he was seen by the Pharisees as a test case was apparent. For knowing of the man and his expected presence in the Synagogue they had come to watch what Jesus would do. The Rabbis had strict rules about healing on the Sabbath. When there was an emergency case and life was threatened healing activity was allowed, but where that was not the case, and it could well await another day, healing was not allowed. Thus a woman in childbirth could be helped on the Sabbath. An affection of the throat could be treated for that was seen as possibly life threatening. But a fracture or sprain could not, for that could await another day. A cut could be bandaged (it could lead to death if uncovered) but it must then not have further treatment until after the Sabbath. These were the interpretations of the Rabbis and they were strictly enforced. Any Rabbis and other prominent Pharisees who were in the Synagogue would sit in the ‘chief seats’ (Matthew 23:6; James 2:2-3), which were those nearest to the reading desk where the scrolls of the Scriptures were placed to be read. There was also a special seat there, either for the most distinguished present, or to contain the scrolls of the Torah, which was called ‘Moses’ Seat’ (Matthew 23:2). They thus had a good view of what was happening, while they awaited further events. It is worthy of note that the fact that they had come as they had, is testimony to the fact that they did believe that Jesus could heal the man. They had already seen what He could do and were not in any doubt about it. But they simply dismissed such healings as having no relevance because they were so prejudiced by their own ideas and had convinced themselves that some trickery or demon activity was involved. And yet what better testimony could we have to the Lord’s ability to work miracles, than that these His enemies came expecting Him to do so even though they did not want Him to be able to do so? And it gains the greater force in that it is not the main purpose of the recording of the incident” [Peter Pett, Commentary Series on the Bible, an e-Sword Module].
- 3.5... **AND WHEN HE HAD LOOKED ROUND ABOUT ON THEM WITH ANGER**—“There are three words speaking of anger, *thumos*, indicating a sudden outburst of anger that cools off quickly, *orgē*, defining an abiding and settled habit of mind, not operative at all times, but exhibiting itself in the same way when the occasion demands it, and *parorgismos* which speaks of anger in the sense of exasperation. The latter is forbidden in Scripture, ‘Let not the sun go down upon your wrath’ (Ephesians 4:26); the second, *orgē* is permitted, but the qualification is that no sinful element be included in it. Mark uses the word *orgē*. Trench in his Synonyms in the New Testament, has some excellent material on this word: ‘Under certain conditions *orgē* is a righteous passion to entertain. The Scripture has nothing in common with the Stoic’s absolute condemnation of anger. It inculcates no *apatheia* (an apathetic attitude of no feeling whatever towards a thing), but only a *metriopatheia*, a moderation, not an absolute suppression, of the passions, which were given to a man as winds fill the sails of his souls, as Plutarch excellently puts it . . . Aristotle, in agreement with all deeper ethical writers of antiquity, . . . had affirmed that, when guided by reason, anger is a right affection, so the Scripture permits, and not only permits, but on fit occasions demands it . . . There is a wrath of God (Matthew 3:7) who would not love good, unless He hated evil, the two being so inseparable, that either He must do both or neither; a wrath also of the merciful Son (Mark 3:5); and a wrath which righteous men not merely may, but, as they are righteous, must feel; nor can there be a surer and sadder token of an utterly prostrate moral condition than the not being able to be angry with sin-and sinners. ‘Anger,’ says Fuller, ‘is one of the sinews of the soul; he that wants it hath a maimed mind, and with Jacob sinew-shrunk in the hollow of his thigh,

must needs halt.’ Robertson quotes Gould as saying, ‘Anger against wrong as wrong, is a sign of moral health.’” [Kenneth Wuest, *Word Studies in the Greek New Testament*, an e-Sword Module].

- 3.6... **HERODIANS**—“(Ἡρῳδῖανοί, Hērōdianoí): A party twice mentioned in the Gospels (Matthew 22:16 parallel Mark 12:13; 3:6) as acting with the Pharisees in opposition to Jesus. They were not a religious sect, but, as the name implies, a court or political party, supporters of the dynasty of Herod. Nothing is known of them beyond what the Gospels state. Whatever their political aims, they early perceived that Christ's pure and spiritual teaching on the kingdom of God was irreconcilable with these, and that Christ's influence with the people was antagonistic to their interests. Hence, in Galilee, on the occasion of the healing of the man with the withered hand, they readily joined with the more powerful party of the Pharisees in plots to crush Jesus (Mar, 3:6); and again, in Jerusalem, in the last week of Christ's life, they renewed this alliance in the attempt to entrap Jesus on the question of the tribute money (Matthew 22:16). The warning of Jesus to His disciples to “beware of the leaven of Herod” (Mark 8:15) may have had reference to the insidious spirit of this party” [ISBE, an e-Sword Module].
- 3.12... **HE STRAITLY CHARGED THEM THAT THEY SHOULD NOT MAKE HIM KNOWN**—“He straightly charged them. The word is *epitimaō*, ‘to tax with fault, chide, rebuke, reprove, censure severely.’ It is commonly rendered ‘rebuke’ in the N. T. In classical Greek its predominating sense is that of severe, strenuous reproach for unworthy deeds or acts. In this sense, the word carries at bottom, a suggestion of a charge under penalty. Our Lord did not wish to have the testimony of the demons to His deity. He wanted no advertising from that source. Translation: And He kept on rebuking them and charging them under penalty that they should not make Him known.” [Wuest].
- 3.14... **THAT HE MIGHT SEND THEM FORTH TO PREACH**—“...he appointed them to be his heralds; hence, in that sense, to preach. Receivers must become givers. Disciples must become apostles. They must publish the message of salvation through Jesus Christ. In a sense they were invested with his authority. So real was this authority that Jesus was going to say, ‘He who receives you receives me, and he who receives me receives him who sent me’ (Matthew 10:40). Cf. Mark 6:11; John 20:21-23. They were sent first to the lost sheep of the house of Israel (Mat\_10:5-6); later, to all the nations (Matthew 28:19), into all the world (Mark 16:15)” [William Hendriksen, *Baker’s New Testament Commentary*, 1975, an e-Sword Module].
- 3.21... **WHEN HIS FRIENDS HEARD OF IT, THEY WENT OUT TO LAY HOLD ON HIM: FOR THEY SAID, HE IS BESIDE HIMSELF**—“His friends. The Greek is *hoi par’ autou*, ‘those from the side of Him.’ Robertson says that the idiom most likely means the kinspeople or family of Jesus, as is common in the LXX. The fact that His mother and His brothers are mentioned in verse 31, would indicate that these were the ones alluded to in this verse. The word for ‘friend’ (*philē*) is not in the Greek text” [Wuest].   |||| “Next, Jesus’ relatives set out to seize Him out of concern for Him. ... The interruption of this story with the account of the accusation by some **teachers of the law** seems designed to show that the attitude of Jesus’ family, however understandable in one sense, is to be seen as a response like that of these critics. Although the charge **He is out of His mind** (3.21) is perhaps slightly less malevolent than **He has an evil spirit** (3.30), Mark presents them both as wrong responses to Jesus. The charge against Jesus in 3.22 is that He is a sorcerer who does His exorcisms by evil power, a charge echoed in the Gospels and elsewhere. ... What is being contested is the *meaning* of Jesus’ power and works. The reality of the miracles is not denied, but the charge that they are devilish negates them as sings of God’s kingly power. Jesus’ response is a series of quick **parables** which demonstrate that it is illogical to think that Satan would empower Jesus to destroy Satan’s own **kingdom** ...” [Larry Hurtado, *Understanding the Bible Commentary Series, Mark*, Baker Books, An Olive Tree Bible App Module].
- 3.22... **THE SCRIBES**—“Referred to 120 times in the Bible. Formerly secretaries to kings (2 Sam 8.17; 20.25; 2 Kings 12.10; 22.3-12). Later, they were copyists and interpreters of the Scriptures and laws of Israel, keepers of all records, and were the lawyers and schoolmasters in Israel (Ezra 7.6-21; Neh 8.1-13; Matthew 23.2-34; Mark 9.11; 14.43; 15.1; Luke 5.17; 22.66; 23.10; Acts 4.5;

5.34; 1 Timothy 1.7). ” [Finis Jennings Dake, *The Dake Study Bible Notes*, An Olive Tree Bible App Module]. IIIII “After the return from the Exile the Jewish community was organized under Ezra and Nehemiah on the basis of the regulations of the so-called Mosaic Law. At a great gathering of the people, of which an account is given in Nehemiah 8-10, the Law was publicly read by Ezra, and a solemn covenant entered into for national obedience to it. Being thus established as the binding rule of both civil and religious life, it became necessary that the Law should be thoroughly studied and interpreted to the people, who otherwise could not reasonably be expected to comprehend fully its principles and their application. This duty at first fell naturally to the priests, who for a time continued the main teachers and guardians of the Law. But gradually there grew up an independent class of men, other than the priests, who devoted themselves to the study of the Law, and made acquaintance with it their profession. These were the Scribes. Possibly at first their chief duty was to make copies of the Law, but the higher function of interpretation was soon added; and as the supreme importance of the Law came more and more to be recognized, so the profession of a Scribe came to be held in higher estimation than even that of a priest” [James Hastings, *A Dictionary of Christ and the Gospels*, An e-Sword Module].

- 3.22... **HE HATH BEELZEBUB**—“Beelzebub is a corruption of Baalzebub, *the god of the fly*. There was a tendency among the heathen to name their gods after the pests which they were supposed to avert. Thus Zeus was called *Apomuios* (Averter of flies), and Apollo *Ipuktonos* (Slayer of vermin). How Beelzebub became identified with Satan in the Jewish mind is not known. In opposing the influence of Jesus and corrupting the public mind, these Pharisees showed a cunning worthy of the cultivated atmosphere, the seat of learning whence they came. Being unable to deny that a miracle was wrought (for Celsus in the second century is the first recorded person who had the temerity to do such a thing), they sought to so explain it as to reverse its potency, making it an evidence of diabolical rather than divine power. Their explanation was cleverly plausible, for there were at least two powers by which demons might be cast out, as both were invisible, it might appear impossible to decide whether it was done in this instance by the power of God or of Satan. It was an explanation very difficult to disprove, and Jesus himself considered it worthy of the very thorough reply which follows” [J.W. McGarvey, *The Fourfold Gospel*, part of a multi-part Module in e-Sword, p 298-99].
- 3.29... **HE THAT SHALL BLASPHEME AGAINST THE HOLY GHOST HATH NEVER FORGIVENESS**—“Blasphemy against the Son may be a temporary sin, for the one who commits it may be subsequently convinced of his error by the testimony of the Holy Spirit and become a believer (1 Timothy 1:13). But blasphemy against the Holy Spirit is in its nature an eternal sin, for if one rejects the evidence given by the Holy Spirit and ascribes it to Satan, he rejects the only evidence upon which faith can be based; and without faith there is no forgiveness. The difference in the two sins is therefore in no way due to any difference in the Son and Spirit *as to their degrees of sanctity or holiness*. The punishment is naturally eternal because the sin is perpetual. The mention of the two worlds is, "just an extended way of saying 'never'" (*Morison*). Some assert that the Jews would not know what Jesus meant by the Holy Spirit, but the point is not so well taken. See Exodus 31:3, Numbers 11:26, 1 Samuel 10:10; 19:20; Psalm 139:7; 143:10, Isaiah 48:16, Ezekiel 11:24. We see by Mark's statement that blasphemy against the Spirit consisted in saying that Jesus had an unclean spirit, that his works were due to Satanic influence, and hence wrought to accomplish Satanic ends. We can not call God Satan, nor the Holy Spirit a demon, until our state of sin has passed beyond all hope of reform. One can not confound the two kingdoms of good and evil unless he does so maliciously and willfully” [J.W. McGarvey, pp. 303.02].
- 3.35... **WHOSOEVER SHALL DO THE WILL OF GOD, THE SAME IS MY BROTHER, AND MY SISTER, AND MOTHER**—“Here Jesus enlarges the circle, and takes in the dutiful souls of all the ages. Whoso shall do the will of God, he is a child of God. The truest relationships of life are not of flesh and blood, these are the accidental and artificial ties. The truest ties are ever of the spirit. They are his

brother, sister, and mother because born of the same Father (John 3.3, 5)” [C.E.W. Dorris, *A Commentary on the Gospel According to Mark*, Gospel Advocate, 1973, p. 91].

V. **Lessons & Applications.** These lessons are from Paul D. Murphy in *Timeless Sermons for Now and Eternity*, pp., 28-30.

- **INTRODUCTION...** Jesus made disciples by teaching them: He chose twelve men from His disciples. They were busy and mature men. He cannot use lazy men. He knew these men and made no mistake in choosing them (John 2.24-25; Acts 1.24). He spent the night in prayer before choosing them (Luke 6.12). Before choosing preachers, elders, deacons, or teachers, we would do well to follow His example (1 Timothy 5.22). It is profitable to take a good look at these men, since in one or more of them, we can see our reflection. Ask yourself the question, as you study them, which one represents me? They were all different. All types of men are needed in the church. One type is just as important as another.
- **JOHN...** He is called the “beloved.” He wrote much about love and was a concrete example of love. Jesus loved him more than the others because he was more lovable (John 13.23; 21.20). How do you compare with John? Love has its degrees (Mark 20.21; 2 Corinthians 9.7).
- **MATTHEW...** He was the practical businessman (Matthew 9.9). His type is needed in the church today (Acts 6.3; 1 Timothy 3.5). A man once said to me about one of the elders in the local church, “I’ve observed that a man who cannot manage his own business affairs well certainly cannot manage the Lord’s business as an elder.” How do you compare to Matthew?
- **PETER...** He was a bold and fearless leader, and he was given the keys to the kingdom (Matthew 16.18-19). We need leaders like him today in the church. He was impulsive and quick to speak; he made mistakes, but he always was quick to correct them (Matthew 26.31-35, 69-75). He was a bold preacher who was not afraid to use the personal pronoun “you” (Acts 2.36; Isaiah 58.1; Acts 4.16-29). How do you compare to Peter?
- **ANDREW...** Andrew was a quiet worker (John 1.40-42; 6.8; 12.22). How do you compare with Andrew? Are you looking for praise and recognition?
- **THOMAS...** He is the honest doubter. He always saw the dark side of the proposition; he saw all the difficulties of discipleship, but he was honest about his doubts. When he saw evidence, immediately he acknowledged his mistake and believed (John 20.24-25). Many become idle like John the Baptist and get into a doubting castle, but when they investigate and are convinced, they never doubt again (Matthew 11.1-61; 14.3). How do you compare with Thomas?
- **JAMES...** He was a sturdy pillar in the church. Later he was beheaded by Herod (Acts 12.1-2). Do you identify with him? (Galatians 2.9). Do you look more like a pillow than a pillar? (1 Timothy 3.15).
- **PHILIP...** He was a servant to all (John 1.43-45; 6.5; 12.21). Do we identify with him? (Matthew 20.20-28; 1 Corinthians 9.19-22).
- **JUDAS...** He became a traitor. His life became one of tragic degeneration. Who punished Judas? There was no court. He punished himself (Matthew 27.3-10; Acts 1.25, 41; Luke 16.25).
- **CONCLUSION:** May we all be able to identify with Christ (2 Corinthians 3.18). Obey the gospel and thus be transformed into His likeness (2 Corinthians 4.3-).

VI. **Questions.**

**True or False**

01. \_\_\_\_\_ The last apostle listed in Mark’s listing was Thomas.
02. \_\_\_\_\_ Jesus’ mother and brothers called Him.
03. \_\_\_\_\_ Jesus got into the boat because He loved to fish.
04. \_\_\_\_\_ Mark tells us about Jesus getting angry in this chapter.

05. \_\_\_\_\_ It was the scribes who said of Jesus: “He hath Beelzebub.”

**I Found it in Verse(s)**

06. \_\_\_\_\_ Jesus tells who is His brother, sister, and mother.

07. \_\_\_\_\_ The names of the “sons of thunder.”

08. \_\_\_\_\_ Jesus was GRIEVED because of hardness of hearts.

09. \_\_\_\_\_ The reason Jesus ordained the twelve.

10. \_\_\_\_\_ A kingdom divided against itself cannot stand.

**Short Answer**

11. The Pharisees began discussing with the \_\_\_\_\_ about how they might \_\_\_\_\_ Jesus.

12. The damnation Jesus mentioned in this chapter is described as being \_\_\_\_\_.

13. The reason the multitude pressed upon Jesus to TOUCH Him was:

14. The result of Satan rising up against himself would be:

15. Friends of Jesus said of Him: “He is \_\_\_\_\_.”

*Each Question is worth 7 Points*

**My Score is:** \_\_\_\_\_

*Answers will be found on next week’s handout*

**ANSWERS to Mark 2 Questions...** **01**—False (14); **02**—True (5); **03**—True (26); **04**—False (21); **05**—True (7); **06**—1; **07**—24; **08**—7-8; **09**—18; **10**—15; **11**—Arise; Take up the bed; Go thy way; **12**—Four (3); **13**—showbread (25); **14**—at the receipt of custom (14); **15**—new bottles (22).

**VII. Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

F J G J A M E S W E N T  
 A G A I N E V I G R O F  
 H O U S E L P I C S I D  
 E N T E R A H E A L T I  
 I H A N D S R I N I I V  
 T H E R E U D A E V R I  
 U H C T E R T S R E I D  
 S L O O K E D I H D P E  
 S A T A N J O T T E S D  
 K G I I L T O J E L R C  
 D N A T S M G U R L U A  
 F O R T H T A B B A S M  
 G R E A T O N N A C I E

<b>AGAIN</b>	<b>BRETHREN</b>	<b>CALLED</b>	<b>CAME</b>	<b>CANNOT</b>
<b>DEVILS</b>	<b>DISCIPLES</b>	<b>DIVIDED</b>	<b>ENTER</b>	<b>FORGIVEN</b>
<b>FORTH</b>	<b>GOOD</b>	<b>GREAT</b>	<b>HAND</b>	<b>HEAL</b>
<b>HOUSE</b>	<b>JAMES</b>	<b>JERUSALEM</b>	<b>LOOKED</b>	<b>MOTHER</b>
<b>MULTITUDE</b>	<b>SABBATH</b>	<b>SAID</b>	<b>SAITH</b>	<b>SATAN</b>
<b>SPIRIT</b>	<b>STAND</b>	<b>STRETCH</b>	<b>THERE</b>	<b>WENT</b>

VIII. Crossword Puzzle.

<b>Mark 3 (KJV)</b>	
1	2
3	
4	5
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8	7
	9
10	11
12	13
	14

<u>ACROSS</u>	<u>DOWN</u>
03) Blaspheming the Holy Spirit endangers one of eternal ____.	01) Not Simon Peter, but Simon the ____.
04) Last name on the list of apostles.	02) Apostles would have power to heal ____.
06) Jesus was accused of casting out devils by their ____.	05) Jesus and apostles could not eat ____ because of the multitude.
09) The scribes came down from here.	07) Means sons of thunder.
12) Jesus spoke to the scribes in ____.	08) Pharisees took counsel with them.
13) With ____ Jesus looked at the Pharisees.	10) Described as withered.
14) As man as had these pressed upon Jesus to touch Him.	11) Unclean spirits ____ down before Jesus.

**IX. EXTRA CREDIT FOR “SUPER” Bible Students...**

*Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

**W O R D: What word would you like to know more about in this chapter?**

**W O N D E R: I wonder what this phrase, verse, or series of verses means...**

**W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...**