

# Mark 3:13-35

## APPOINT APOSTLES:

Mark 3:13-15 – “And he went up on the mountain and called to him those whom he desired, and they came to him.

14 And he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach

15 and have authority to cast out demons.”

1. “the mountain” – is the word *oros* which means “mountain” or “hill”.
  - a. Since this is in Galilee by the Sea it is most likely a hill.
  - b. But, it is building on the idea of Moses going up the mountain
  - c. Since “twelve” are chosen by Jesus the imagery places Jesus in the place of God on the Mountain (not Moses) speaking to the 12.
  - d. There are five mountain experiences in Matthew:
    - i. Matthew 5:1 – Teaching the Beatitudes after calling his disciples - “Now when Jesus saw the crowds, he went up on a mountainside (*oros*) and sat down. His disciples came to him,
    - ii. Matthew 14:23 – After John the Baptists death – “After he had dismissed them, he went up on a mountainside by himself to pray. Later that night, he was there alone.”
    - iii. Matthew 15:29 (Mark 8:1-8) – Jesus feeds the 4,000 – “Jesus left there and went along the Sea of Galilee. Then he went up on a mountainside and sat down.”
    - iv. Mark 9:2 (Matthew 17:1) – “After six days Jesus took Peter, James and John with him and led them up a high mountain, where they were all alone. There he was transfigured before them.”
    - v. Matthew 28:16 – “Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go.”
2. “Twelve” – a clear substitute for the 12 tribes of Israel the Lord originally intended to use.
  - a. The authority of the Messiah is rebuilding the foundation for the new phase of the kingdom
  - b. Matthew 19:28 – “Jesus said to them, “Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.”
  - c. Luke 22:28-30 – ““You are those who have stayed with me in my trials, and I assign to you, as my Father assigned to me, a kingdom, that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.
3. Of these twelve apostles only five are mentioned again in the book of Mark
4. “Apostles” means “messenger” and refers to one sent with a task or commission to fulfill a responsibility.
  - a. Mark calls the “apostles” here and in 6:30 where it says, “The apostles returned to Jesus and told him all that they had done and taught.”
  - b. The purpose for Jesus calling these disciples is:
    - i. That they might be with him – watch, hear, learn, and know Jesus
    - ii. That he might send them out to preach – proclaim the King’s message
    - iii. That they might have authority over Satan – advance the King’s authority

## MISSION OF APOSTLES:

Mark 3:16-19 – **“He appointed the twelve: Simon (to whom he gave the name Peter); 17 James the son of Zebedee and John the brother of James (to whom he gave the name Boanerges, that is, Sons of Thunder); 18 Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Zealot, 19 and Judas Iscariot, who betrayed him.**

1. Apostles will:
  - a. Practice Jesus ministry
  - b. Expand Jesus kingdom
2. Apostles are:
  - a. Simon (Peter)
    - i. Peter is always listed first
    - ii. Peter is the representative and spokesperson for the 12
    - iii. Jesus nicknamed Simon “Peter” which means “rock” or “stone”
      1. This is *petros* in the Greek
      2. Jesus would originally not called him *petros* in Greek but used the Aramaic *Kepha* or “Cephas” which also means “rock” or “stone”
    - iv. No reason is given for Jesus naming Peter.
      1. Peter was not always stable in Jesus’ ministry
      2. Peter did become very stable in life
  - b. James son of Zebedee
    - i. Peter, James and John were the inner circle and with Jesus for the raising of Jairus’s daughter, the transfiguration, the garden of Gethsemane
    - ii. James is the first one martyred in Acts 12:1-2 by Herod Agrippa I
  - c. John son of Zebedee, brother of James –
    - i. together they were “Boanerges”, the Sons of Thunder. No reason is given, but may have been the personalities which is demonstrated in Mark 10:35-39
  - d. Andrew – is Peter’s brother and originally a disciple of John the Baptist and heard John say, “Behold, the Lamb of God who takes away the sin of the world” in John 1:29-44
  - e. Philip –
    - i. only mentioned here in Mark.
    - ii. He is from Bethsaida like Peter and Andrew.
    - iii. Introduces Nathanael (or, Bartholomew which means “son of Tolmai”) to Jesus
  - f. Bartholomew (Nathanael) or “Nathanael son of Tolmai”
  - g. Matthew (Levi) whose father was Alphaeus
  - h. Thomas
    - i. Known as Didymus which means “the twin”
    - ii. Only mentioned here in Mark
    - iii. Thomas ministered in the east and reached India
  - i. James the son of Alphaeus
    - i. Could have been Thomas’ brother since both their fathers have the same name
  - j. Thaddaeus (or, Judas son of James)
  - k. Simon the Zealot
    - i. Zealot is *Kananaion* in Greek which comes for an Aramaic term for “zealous one” *quanana*. Neither word have anything to do with Canaan or Canaanite.
    - ii. The “zeal” of Simon could be

1. Religious “zeal” (which they all would have had at some level)
2. Patriotic zeal which became a political movement manifesting fully in the Jewish wars

I. Judas Iscariot –

- i. Iscariot means “man from Kerioth” which would be a town in Judea, but Iscariot is a family name in John 6:71 meaning “Judas the son of Simon Iscariot”
- ii. Treasurer for the ministry in John 12;6

**CHOSING SIDES - INSIDERS and OUTSIDERS:**

- Outsiders are the cultural insiders: his family and the religious leaders
- Insiders are the cultural outsiders: the apostles and the believing crowds

Mark 3:20-21 – “Then he went home, and the crowd gathered again, so that they could not even eat.

**21 And when his family heard it, they went out to seize him, for they were saying, “He is out of his mind.”**

	2532 [e]	2064 [e]	1519 [e]	3624 [e]	2532 [e]	4905 [e]	3825 [e]	3588 [e]	3793 [e]	5620 [e]	3361 [e]	1410 [e]	846 [e]	3366 [e]	740 [e]	5315 [e]
	Kai	erchetai	eis	oikon	kai	synerchetai	palin	ho	ochlos	hōste	mē	dynasthai	autous	mēde	arton	phagein
20	Καὶ	ἔρχεται	εἰς	οἶκον	, καὶ	συνέρχεται	πάλιν	ὁ	ὄχλος	, ὥστε	μὴ	δύνασθαι	αὐτοὺς	μηδὲ	ἄρτον	φαγεῖν .
	And	He comes	to	a house	and	comes together	again	a	crowd	so that	not	are they able	them	even	bread	to eat
	Conj	V-PIM/P-3S	Prep	N-AMS	Conj	V-PIM/P-3S	Adv	Art-NMS	N-NMS	Conj	Adv	V-PNM/P	PPro-AM3P	Conj	N-AMS	V-ANA
	2532 [e]	191 [e]		3588 [e]	3844 [e]	846 [e]	1831 [e]	2902 [e]	846 [e]	2036 [e]		1063 [e]	3754 [e]	1839 [e]		
	kai	akousantes		hoi	par'	autou	exēlthon	kratēsai	auton	elegon		gar	hoti	Exestē		
21	καὶ	ἀκούσαντες	,	οἱ	παρ'	αὐτοῦ	ἐξῆλθον	κρατῆσαι	αὐτόν	;	ἔλεγον	γὰρ	ὅτι	, Ἐξέστη .		
	And	having heard [of it]		those	belonging to	Him	went out	to seize	Him		they were saying	for	-	He is out of His mind		
	Conj	V-APA-NMP		Art-NMP	Prep	PPro-GM3S	V-AIA-3P	V-ANA	PPro-AM3S	V-IIA-3P		Conj	Conj	V-AIA-3S		

1. Apparently Jesus’ own brothers did not believe in him during his earthly life:
  - a. John 7:5
  - b. But, by Acts 1:14 they believed
2. “He is out of His mind” from *exeste* which is a form of *existemi* /ex-is-tay-mee/ meaning “to displace, to stand aside from”
  - a. “beside himself”
  - b. “out of his wits”
3. Those close to him came to save himself from himself.
  - a. It was for protection
  - b. It was to save him from the consequences of what he had started doing. He would face:
    - i. Overbearing crowds
    - ii. Deadly opposition from authorities
  - c. They were doing what Peter would later do in Cesarea Philippi

Mark 3:22-27 – “And the scribes who came down from Jerusalem were saying, “He is possessed by Beelzebul,” and “by the prince of demons he casts out the demons.”

23 And he called them to him and said to them in parables, “How can Satan cast out Satan?

24 If a kingdom is divided against itself, that kingdom cannot stand.

25 And if a house is divided against itself, that house will not be able to stand.

26 And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end.

**27 But no one can enter a strong man's house and plunder his goods, unless he first binds the strong man. Then indeed he may plunder his house.**

2532 [e]	3588 [e]	1122 [e]	3588 [e]	575 [e]	2414 [e]	2597 [e]	2036 [e]	3754 [e]	954 [e]	2192 [e]	2532 [e]	3754 [e]					
Kai	hoi	grammateis	hoi	apo	Hierosolymōn	katabantes	elegon	hoti	Beelzeboul	echei	kai	hoti					
22	Καὶ	οἱ	γραμματεῖς	,	οἱ	ἀπὸ	Ἱεροσολύμων	καταβάντες	,	ἔλεγον	ὅτι	,	Βεελζεβούλ	ἔχει	,	καὶ	ὅτι
And	the	scribes	those	from	Jerusalem	having come down	were saying	-	Beelzebul	He has	and	-					
Conj	Art-NMP	N-NMP	Art-NMP	Prep	N-GNP	V-APA-NMP	V-IIA-3P	Conj	N-AMS	V-PIA-3S	Conj	Conj					

1722 [e]	3588 [e]	758 [e]	3588 [e]	1140 [e]	1544 [e]	3588 [e]	1140 [e]
En	tō	archonti	tōn	daimoniōn	ekballei	ta	daimonia
Ἐν	τῷ	ἄρχοντι	τῶν	δαίμονιων	ἐκβάλλει	τὰ	δαίμονια
By	the	prince	of the	demons	He casts out	the	demons
Prep	Art-DMS	N-DMS	Art-GNP	N-GNP	V-PIA-3S	Art-ANP	N-ANP

1. These came from Jerusalem on official business. This time not to question him, but to label him and categorically reject him.
2. Friends thought he was “beside himself” (“out of his mind”), but the opposition identified it as him being possessed by Beelzebul
  - a. “Beelzebul” was the original form of the pagan god’s name which meant “Prince of Baal” (“Lord of Baal”) or “Lord of the Dwelling (Temple)”. Referring to the Prince of Baal’s abode, dynasty or house.

i. *Zeboul* occurs 5x in the OT to mean an exalted prince/ruler or to his exalted dwelling place. *Zebul* means “elevation, height, lofty abode”:

1. 1 Kings 8:13 – (Solomon speaking) “I have indeed built a magnificent temple for you, a place for you to dwell forever.”
2. Isaiah 63:15 – “Look down from heaven and see, from your lofty throne, holy and glorious. Where are your zeal and your might? Your tenderness and compassion are withheld from us.
3. Habakkuk 3:11 – “The sun and moon stood still in their place at the light of your arrows as they sped, at the flash of your glittering spear.

2595 [e]	1300 [e]	5051 [e]	1980 [e]	2671 [e]	216 [e]	2073 [e]	5975 [e]	3394 [e]	8121 [e]
hā-nī-te-kā.	be-raq	le-nō-ḡah	ye-hal-lē-kū,	hiṣ-še-kā	le-ō-wr	ze-bu-lāh;	'ā-mad	yā-rē-ah	še-meš
וְהַנִּיטֶה־כָּאֵ	בְּרֶקֶק	לְנוֹגַהּ	יְהַלְלֵנוּ	חִסְשֵׁה־כָּאֵ	לְאוֹר	זְבוּלָהּ	עַמַּד	יָרֵחַ	שֶׁמֶשׁ
of Your spear	glittering	at the shining	they went	of Your arrows	at the light	in their habitation	stood still	and moon	The sun
N-fc   2ms	N-msc	Prep-I   N-fs	V-Piel-Imperf-3mp	N-mpc   2ms	Prep-I   N-cs	N-ms   3fs	V-Qal-Perf-3ms	N-ms	N-cs

4. Psalm 49:14 – “Like sheep they are appointed for Sheol; death shall be their shepherd, and the upright shall rule over them in the morning. Their form shall be consumed in Sheol, with no place to dwell.”

3477 [e]	7287 [e]	7462 [e]	4194 [e]	8371 [e]	7585 [e]	6629 [e]	
yə-šā-rīm	bām	way-yir-dū	yir-'ēm	mā-weṭ	šat-tū	liš-'ō-wl	kaṣ-šōn
וְשֹׁרִים	בָּם	וַיִּרְדּוּ	יִרְעָם	מָוֶת	שָׂתוּ	לְשָׂאוֹל	כַּצֹּאֵן
the upright	over them	and shall have dominion	shall feed on them	Death	they are laid	in the grave	Like sheep
Adj-mp	Prep   3mp	Conj-w   V-Qal-Conseclmp-3mp	V-Qal-Imperf-3ms   3mp	N-ms	V-Qal-Perf-3cp	Prep-I   N-cs	Prep-k, Art   N-cs

2073 [e]	7585 [e]	1086 [e]	6736 [e]	1242 [e]		
lōw.	miz-ze-bul	šə-'ō-wl,	le-bal-lō-wṭ	wə-šū-rām	wə-šî-rām	lab-bō-qer,
לוֹ	מִצְבּוּל	שְׂאוֹל	(לְבוֹלוֹת)	[וְצוּרָם]	וְצוּרָם	לְבֹקֵר
their	far from dwelling	in the grave	shall be consumed	and their beauty	-	in the morning
Prep   3ms	Prep-m   N-msc	N-cs	Prep-I   V-Piel-Inf	Conj-w   N-msc   3mp	Conj-w   N-msc   3mp	Prep-I, Art   N-ms

5. 2 Chronicles 6:2 – “But I have built you an exalted **house**, a place for you to dwell in forever.
  - b. It had been mockingly changed by the Jews to “Prince of Flies”, or “Beelzebub”(Lord of Flies)
    - i. In the LXX it had already been changed to *Baal muian* meaning “Lord of carrion or flies” (rotten and repulsive)
  - c. Both ideas of “insane” and “demon possessed” are in the same statement in John10:20 – “Many of them said, “He has a demon, and is insane; why listen to him?”
3. Jesus “calls them to him” or he summons (*proskalesamenos* from *proskaleo*), which is the same word used when Jesus calls his disciples to himself in Mark 8:1 and the crowds in 7:14
  - a. Jesus was not caught by the scribes
  - b. Jesus summoned the scribes to come to him so he could speak to them clearly and expose their illogical conclusion. Their position is not supportable.
4. Exorcism was common in Judaism at this time.
  - a. This was not a new practice...see Acts 19:13-20
  - b. What was new was the ease by which Jesus did it and the complete and tremendous success he had.
  - c. Even in Mark 9:38 someone outside the group of Twelve apostles was driving out demons in Jesus’ name
5. This authority of Jesus over Satan meant Satan’s reign over men by sin and death had come to an end.
  - a. Satan’s house is connected with the Lord of Baal’s house.
  - b. Jesus takes the scribes accusation of him being the Prince of Baal’s house to say, no, but instead he is plundering the house of Satan.
6. The logic and the parable make it simple:
  - a. Logic: Satan is being driven out by a power greater than himself. And, by an authority outside of Satan’s domain.
  - b. Parable: Satan is the strongman of his kingdom that has been bound up by a stronger man coming from outside his kingdom.
    - i. Satan’s kingdom is being plundered (People are being set free.)
    - ii. Satan will never make a comeback.
7. Isaiah 49:24-26 –
  - 24 Can the prey be taken from the mighty,  
or the captives of a tyrant<sup>[f]</sup> be rescued?
  - 25 For thus says the LORD:  
“Even the captives of the mighty shall be taken,  
and the prey of the tyrant be rescued,  
for I will contend with those who contend with you,  
and I will save your children.
  - 26 I will make your oppressors eat their own flesh,  
and they shall be drunk with their own blood as with wine.  
Then all flesh shall know  
that I am the LORD your Savior,  
and your Redeemer, the Mighty One of Jacob.”

Mark 3:28-30 – “Truly, I say to you, all sins will be forgiven the children of man, and whatever blasphemies they utter,  
 29 but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin”—  
 30 for they were saying, “He has an unclean spirit.”

281 [e]	3004 [e]	4771 [e]	3754 [e]	3956 [e]	863 [e]	3588 [e]	5207 [e]	3588 [e]	444 [e]	3588 [e]	
Amēn	legō	hymīn	hoti	panta	aphethēsetai	tois	huiōis	tōn	anthrōpōn	ta	
28	Ἀμὴν	λέγω	ὑμῖν	ὅτι	πάντα	ἀφεθήσεται	τοῖς	υἱοῖς	τῶν	ἀνθρώπων	, τὰ
	Truly	I say	to you	that	all	will be forgiven	the	sons	the	of men	the
	Heb	V-PIA-1S	PPro-D2P	Conj	Adj-NNP	V-FIP-3S	Art-DMP	N-DMP	Art-GMP	N-GMP	Art-NNP

265 [e]	2532 [e]	3588 [e]	988 [e]	3745 [e]	1437 [e]	987 [e]
hamartēmata	kai	hai	blasphēmiai	hosa	ean	blasphēmēsōsin
ἁμαρτήματα	καὶ	αἱ	βλασφημίαι	, ὅσα	ἐὰν	βλασφημήσωσιν .
sins	and	the	blasphemies	as many as	if	they shall have blasphemed
N-NNP	Conj	Art-NFP	N-NFP	RelPro-ANP	Conj	V-ASA-3P

1. “Truly, I say to you” (*amen lego hymin*) is Jesus speaking by his divine authority. This is used by Mark more than twelve times
2. 1 John 5:16

Mark 3:31-35 – “And his mother and his brothers came, and standing outside they sent to him and called him.

32 And a crowd was sitting around him, and they said to him, “Your mother and your brothers are outside, seeking you.”

33 And he answered them, “Who are my mother and my brothers?”

34 And looking about at those who sat around him, he said, “Here are my mother and my brothers!

35 For whoever does the will of God, he is my brother and sister and mother.

1. This section is the flip side of the sandwich which has the scribes in the middle between his family.
2. A new age greater than the temporal age has begun. Natural relationships are replaced by divine relationships
3. Note “his mother and his brothers came”, but Jesus recognizes those doing the will of God as his “brother and sister and mother”
  - a. Singular not plural
  - b. Adds sister