

Mark 3

ASVh with Comments

Summary. Here in Chapter 3, we see six main points that deal with the power and mercy of God. 1) The Lord shows mercy to the man with the withered hand and heals him on the Sabbath, teaching that it is lawful to do good on the Sabbath. 2) Jesus shows to the scribes, Pharisees, and people that He is the Lord of the Sabbath by healing the man with the withered hand. This act shows Jesus' power to the rulers of men because He has healed on the Sabbath. 3) The name of the Lord has spread wide, and crowds followed Him everywhere. Here we see a large multitude that came to Him by sea. Jesus healed many, and many pressed around Him to touch Him and be healed, and the unclean spirits fell before Him. These acts show the power of Jesus over sicknesses and the dark side. 4) Jesus, by the will of the Father, appoints twelve disciples to be with Him. He gives them authority to preach the Gospel and to be able to heal and cast out demons. This act shows that Jesus rules over everything, the seen and unseen world. 5) Jesus responds to people's accusations about His power over the darkness. a) Jesus gives parables about unity; the Bible teaches the unity of the Lord as One, Three but One; the unity of people who believe in the Bible should be as one as well. b) Jesus gives the parable that points out to attacking the faith; all believers should watch out; in order to collapse the unity of the kingdom of God on earth, the faith will be attacked. c) Jesus says that whoever blasphemes against the Holy Spirit is guilty of an eternal sin. 6) Jesus tells who His relatives on earth are; not those that are blood-related, but those that do the will of God are His brother and sister and mother. This saying shows the mercy of God, don't use your eyes to look at people; use your heart.

³ ¹ And **He** entered again into the synagogue; and there was a man there who had his hand withered.

² And they watched **Him**, whether **He** would heal him on the Sabbath day; that they might accuse **Him**.

³ And **He** says to the man that had his hand withered, Stand forth.

⁴ And **He** says to them, Is it lawful on the Sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace.

⁵ And when **He** had looked round about on them with anger, being grieved at the hardening of their heart, **He** says to the man, Stretch out your hand. And he stretched it out; and his hand was restored.

⁶ And the Pharisees went out, and straightaway with the Herodians took counsel against **Him**, how they might destroy **Him**.

Comments 3:1-6. (See also Comments Matthew 12:9-14, and Comments Luke 6:6-11). The stories in these sections of Scripture are the same story but different ways of presenting. In each Gospel, the Lord has shown all humans that one story can be told in many ways, but we need to combine all the details from all the Gospels to understand the story in its completeness. So, here we analyze the story of the man with the withered hand by looking at the details from all three Gospels: Matthew 12:9-14, Mark 3:1-6, and Luke 6:6-11.

Comparison analysis:

Part 1: (See Mark 3:1, Matthew 12:9-10a, and Luke 6:6). In Mark, notice the word "again," in Matthew 12:9 notice "Jesus went on from there," and in Luke 6:6, notice "on another Sabbath." Combining the events so far from all three Gospels shows that Jesus was traveling, and on a Sabbath day again, He entered their synagogue, and He was teaching the people in the synagogue. A man with a right hand that was withered was in the synagogue. Here we need to remember that the name of the Lord is Lord of the Sabbath, so always the Lord will be in a synagogue on the Sabbath day. All three Gospels in this part have one thing in common: Jesus enters the synagogue on the Sabbath day as a regular duty.

Part 2: (See Mark 3:2, Matthew 12:10b, and Luke 6:7). Combining the events from all three Gospels, we understand that the scribes and the Pharisees asked Him, "is it lawful to heal on the Sabbath?" and watched Jesus so they could see if He would heal on the Sabbath so they might accuse Him. But all three Gospels have told one thing: people don't know the true meaning of the Sabbath. That is why the Lord comes on a Sabbath day, to give them the true meaning of the Sabbath. The real purpose of the Sabbath is to keep God's rules, not bring all the men's rules and impose them to be the meaning for the Sabbath. The Lord teaches that the purpose of the Sabbath is to do good in the name of the Lord, helping, comforting, which is the way to show the love of the Lord.

Part 3: (See Matthew 12:11-12). Here in Matthew, we see that the Lord answers the question that the scribes and Pharisees asked in Matthew 12:10b by confronting them and showing their hypocrisy.

Part 4: (See Mark 3:3-4, Luke 6:8-9). This section shows that the Lord asks them a direct question. The Lord asks them if it is lawful to do good or harm on the Sabbath.

Part 5: (See Mark 3:5, Matthew 12:13, Luke 6:10). Combining the events from all three Gospels, we see that the Lord was angry and grieved at their ignorant heart, and He heals the man's hand by simply asking him to stretch out his hand. None of them acknowledged that on the Sabbath day, it is lawful to do good, but Jesus tells them clearly in Matthew 12:12 that it is lawful to do good on the Sabbath day.

Part 6: (See Mark 3:6, Matthew 12:14, Luke 6:11). Combining the events from all three Gospels, we understand that the scribes and Pharisees were furious and discussed with each other and with the Herodians how they might destroy Jesus. Notice that the Herodians (See Matthew 22:16 for comments on Herodians) were not in the synagogue, but the Pharisees and the scribes went out to look for them.

⁷ And **Jesus** with **His** disciples withdrew to the sea: and a great multitude from Galilee followed; and from Judea,

⁸ and from Jerusalem, and from Idumea, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things **He** did, came unto **Him**.

Comments 3:7-8. (See also Comments Matthew 4:23-25, Comments Matthew 13:1-3, and Comments Luke 6:17-19). These passages describe similar events, but the people are not all the same, and the day when events are happening is different. Jesus' name had already been spread before He traveled there. His name has already been known, and that is why in all of the events, multitudes will be there.

⁹ And **He** spoke to **His** disciples, that a little boat should wait on **Him** because of the crowd, for fear that they should throng **Him**:

¹⁰ for **He** had healed many; insomuch that as many as had plagues pressed upon **Him** that they might touch **Him**.

¹¹ And the unclean spirits, whenever they beheld **Him**, fell down before **Him**, and cried, saying, **Thou** art the **Son of God**.

¹² And **He** charged them [] that they should not make **Him** known.

Comments 3:7-12a. Looking at Mark 3:7-12 and Mark 4:1-3, We can say that here in these verses of Scripture, it is the same event, but it is a large area, and there are different groups of people and events were happening over different days; similar areas, different days, and different groups of people. They are entirely different days described; what happened today could happen tomorrow, but they are not linked together, separate them. When there is a large crowd of people, this portion hears the talk, but the group behind them does not even know what the people ahead are saying. The same day, same event but not the same; that is why each Gospel tells the story from a different angle, different point, different people. Each Gospel has its portion to write down, but no one copied from anyone. The Lord gives each writer another part of the event, different times that happened, no copy, but each one writes down accordingly as the Lord sees fit.

Comments 3:7-12b. Mark 3:1-6 describes the same event as Luke 6:6-11 (the healing of the paralytic), then Mark 3:13-20 is the same event as Luke 6:12-16, and in between these events, we have Mark 3:7-12. This event by the sea in Mark 3:7-12 on this particular day is described only here in the Gospel of Mark. The common point of these events given in Mark 3:7-12, Matthew 4:23-25, Matthew 13:1-3, and Luke 6:17-19 is that Jesus' name was spread wide, and there were always crowds following Him to hear Him teach, and many came to be healed. But some came to look for food that He would provide for them because it has been told that He gives food. Here in Mark, it shows that people were crowding around Jesus insomuch that He needed to get a boat and get away from the crowd, so they don't crush Him.

¹³ And **He** goes up into the mountain, and calls to **Him** those whom **He** desired; and they went to **Him**.

¹⁴ And **He** appointed twelve, that they might be with **Him**, and that **He** might send them out to preach,

¹⁵ and to have authority to cast out demons:

¹⁶ and Simon **He** surnamed Peter;

¹⁷ and James the son of Zebedee, and John the brother of James; and them **He** surnamed Boanerges, which is, Sons of thunder:

¹⁸ and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Cananaean,

¹⁹ and Judas Iscariot, who also betrayed **Him**.

Comments 3:13-19. (See also Comments Matthew 10:1-4, and Comments Luke 6:12-16). The events in Mark 3:13-19, Matthew 10:1-4, and Luke 6:12-16 are the same but different ways of presenting. Combining these events from all three Gospels, we can get a complete picture of what has happened. The point of this saying is that the Lord has chosen from among all that followed Him; He chose these twelve out of so many that followed. Many are struggling about why Jesus chose Judas; not that He doesn't have enough people to choose from, but Judas had to be involved in Jesus' ministry.

Comparison analysis:

Part 1: (See Mark 3:13, Matthew 10:1a, Luke 6:12, 13a). Combining the events from all three Gospels, we see that Jesus went up on the mountain to pray, and after He prayed all night, He called to Him the disciples He desired. The Bible has clearly shown all humans the Son of God praying and the length of time He prayed. But, humans complain they pray too long. If the Son of God spends that much time praying, humans need to take as an example and follow what the Lord teaches and does. For example, when you go and pray, forget about yourself and think of the One you pray to; let your soul lead you to the Lord. The human mouth speaks too many useless words, but the soul that goes presents the pure words of worship to the Lord.

Q: What was the purpose of Jesus' prayer here? **A:** This prayer has two purposes: one is the conversation between Father and Son, and another is about choosing the disciples. The ones that the Father wants, the Lord will choose.

Part 2: (See Mark 3:14-15, Matthew 10:1b, Luke 6:13b). Combining the events from all three Gospels, we see that Jesus chose twelve disciples whom He also named apostles. **Q:** What does it mean to be an apostle? **A:** The follower of the Lord, the one who will go to tell about the love of God for all humans, that is the apostle's duty. These twelve were chosen to be with Him and go out and preach and have authority to cast out demons and heal every disease and affliction. Judas was one of the apostles, but the Bible never mentions that he did anything because of no faith. Judas did not have faith; always he will abide with someone else, be part of someone doing something, but will never be himself doing; be there close by, but never do it. The Lord always sent them in pairs (See Mark 6:7, Luke 10:1).

Part 3: (See Mark 3:16-19, Matthew 10:2-4, Luke 6:14-16). From these verses of Scripture, we find the names of the twelve apostles. For some, we see the names that the Lord gave as a name for the duty of the work. Some were called for a special purpose, and the names the Lord gives will tell the duty of that person, not just duty alone, but also character told in that name.

Q: Cananaean or Zealot? **A:** For us should be Simon the Zealot.

²⁰ And **He comes** into a house. And the multitude **comes** together again, so that they could not so much as eat bread.

Comments 3:20. This is a house, the people who were willing to invite the Lord to stay for a while in their house. This is not His parents' home in Nazareth or His home in some city.

²¹ And when **His family** heard it, they went out to lay hold on **Him**: for they said, **He is overwhelmed**.

²² And the scribes that came down from Jerusalem said, **He has** Beelzebub, and, By the prince of the demons **casts He** out the demons.

²³ And **He** called them **to Him**, and said **to** them in parables, How can Satan cast out Satan?

²⁴ And if a kingdom be divided against itself, that kingdom cannot stand.

²⁵ And if a house be 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 **has** an end.

²⁷ But no one can enter into the house of the strong man, and **take** his goods, **unless** he first binds the strong man; and then he will spoil his house.

²⁸ **Truly I say to you**, All their sins shall be forgiven **to** the **children of people**, and their blasphemies **by which of any kind** they shall blaspheme:

²⁹ but whosoever shall blaspheme against the **Holy Spirit** has never forgiveness, but is guilty of an eternal sin:

³⁰ because they said, **He** has an unclean spirit.

Comments 3:22-30. (See also Comments Matthew 12:22-32, and Comments Luke 11:14-23). **Q:** Are the parables told in these sections of Scripture spoken to the same group of people in the same place and time? Are the events in Matthew 12:22-32, Mark 3:22-30, and Luke 11:14-23 the same events happening at the same place and time? **A:** They are not the same events; all three Gospels tell different events; separate the events between them. The groups of people are not all the same. In some portion of the Gospel, people come in around the Lord and then go out; new people come in and go out, always people come in and go out; that way, the word spreads faster. Many thousands, all have come to see and hear how the work of the Lord has been done. Because the Lord has a short time on earth, His purpose is to bring all the people to have a chance to witness in the Lord's work for humans; God has come to them.

Q: Can we say that Jesus repeated the same teachings in the parables to different groups of people as they came and listened? **A:** The Lord will tell when He will be asked; each group of people come and ask. Sometimes one parable was told many, many times, and that is why sometimes in the Bible, it will answer from a different angle of the question, but the answer always will have the same center point in all Gospels. So, here, we need to find the center point of the Lord's response in all these parables.

Comparison analysis:

Part 1: (See Matthew 12:22-23, and Luke 11:14). As we see here from Matthew 12:22-23 and Luke 11:14, Jesus performed miraculous healings before the people came to accuse Him, and He healed many demon-oppressed people. In Matthew, it shows the healing of a demon-oppressed man that was blind and mute, and in Luke, Jesus casts out a demon that was mute; these are two separate healings. It is clear from this setting that the Lord Jesus addresses the accusation to different groups of people and tells the parables more than once.

Part 2: (See Mark 3:22, Matthew 12:24, and Luke 11:15). In Mark, we see that scribes come down from Jerusalem to accuse Jesus. In Matthew, we see that as the Pharisees hear people talking that Jesus is the Son of God and performs these miraculous healing by the power of God, they reason between each other and bring that accusation to the people. In Luke, we see that some people accused Him, and some were trying to test Him by asking Him a sign from heaven. So, again, it is evident from the three Gospels that the Lord tells the parables and addresses the accusations to different groups of people at different times and places.

Part 3: (See Mark 3:23-26, Matthew 12:25-28, and Luke 11:17-20). In these portions of Scripture, the Lord speaks to them in parables in response to their accusations. All these parables talk about unity. In the parables themselves, it shows unity as one. The parables have concluded the idea that the unity of people who believe in the Bible should be as one as the unity of the Lord shows as One (Father, Son, Holy Spirit). If the One who gives the Bible is One, the ones who believe in it should be as one. If you are with the Lord, you must be one. The Bible teaches that all who believe that the Bible is the true word of God will have in their heart to take the Bible as the Living Word. The dark they are between the dark, and you don't need to know about them; you just need to know about the light.

Part 4: (See Mark 3:27, Matthew 12:29, and Luke 11:21-22). This parable told in these verses of Scripture points out to attacking the faith; watch out! How to collapse the kingdom? The faith has to be attacked to collapse the unity of the kingdom of God on earth. How to attack the believer? Only one way to do it, the faith has to be attacked first; the faith is the base for all humans to stand firm against the dark side, and the dark knows that. The Bible tells us clearly that if you have no faith, you will not invite the Lord into your heart and soul. If you don't invite Him in your heart, it is easy to be attacked, and the only way to attack is straight to the faith. The dark does not need your body; all they need is your soul. This is the fight for the soul; this flesh is nothing. The faith must be attacked first to take the human soul; no faith and the soul is gone. Lookout in the world, even the Christians that lose faith go deeper than the rest of the world in doing bad, bad against God. When the soul that belongs to God turns back against their Creator, those are the ones that attack the kingdom to collapse it. The way to destroy unity, if they can attack the faith, the unity among believers can collapse.

Explaining the parable of Mark 3:27. In this verse, "no one" represents the dark side, "the house" represents the soul of a person, and "the strong man" represents the believer in the Lord; "binds the strong man" means an attack on his faith. They have to attack the ones that are leaders in the church, where humans' eyes look to. If one of them fails, so many little ones will fail because humans love to worship humans; but they have the One that never fails, and they don't come to Him but go to put trust in man. No man on earth is strong enough. But One Man that fights against the dark has been crucified, keep your mind on that One; as the Bible has told He has won the battle, look to that Man.

Q: How to attack the soul of humans? **A:** There is only one way to do it. They attack the faith; then they can enter the soul. The soul of humans is the bridge between the earth and the kingdom of heaven. There is only one way to go to the Kingdom of God, and that is through the human's soul, and the dark knows that. That is why there is always a fight for the soul. The dark knows well that the Lord loves the human souls because when He created them, He gave the soul to have the freedom to choose; you chose to be for the world, or you chose to be with the Lord; that is what the soul does, it is a big fight in the soul. The dark knows they can't fight God, but their only way to fight is to take the soul of humans. They know very well that the Lord loves humans, and that is why He sent His Son to be human on earth to show them that they have meaning for the Lord, not the flesh, but the soul; this is the war of the unseen world, for the human soul.

Part 5: (See Mark 3:28-30, Matthew 12:30-32, and Luke 11:23). These verses refer to the whole world (“the children of people”), for whoever speaks against the Holy Spirit is guilty of an eternal sin.

³¹ And there come **His** mother and **His** brothers; and, standing **outside**, they sent **to Him**, calling **Him**.

Comments 3:31. (See also Mark 3:21). Verses Mark 3:31 and Mark 3:21 are tangled together. Humans try to confuse humans between the human family of the Lord as He comes down to be human. Here it has shown clearly, pay attention to the way when the Lord will answer; for the Lord Himself, the earthly family does not play a role in lifting Him up or pulling Him down. Jesus is hundred percent Man and hundred percent God, but He is not just another man; He is the Son of Man; that is the way the Lord was born, to be human. This way, when they come, because of the position He holds (as a teacher), some will come and claim I am involved in some way with the Lord.

“Son of Man.” When it says Son of Man, it tells specifically that Jesus is a man, but He never says or claims He is the Son of Joseph, always Son of Man; for the rest of humans, He is the foundation of the race, all humans come from Him, He is the Son of Man.

³² And a multitude was sitting **around Him**; and they say unto **Him**, Behold, **Thy** mother and **Thy** brothers **outside** seek for **Thee**.

³³ And **He** answers them, and **says**, Who is **My** mother and **My** brothers?

³⁴ And looking round on them that sat **around Him**, **He** says, Behold, **My** mother and **My** brothers!

³⁵ For whosoever shall do the will of **God**, the same is **My** brother, and sister, and mother.

Comments 3:31-35. (See also Comments Matthew 12:46-50 Comments, and Comments Luke 8:19-21). This event happened once, and all three Gospels give this account. Combining the details from all three Gospels, we find out that:

1. Jesus was speaking to the people when His earthly family came.
2. A crowd was around Him, and His earthly family could not reach Him.
3. They were standing outside, asking people to speak with Jesus.
4. People told Jesus that “Thy mother and Thy brothers outside seek for Thee.”
5. Jesus answers and tells the people listening, “Who is My mother and My brothers?”
6. Jesus' answer is the key point of all three Gospels that Jesus has only one Father who is in heaven, and His relatives on earth are only those that glorify the Father and the Lord Jesus as God.

(See also Matthew 12:49-50 Comments).

Life and Faith Applications. 1) The dark side fights for the human soul; this human flesh is nothing. Therefore, watch your faith; the faith has to be attacked first to take the human soul; no faith, the soul is gone. 2) Do not look to people as examples for your faith but look to the One that has been crucified and won the battle; look to Jesus. 3) Stay united among believers; you must be one if you are with the Lord. 4) Remember who your family is. Most people have a problem with this, but our relatives on this earth are those that do the will of God and believe and worship Jesus as the Son of God.