

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) The Lord 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 the Lord 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. The Lord 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 the Lord Jesus over sicknesses and the dark side. 4) The Lord 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 the Lord Jesus rules over everything, the seen and unseen world. 5) The Lord Jesus responds to people's accusations about His power over the darkness. a) The Lord 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) The Lord 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) The Lord Jesus says that whoever blasphemes against the Holy Spirit is guilty of an eternal sin. 6) The Lord Jesus tells who His relatives on earth are; not those that are blood-related, but those that do the will of God are His brothers and sisters 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 **having** the hand withered.
- ² And they watched **Him**, whether **He** would heal him on the **Sabbath**; **in order** that they might accuse **Him**.
- ³ And **He** **says** to the man **who** had the hand withered, **Arise** into the midst.
- ⁴ And **He** **says** to them, Is it lawful on the **Sabbath** to do good, or to do **evil**? To save life, or to kill? But they **were** silent.
- ⁵ And **having** looked **around** on them with anger, being grieved at the **blindness** 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 **having** gone out, **straightaway**, with the Herodians took counsel against **Him**, how they might destroy **Him**.

Comments 3:1-6. For verses 1 to 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 in different ways of presentation. 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 events in their completeness. 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 the words "departed from there," and in Luke 6:6, notice the words "on another Sabbath." Combining the events so far from all three Gospels it shows that the Lord Jesus was traveling, and on a Sabbath, again, He entered their synagogue where He taught the people. And a man with a right hand that was withered was in the synagogue. Here, we need to remember that the name of the Lord Jesus is the Lord of the Sabbath, so the Lord will always be in synagogue on Sabbath. All three Gospels in this part have one thing in common: the Lord Jesus enters the synagogue on the Sabbath 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 the Lord Jesus, "Is it lawful to heal on the Sabbaths?" and watched Him if He would heal on the Sabbath so they might accuse Him. However, all three Gospels have told one thing, which is that people do not know the true meaning of the Sabbath. That is why the Lord teaches on Sabbaths, to give them the true meaning of the Sabbath. The real meaning for Sabbath is to keep the rules given by God not bring

all the men rules and impose them to be the meaning for the Sabbath. The Lord teaches us that the purpose of the Sabbath is to do good in the name of the Lord: helping and 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). In these verses, it shows that the Lord asks them a direct question. Really, the Lord asks them if it is lawful to do good or to do evil 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 hearts, and He healed the man's hand by simply asking him to stretch out his hand. However, none of them acknowledged that on the Sabbath, it is lawful to do good, but the Lord Jesus tells them clearly in Matthew 12:12 that it is lawful to do good on the Sabbath.

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 the Lord 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 **around** Tyre and Sidon, a great multitude, hearing what great things **He** did, came to **Him**.

Comments 3:7-8. For verses 7 to 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 of the event is different. The Lord Jesus' name had already been spread before He traveled there. His name had already been known, and that is why multitudes will be there in all of the events.

⁹ And **He** spoke to **His** disciples, that a little boat **might** wait **upon Him** because of the crowd, **in order that they might not throng Him:**

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

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

¹² And **much 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 different days: similar area, different days, and different groups of people. They are completely different days described in these passages; the things that happened today could happen tomorrow, but they are not linked together; we must separate them. When there is a large crowd of people, this group hears and talks, but the group behind does not even know what the people ahead are saying. 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 own portion to write down, but no one copied from the other. The Lord gives each individual the ability to describe a different part of the event and different times that happened. There is 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 that are given in Mark 3:7-12, Matthew 4:23-25, Matthew 13:1-3 and Luke 6:17-19 is: the Lord 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 the Lord Jesus insomuch that He needed to get a boat and get away from the crowd so they would not crush Him.

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

¹⁴ And **He** appointed twelve, which also **He** called apostles, that they might be with **Him**, and that **He** might send them to preach,

¹⁵ and to have authority to cast out demons.

¹⁶ And Simon **He** surnamed Peter;

¹⁷ and James 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 of Alphaeus, and Thaddaeus, and Simon the Cananaean,

¹⁹ and Judas Iscariot, who also betrayed **Him**. And **He** comes to a house.

Comments 3:13-19. For verses 13 to 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 more complete picture of what has happened. The point of this telling is that the Lord has chosen from among all that followed Him; from so many that followed, He chose these twelve out. Many are struggling about why the Lord Jesus chose Judas; not that He doesn't have enough people to choose from, but Judas had to be involved in the Lord 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 the Lord Jesus went up to the mountain to pray, and after He prayed all night, He called to Him the disciples He desired. The Bible clearly shows all humans how the Son of God prays and the length of time He prays. But humans complain that they pray for too long. If the Son of God spent that much time praying, humans need to take as an example and follow what the Lord teaches and does. As an example, when you go and pray, forget about yourself and think of the One whom 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 the Lord Jesus' prayer here? **A:** There are two purposes in this prayer: one is the conversation between Father and Son, and another is about choosing the disciples. The Lord will choose the ones that the Father wants.

Part 2: (See Mark 3:14-15, Matthew 10:1b, Luke 6:13b). Combining the events from all three Gospels, we see that the Lord 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 the Lord Jesus, go out and preach, and have the authority to cast out demons and heal every disease and affliction. Judas was one of the apostles, but the Bible will never mention that he did anything because he had no faith. Judas did not have faith; he would always abide with someone else and be part of someone doing something, but he would never be himself doing it. He was there close by but never did 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 find the names that the Lord gave as a name for the duty of the work. Some were called for special purposes, and the names the Lord gave would tell the duty of that person, not just duty alone, but also the character told in that name.

²⁰ And a multitude comes together again, so that they are not able even to eat bread.

Comments 3:20. This house in this verse is a house where some people were willing to invite the Lord to stay for a while. This house 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 who came down from Jerusalem said, **He** has Beelzebub, and, By the prince of the demons **He** casts out the demons.

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

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

²⁵ And if a house is divided against itself, that house cannot 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 **to plunder** his goods, **if not** he first binds the strong man; and then he will **plunder** his house.
- ²⁸ **Truly I say to you**, All **the sins** and **the blasphemies** **will** be forgiven **to the sons of men**, **as many as if** they shall **have** blasphemed;
- ²⁹ but whoever shall blaspheme against the **Holy Spirit** **has not** forgiveness **to the age**, but is guilty of 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 that are told in these sections of Scripture spoken to the same group of people in the same place and time? And, 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 out the events between the Gospels. The group of people are not all the same. In some portions of the Gospels, 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 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 the Lord's work for humans; God has come to them.

Q: Can we say that the Lord 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, the Bible will answer from a different angle of the question. Still, the answer always will have the same center point in all the Gospels. Therefore, we need to find the center point of the Lord's answer in all these parables.

Comparison analysis:

Part 1: (See Matthew 12:22-23, and Luke 11:14). As we see from these Bible passages, the Lord Jesus was performing 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 who was blind and mute, and in Luke, the Lord Jesus casts out a demon who 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 came down from Jerusalem to accuse the Lord Jesus. In Matthew, we see that as the Pharisees hear people saying that the Lord Jesus is the Son of God and performs these miraculous healing by the power of God, they reason with each other and bring the blasphemous accusation to the people. In Luke, we see that some people accused the Lord Jesus, and some were trying to test Him by asking Him for a sign from heaven. Again, it is evident from the three Gospels here that the Lord Jesus 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 Jesus speaks to them in parables in response to their accusations. All these parables talk about unity. In the parables themselves, the Lord speaks about 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 all must be united. The Bible teaches that all who believe in the Bible as the true Word of God will have in their hearts 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). The parable told in these verses of Scripture points out to attacking the faith: watch out! Specifically, how to collapse the kingdom? The faith of the believers must be attacked to collapse the unity of the kingdom of God on earth. And, how to attack the believer? There is only one way to do it: the faith of the believer must 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 the Lord Jesus into your heart, it is easy to be attacked, and the way to attack is straight to the faith. The dark does not need your body; all it needs is your soul. Attacking the faith 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 lost. Look out in the world; even the Christians who lose faith go deeper than the rest of the

world in doing evil deeds against God. When the souls that belong to God turn back against their Creator, those are the ones that attack the kingdom to collapse it. The way to destroy unity is if they can attack the faith, then 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 who are leaders in the church, which human eyes look to. If one of them falls, so many little ones will fall because humans love to worship humans. However, humans have the One that never fails, and they don’t come to Him but go to put their trust in men. No man on earth is strong enough. But the One Man who fights against the dark has been crucified; keep your mind on that Man; as the Bible has told us, He has won the battle; look to that Man, the Lord Jesus.

Q: How does the dark attack the soul of humans? **A:** There is only one way to do it. They attack the person’s faith, and 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 soul, and the dark knows that. That is why there is always a fight for the souls of humans. The dark knows well that the Lord loves the human souls because when He created them, He gave the soul the freedom to choose: you choose to be for the world, or you choose 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 souls of humans. They know very well that the Lord loves humans, and that is why He sent His beloved Son Jesus 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 souls.

Part 5: (See Mark 3:28-30, Matthew 12:30-32, and Luke 11:23). These verses refer to the whole world (“the sons of men”), 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. Verses Mark 3:31 and Mark 3:21 are tangled together. Humans try to confuse humans between the human family of the Lord Jesus as He comes down to be a human. Here, it clearly shows when the Lord will answer, pay attention to the way: for the Lord Himself, the earthly family does not play a role in lifting Him up or pulling Him down. The Lord Jesus is one hundred percent man and one 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 Jesus.

“Son of Man.” When the Bible says Son of Man, it specifically says that the Lord Jesus is a Man, but He never says or claims He is the Son of Joseph; He is always the 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 to **Him**, Behold, **Thy** mother and **Thy** brothers **outside** are seeking **Thee**.

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

³⁴ And looking **around** on those who sat **around Him**, **He** says, Behold, **My** mother and **My** brothers!

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

Comments 3:31-35. See also Comments Matthew 12:46-50, 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. The Lord 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 the Lord Jesus.
4. People told the Lord Jesus that “Thy mother and Thy brothers outside are seeking for Thee.”
5. The Lord Jesus answered and asked the people listening, “Who are My mother and My brothers?”
6. The Lord Jesus’ answer is the key point of all three Gospels: the Lord Jesus has only One Father who is in heaven, and His relatives on earth are only those who glorify the Father and the Lord Jesus as God.

Life and Faith Applications. 1) The dark side fights for the human soul; the human flesh is nothing. Watch your faith; the faith has to be attacked first to take the human soul; no faith, the soul is lost. 2) Do not look to people as examples of your faith, but look to the One who has been crucified and won the battle: look to the Lord Jesus. 3) Stay united among believers; if you are with the Lord, you must be one in Christ. 4) Remember who

your family is. Most people have problems with this, but our relatives on this earth are those who do the will of God and believe and worship the Lord Jesus as the Son of God.