



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V22 N29 August 2, 2020

KING JESUS

“Discipleship in 3B”

Mark 3:7-19

THIS WEEK'S CORE COMPETENCY

Disciple-Making

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

“And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.”

2 Timothy 2:2



What makes
for a “good”
follower?

Crowds play a major role in the telling of the Gospel of Mark. From the early days of Jesus’ ministry, he often managed large crowds (Mark 1:32-34). Many times Jesus and his disciples withdrew from the press of the crowds for some rest. In the Gospel of Mark, crowds often did more to complicate Jesus’ ministry than enhance it. Crowds caused property damage (Mark 2:4), denunciations and dismissals (Mark 5:17), delays leading to death (Mark 5:21-35) and crisis food shortages (Mark 6:36-38; 8:1-4). Jesus often explained matters in more detail to his disciples after preaching to a crowd. Jesus was in constant conversation with either crowds or disciples. The crowds and the disciples in Mark often acted as foils, highlighting the compassion, wisdom and power of an active Jesus.

One author provides a helpful comparison and contrast of the crowd versus the disciples in the Gospel of Mark: “The crowd is portrayed in the Gospel of Mark—as the disciples are portrayed—in both positive and negative ways in relation to Jesus; and the crowd serves to complement the disciples in a composite portrait of the followers of Jesus. Jesus calls to himself both the disciples and the crowd (disciples: 1:16-20; 3:13-19; 6:7; 8:1, 34; 9:35; 10:42; 12:43; crowd: 7:14; 8:34). And both the disciples and the crowd follow Jesus (disciples: 1:18, 20; 6:1; 10:28; crowd: 2:15; 3:7; 5:24; 10:32; 11:9). Jesus teaches and feeds both the disciples and the crowd (teaching disciples: esp. 8:31; 9:31; teaching crowd: esp. 2:13; 4:1-2; 6:34; 10:1; feeding disciples: 14:22-25; feeding crowd: 6:39, 41, 42; 8: 2, 6)—and also heals the crowd (esp. 1:33-34; 3:10; 6:5 6). And both the disciples and the crowd are amazed or astonished at

Jesus (disciples: 4:41; 6:50, 51; 9:6, 32; 10:24, 26, 32; crowd: 1:22, 27; 2:12; 5:15, 20; 6:2; 7:37; 9:15; 10:32?; 11:18). Again and again the crowd comes to Jesus, time after time the disciples go with Jesus. Jesus spends more time with the disciples and asks more assistance from them—in teaching (3:14; 6:12, 30), healing (3:15; 6:7, 13), feeding (6:41; 8:6), and other tasks (1:17; 3:9, 14-15; 6:7, 37, 41, 45; 8:6; 11:1; 14:13, 32, 33-41). Yet the crowd crowds Jesus (2:4; 3:9, 20; 6:31), and the disciples misunderstand discipleship (e.g., 9:33-37, 38-41; 10:35-45). Although both the disciples and the crowd find themselves in opposition to Jewish leaders because they follow Jesus (disciples: 2:15-17, 18, 23-27; 7:1-13; 8:15; 9:14; crowd: 11:18, 32; 12:12; 14:2), in the end both abandon Jesus, who must then face the opposition of Jewish leaders alone (disciples: 14:10, 43, 50, 66-72; crowd: 14:43, 56?; 15:8, 11, 15). Both the disciples and the crowd are fallible followers” (E. S. Malbon, “Fallible Followers: Women and Men in the Gospel of Mark,” *Semeia* 28, 31-32).

“Fallible followers” is a label that challenges our own commitment to Christ. The crowds often greedily wanted something from Jesus. The disciples often selfishly wanted Jesus’ stamp of approval. Both desires fall short of what it means to be a faithful follower of Jesus. Seeking to be “with Christ” relationally (Mark 3:14) whether he gives something or not is a sign of maturing faith. Going out to minister “in his name” (Mark 3:15; 9:39) without concern for rank or position (Mark 10:41-45) is the mark of a true follower of Christ. We can learn much from the highs and lows of the crowds and disciples of Jesus in the Gospel of Mark.



EXAMINE GOD'S WORD

7 Jesus withdrew with his disciples to the lake, and a large crowd from Galilee followed. 8 When they heard about all he was doing, many people came to him from Judea, Jerusalem, Idumea, and the regions across the Jordan and around Tyre and Sidon. 9 Because of the crowd he told his disciples to have a small boat ready for him, to keep the people from crowding him. 10 For he had healed many, so that those with diseases were pushing forward to touch him. 11 Whenever the impure spirits saw him, they fell down before him and cried out, "You are the Son of God." 12 But he gave them strict orders not to tell others about him

13 Jesus went up on a mountainside and called to him those he wanted, and they came to him. 14 He appointed twelve that they might be with him and that he might send them out to preach 15 and to have authority to drive out demons. 16 These are the twelve he appointed: Simon (to whom he gave the name Peter), 17 James son of Zebedee and his brother John (to them he gave the name Boanerges, which means "sons of thunder"), 18 Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Zealot 19 and Judas Iscariot, who betrayed him.

After reading the text, practice your Observation skills by noting the following:

- Circle words referring to crowds and large groups of people.
- Number each geographic place mentioned.
- Underline the purpose for the boat.
- Place a box around the phrase describing why Jesus was being crowded.
- Double underline the exclamation of the demons.
- Circle the number of special disciples "appointed."
- Number the three purposes of the Twelve.
- Underline the names Jesus gives to certain disciples.
- Box the word "Iscariot."
- Double underline the additional description of Judas.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing you do not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. What may be some reasons why Jesus would “withdraw” to the lake?
2. What is the significance of the geographic regions mentioned in Mark 3:7-8?
3. How would a small boat help Jesus with crowd control?
4. Why would Jesus not want to be “crowded” (see Mark 3:9-10)?
5. How is the reaction to Jesus described in Mark 3:10 different from the response found in Mark 3:11?
6. Why would Jesus order “not to tell others about him”?
7. What were the stated purposes of “the twelve he appointed”?
8. What do you find interesting about the listing of the names of The Twelve?
9. Why would James, Simon and Judas have additional details attached to their names?
10. Why is this list of named disciples important?

Commentary On The Text

The Gospel of Mark finishes its opening section with Mark 3:6. This section contained a summary statement of Jesus' mission (Mark 1:14) immediately followed by the call of his first disciples. This second major section of Mark (3:7-6:56) similarly begins with a summary statement of Jesus ministry (Mark 3:7-12) followed by a call of the Twelve (Mark 3:13-19).

"This summary of Jesus' Galilean ministry [3:7-19] is a self-contained unit... Placed after the controversies between Jesus and the religious leaders (2:1-3:6), the summary provides a contrast to the growing opposition and conflict. Mark reminds his readers that Jesus was immensely popular, not only in Galilee but throughout the region that had belonged to the kingdom of King Herod I. And the summary provides the context for Jesus' selection of twelve disciples as his co-workers in distinction from the large crowds of enthusiastic followers" (Eckhard J. Schnabel, *Mark*, TNTC, 81).

Perhaps more impressive than large crowds was the geographic scale of Jesus' influence. Jesus' message reached people from the farthest regions of the land. Mark's geographic markers (Mark 3:8) demonstrated the wide spread of Jesus' fame. The mention of Idumea, Tyre and Sidon would showcase the far southern and northern reaches of Jesus' message.

As popular as Jesus was in greater Galilee, he did not follow the modern notion that "all PR is good PR." Even though Jesus wanted to reach many people (Mark 1:38), he understood that his ultimate purpose was greater than just amassing a large fickle following (Mark 10:45). Jesus silenced demons who proclaimed his divine identity (Mark 1:25; 3:12). Some have labeled this "silencing" as the "Messianic Secret." "The messianic secret serves both to demonstrate who Jesus is (the Christ, the Son of God) and to reveal that Jesus sought to avoid a confrontation with Rome by avoiding inflammatory titles and teachings. His death therefore was due not to his publicly claiming to be the Messiah, but rather to the plot of the political and religious leadership to do away with him... Jesus did not die due to his political activity. Rather, he sought to avoid confrontation with the authorities by teaching in parables and avoiding the open use of messianic titles. This is why Mark emphasizes that Jesus commanded the demons not to confess him as the Son of God" (Robert H. Stein, *Mark*, BECNT, 165).

Influenced by pressing crowds (Mark 3:10), Jesus appointed Twelve Disciples who would authoritatively replicate what he was doing regionally and ultimately worldwide after Jesus' departure. Crowd mitigation was not the only reason for the appointing of the Twelve, but it was certainly a factor. Jesus chose these Twelve to be his voice to the people of Israel. These Twelve would go where the crowds prevented Jesus from going. They would also go to places that would reject the message of Jesus as well (Mark 6:11).

These Twelve would learn more than the crowds could, spending more time with Jesus (Mark 3:14). Jesus often

pulled the Twelve aside to further explain what was shared with the crowds (Mark 4:10, 34; 10:10). Peter, as the representative leader of the Twelve, will make many mistakes in the Gospel of Mark, but he and the other disciples are given hope in the end after the resurrection (Mark 16:7).

The listing of the Twelve is full of curiosities. Peter and Andrew, though brothers, are separated in the listing by another set of brothers, James and John. This separation is perhaps to highlight the three most prominent disciples, Peter, James and John who will be seen together elsewhere in the Gospel of Mark, often designated as the "inner circle" (Mark 5:37; 9:2; 13:3; 14:33). A number of the Twelve are given additional names or details, perhaps to prevent confusion regarding similarities of common names (James, son of Alphaeus, Simon the Zealot, etc.).

Perhaps most important is the fact that so little is shared about the Twelve. Six of them are never mentioned again by name in Mark. Minimal description of this astute group underscores the notoriety of these men among the early Christians. These names were so well known that sharing extensive details about them was not needed. The Twelve were "people who had heard the teaching of Jesus from his lips and committed it to memory, people who had witnessed the events of his ministry, death, and resurrection and themselves had formulated the stories about these events that they told. These eyewitnesses did not merely set going a process of oral transmission that soon went its own way without reference to them. They remained throughout their lifetimes the sources and, in some sense that may have varied for figures of central or more marginal significance, the authoritative guarantors of the stories they continued to tell" (Richard Bauckham, *Jesus and the Eyewitnesses*, 93). Bauckham labels the Twelve as "an authoritative collegium." "If they were close companions of Jesus throughout his ministry, as the Gospels claim they were, and if they were also, as most scholars agree, the first leaders of the mother church in Jerusalem and of its initial outreach elsewhere, we should certainly expect them to have been authoritative transmitters of the traditions of Jesus and to have had something like an official status for their formulations of those traditions" (Bauckham, 94).

Most telling in this list is the mention of its final member. Judas Iscariot is mentioned last in the list in each of the synoptic Gospels. Each list identifies him as the betrayer of Jesus. Judas may have been an outsider from the beginning (see note on "Judas," page 5). Jesus' choice of him suggests a more complicated agenda for the Messiah than just ascendancy. Jesus foretold that one of his own would betray him (Mark 14:18). Three times Jesus predicted to the Twelve that the Son of Man would be beaten and killed and then resurrected (Mark 8:31; 9:31; 10:33-34). The mention of Judas' epitaph in the list of the Twelve foreshadows the ultimate purpose and passion of Jesus (Mark 10:45).

Word Studies/Notes

v. 7 *crowd*

“Jesus is met and surrounded by crowds. The crowds come seeking him in 1:36 and find him in 1:45; 2:1–3 and 2:13. This same scene is repeated and intensified in 3:7–10. Standing in stark contrast to Jesus’ opponents whose rejection of Jesus ultimately takes the form of planning his destruction (2:1–3:6), the crowds pursue him (1:45) not only from Galilee but from all the Jewish centers of Palestine. Their response to his ministry, which many have only heard about, is so positive that he finds himself endangered by the press of the crowd (Robert A. Guelich, *Mark*, vol. 34A, *Word Biblical Commentary*, 149).

v. 8 *Idumea*

“The several regions mentioned in verses 7–8 furnish a comprehensive designation for Israel and its immediate neighbors. Galilee, Judea and Jerusalem represent Israel proper, while Idumea, Transjordan and the region of the coastal cities Tyre and Sidon constitute the southern, eastern and northwestern borders of the land. By twice referring to the ‘great multitude’ (verses 7b, 8) the evangelist distinguishes between the Galileans who were native to the region and the crowds who had come from a distance. The several districts enumerated are important in the general scheme of the Gospel” (William L. Lane, *L. The Gospel of Mark*, NICNT, 129).

v. 9. *Small boat*

“The presence of the crowd (cf. 2:4) causes people to *press against him* (NIV ‘crowding him’; NRSV ‘crush him’). This prompts Jesus to ask the disciples, four of whom are fishermen, to provide a *small boat* whose use, however, is not explained. In 4:1–2 Mark notes that Jesus used a boat as a mobile speaker’s platform” (Schnabel, 82).

v. 11 *Impure spirits*

“Demon possession is again treated separately from illness, and the encounter is between Jesus and the [impure spirits], with the ‘hosts’ passive except that their voices are used by the demons . . . and their bodies to express submission. Mark does not at this point actually mention that Jesus expelled the demons, but that is surely assumed. The focus, however, is on their recognition of him, both in their instinctive homage to a superior authority . . . and especially in their explicit declaration of him as [the son of God]. This is a more christologically loaded term than [the holy One of God]” (R. T. France, *The Gospel of Mark*, NIGTC, 155).

v. 12 *orders*

“Mark certainly does not want his readers to think that, whereas Jesus commands the demons to be silent, he nevertheless leaves them in control of the individuals they possess (cf. 1:25 — ‘Be silent and come out’). Yet the emphasis in this verse is not on the exorcising of the demons but in Jesus

forbidding them to speak. For ‘making [Jesus] known’ after being ‘sternly’ warned not to, compare 1:45 . . . The wording of the command assumes that what the demons are saying about Jesus is true” (Stein, 164).

v. 14 *Twelve*

“The role of the Twelve as leaders and representatives of eschatological Israel is made explicit by Jesus in Matt 19:28 and Luke 22:30. The choice of twelve has profound significance concerning the messianic self-consciousness of the historical Jesus, confirming that he viewed himself as God’s agent for covenant renewal and the eschatological restoration of Israel. Furthermore, by not identifying himself as one of the Twelve (and so part of eschatological Israel), Jesus apparently presents himself in the position of Yahweh, who created and elected Israel as his covenant people” (Mark L. Strauss, *Mark*, ZECNT, 159).

v. 16 *Peter*

“Pride of place goes to Peter, whose given name was actually Simon. The Greek word *petros*, rendered Peter here, means ‘rock,’ and is a translation of the Aramaic word *cephas* (‘rock’), the word actually used by Jesus, which is retained elsewhere in the NT (cf. John 1:42; 1 Cor. 1:12; 3:22; 9:5; 15:5; Gal 2:9). The famous saying in Matthew 16:18 is a pun based on the meaning of Peter’s name. In Mark, as in the other Gospels, Peter is treated as the leader or spokesman of the Twelve and is the most familiar figure besides Jesus to readers of these narratives” (Larry W. Hurtado, *Mark*, UBCS, 59).

v. 17 *Boanerges*

“The introduction of the two sons of Zebedee next is appropriate to the importance which they assume in the subsequent narrative, where Peter, James and John constitute a privileged group within the Twelve. They are given the surname ‘Boanerges,’ which is interpreted to mean ‘sons of thunder.’ Although no preparation for this characterization has been given by the evangelist, it is appropriate to the fiery outbursts which are attributed to the two brothers at later points in the narrative” (Lane, 134).

v. 18 *Son of Alphaeus*

“James the son of Alphaeus is unknown apart from the apostolic lists. If he is the brother of Levi, who is designated ‘the son of Alphaeus’ in Ch. 2:14, there were three pairs of brothers among the Twelve” (Lane, 135).

v. 19 *Iscaiot*

“Judas Iscaiot is mentioned last in the list to distance him from the rest of the Twelve. The original meaning of ‘Iscaiot’ is debated. The least unlikely derivation of the term is ‘man’ of ‘Karioth’, a town in Judea whose exact location is debated (cf. Josh. 15:25; Jer. 48:24; and the textual variants in John 6:71; 12:4; 13:2, 26; 14:22). If this derivation of the name is correct, then Judas was the only member of the Twelve who came from Judea” (Stein, 174).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Jesus' expansive impact upon his world continued through authorized and delegated multipliers.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The "Living Questions" are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



FAMILY TALK

Over the past few weeks we have talked so heavily about the importance of staying connected to our community, whether it is in church or with friends. We often say we need this for our mental well-being or just because we really enjoy being with our friends; this extroverted heart has been craving friend time! But Jesus wants us to know that community is important for us for so much more than just being with others because we like them. When Jesus called the twelve disciples, verse 14 says he needed them so they could be with him and he could send them out to preach and to cast out demons. This is no small task! Jesus was creating his own ministry team that would assist Him in sharing His good news while also teaching them, so they may all learn together. This community that He created serves a specific purpose—to disciple fellow believers and to send them out for the glory of God. Your community should follow this same mindset, and it should be a beautiful way for you to come to know the heart of God better. It is so important to stay connected. How are you making community a priority in this time? Being a parent is certainly a full-time job, especially now that we can barely go anywhere amidst this pandemic. However, this does not lessen the importance of your community growth. Prioritize time growing with your community as a regular part of your week and watch how God moves.

***This week's edition of Kids Scrolls is written by Madison Houston, Children's Ministry Intern.

What Does The Bible Say?

Read Mark 3:7-19.

1. Why did Jesus want His disciples to have a boat ready for Him in verse 9?
2. Who did the unclean spirits in verse 11 say that Jesus is?
3. How many disciples did Jesus call?

What Do You Think?

Jesus calls everyone to come to Him. How are you living your life in response to this call? Is Jesus the boss of your life or just some guy you read about on Sundays?

What Do You Do?

Make a point to spend time reading the Bible every day for 10 minutes. The more you learn about Jesus, the more you will begin to look like Him. Email kidpix@wearecentral.org to tell let us what you read. We'll send you a virtual token for each day you read for 10 minutes!

CORE COMPETENCY: Life Purpose

I believe God wants me to glorify Him in all I say and do.

MEMORY VERSE: Psalm 34:5

Those who look to Him are radiant; their faces are never covered with shame.

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- ☐ I completed my Bible Study
- ☐ I memorized this week's verse
- ☐ I brought my Bible to church
- ☐ I brought a friend



CHILD'S NAME _____

GRADE PARENT SIGNATURE _____

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)
I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)
I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)
I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)
I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)
I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)
I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)
I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)
I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)
I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)
I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)
I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)
I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)
I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)
I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)
I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)
I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)
I have the power, through Christ, to control myself.

Grace (Colossians 3:13)
I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)
I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)
I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)
I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)
I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)
I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)
I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)
I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)
I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)
I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)
I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)
I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)
I worship God for who He is and what He has done for me.

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The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

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