

3:6-10

Then the Pharisees went out and immediately plotted with the Herodians against Him, how they might destroy Him. Just a reminder, they wanted to destroy Jesus because He was “doing good” and not “evil” on the Sabbath. **7 But Jesus withdrew with His disciples to the sea.** The very same Sea of Galilee seen in the book at every turn already. **And a great multitude from Galilee followed Him, and from Judea** from the Northern and Southern parts of the kingdom... **8 and Jerusalem and Idumea and beyond the Jordan; and those from Tyre and Sidon, a great multitude,** From the capitol, from the southeast, the east, the northwest... from everywhere! **when they heard how many things He was doing, came to Him. 9 So He told His disciples** A disciple is “an adherent to the doctrine of another.”¹ A disciple is one who takes diligent care to follow the teachings of the one to whom he has committed him or herself.²

that a small boat should be kept ready for Him Let us not think for a second that Jesus was not a planner, a real leader.³

because of the multitude, lest they should crush Him. 10 For He healed many, so that as many as had afflictions pressed about Him to touch Him. Apparently news is traveling about His touching lepers and healing them (1:41) because now they wish to have that same contact.

3:11-12

And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, “You are the Son of God.” This is the 3rd time He encounters “unclean spirits” (1:27, 1:34) and this is the 2nd time they pronounce Jesus’ identity (1:27)...as if they have seen one another in another world.

The last time, incidentally, that anybody called Jesus the Son of God was when His Father God did so (1:11). Apparently, when both Heaven and Hell speak, they can’t help but say the truth about Jesus.

12 But He sternly warned them that they should not make Him known. And this is the 2nd time He told them to “hush.” Why? Matthew tells us more, but the bottom line is that it simply wasn’t time for the Kingdom. We have, believe it or not, a kingdom that needs a risen King.

¹Noah Webster. American Dictionary of The English Language (San Francisco: Foundation for American Christian Education, 2002), ____.

²Therefore, “discipleship” is the “act of making people who adhere to the teachings of another.”

³If you are a "big picture-type of visionary", you will be quite glad that you have detail-oriented "managers" below you. They are your "reality checkers". They are your "duration experts" when you have deadlines. They are your human resource facilitators when you have personnel expectations. They know what kind of trees are in the forest you are trying to clear off of the "field". The leader says, "I know that field needs to move". The manager says, "Yes, sir/maam. These are 'hickory' wood which will require x-number of chain saws with x-type of blades and x-number of trucks, skidders, and axmen. They will be able to clear this type of forest in x-number of days/weeks".

The leader then decides between several possible courses of action: 1. Clear the forest under discussion because we must absolutely have that field. 2. Find another field to clear. 3. Do nothing, and table the matter.

It is possible, you understand, that this leader was a good manager in this trade at one time or another, but this may not be so. A person who is a leader provides vision with direction (that is usually nothing more than left and right boundaries).

3:13-19

And He went up on the mountain and called to Him those He Himself wanted. How do you feel about a God Who does this whenever He wants? This is the 2nd time He's gone away to get away (1:38-39). It was to be alone with the Father first (1:35), and it's to be, according to Mark, with the disciples now. **And they came to Him. 14 Then He appointed twelve,**⁴ for what? Yet, another clue that Jesus knows Who He is: He is either the Lord of all (being the Lord of the Sabbath, 2:28) or He is greatly deceived.

twelve Why is He picking twelve? As stated numerous times, we have the “mediator of the New Covenant” showing us the beginning of a new Israel. Both Moses and Jesus were miracle workers. Both spent 40 days fasting. Both came with a law. Both had a baptism.⁵ Both worked with the heads of 12 tribes.⁶

Numbers 13:3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel. 4. And these were their names: of the tribe of Reuben, Shammua the son of Zaccur. 5 Of the tribe of Simeon...25 they returned from searching of the land after forty days. These are the spies, one from each tribe—12 in all, sent to spy out Canaan and they did it for forty days.

Both sent their “12” into the land to do a sort of survey...thus the next verse, and thus the probable purpose of this passage in the Gospel of Mark. We find that when the heat is on from the Herodians, you go on the offensive to give the persecutors more to do. Now, instead of keeping their eye on one man, they get to watch 13.⁷ So in Jesus being the New Moses, we have the connection with the Christ's Gospel (TURN TO MARK 14:23-25), and in it being the twelve, we have the connection with Christ's afterlife as found in the church (TURN TO MARK 16:15-20)

that they might be with Him and that He might send them this is the verb form of the noun “apostles” used elsewhere. Also, notice that Jesus chooses people for these two purposes: 1. Personal development, and 2. Purpose for life. Yes, contextually true, but true about the character of God. If He feels close to the Lord, it is because you are being prepared for further service.

out to preach, Given our Master's emphasis on “preaching” in the Gospels, one would wonder, “Is everyone supposed to preach, or was that a particular command given to the disciples because they were apostles?” Is there a gift of preaching, and not just a general command for all believers to preach? If one believes they are sent (“apostle”) by God, then they should see the need to do

⁴ Luke 6:12-13 confirms that he called some to Himself and then, out of that crowd, He chose some. *Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God.*

¹³ *And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also named apostles:*

⁵ 1 Corinthians 10:1

⁶ Matthew 19:28 speaks of these same men ruling the “12 tribes of Israel.”

⁷ Incidentally, this is a sly reference to Jesus being the new High Priest of this New Covenant. Levi was the 13th tribe so to speak after the two sons of Joseph were each given an inheritance, and as the reader probably knows, the Levites were given no land grant in the promised land as the “priestly tribe.”

what is seen here (or at least consider it).⁸

16 Simon, to whom He gave the name Peter; We are not told by Mark when this name was given to **Simon**. Peter's last mention was in chapter 1 (1:39) when He let the Lord know that those in Capernaum who had seen Him at his house the night before were looking for him again.

17 James the son of Zebedee and John We haven't seen these guys since they were called and since they escorted Jesus into Peter's house.

the brother of James Mark's way of distinguishing him from the other John (the Baptist) of which He had been speaking.

18 Andrew, we last saw him in chapter one when he was listed as a co-owner of Peter's (his) house.

Philip, Bartholomew, Matthew, Thomas, each of which mentioned only here in this Gospel (unless you believe that Levi is **Matthew**, in which case, even so, he is not mentioned again in this Gospel)⁹

James the son of Alphaeus, The first of perhaps three times he is mentioned in this Gospel.

Thaddaeus, Simon the Cananite; each mentioned only here; that's eight more, for a total of 12.

19 and Judas Iscariot, who was also, **sent out to preach**, I might add, given **authority to heal sicknesses and cast out demons**.

who also betrayed Him. Mark is prepping the reader for what they will discover about this man. **And they went into a house**. This is an entirely different Greek word than that used to portray Peter's or Matthew's house and appears to have reference to a different "home" than was already mentioned in this Gospel.

Three things that apply today concerning Our Lord Jesus:

1. He still desires some over others. It happens twice in this passage. He desired some, and called them, and then chose some to "be with Him." I know we can super-spiritualize this and say this is applicable to salvation or service, and certainly we can do that as this truth is fleshed out in Paul's writings.¹⁰ Since this is the first time "called" (3:13) is used by Mark, we are not going to over-apply it, but what I would rather get is that the Lord Jesus still chooses:
 - a. Our response, then, should be one of gratitude:
 - i. When He calls us to Himself;

⁸On the other hand, if one is supposed to simply "preach because they're Christians," we have two dilemmas: 1. If "every Christian" is supposed to "preach" then where is the proof text saying so? 2. If "every Christian is supposed to preach" and the references to the apostles or disciples are to be taken wholesale, then what is the proof text for seeing apostles and disciples as different parties within the text?

⁹Matthew seems to wish for us to make the connection in his own list (Matthew 10:3).

¹⁰Particularly 1 Corinthians 1:10-26 as an example.

- ii. When He calls us to be with Him, and to send us out.
 - b. We can take credit for precious little of how we “chase after God.” These very disciples, from whom were chosen twelve apostles...they had to be in the right place on the globe at that time. Was it somehow unfair to the others in the world who were not in Israel at the time when Christ was conceived in Nazareth, born in Bethlehem, ministering in Galilee, and dying and rising again in Jerusalem? Then may we never think that God is somehow unfair to show up in your house and in your life and in your workplace at the exclusion of millions of others around the globe today. And if we know that we could have been born in those very nations, then may we become equally as grateful.
- 2. He desires companionship.
 - a. He could have pre-programmed these disciples for their mission. This seems almost too easy, but “physical proximity” has much to do with how well people are discipled. Disciples, pupils, and learners do not treat their teacher and leader as nothing more than the captain of the bowling team whom they would like to see once or twice a week. This is a relationship to which both parties commit for a longer term. It is, after all, a changed lifestyle. One cannot expect to become an “adherent” to the teachings of someone else if they cannot have personal contact with them on a regular basis.¹¹
 - b. He was in charge of demons, disease, and disparagers so far in this Gospel. He didn’t need anybody. A trip to Psalm 50 would tell us “If I desired sacrifice, I wouldn’t tell you.” In Acts 17, Paul declares God doesn’t need anybody.
 - c. This is mysterious that the God Who wafted about through eternity past thought it necessary for whatever reason to dwell with these men...and we should find it comforting that He desires the same today.
 - d. Consider that the One Who places the stars is more concerned about your concerns than you are.
- 3. He is on a mission.
 - a. No passivity in Jesus. Prayerfully awaiting the will of the Father, and then moving forward.
 - b. Are you performing the will of God, or are you just...devotional? Being devotional is a major thing. It’s wonderful. Spending time with the Lord is fantastic, but if you love God, God draws us close to spend time with us only to send us out to be effective for Him.
 - i. Often people build relationships with God off of a desire to have a true husband. (for the woman struggling to find purpose in relationship outside of marriage)
 - ii. Those with no father figure are drawn to God when the sense true fatherhood. They find it, and are glad.
 - iii. Some have never had a true friend, and they love to be close to the Son and find a “friend that sticks closer than a brother.”
 - iv. BUT, after we have found all these things...we have found a King. And a King has subjects. And subjects do their Master’s bidding.

¹¹Merrill C. Tenney. The Zondervan Pictorial Encyclopedia of the Bible Volume 2 (Grand Rapids: Zondervan, 1976), 130.

- c. That is, every leader in the Christian faith since the time of Christ, officially or non-officially, was at one time, a disciple. There are no good leaders who did not master “following”.¹² But in a less legal sense, authority is something to which the true disciple and believer submits himself to all of his days upon this earth.
 - i. In a local church sense. “Whenever a few brothers in Christ come together, immediately a spiritual order falls into place”.¹³
 - ii. Furthermore, Christ knew “the mission would outlive [the disciples whom He personally taught]” thus fulfilling the spirit of 2 Timothy 2:2 and the idea of multi-generational discipleship.¹⁴

¹²Furthermore, one cannot dishonor God’s “stand-in” and still claim to honor God. “The powers that be are ordained of Him, after all” (Romans 13).

¹³Watchman Nee. *Spiritual Authority* (New York: Christian Fellowship Publishers, 1972), 22-23

¹⁴Bill Hull. *The Disciple-Making Church* (Grand Rapids: Baker, 1990), 21; Rayburn is careful to point out that Acts 9:1 and 14:21 uses the term “disciple” as though the audience spoken of was made up of first-hand listeners of Christ...yet Luke’s reader has no guarantee that this is the case! [Walter A. Elwell. *Evangelical Dictionary of Theology* (Grand Rapids: Baker Academic, 2006), 235].