

EQUIPPING DISCIPLES FOR KINGDOM GROWTH
Mark Series: *Let the Gospel Tell the Gospel*

JESUS UNBOXED

Covenant Presbyterian Church

MARK 3:7-19

21 October A.D. 2012

INTRODUCTION

1. The Gospel of Mark—a recording of the life, death and resurrection of Jesus, the Son of God.
2. Characteristics of Mark—Jesus is the Messiah King who is ushering in His kingdom; this kingdom is in conflict with the kingdom of this world (and with the religious establishment). Mark is written as a rapid pace narrative that leads to Jesus' ultimate work on the Cross.
3. Last Week—Jesus confronts the religious establishment of the Pharisees head on with His Sabbath “challenges” and His teaching on the new wineskins.

THE MULTITUDES CAME (v. 7-12)

1. After the Sabbath confrontation over the man with the withered hand (v. 1-6), Jesus was forced to withdraw to the Sea of Galilee (v. 7).
2. A great multitude came from all over (Jerusalem, Judea, Idumea to the South as far as 100 miles away; Jordan to the East; Tyre and Sidon to the Northwest). They came because they heard about all that He was doing (v.8).
3. So great was the crowd and so great was their desire to see Jesus that Jesus had to have an escape plan (v. 9, “crowd” = “crush”).
4. Some came with unclean spirits who when they beheld Jesus cried out that He was the Son of God.
5. Because the time had not yet come for Jesus to go to the Cross, He warned the spirits not to make Him known.

Application:

- a. Nothing would stop these people from coming to Jesus. Why is that? They saw their desperate need. Do you see your desperate need for Jesus? What keeps you from coming to Him?
- b. They came because they heard what Jesus was doing. Do others come because you tell them what He is doing? Do others see you “dancing with your bridegroom”? What keeps us from telling others?
- c. This passage presents three views of Jesus, three “boxes” the people had put Him in:
 - Pharisees—Religion, rules, and tradition Jesus → self-righteousness, inflexibility, critical and judgmental spirit.
 - Multitudes—What I can get Jesus → a self-centered hedonism, an unwillingness to sacrifice or commit (because these involve pain and self-denial), a vending machine/Santa Claus view of Jesus.
 - Demons—Intellectual assent Jesus → A knowing about Jesus but not knowing Jesus, pride and arrogance, a passivity that refuses to submit, obey or bow the knee to Jesus.
- d. What is your view of Jesus? What box(es) do you have Him in? Will you allow the “new wine” of the King and His Kingdom to explode your boxes, and then will you follow Him wherever He leads, and will you go wherever He sends?

THE TWELVE ARE CHOSEN (v. 13-19)

1. Jesus withdrew from the multitudes with a smaller group of disciples (v. 13-14a) and He appointed the twelve.
2. He appointed them with this purpose—that they might be with Him, that He might send them out to preach, and that they might have authority to cast out demons (v. 14b-15).

3. The twelve disciples:

- a. Simon—*also called Peter*. He was close to Jesus, impulsive, denied Jesus, and leader of the church.
- b. James and John—*Sons of Zebedee, called “Sons of Thunder”*. They were fiery natured, close to Jesus, first to be martyred (James), and last of the twelve to die (John).
- c. Andrew—He was a fisherman, brother of Peter, and brought Peter to Jesus.
- d. Philip—like Peter and Andrew, he was from Bethsaida. He introduced Nathanael to Jesus, and shows up a few times in the gospels and Acts.
- e. Bartholomew—*a.k.a. “Nathanael”*. He asked, “Can anything good come out of Nazareth?”
- f. Matthew—*a.k.a. “Levi”*. He was a former tax collector (Mark 2:14) who wrote the gospel of Matthew.
- g. Thomas—He is the one who doubted (John 20:24-28), but he was also very devoted (John 11:16)
- h. James—*Son of Alphaeus, a.k.a. “James the Less”*. This was probably due to his youth or stature.
- i. Thaddeus—*a.k.a. “Judas”, not Iscariot*.
- j. Simon the Zealot—He probably belonged to the party of the “zealots” who hated and rebelled against the Roman rule over them.
- k. Judas Iscariot—He was from Kerioth (southern Judea); the one who betrayed Jesus.

4. **Application:**

- a. Jesus' appointment of the twelve is an intentional and unmistakable connection to the twelve tribes of Israel. He is signaling the beginning of a new Kingdom, a new people of God. We are a part of this new people!
- b. Jesus called them that...
 - ...they might be with Him. This is the starting place of discipleship—being with Jesus. Are you often with Jesus? This cannot be a foreign concept for the follower of Christ.
 - ...He might send them out to preach. The word “apostles” shows up in v. 14 in the Greek. We are “sent ones”. Do you go? Discipleship involves ministry and ministry is incarnational. And to be incarnational is to go. Do you go?
 - ...they might have authority to cast out demons. Part of our calling is to oppose, reject, and push back evil in this world. We have more than enough in our own hearts, our community and our world to keep us busy. Will we see it for what it is and bring God’s healing and restoration to those places? (Read Quote #1)
- c. Do you see this crazy plan of God? To use this group of men is crazy. Peter/Andrew, Matthew/ Simon, Judas. This is crazy. But through this craziness He plans to change the world. (Read Quote #2) Are you committed to (and participating in!) this craziness?

THOUGHTS FROM FELLOW PILGRIMS

1. *The church should be a community that does more than just confess His name, which is no more than what the demons do. They church is not to sit on the sidelines, watching the world go by and doing nothing more than offering people a different religious option for salvation. The church has the task of standing up and confronting evil in the arena of life. Jesus sends His disciples out to tackle evil that is larger than personal evil and to deliver people from whatever enslaves them. (~David Garland)*
2. *This plan seems so counterintuitive to our way of thinking. In a culture where bigger is always better and flashy is always more effective, Jesus beckons each of us to plainly, humbly and quietly focus our lives on people. The reality is, you can't share life like this with masses and multitudes. Jesus didn't. He spent three years with twelve guys. If the Son of God thought it necessary to focus His life on a small group of men, we are fooling ourselves to think we can mass-produce disciples today. God's design for taking the gospel to the world is a slow, intentional, simple process that involves every one of his people sacrificing every facet of their lives to multiply the life of Christ in others. (~David Platt)*