

INTER- RUPTING JESUS

"DISCIPLES, DEMONS AND FAMILY"

Mark 3 | Sermon #2 in the Lenten Series "Interrupting Jesus"

March 19, 2017

GATHERING

1. Did growing up in your family help your faith or hinder your faith?
 2. Would you consider your parents strict or laid back? Were they emotionally close or distant, hands off or enmeshed?
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LOOKING AT THE TEXT

Jesus' ministry is becoming well known and crowds flock to him when he teaches. But he is also facing opposition. In this passage we see Jesus designate twelve as apostles showing what he wants in all his disciples. The opposition is from two very different fronts. It is clear is that as Jesus calls people to the Kingdom of God some are on the outside and some are on the inside.

Read Mark 3:13-18

1. The first time you read this it seems like Jesus has simply asked twelve friends to accompany him in his ministry. But there are a few significant facts. Where does Jesus go to make this decision? What other important things in scripture happened on a mountain? How many disciples did Jesus appoint? What is significant about that number? What does this mean he is doing?
2. What are the main responsibilities of the apostles? How does this translate to us as his followers today?
3. Mark was most likely the first gospel writer so this is the first "list of apostles." He chose to include Judas Iscariot and to note what he did. What does this add to the mood of the gospel account?

Read Mark 3:20-34

This is structured as a story within a story. We arrive at the house and there is a crowd so large that Jesus and his disciples cannot even eat. There are people

outside the house who question Jesus and people inside the house who listen to Jesus. In the center of the narrative is the parable of Satan's house being divided.

1. The term "family" in verse 21 is very general, meaning "the people of Jesus," so it may not be his mother and brother at first. But at the end of the scene they are clearly the ones asking about him. What do you think his family were worried about and why?
 2. Have you ever had a reaction like this from your family about your faith?
 3. What are the two charges that those opposing Jesus make? What do they religious leaders admit in making their charge?
 4. In response to the accusations Jesus tells the short parable of the "house divided" or "binding the strong man." What point is he making? What is he forcing the religious leaders to consider?
 5. Jesus mentions that they may be guilty of "an eternal sin." What does verse 30 say about this?
 6. Jesus' declaration about the eternal sin is tied to this specific situation. The religious leaders are supposed to spot the work of God and lead the people to it. As long as they think Jesus is from Satan there is no hope for them. In this way there is no direct application to us other than staying in a state of willful unbelief.
 7. Now Jesus' family reappear but Jesus will not be drawn away. He is doing a new thing, building a new community with new allegiances. Think of the people sitting near Jesus listening to him and compare that to verse 3:14. What does this say about what it means to be a Christian? How does John 19:25-27 balance this passage?
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CONCLUSION

1. In this narrative, we see people who are inside with Jesus and people who are outside challenging him. It is a picture of discipleship on one hand and rejection on the other. C.S. Lewis probably had this passage in mind when he proposed his famous "tri-lemma." Jesus is either a lunatic, a liar or the Lord of all. How does this passage support his notion?
2. In what ways do people "stay outside the house" today? What excuses do they make to sitting at Jesus feet and "being with" him?
3. Do you think of being a Christian as essentially "being with" Jesus and "being sent" by Jesus? What are some of the other ways we think of being a Christian that might get in the way of this?