

Text: Mt 12.15-21, Mk 3.7-12; Mk 3.13-19, Lk 6.12-16

On Sunday I mentioned that I might include Luke's version of the Sermon on the mount this week, but I think it would be better to give it a separate treatment, so that will be next week, Lord willing.

Today we are going to look at "what happened next" after the "Sabbath controversies." The Sabbath controversies (our topic for the last two sessions) occurred approximately at the one-year anniversary of the Lord's public ministry, at the conclusion of the "Year of Popularity."

The next passages are more or less a summary statement. There is a parallel earlier in Matthew that we could look at, but I think we will leave it to a later period, when Jesus sent out the twelve two by two for a period of "OJT."

Our message, then, will focus on two things:

- The general course of ministry following the Sabbath controversies
- The selection of the twelve for special training

I'll read the Scriptures in two different sections, the first one you will want to have open is Mark 3, and with it Matthew 12. Mark 3 will be our main text for tonight; we will later be looking at Luke 6 in the second section.

I. Multitudes from all over by Galilee (Mt 12.15-21, Mk 3.7-12)

A. Following the Sabbath controversies, Jesus withdrew, with a great multitude following (Mk 3.7-8)

1. There is a pattern in Jesus' ministry which we will note again in our study of the Gospels
 - a. Ministry
 - b. Opposition (Jesus is aware of the Pharisees and their plots — Mt 12.14-15)
 - c. Withdrawal (but continued ministry)

In many ways, this is a pattern repeated through church history. Our objective is preaching the gospel, not settling in a community (though we may settle for a time).

2. Makeup of the multitude

- a. Many from Galilee – the region of his primary ministry (west and northwest of the Sea of Galilee)
- b. In addition:
 - 1) People from the south, Jerusalem and Judea
 - 2) Even still further south, Idumea (southern Judah occupied by Edomites following the Babylonian captivity of the Jews)
 - 3) People from the east ‘beyond Jordan’, the region of the modern state of Jordan, formerly the land of Gad, Reuben and half Manasseh.
 - 4) Last, people were coming from Tyre and Sidon, to the north, from what is now Lebanon.

These areas correspond to the greatest extent of the kingdom of Israel, achieved at various points in its history.

They also correspond to an outline of Mark’s Gospel, Galilee ministry, Mk 1-6; Tyre, Sidon and Decapolis [beyond Jordan], Mk 7; and finally Jerusalem, Mk 10-16.

- B. In order to handle the crowd, Jesus again requested a boat as a pulpit to keep him safe from the thronging multitudes (Mk 3.9)
1. Many with sicknesses pressed in on Him in order to touch him (10)
 2. Many with demons attempted to identify Him (11-12)
 - a. Their motivation seems to be malicious, for he forbids it
 - b. Jesus intends to proclaim his person and nature on his own terms and without demonic ‘help’
 - 1) Word ‘warned’ in NAU: “**rebuke**, warn, sternly tell” [or forms of these]
 - 2) The word has a root idea of value, or evaluating. It is an intensive form.

- 3) So here there is no value to what the demons say, he shuts it down with His Word

To sum up: the attention paid to Jesus does not let up, in spite of opposition – but that presents its own problems.

Jesus withdraws, but crowds press in on him, intent on their own ends more so than really hearing him and obeying him.

C. Theology of the scene (Mt 12.17-21)

1. The citation is from Isa 42.1-4 and is the longest OT quote in Mt
2. Notable concepts in the quoted passage:
 - a. The Father chose the Son/Servant, The Spirit empowers Him
The Trinity is in view in this citation
 - b. The preaching of the Son/Servant reaches even to the Gentiles (see Mk 3.7-8)
 - c. The character of Messiah's ministry at this time is not overpowering his enemies but gentle persuasion and ministry to the needy

This brings us to the next step of the Lord's ministry.

II. Twelve appointed to be with Him (Mk 3.13-19, Lk 6.12-16)

At this point, we will read Mk 3 and Lk 6, the parallel list in Matthew is connected with a different event, so we will leave it until we get there.

A. At this point, the Lord formally selects 12 men out of the many who followed him to be apostles (Mk 3.13-15).

1. He calls them to be with him – for training.
2. He plans to send them out to preach the kingdom.
3. He gives them authority in the form of sign-gifts; specifically here they are given authority over demons (2 Cor 12.12)

Luke mentions that the Lord selected the Twelve after an entire night of prayer to God the Father (Lk 6.12)

- The brief mention of the all-night prayer highlights the importance Jesus puts on this selection

B. In the lists of the apostles, note these facts:

1. There are three groups of four, the same person heading each group, but with variations in order in each list
2. Mark never uses the double name, “Simon Peter”
3. “Boanerges”, *sons of thunder*, is only used here as a nickname for James and John
4. Bartholomew is a ‘patronymic’ meaning “son of Talmi [Ptolemy] — no other name for him in the Gospels
5. James the son of Alphaeus is called ‘James the less’ (Mk 15.40).
6. Thaddeus/Judas likely are two names for the same person, the brother or son of James the less.
7. The KJV calls Simon the Zealot the ‘Canaanite’ — Gk. is Cananaean, Cananaean is Aramaic for Zealot.
8. The last name on every list is Judas Iscariot, his last name referring to his place of origin, Kerioth, a village in Judea. He is the only Judean in the group.

Chart of the Disciples Names¹

	Mt 10.2-4	Mk 3.16-19	Lk 6.14-16	Ac 1.13
1.	Simon Peter	Simon Peter	Simon Peter	Peter
2.	Andrew	James	Andrew	John
3.	James	John	James	James
4.	John	Andrew	John	Andrew
5.	Philip	Philip	Philip	Philip
6.	Bartholomew	Bartholomew	Bartholomew	Thomas
7.	Thomas	Matthew	Matthew	Bartholomew
8.	Matthew	Thomas	Thomas	Matthew
9.	James, son of	James, son of	James, son of	James, son of

¹ Tom Constable. (2003; 2003). *Tom Constable's Expository Notes on the Bible* (Mk 3:16).

	Alphaeus	Alphaeus	Alphaeus	Alphaeus
10.	Thaddaeus	Thaddaeus	Judas, son or brother of James	Judas, son or brother of James
11.	Simon the Cananaean	Simon the Cananaean	Simon the Zealot	Simon the Zealot
12.	Judas Iscariot	Judas Iscariot	Judas Iscariot	

C. Luke connects the appointment of the apostles with two events (Lk 6.12, 17).

1. The intensifying conflict with the Pharisees – “It was at this time” (12).
2. Following the selection of the twelve, Jesus came with his disciples and preached his most famous sermon (17).
 - a. This is the sermon on the mount or, in Luke’s designation, the sermon on the plain
 - b. This sermon could have involved:
 - 1) Several meetings on the same day in different places
 - 2) The same sermon preached on different days and in different locations
 - 3) The same sermon in the same place that was a flat space on the side of a mountain

We will begin looking at the sermon itself in our next session, once I figure out how to handle it!

Conclusion:

The thing to concentrate on in our passages tonight:

1. The Lord’s earthly ministry required other men for best results
 - a. Those following Him on earth couldn’t help following for self-interest
 - b. The church is built on those who follow by faith
2. The Lord’s choice of men deliberately selected specific men with specific roles to play (a pattern seemingly perpetuated through history)

What role do we play in his ongoing ministry?