

Mark Chapter 3

Verses 1-6: Jesus' power continues to be manifest, this time causing strong negative reaction. This is the last of the 5 conflict episodes which began (in 2:1; 2:1-11; 13-17; 18-22; 23-28), and as such it gives a sense of climax to the growing antagonism between Jesus and the Jewish leaders.

In this encounter, Jesus gave the Pharisees a living illustration of scriptural Sabbath observance and His sovereign authority over both man and the Sabbath.

Mark 3:1 "And he entered again into the synagogue; and there was a man there which had a withered hand."

“Synagogue”: The Jews’ local places of assembly and worship (see notes on 1:21).

“Withered hand”: This describes a condition of paralysis or deformity from an accident, a disease, or a congenital defect.

Jesus was critical of certain aspects of the Jewish religion of His time, but He remained faithful in weekly synagogue attendance.

(In Luke 6: 6), we read that this withered hand, was the man's right hand and it probably kept him from making a living for himself and his family. It seems that Jesus went to the synagogue on the Sabbath when He was near enough to attend.

Mark 3:2 "And they watched him, whether he would heal him on the Sabbath day; that they might accuse him."

“Accuse:” The Pharisees were not open to learning from Jesus, but only looked for an opportunity to charge Him with a violation of the Sabbath, and accusation they could bring before the Sanhedrin.

Sabbath regulations were extraordinarily detailed and often legalistic. Sabbath issues become a major battle ground for Jesus and His detractors.

We see here, that the scribes and Pharisees were following Jesus around so that they might find Him doing something that they could complain about. The Sabbath day was their favorite time, because anything that could be thought of as labor on that day was against the Mosaic Law.

Perhaps their jealousy of His ability to heal and deliver the oppressed drove them to this. At any rate, they watched His every move so that they could find fault.

Mark 3:3 "And he saith unto the man which had the withered hand, Stand forth."

Jesus would not let these scribes intimidate Him. When He saw the man in need, He boldly told him to come to Him. It made no difference that these scribes were looking on.

Mark 3:4 "And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace."

Jesus countered the Pharisees with a question that elevated the issue at hand from a legal to a moral problem.

“Is it lawful”: A reference to the Mosaic Law. Jesus was forcing the Pharisees to examine their tradition regarding the Sabbath to see if it was consistent with God’s Old Testament law.

“To do good ... evil ... save ... kill”: Christ used a device common in the Middle East, He framed the issue in terms of clear-cut extremes. The obvious implication is that failure to do good or save a life was wrong and not in keeping with God’s original intention for the Sabbath (see notes on 2:27; Matt. 12:10).

“But they held their peace”: The Pharisees refused to answer Jesus’ question, and by so doing implied that their Sabbath views and practices were false.

Based on the Old Testament alone, the answer would obviously be “to do good,” even on the Sabbath. But religious tradition had added greatly to the Old Testament, in essence setting the Scripture aside for the sake of human rules (see 7:7).

Jesus did not wait for them to say something. He asked them a question that they could not answer. There was no way to criticize what He was doing when He put it this way. If they answered at all, they would have to agree that it was good to do good and to save life.

He only gave them two choices. So that they would not agree with what He was doing, they just didn't answer at all.

Mark 3:5 "And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched [it] out: and his hand was restored whole as the other."

“Anger”: Definite displeasure with human sin reveals a healthy, moral nature. Jesus’ reaction was consistent with His divine nature and proved that He is the righteous Son of God. This kind of holy indignation with sinful attitudes and practices was to be more fully demonstrated when Jesus cleansed the temple (11:15-18; Matt. 2:12; Luke 19:45-48).

“The hardness of their hearts”: This phrase refers to an inability to understand because of a rebellious attitude (Psalm 95:8; Heb. 3:8, 15). The Pharisees’ hearts were becoming more and more obstinate and unresponsive to the truth (16:14; Rom. 9:18).

Jesus again expresses strong displeasure (see 1:43.) But along with a certain anger comes “being grieved,” connoting not censure but compassion.

We see here, that Jesus had no patience with those who were constantly finding fault with those who were trying to do good. He could look right into their hearts, and He didn't like what He saw. Their hearts were so hardened that they did not have compassion on those who could not help themselves.

Jesus was grieved so deeply that the people of the church (who should be seeking to do good), were just like the world and didn't care for the needy around them. He openly defied those cold hearted scribes and Pharisees and healed the man's hand right in front of them, Sabbath or not.

Notice that Jesus told the man to do something: to extend his hand. As an act of faith, he had to extend his hand showing that he believed it would be restored. Faith is important in receiving healing.

Mark 3:6 "And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him."

“The Pharisees ... took counsel”: They absolutely refused to be persuaded by anything Jesus said and did (John 3:19), but instead were determined to kill Him. The Greek word for “conspiring” includes the notion of carrying out a decision already made, the Pharisees were simply discussing how to implement theirs.

“Herodians”: This secular political party, which took its name from Herod Antipas and was strong in its support for Rome, opposed the Pharisees on nearly every issue. But were willing to join forces with them because both desperately wanted to destroy Jesus (see note on Matt. 22:16).

The “Pharisees” were in Jesus’ time the most influential Jewish sect. Some, like Nicodemus in (John 3), gave Jesus a hearing. But many, perhaps most, were more zealous for their somewhat arbitrary rules than for the spirit of the Old Testament and for a personal relationship to God.

Subservience to a man-made code of ethics worked a spiritually deadly result. The Pharisees appear to have been at the vanguard of attempts to discredit Jesus.

They are joined here by the Herodians. This group, much smaller than the Pharisees, tended toward political opportunism. They would have perceived Jesus as a threat to the status quo of Roman rule, which benefited them.

It seems these Herodians and Pharisees (who had been enemies in the past), had now joined forces to oppose Jesus together. Jesus really did no physical labor when he healed this man with the withered hand. He spoke, and this man was restored anew.

Now, these jealous church leaders of that day were looking for some way to stop Jesus, because He was showing the weakness in their ministry.

Mark 3:7 "But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,"

We see here, that Jesus had been away from Capernaum at an interior city. The Herodians were more prominent in the interior where Herod's headquarters were. The word had spread about Jesus' miracles, and this multitude had gathered from many miles around. Jesus had returned again to the sea of Galilee where, you remember, Peter had a home.

Mark 3:8 "And from Jerusalem, and from Idumea, and [from] beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him."

In spite of His conflicts with the Pharisees, Jesus remained very popular with the ordinary people. Mark is the only gospel writer who at this point in Jesus’ ministry noted that the masses came from all parts of Palestine to see and hear Him.

“Idumea”: An area southeast of Judea mentioned only here in the New Testament and populated by many Edomites (originally descendants of Esau). By this time, it had become mostly Jewish in population and was considered a part of Judea.

“Beyond Jordan”: The region east of the Jordan River, also called Perea, and ruled by Herod Antipas. Its population contained a large number of Jews.

“Tyre and Sidon”: Two Phoenician cities on the Mediterranean coast, north of Galilee. Phoenicia as a whole was often designated by these cities (Jer. 47:4; Joel 3:4; Matt. 11:21; Acts 12:20).

I really believe the reason these two paragraphs were separated was to show that a multitude came from Galilee and Judea, and another multitude came from Tyre, and Sidon and, Jerusalem and all those cities listed in verse eight.

Mark 3:9 "And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him."

We see here, that there were so many people that Jesus had a small boat to stand by in readiness in the chance that these people would press on Him so greatly that it would overwhelm Him. He could minister from the boat if necessary.

Mark 3:10 "For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues."

“Plaques”: Literally “a whip, a lash,” sometimes translated “plagues,” or “scourges.” This metaphorically describes various painful, agonizing, physical ailments and illnesses.

We have discussed before how just touching Jesus' garment could heal as it did the woman with the issue of blood. Virtue went out from Jesus to the person healed each time. You can easily see how this could be so tiring, even for the Son of God.

Mark 3:11 "And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God."

“Unclean spirits”: This refers to demons (see note on 1:23; Luke 4:41).

“Saw him”: The tense of the Greek verb means there were many times when demons looked at Jesus and contemplated the truth of His character and identity.

“Thou art the Son of God” (1:24). The demons unhesitatingly affirmed the uniqueness of Jesus’ nature, which Mark saw as clear proof of Jesus’ deity.

We also have mentioned before, that the reason these unclean demon spirits recognized Jesus, was because they had been in heaven with Jesus before they made the terrible mistake of following Lucifer. They had been angels; but when they decided to follow Lucifer, they became demons (evil spirits). Notice that even evil spirits are subject to Jesus, and must bow.

Mark 3:12 "And he straitly charged them that they should not make him known."

“They should not make him known”: Jesus always rebuked demons for their testimonies about Him. He wanted His teaching and actions, not the impure words of demons, to proclaim who He was (see note on 1:25; Acts 16:16-18).

Jesus seeks to keep His messianic identity somewhat hidden. (See 1:34, 44). This was not totally possible, nor always desirable (John 4:26). But it seems to have been Jesus’ general policy not to prejudice the masses unduly in His favor, as easy as this would have been.

He sought the earnest commitment of true seekers for the living God, not merely hangers-on attaching themselves to a new and popular leader.

We see here, that Jesus did not want these people to follow Him because of the miracles or even because of these spirits telling them who He is, He wanted the message of grace to win them.

Mark 3:13 "And he goeth up into a mountain, and calleth [unto him] whom he would: and they came unto him."

“Calleth unto him whom he would”: The Greek verb “summoned” stresses that Jesus acted in His own sovereign interest when He chose the 12 disciples (John 15:16).

Jesus removed Himself from the masses of curiosity seekers and just called the ones to Him in the mountain whom He would. Unless the Holy Spirit draws the person, they will never come to God. It is God's will, however, that all of us come. In this case, He was calling the disciples.

Verses 14-15: The “twelve” doubtless represent in some new form the nation Israel with its 12 tribes. They have three functions: to be with Him (See Acts 1:21; 4:13), to be sent out to preach, and to share Jesus’ uncanny mastery over physical and spiritual disorder.

Mark 3:14 "And he ordained twelve, that they should be with him, and that he might send them forth to preach,"

“Ordained twelve”: Christ, by an explicit act of His will, formed a distinct group of 12 men who were among His followers (see note on Matt. 10:1). This new group constituted the foundation of His church (Eph. 2:20).

Mark 3:15 "And to have power to heal sicknesses, and to cast out devils:"

“Have power”: This word is sometimes rendered “authority”. Along with the main task of preaching, Jesus gave the 12 the right to expel demons (Luke 9:1).

This "ordained" carries much more power than what we think of as ordaining today. This means empowers to preach, heal and cast out devils. These men had not been in school training. This is a little like Jeremiah's call to minister. Jeremiah, as these 12 apostles, was not trained by the world to take over his job. Jesus touched them and prayed over each of them, and His virtue flowed into these disciples.

They were really just an extension of Him. They preached in His name, they healed in His name; they cast out demons in His name. The power was in His name. Just as God touched Jeremiah's lips and put the words in Jeremiah's mouth, Jesus touched the disciples and empowered them to minister.

Verses 16-19: A list of the 12 (see notes on Matt 10:2-4).

Mark 3:16 "And Simon he surnamed Peter;"

“Peter”: From this point on (except in 14:37), Mark uses this name for Simon, though this is not when the designation was first given (John 1:42). Nor does it mark the complete replacement of the name Simon (Acts 15:14).

The name means “stone,” and describes Peter’s character and activities, namely his position as a foundation rock in the building of the church (Matt. 16:18; Eph. 2:20).

Mark 3:17 "And James the [son] of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:"

“Sons of thunder”: Mark defines the Aramaic term “Boanerges” for his Gentile readers. This name for the two brothers probably referred to their intense, outspoken personalities (compare 9:38; Luke 9:54).

Mark 3:18 "And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the [son] of Alphaeus, and Thaddeus, and Simon the Canaanite,"

“Thaddeus”: The only name that is not the same in all the New Testament lists of the 12 (Matt. 10:24; Luke 6:14-16; Acts 1:13). Luke and Acts call him “Judas the son of James,” and John 14:22 refers to him as “Judas (not Iscariot).”

Mark 3:19 "And Judas Iscariot, which also betrayed him: and they went into a house."

“Iscariot”: This Hebrew term means “man of Kerioth,” as in Kerioth-hezron, south of Hebron (Joshua 15:25).

We see here the chosen twelve. "Peter" means a rock. The Lord giving James and John this name "Boanerges" indicated that Jesus knew they both had the zeal and power to fulfill the great work He had for them to do. John, my favorite penman, was very bold in announcing Jesus as the Word and God (in John 1:1):

"In the beginning was the Word, and the Word was with God, and the Word was God."

This was also, the same John who was banished to the Isle of Patmos for speaking out so boldly for Christ. So many people wonder why Jesus chose Judas Iscariot. Jesus knew someone had to betray Him. He was obedient to the will of the Father even in choosing Judas as a disciple.

Mark Chapter 3 Questions

1. Where did Jesus encounter the man with the withered hand?
2. Which hand was withered?
3. Why is this important?
4. Who watched Jesus constantly?
5. Why were they watching this closely?
6. What was, probably, their problem?
7. What were the first two words Jesus said to the man?
8. What question did Jesus ask the scribes that they could not answer without trapping themselves?
9. What feeling did Jesus have toward these scribes?
10. Why was Jesus' heart grieved?
11. What did the man with the withered hand have to do to be restored?

12. What one word shows what we must have to be healed?
13. These Pharisees joined in with their unusual enemies against Jesus. Who were they?
14. Where did Jesus withdraw to?
15. Where did the multitudes come from to throng Jesus?
16. What did Jesus tell the disciples to do to insure Him from being thronged?
17. Why did they want to touch Him?
18. What did the unclean spirits do when they saw Jesus?
19. How did they know Him?
20. What did Jesus tell these evil spirits to do?
21. When Jesus went to the mountain, who came to Him?
22. How many did Jesus ordain?
23. What does the word "ordain" really mean here?
24. What was Jesus ordaining them to do?
25. How were they able to do all these things God had called them to do?
26. What other name did He give Simon?
27. What does it mean?
28. The name Boanerges that He gave James and John showed what about their personalities?
29. Why did Jesus choose Judas Iscariot as one of the twelve?
30. Which is your favorite disciple? Explain.

Mark Chapter 3 Continued

Verses 20-35: Mark writes of three incidents of opposition to Jesus: among friends, scribes and family.

In (verses 20-21), Jesus' popular appeal continues unabated. But acquaintances seek to detain Him, having decided that He is mentally unsound. They are apparently unsuccessful, and quite mistaken.

Mark 3:20 "And the multitude cometh together again, so that they could not so much as eat bread."

"Cometh together again": This refers to Jesus' return to Capernaum (2:1).

We see here, that the magnitude of the ministry was such and the needs of the people were so great that Jesus would not stop to eat or to rest His body.

Mark 3:21 "And when his friends heard [of it], they went out to lay hold on him: for they said, He is beside himself."

"When his friends heard": In Greek, this expression was used in various ways to describe someone's friends or close associates. In the strictest sense, it meant family, which is probably the best understanding here.

"Lay hold on him": Mark used this same term elsewhere to mean the arrest of a person (6:17; 12:12; 14:1, 44, 46, 51). Jesus' relatives evidently heard the report of verse 20 and came to Capernaum to restrain Him from His many activities and bring Him under their care and control, all supposedly for His own good.

"He is beside himself": Jesus' family could only explain His unconventional lifestyle, with its willingness for others always to impose on Him, by saying He was irrational or had lost His mind.

These were well-meaning family and friends. They believed because Jesus was working so very hard and not taking time for eating, that He had driven Himself too far and was not thinking right. They tried to force Him to rest.

Preachers know this feeling as well. Well-meaning family and friends will get concerned about you and try to stop you from doing something that you know you must do. God will fill you with all the strength you need to fulfill the job He has chosen for you to do.

The enemies of the work are many times close friends and family. Just as Jesus went on without their approval, that is what we must do too.

Verses 22-30: Scribes (see 2:6-7), make a long journey to assess Jesus' work. Their verdict is negative.

Mark 3:22 "And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils."

"Scribes": Jewish scholars, also called lawyers, (mostly Pharisees), who were experts on the law and its application (see note on Matt. 2:4).

"Beelzebub" is a synonym for Satan.

These scribes (ministers), of that day realized that Jesus was able to cast out demons, and they were not able to cast them out. They were grasping for some kind of answer why He was able to cast out demons. They did not understand it, so they criticized. They even accused Jesus of being of the devil.

Mark 3:23 "And he called them [unto him], and said unto them in parables, How can Satan cast out Satan?"

“Parables”: Jesus answered the scribes by making an analogy between well known facts and the truths He expounded (see note on 13:3).

Notice above, even though they were criticizing Jesus, they still came when He told them to. This speaking in parables was so only His followers would understand what He was saying. Not only how can Satan cast out Satan, but why would Satan cast out Satan?

This was probably, the most ridiculous statement they had made up until now. Notice that Jesus did not deny that Satan existed. He just said that Satan and Jesus were on opposite sides.

Mark 3:24-25 "And if a kingdom be divided against itself, that kingdom cannot stand." "And if a house be divided against itself, that house cannot stand."

This was all saying the very same thing. Divide and conquer is just a simple way of saying this. The kingdom of God and the kingdom of Satan are opposites. If Satan started throwing his own evil spirits out of his victims, they would no longer be victims. We can easily see that even Satan would not be so dumb.

This house divided is along the same line, but we see it so much in our society today. If mother and dad are not in agreement, they are headed for divorce and the tearing up of the home. Mother and dad should stand as one united, and then they two could withstand the onslaught of the devil. One can put a thousand to flight and two together can put ten thousand to flight.

Deuteronomy 32:30 "How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?"

You see, together we stand; divided, we fall.

Mark 3:26 "And if Satan rise up against himself, and be divided, he cannot stand, but hath an end."

“He cannot stand”: An expression used only in Mark which refers to Satan’s ultimate doom as head of the demonic world system (see notes on Rev. 20:1-10).

This was kind of like committing suicide. If He was against Himself, who was for Him?

Mark 3:27 "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house."

“Enter into a strong man’s house and spoil his goods”: One must be stronger than Satan in order to enter his domain (“strong man’s house”), bind him (restrain his action), and free (“plunder”), people (“his property”), from his control. Only Jesus had such power over the devil (Rom. 16:20; Heb. 2:14-15).

The two things that Satan is the most afraid of are the name of Jesus and the blood of Jesus. This is what defeated him at the cross. It is with the Spirit of God, in the name of Jesus, and through the power of His shed blood that we cast out demons.

Verses 28-30: "Verily" translates the Greek amen. This manner of speaking has the effect of solemnifying Jesus' words by implicitly invoking God's sanction of them. Jesus thereby claims to be God's very spokesman.

"Said" (or, "they kept saying,"); verse 30), denotes repetition, showing the minds of men who should have known better being tragically closed to God's presence in Jesus. The sin Jesus warns against consists in a deliberate and psychologically irrevocable spurning of God's redeeming and cleansing power, going as far as to see in Jesus, the incarnation of a demon.

Profaning even God's name is a deadly business (Exodus 20:7). But unforgivable, says Jesus, is the callousness of heart that leads to such debased spiritual sensitivity that God's Word and deed through Jesus, can be trodden so ruthlessly underfoot. Such a perverse heart cuts itself off from saving grace. There can be no reconciliation. God gives the guilty party over to that ruler whom the man has willfully chosen to elevate above the Son of God.

Mark 3:28 "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:"

"Verily I say unto you": Mark's first use of this expression, which occurs throughout the gospels, was employed as a formula that always introduced truthful and authoritative words from Jesus (6:11; 8:12; 9:1, 41; 10:15, 29; 11:23; 12:43; 13:30; 14:9, 18, 25, 30).

(Verses 28-29), are probably the most controversial two verses in the entire Bible. Many people believe that they have already sinned this unforgivable sin against the Holy Ghost. I know people who believe that because they have cursed and had the Lord's name attached to the curse words, that they have committed the unforgivable sin.

Some believe because of the place this is located in the Scriptures that these scribes and Pharisees committed this sin when they said that the miracles Jesus was doing was from Satan. There are others who believe to deny that the baptism of the Holy Ghost is for our day is an unforgivable sin. I personally believe none of the above.

I believe (verse 28), is true when it says ALL sins shall be forgiven unto the sons of men. That is a separate statement from verse 29. My own personal belief is that the sin can only be committed at death. This Holy Ghost is the Spirit Jesus sends as a comforter to us to teach and help us. When we reject Jesus Christ as our Savior and die in that state, we have totally rejected the Holy Spirit (Holy Ghost).

Mark 3:29 "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:"

"He that shall blaspheme ... hath never forgiveness": Whenever someone deliberately and disrespectfully slanders the person and ministry of the Holy Spirit in pointing to the Lordship and redemption of Jesus Christ, he completely negates and forfeits any possibility of present or future forgiveness of sins (see note on Matt. 12:31), because he has wholly rejected the only basis of God's salvation.

I believe this total rejection of Jesus and the Holy Ghost is what this blasphemy is. I believe as long as there is breath in your body, and you use that breath to ask Jesus to forgive you and send the Holy Ghost, He will. We are all in danger of eternal damnation until we repent and receive Jesus in our hearts.

Mark 3:30 "Because they said, He hath an unclean spirit."

These men had totally rejected Jesus and unless they repented, this will be their fate. Even Paul said these terrible things for a time, until he met Jesus on the road to Damascus.

Verses 31-32: Like His friends (verses 20-21), His family wants to temper Jesus' by now quite controversial operations with some demands or advice.

Mark 3:31-32 "There came then his brethren and his mother, and, standing without, sent unto him, calling him." "And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee."

“His brethren and his mother”: Jesus’ earthy family (see notes on verse 21; Matt. 12:46).

Verses 33-35: Mutual obedience to God comprises a tie that binds more closely than mere bloodlines.

Mark 3:33-35 "And he answered them, saying, Who is my mother, or my brethren?" "And he looked round about on them which sat about him, and said, Behold my mother and my brethren!" "For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

Jesus made a decisive and comprehensive statement on true Christian discipleship. Such discipleship involves a spiritual relationship that transcends the physical family and is open to all who are empowered by the Spirit of God to come to Christ in repentance and faith and enabled to live a life of obedience to God’s Word.

We see this whole scene was set up so that Jesus might teach us about the family of God. All believers in Jesus Christ are sisters and brothers in the family of God. Jesus is the only begotten Son of the Father, but we also are children of the Father through adoption. We have been grafted in to the tree. Jesus is our elder brother.

We are members of the family because of our faith in Jesus Christ. We have been purchased with a price and have been presented to the Father by Jesus Christ our Savior.

Romans: 8:14-17: “For as many as are led by the Spirit of God, they are the sons of God." "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." "The Spirit itself beareth witness with our spirit, that we are the children of God:" "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with [him], that we may be also glorified together."

Our family, through blood line here on this earth, is what Mary and Jesus' half-brothers were to Him. Jesus was explaining that the eternal family (your sisters and brothers in Christ), are the true family, the family of God.

Mark Chapter 3 Continued Questions

1. There was such a multitude they could not _____.
2. Why did Jesus' friends and family try to lay hold on Him?
3. What were they trying to force Him to do?
4. What lesson can we modern preachers learn from this?

5. Who did the scribes that came from Jerusalem say He had?
6. How did they say He cast out devils?
7. What question did Jesus ask them when He called them to Him?
8. Why did He speak in parables?
9. What was the most ridiculous statement these scribes had made?
10. What happens if a kingdom is divided against itself?
11. What can we relate this "house divided" to in our society today?
12. In Deuteronomy 32:30, we find that one can put _____ to flight and two can put _____ to flight.
13. What would happen to Satan if he were divided?
14. How is the only way a man can enter into a strong man's house?
15. What are the two things we, Christians, must use to come against Satan and his demons?
16. In verse 28, which sins will be forgiven?
17. In verse 29, what is the exception?
18. What is the most controversial issue in the Bible?
19. Name two beliefs (other than what the author believes) that are thought to be the sin against the Holy Ghost.
20. What did Jesus send the Holy Ghost to believers as?
21. What does the author believe is the sin against the Holy Ghost?
22. Who was a famous penman of the Bible who rejected Jesus and the Holy Ghost until he met Jesus on the road to Damascus?
23. Who came to see Jesus and called for Him to come outside to see them?
24. What question did Jesus ask the people concerning this?
25. Who is the family of God made up of?
26. What was the purpose in Jesus' mother and brethren coming to see Him?
27. In Romans 8:14, we read that who are the sons of God?
28. What do we call the Father when we have been adopted?
29. Verse 17 of Romans, chapter 8 tells us that we are joint _____ with Jesus.

