

Turn to Mark chapter 3. Mark chapter 3. So this week's sermon is entitled Continuing Authority. So we're going to look at Jesus continuing to establish his authority and even to bestow it upon others today. There's a lot of beautiful things that we're going to be able to see from the text today. We're going to read verses 13 through 35. So we're going to take on the last part of the chapter, chapter three. It's a longer passage together, but it overall shows a continuation of his authority in three different ways. So it all flows very well together as Mark intended it to. So if you would stand with me in honor of the one who gave us this word, We will begin by reading Mark chapter 3 verses 13 through 35. Mark 3, 13 through 35. Our text this morning reads,

And he went up on the mountain and summoned those whom he himself wanted, and they came to him. And he appointed twelve, whom he also named apostles, to be with him, and to send them out to preach, and to have authority to cast out the demons. And he appointed the twelve, Simon, to whom he gave the name Peter, and James the son of Zebedee, and John the brother of James, to them he gave the name Bonergis, which means sons of thunder, and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the zealot, and Judas Iscariot, who also betrayed him. And he came home, and the crowd gathered again, so that they could not even eat a meal. And when his own people heard this, they went out to take custody of him, for they were saying, he has lost his senses. And the scribes came down from Jerusalem, were saying, he is possessed by Beelzebul, and he casts out the demons by the ruler of the demons. And he called them to himself and began speaking to them in parables. How can Satan cast out Satan? And if a kingdom is divided against itself, the kingdom cannot stand. And if a house is divided against itself, the house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but he is finished. But no one can enter the strong man's house and plunder his property unless he first binds the strong man, and then he will plunder his house. Truly I say to you, all sins shall be forgiven, the sons of men, and whatever blasphemies they utter. But whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin,

because they were saying he has an unclean spirit. When his mother and his brothers arrived, and standing outside, they sent word to him, calling him, and a crowd was sitting around him. And they said to him, Behold, your mother and your brothers are outside looking for you. And answering them, he said, Who are my mothers and my brothers? And looking about at those who were sitting around him, he said, Behold, my mother and my brothers.

For whoever does the will of God, he is my brother and sister and mother. This is the word of the Lord. Let's pray. Holy God, we come before you today in humility gathered as a body. I pray in the love that you have bestowed on us, being shown to one another in encouragement. We thank you for the opportunity to sing your praises together, not only to praise you as the primary, but also to encourage those around us with the words that we're singing. I pray that our text today would challenge us as we see the continuing authority being bestowed on the seeds and the roots of the church that we are now a part of, the responsibility that we see there. I pray that we would humbly remember these things and commit them to our hearts by the power of your spirit so that it carries forward with us through this week. I pray that you would remove any hindrances from me, any nerves, any misspeakings, or anything else that would distract from your text. And I pray that you'd be glorified in all that we do today, in your holy name, amen. All right, you can be seated. So the title this morning is Continuing Authority. In Mark, since we started here a few weeks ago, we've seen a continuing build-up, a continual build-up of the authority of Christ. We've seen him revealed as the compassionate servant, the conquering king, the different ways he's revealed himself as being the Messiah who was coming, the Messiah Savior who was promised. And today is no exception. We're gonna see this revealed through the authority that he establishes as the king, the one who can bind the strong man. But it's very interesting that we're also gonna see him, the next step in him establishing his church that would complete and fulfill and continue doing the mission that he came to earth to do. So this will be something we'll really want to take to heart as it absolutely applies to who we are today, even from so long ago. Now the end of last week, if you recall, we left off with the Pharisees looking to kill him. And I mentioned last week that we're going to see a recurring theme of that. We're going to see that again today. So be looking for that here in a few moments. But on this particular occasion, he's going to show his authority, but he's also going to shift in how it's being showed. He's going to bestow this authority on those around him. He's going to set up a mission for them that he has chosen to continue on. And then we're going to see the correction of the misuse of authority here by the local Jews as well. So several things to look at this morning that we'll dig right in and take a look at. First thing we're gonna do, point number one, is authority bestowed. So we're gonna take a look at verses 13 through 21 first, and I'll reread that in just a moment, but we're gonna look at the authority being bestowed upon those whom he has chosen unto himself. So verse 13 through 21 reads, and he went up on the mountain and

summoned those who he himself wanted and they came to him. And he appointed 12 whom he also named apostles to be with him and to send them out to preach and to have authority to cast out the demons. And he appointed the twelve, Simon, to whom he gave the name Peter, and James the son of Zebedee, and John the brother of James, to them he gave the name Barnegis, which means sons of thunder, and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the zealot, and Judas Iscariot, who also betrayed him. And he came home, and the crowd gathered again, so that they could not even eat a meal. And when his own people heard this, they went out to take custody of him, for they were saying, he has lost his senses. So we're gonna begin with the text here where Christ is going to ascend a mountain. And it's significant that as we're viewing here in Mark, each time something significant is about to happen, each time he shifts in his ministry, you're gonna see a mountain come in. If you recall earlier on, right after he had called his disciples, he went to a mountain. Here he goes to a mountain to make a significant shift in how his ministry is going to be carried forward. Christ planted the seeds of the church on this very day. The seeds of the church that you and I are a part of, the body of Christ, was planted by this bestowing of authority on the 12 apostles, who eventually, we know in Acts, becomes the foundation of the church. So this is very significant, and it carries a lot of weight to it for the idea of the mountain, As the mountain is very significant in the Old Testament, Moses went on the mountain both to see the burning bush and then to receive the law. How many times did David ascend a mountain, even purchasing the hill that would eventually become Jerusalem one day? The mountain is very significant from the Old Testament to now. And so Christ, carrying this significance forward, ascends a mountain and summons those who are following him to himself. Now, the likelihood is that he gathered a large group of people together. He summoned those who he himself wanted, and they came to him, and then out of those, he appointed 12. So he likely gathered a large group of people, larger than the 12 at least, and they all came to him following his instructions. And then he appointed 12, whom he also named apostles. Now when we think about this idea of summoned, and they came to him, and then it says that he named them apostles, he is essentially appointing the appointing the men who will carry forth his message. It's a commission. This is to send with a specific purpose. The word apostle in Greek actually means to commission. And so he's commissioning them with the idea of carrying forth his gospel message. And so he's gonna give them this authority that he has already established in Mark. So we see in Mark, as you guys have been following on with us week over week, that Jesus has established his authority over Satan, right? We've seen this

over and over. He casts out demons. He tells them to be quiet and not profess. Even last week we saw him silencing demons. And so we know that he has established this authority over the demons. But he's going to pass this authority to bestow a portion of this authority to the apostles. Now, it's very important to understand here the Greek in the original language in verse 12. No, I'm sorry, 13. So he made them come to him to send them out to preach. I always have a typo every week, and there it is. So in the Greek, in the original language, The idea of him bringing them to himself to make apostles is actually not just simply a bestowal, but a made them. He made the 12. He not only summoned them, but he made the 12. He is implying by the way that he's wording this, Mark is showing us that Christ made the 12 for himself. This is not an optional call for these disciples. Mark is trying to make sure and articulate and help us to see and understand that these 12 were commanded to come, were commanded to be his, were commanded to have his message, and they had no choice but to submit. This was not something they were offered as a choice. This wasn't, hey, if you'd like to come to the mountain with us, please come. Hey, would you like to be part of the 12? Please make your decision. The wording here in the original language is Christ made the 12. Not only can we think of creation-wise, does Scripture not teach that Christ is the ultimate creator, but also that he made the 12. He formed them and brought them for this particular purpose. He made them apostles. It's been said discipleship does not consist in what disciples can do for Christ, but in what Christ can make of disciples. that Christ is the one who makes disciples, who bestows on them the authority, who bestows on them the power to preach the message that he has given them. And then he goes on to say that they will preach and cast out demons. What two things have we seen since literally beginning of Mark, Mark chapter 1 together? Christ preaching authoritatively the message that he has, and Christ authoritatively showing his power over Satan and his minions. So the two things that he has very clearly shown his authority in, he is bestowing a portion of that authority on these 12 men. Now the 12 men, the names here, some may ring a little bit stronger than others. Some, truthfully, like Bartholomew, or James the son of Alphaeus or even Andrew, we don't hear anything else out of them outside of the Gospels. There's no historical record even outside of biblical records of these particular disciples about their life or their ministry or what they did, but there's a few that we can see here. that are significant because Mark notates on each one of them something extra about them. First, in verse 16, we see Simon,

to whom he gave the name Peter. Peter in Greek, of course, means rock, petros, or rock. And yet, many of us think of Peter as the guy, he drew the sword and hacked off an ear and, you know, he's so strong and he, you know, later on, he establishes good relationship with Jews and he, you know, he takes the church. But really, if you think about Peter's life, do you think rock describes Peter? I mean, truly, who was the one that Jesus had to correct and say, get behind me, Satan? Who was the one that denied Christ? Three times. Who was the one that Jesus had to take on the shore of a sea and say, do you love me? Three different times. Who was the one that had to be corrected in front of the entire New Testament church that was around at that time by Paul for mistreating the Gentile believers? Yet Christ gave him the name Rock. In that time, in that culture, for us in our Western minds, I think a lot of times we don't necessarily have the, some do, but the majority of Americans don't have the understanding of what a name truly means, the significance of a name, right? In America, usually we take a baby name book and we get one that we like that sounds good, that kind of matches up, and we kind of name the baby that, right? Or the dog, or whatever the case may be. Well, in the culture of Jesus's time, a name had significance and meaning. In fact, to name something, you had to either be the maker, the master, or the parent. There was this authority with the name. And so we see Christ coming in, and he is showing his authority even over those whom he made by changing his name, not to something that he was. Hear me on this. He's not changing the name to something that he already was. He's changing the name to something that he will make him. Think about that. Christ changes us from what we are to what he intends us to be. Paul is the same, is he not? We can see that same example in Paul. Saul, the Jew who was killing Christians, went on a mission to kill more Christians and was stopped dead in his tracks by Christ himself, who ultimately changed his name. Not to what he was, not because of what he was, because of what he will be by Christ. So we see this authority displayed and being bestowed upon these men, even in the changing of their name, to what he will make them. And then we see these three men, Peter, James, and John. James and John are brothers. being called the sons of thunder, the sons of thunder. These men have something on fire in them. They have this passion, this hot-tempered or loud ones. In the original language, the word there means hot-tempered or loud ones. I recall Peter pulling out the sword and cutting off the ear, that's a little hot-tempered, right? Or cutting off the ear, excuse me, he didn't pull out a sword and cut off a knife, he pulled out a sword and cut off an ear. Or James and John, when he said, these men are teaching without being part of us, I think we should call down thunder and

obliterate them right now. Do you want us to call down fire and burn them up? Their personalities are evidenced here, and Jesus names them sons of thunder, those who are loud, loud ones, because of their behavior and what they will become. But remember, at this time, those things have not occurred yet. Jesus is naming them according to what they will be, passionate, loud for him. And then down in the end here, you'll notice someone that we all are familiar with, verse 19. and Judas Iscariot, who also betrayed him. Judas Iscariot means of Kiriath. He's from Kiriath, the city of Kiriath, which is about 20 miles from where they are now. And Judas being marked by Mark as the one who betrayed him. And I want you to think of the passion that Mark would have while he's reading this and thinking about this, because this is some 40 years after Christ's death. that he's writing this. He's recounting this from Rome, listening to Peter give him the dictation of what happened. Remember, Mark is a gospel that was given to him by Peter. Mark did not live with Jesus. He was not an apostle. He wrote this gospel by listening to Peter in Rome, not long before Peter's death. And so imagine the conversation that they had, the emotion that Peter would have in recounting that Judas was one of the 12, and he's the one that betrayed our Savior. Just think of, put your mind's eye there, and the emotion, the stories that they would have. But Mark draws our attention to several people here, and it would be wise of us to take note of those that he causes to stand out here, and keep them in mind as we move forward, and Mark from this point going forward. Now this whole encapsulation of the calling of the apostles and the naming of them is a stepping stone between chapter 1 and verse 16 of Mark and chapter 6 and verses 7 through 13 where he officially sends them out. So here we see him giving them authority, calling them to preach, but he's not sending them out yet. He's not sending them out on their own. That will be in chapter six. But if you remember, he promised the disciples that he would make them fishers of men, didn't he, in chapter one, verse 16. And so this is a step towards that fulfillment, that he is making them fishers of men. So remember that the promise that Jesus had was, follow me. It wasn't a choice, it was a command. You guys remember talking about that, the imperative of chapter one? It was a command, follow me. And they followed him. And he says, I will make you fishers of men. Now Mark here is using the same language in verses 13 and 14. He made them apostles. They're commissioned, they're summoned to go and give the message to have the authority over the demons. So he is fulfilling his promise by his authority to call and make them what he will. It's important for us to understand that Christ called his church. Christ called his church. He

made his church. These 12 men that would become the foundation of us sitting here today were called and made by the decision of Christ and Christ alone. We must understand that. Because the people of his day didn't understand what he was doing. Look at verse 20 and 21. And he came home and the crowd gathered again so that they could not even eat a meal." The home here, if you recall, the references to home and mark are always going to be considered to be Peter's house. It's hard to know 100% for sure. But if you recall, the vast majority of archaeological research and historical and theological understanding points towards this being the home of Peter in Capernaum. And so it's likely they went back to this home. and the crowds gathered so heavily they could not even eat a meal. That'd be a hard no for me. Could not even eat a meal. Can you imagine the crowd pressing in so hard and so much that you couldn't even eat a meal? And yet here they are. They got to see what this man from Galilee is going to do. And in verse 21, it says, and when his people, his people heard this, they went out to take custody of him for they were saying he has lost his senses. They weren't amazed. His people weren't amazed. And this, this ambiguous term, his people, some think it's his family. It could be because we're going to see his brother and mother show up here soon. Some people think it's just the local people of his town that knew him. How many people go back to your hometown and everybody knows everything about you because small towns and that's just the way it works? Anybody ever experience that? No? Those who are from a small town are shaking their heads. So I can see, I can tell who those are from a small town. Right? Everybody knows everybody. You always have the worst reputation with the people at home. It doesn't matter what you do. Right? All they picture you as is the worst mistakes they've ever heard you make. It doesn't matter what you do. You can go out and heal a bunch of people or give away a million dollars. It doesn't matter. You go back, you're still the same person that made all those mistakes all those times ago. This is what's going on here. They're coming here and they're saying, he's lost his mind. Someone come get your boy. Right? That's the idea behind them. They're questioning His authority already. His people who should know Him, who should know the Scriptures, who are expecting a Messiah, And he has revealed over and over already in this exact area who he is. I am the Messiah. I'm the son of God. I'm the son of David. Do you guys remember each of those points where we've seen him reveal himself throughout the book of Mark so far? And yet they're denying, saying he's lost his senses. And yet that doesn't stop him from his mission. That doesn't take away his authority. Just because they don't understand where this authority is coming from doesn't mean that he doesn't

have it or hasn't exercised it. And that's our application for this first point. We must understand, regardless of what the world thinks about Christ's sanity, regardless of what about the people that know him or knew him at that time think or think about us, he is authoritatively, by his authority given to him by the Father, called and made his church starting right now in this passage all those years ago. And we are fruit, are a fruit of what happened on that mountain. If God had not called the apostles,

including eventually Paul, we as Gentiles would not know who Christ is. If he had not made them apostles, if he had not commanded them to come, commanded them to follow, commanded them to go with his message, we would not have that message. And it is all by Christ's doing. It's by Christ's doing. I want

us to understand and wrap our minds around this because in the next point, we're going to see his authority and how that plays out and becomes much more significant. But I want us to understand this was not a group of men waiting around for something to do. This was not a group of men that didn't already have lives established. The authority of Christ came, selected whom he chose, and made them apostles, giving them the authority to take his message and to cast out demons. And based on the authority that is given to that early church here, to the seeds of the early church here, we have a responsibility to carry forth that message, just like we see in Matthew 28, And we have a responsibility to stand against evil where we see it. We have a responsibility as lined

out here by Christ to the seeds of the church. Number two, if you're a note

taker, authority explained. Authority explained. So we have seen Christ expand his authority to bestow it on those whom he called. And now he's going to explain how authority works. Explain how authority works.

And I hope if you guys heard it as we read through it earlier, verses 28 and 29 will be more clear to folks today. Because that is a very confusing and often misinterpreted and misapplied text. So authority explained in verses

22 through 30. So I'm going to read verses 22

through 30 for us. And the scribes who came down

from Jerusalem were saying he is possessed by Beelzebul. And he casts out the demons by

the ruler of the demons. And he called them to himself and began speaking to them in parables. How can Satan cast out Satan? And if a kingdom is divided against

itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but he is finished. But no one can enter the strong

man's house and plunder his property unless he first binds the strong



man, and then he will plunder his house. Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter. But whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin, because they were saying he has an unclean spirit. So this text, we see a very interesting conversation, a challenge from those who were sent down from Jerusalem. These scribes that were coming down were likely sent by the Sanhedrin. At this point, the Jerusalem Sanhedrin would have heard what Jesus was doing. They would have had reports coming in from the lay people and the common Jew that were saying, hey, you have to see this guy. He's healing people. He's casting out demons. He's got these huge crowds following them. And just so you know, they're following him and not coming to the synagogue to follow you. You guys just better beware. And so the Sanhedrin is going to send a group of scribes, a group of people that they trust to come down and find out what's going on with Jesus. And the first thing they come down and say to him is he's possessed by Beelzebul and he casts out the demons by the ruler of demons. It's very interesting that they use the word Beelzebul here because this would have made the work of Jesus illegal by Jewish law. By attributing his work to Satan, if you think of the Old Testament law, They were to have nothing to do with Satan, demonic powers, witches, evil worship. But notice what they don't do. They don't deny anything that he's doing. They can't. They can't deny the physical proof that he is healing lepers. They can't deny the physical proof that those who are possessed by a demon are no longer possessed by a demon. They can't deny the miracles that he's doing. The only thing they can do to discredit him is try to say he came from somewhere else. That's all that they can do. They can't deny what's absolutely in front of their face. And so they don't. They simply say he's from Beelzebul. And this word Beelzebul was actually found nowhere outside of scripture. In Hebrew, zebul, the second part of that word means exalted prince, and Baal, Baal is a form of Baal, which is a common name for Satan in the Old Testament essentially, an evil dark prince, okay? So this word is slang during that time. Most scholars think it's slang during that time for what they would have used for Satan, the prince of darkness. That's backed up by the rest of the text as it reads in verse 22, he cast out the demons by the ruler of the demons. So being possessed by Satan himself ultimately, prince of darkness is the technical term, but most of us would associate that with Satan himself, right? So they're quite literally saying, I can't deny anything that he's doing. Can't deny it at all. But he's possessed by Satan himself.

That's where this is coming from. Can you imagine the hatred that that would have to have? Can you imagine the darkness and hardness of their hearts? That they are so against someone who takes their authority away, that has a higher level of authority, that's attracting the bigger crowd than him to say, This man who's doing these works and healing people is possessed by Satan himself. And it's very important that we understand what they're truly saying, because when we get down to verse 28 and 29, we're going to understand what that passage means better. So after they've accused him of this, you're possessed by Satan, he calls them to himself and begins with a rhetorical question, as he often does. And I love the way that Jesus rebuts people in that fashion. Verse 23, how can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. Notice the wording that Jesus is using here to describe Satan. He's not discounting or discrediting demons or Satan, is he? He says that Satan has a kingdom. He's using kingdom. He's using house. This is not something to mess around with. He's not saying that there's not a Satan. But there's not demons. He says if this kingdom that you're telling me that I'm tearing apart is divided against itself, it can't stand. Or the house divided against itself can't stand. It's quite clear that Jesus is making a very rhetorical, logical argument back. Almost like a, seriously guys? Seriously guys? You're telling me that Satan is casting out Satan. How can someone go against himself and his kingdom prosper? That's logic 101, right? You can't subtract from something and go against something and have it multiply. And yet this is what they're claiming. But then he goes on to continue his parable. Verse 26 and 27. And if Satan rises up against himself and is divided, he cannot stand, but he is finished. But no man, no one, excuse me, can enter the strong man's house and plunder his property unless he first binds the strong man, and then he will plunder his house. Then he will plunder his house. Think about this for just a minute. Jesus is calling Satan the strongman. So to make sure that everyone's on the same page, the strongman in this parable is Satan. No one can enter the strongman's house and plunder his property unless he first binds the strongman and then he will plunder his house. This strongman is still not strong enough for the authority of Christ. Christ is the ultimate authority. Christ is the most powerful one. Christ is the one who has the authority to bind Satan himself. He is not under his authority or influenced by his authority. Christ is in a parable fashion saying, you've got it all wrong. You think he's powerful? You're

looking at the one who has the authority. I'm the one that can bind the strong man. I'm the one that can go in and bind him and plunder his house. Now, I want you to think about this from a biblical theology perspective, from the Bible as a whole. What is Jesus explaining to us here? How many times have we heard in our theology, in the world of Christendom today, Christianity today, that Jesus stands at the door of your heart and knocks? waiting for you to answer the door and let him in, that he's timid and meek and waiting at the door, and he would never come in with authority and do anything that you wouldn't give him permission to do. But in the reality of the corpus of Scripture, the entire Bible as a whole, we know that we are dead people, right? The heart, thinking of the heart as a house, that's the analogy that, you know, the knock at the door of your heart. So think of you as your internal being of who you are as a home. And you are a dead man's bones lying in the corner because the strong man, who's a strong man? Satan. The strong man is already in authority over this house. And you're a dead man over here in the corner, bones lying, nothing you can do about it, and the strong man has authority. That's what scripture tells us, right? We are dead in our trespasses and sins. We are like dried up bones. There's nothing we can do to save ourselves. The strong man is here. He has the authority of this house right now. and that Jesus, that is the warrior king that we've seen in Mark, doesn't come knocking on the door asking for permission. By his grace, he kicks it off the hinges, comes inside, binds the strong man, removes him from the house, plunders everything that's there, cleans it out, and leaves his spirit behind to finish cleaning the now alive pile of bones that was in the corner. That's what he does. He is not a figment of someone submitting to Satan, the strong man. He is the authority. He is the one that's powerful enough to bind that strong man. He enters the realm. It's been said, only one who is stronger than he can enter into his realm, bind him and plunder his goods, referencing the strong man. This Jesus has done. The expulsion of demons is nothing less than a forceful attack on the lordship of Satan. Jesus's ability to cast out demons means that one stronger than Satan has come to restrain his activity and to release the enslaved. Our warrior king has done that for us by his authority. The continued revelation of his authority is absolutely amazing. I got chills just thinking about those door hinges flying off, right? I mean, think about it. Christ came and saved us by his own volition, by his grace, through his authority, and we were dead men piled in the corner under the authority of the strong man. Praise God for his saving grace. Now, as we continue through here, so I want you to think about that authority. Think about the

amazing, beautiful display of Him saving us unto Himself by His authority. Now, verse 28 and 29, I hope to help us wrap our minds around these verses, because these verses I've seen, personally seen and read, them kicking and screaming, being taken out of context, kicking and screaming, and used to spiritually abuse people before. So I'm gonna explain what people I've seen that happen, I'm gonna explain to you what the truth of the passage is, okay? Verse 28 and 29. Truly I say to you, this is common to Jesus, amen, in the Greek it'll say amen, amen I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter. But whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin." Okay, now how many in here go, boy, I hope I never blaspheme the Holy Spirit when you read that? How many of you in here have been trained to think that right off the bat? Man! I don't know what I have to say or I'm just going to be careful. How many times have we heard the Holy Spirit avoided in churches for years just to keep from possibly having this happen, right? We don't want to swing the pendulum too far and blaspheme. I've seen these two verses kicking and screaming out of context by supposed men of God from the pulpit that says, I'm the man of God. If you question me, you're blaspheming the Holy Spirit because I have the Holy Spirit in me and I'm preaching his word. Anybody ever says that to you? Run as fast as you possibly can. I've heard this text used in multiple ways that are similar to that. Somehow alluding back to, because I have the Holy Spirit, if you don't like what I do, like what I say, or follow what I tell you to do, you're blaspheming the Holy Spirit. Anybody else here experience that besides me? Just me? Ooh, okay. I saw a few hands over there, okay. So, that's not what this means. This is not some undefined thing that you happen to think about or do with the Holy Spirit. That's not what this is about. And verse 30 tells us that. This is about what these men do to Jesus in that context, at that time, because he was on earth physically at that time. Verse 30, because they were saying he has an unclean spirit. These men of that day, of that time, in that context, you guys follow what I'm saying? In that day, of that time, in that context, said this man right here is Satan. They attributed the work of God, the work of the Holy Spirit in the lives of men and women to Satan. That was the blasphemy of the Holy Spirit in that day, in that context, at that time. Please do not let this be a weight and a burden on your shoulders today, believer. Don't. Don't let it weigh you down. That's not what this is about. This is not about, yes, we need to honor God's name, but this is not about watching your, your,

oh, oh, I better not blaspheme the Holy Spirit today, or I better not push back against that man of God who says he'll, that's not what any of this is about. This is about in that context at that time. Now, Are there those throughout history who have attributed the works of the Holy Spirit to Satan in other times? I'm sure that there are. Okay? I'm sure that there are people who have, but there's no way to define that now because the Spirit's not in Christ here on earth healing people. Does that make sense? The context is different. It's not the same. This is an explanation of what occurred at that time. And what we should be focused on is how beautiful verse 28 is. Truly I say to you, so amen, let it be done. I say to you, pay attention. All sins shall be forgiven the sons of men and whatever blasphemies they utter. That should be what draws our attention. Wait, you're saying that there's no sins that I can't be forgiven for? Wait, you're saying that there's nothing that Christ didn't atone for in the life of the one who was chosen to be saved? That's what we should focus on. That should call us to go, amen. Amen. There's no sins and no blasphemies that Christ didn't pay for. Okay. All right. That makes sense. That is comfort. This passage is meant to be a comfort. It's simply explaining these men at that time, they committed an eternal sin. They gave credit for what the spirit was doing through Christ to Satan. That's not forgiven. They were given over to their reprobate minds, as Romans chapter one says. They're beyond the mercy and grace of God by his choosing, right? They were given over to what they wanted to believe. So this idea of calling evil good and good evil echoes Isaiah 520. Isaiah chapter five and verse 20. Woe to those who call evil good and good evil, who substitute darkness for light and light for darkness, who substitute bitter for sweet and sweet for bitter. This is a longstanding teaching throughout scripture. Don't call what is good evil and evil what is good. Anybody think of a world today that has a tendency to do that? Let's stand against that by the authority we have from earlier point one, right? Standing against the attacks of Satan and the evil that he brings about. Let me read you this quote, hopefully we'll sum up everything about these particular verses. The sin against the Holy Spirit is thus not an indefinable offense against God, but a specific misjudgment that Jesus is motivated by evil rather than by good, that he is empowered by the devil rather than by God. So our application here, brothers and sisters, is that we serve the one that has the authority, and is powerful enough to bind the strong man. That's who we serve. That's who our Savior King, our

valiant warrior King, our suffering servant Savior, the compassionate Messiah, that's who we serve. He came in and kicked down the door of our heart when there was nothing we could do about it. We could not save ourselves. We could not undeath ourselves. We could not bring ourselves back to life. There was nothing we could do about it, and yet He saved us by His own grace. And it's in that authority that we rest. It's in that authority that we rest. That's our motto as a church, isn't it? Rest in Christ. Where the weary find rest in Christ. Find rest in the one who has the authority over the strong man. Put your head on your pillow tonight and rest in that authority, because that's who saved us. So praise God that he bound the strong man in your life. Number three, authority changed. Authority changed. Verses 31 through 35, and then we'll be done. It reads, Then his mother and his brothers arrived, and standing outside they sent word to him calling him. And a crowd was sitting around him, and they said to him, Behold, your mother and your brothers are outside looking for you. And answering them, he said, Who are my mother and my brothers? And looking about at those who were sitting around him, he said, Behold, my mother and my brothers. For whoever does the will of God, he is my brother and sister and mother. So remember, we're in the house. Jesus is in the house, and he's likely surrounded by the 12 that closest to him, and the crowd's pressing in so heavily, they can't even eat. And there's probably a message that was passed. Do you guys remember what the house looked like? Remember, we just talked about what Peter's house looked like, a big square, courtyard in the middle, one hallway that led out to the street. So it was very hard to get in and out. That's how they protected themselves. And so this crowd is pressing in, they probably filled that hallway and outside in the street was his mother and brothers and they probably passed this message along ear to ear to get all the way up to Jesus. Hey, Jesus, your mother and your brothers are here. They're looking for you. So we already have this setting that is culturally the exact opposite of what was acceptable in those days. The family took all importance. in Jewish culture. The family should have been the one on the inside and the crowd on the outside. The crowd should have split and let the family in. The mothers and brothers are here, let them in. And yet the disciples are around Jesus' feet. So get that mental picture in your mind that the cultural significance of them telling him, The authority of those days, the authority of the culture was telling him, hey, your mom's here, you better go see her. You can just feel the thickness of your family takes precedence. But it's very interesting in verse 32, the way they word this. Behold, your mother and your

brothers are outside looking for you. Now, those who were here for chapter one, Excuse me. Do you remember in chapter 1 in verse 36? Peter goes to look for Jesus. Do you guys remember that? Jesus is on the mountain. He had just called his first disciples. You can flip back over there and peruse it real quick while I'm talking about it. Chapter 1 in verse 36. But ultimately what happened there is Jesus called disciples. He was healing. He goes up on a mountain for solitude and prayer. and Peter and some others came looking for him. But if you remember at that time, the word in the original language, the idea there, the tone and mood of the wording is not looking for him just to go, oh, there he is. It's looking at him to change what he was doing. You're supposed to be down here healing these people. Do you guys remember that? You're supposed to be down here healing these people. They were trying to change his mission, trying to bring them bring him back to do what they wanted him to do. This is the exact same wording. The exact same wording. His family was looking for him, for him to come do what they thought he should do. His mothers and his brothers were not there to comfort or encourage, they were there to change his mind. To make him come, to force him to do what they thought he should do. And so what Jesus does is he redefines family. He pushes back upon the authority of the culture at the time and redefines family. And ultimately we see this, it's been said, we see this played out and it being displayed that there are only two kinds of people. Those who sit on the inside at Jesus's feet and those who sit on the outside with false assumptions. So what were the assumptions of his family? Oh, we must be good. We're his family. We're his blood. We must be okay because we're his family. And Jesus very quickly fixes this misconception. He says, who are my mother and my brothers? And he looks around them, at them, those who were sitting around him, And like I said earlier, it's very, very likely that the inner circle were the 12 that he just called. They probably came back down off the mountain, were hungry, entered the house, and they all sat around the table together to eat, and the crowd joined in around them. So he looks around at the 12, his church, the seeds of what would become his church, and he says, behold my mother and my brothers. And essentially what he's saying is, They're not really my family. My physical mothers and brother are not really my family. My family is the church. My family are the disciples that I've called to myself. My family is my body, what Paul calls the body of Christ later on. This is my family. So he redefines culturally what family is. And what brings them all together all these different disciples from all these different backgrounds, a tax collector, several fishermen, a zealot, which probably means

he had fought Rome at some point, Simon the zealot, all these different lifestyles and backgrounds brought together under one umbrella, the authority of Christ's call. And they are brought together to be a family under the authority of Christ's call. This continuing authority is seen here. the authority of Christ's call. And so he redefines family. And we have to get rid of the idea that... So let me clarify this. I want to make sure you understand I'm not saying to reject your family. I'm not saying to go home and call them and tell them, oh, you're not really my family. We just had Thanksgiving, although some of us may feel like doing that after Thanksgiving. But that's not what I'm saying to do. But what I am saying to do is that there are times that the service to God and His mission require a complete severance to ties of the family. There are those times that requires that. We honor our father and our mother, but Christ's call trumps that. Service to Christ trumps that. And at the very end, the last verse of our text today, for whoever does the will of God, he is my brother and sister and mother. So this unexpected answer comes out of nowhere. He redefines family to a group of people that counted their bloodline to be their very salvation. The Jews looked to the fact that they were Abraham's children to be their salvation, didn't they? The sign of the covenant, the circumcision, This man just said that family is not what's important, it's Christ called. Being part of that family, being part of Christ and the church, that's what's truly important. But then he wraps it up with, because the one who does the will of God. Now at face value you think, oh okay, so I can become a member of the family of God by pulling myself up on my bootstraps, doing the will of God, and I'll just be part of the family. In context of what this is teaching, coming right off of the correction to the scribes and saying, the strong man has to be bound. Speaking of salvation, the strong man has to be bound before the house can be cleaned and the house plundered and Satan and his minions removed. He now says, do the will of my father. This is not about what you can conjure up by yourself. That's not about the obedience that you can white knuckle by yourself. This is about the Spirit working in you to produce obedience to the will of the Father. This is about the progressive sanctification of the Spirit continuing to work in you, continuing to make you new, continuing to bring you to a place of repentance, continuing to point you to Christ. We went through Ephesians as a church, and over and over and over in that book, how many times did we look at Ephesians and go, Paul starts with the indicative and says, because of what Christ did, this is what you do, the imperative. The motivation is because Christ's authority has saved us. He's kicked the door



off its hinges, the door of our heart, by grace, and saved us. And because he's saved us, go and do. It is not a go and do to become part of the family. And when you reverse those, it sounds so simple, doesn't it? Because of this, go and do. But if you reverse those, salvation becomes worse. And Scripture testifies that is not where salvation comes from. So it's very important that you don't misapply that passage. For whoever does the will of God, he is my brother and sister and mother. We cannot earn our way. It's the very thing he's been pushing back on the scribes all of Mark. All of Mark. We just had Lord of the Sabbath last week, where he corrects the misunderstanding of the law and how to be righteous before God. He's not now reverting back on himself saying, oh, actually, no, you do have to follow every letter of the law to be in the family of God. He's talking about the salvation that comes in context of the strong man being bound, escorted out, the forgiveness of sins that we see in verse 28. And now he's coming to the end and saying, whoever does the will of God, he is my father and my brother, or excuse me, he's my brother and sister and mother. Just keep that in mind. There's nothing that you can white knuckle or pull yourself up by your bootstraps. It is the work of Christ and Christ alone that makes you righteous before a holy God. And because of that gift of righteousness and resting in him, the obedience follows. And that's our application. Just remember that. Remember that because of what Christ has done, we are now kin to Christ. We are in the family of God, adopted daughters and sons into his family. We will one day get to sit at his table and feast. Be thinking about that even when we take our communion together. We will have the opportunity to sit as a family together and feast. No longer distracted or crowded out by the crowds. No longer having to worry about the strong man. We will have the opportunity to be at the table with our family. So today, in conclusion, we've seen the authority of Christ being continued to be seen and displayed in this text, the authority that he bestowed on the seeds of the church, which we are now a part of. And yet the greatest reality that we see here is the authority of Christ put on display in the binding of the strong man once and for all, in the hearts of those whom he saved. and the permanent binding one day when he is cast away for all eternity. What a glorious day that will be. Let's pray. Dear Heavenly Father, we thank you so much for the opportunity to study your word, to see your authority, to see how you bestowed it on your church and how we have that same authority today to take your message, the command to take your message, the message that has authority because of you, that we have the authority to stand against the evils of our world and point them back to you. And I'm just

so thankful and humbled, Lord, that you would, through no merit of my own, that you would, by your grace, open the door of my heart, revive me by the work of your spirit, and bind the strong man that he could no longer have authority in that house. Such a beautiful picture of your salvation, Lord, and I pray that we carry that through the week with us, that we would rest in all that you have done. In your holy name I pray, amen.