




Dig Deeper into Mark 3:20-30 for personal study and Life Groups...




His family... (v20-21)

...think he is MAD 


- But does Jesus show any signs of mental instability?





The teachers of the law... (v22-30)

...think he is BAD 

- But surely that would mean Satan would be fighting Satan?
- Instead he must be the stronger man (sent from God) who binds up the strong man!



...his followers will soon be worshipping him as GOD 



Here are some questions to think more deeply about the passage from the sermon for yourself or in small groups this week...

1. How does this story flow on from what has come so far in Mark?
2. Have you any experience of people thinking that a) Jesus, or b) Christians are “out of your mind” (v21)? How could you deal with each?
3. How do Jesus’ arguments and parables in 23-27 work against the suggestion of the teachers of the law in v22? How personally are you encouraged by v27?
4. How would you counsel a friend who is worried that they have committed the “blasphemy against the Holy Spirit” (v28-30)?
5. Christianity is Christ, and Mark wants us to understand Jesus’ identity. As you seek to reach out with the good news, how practically can you focus people onto the crucial issue of the identity of Christ? Who do people normally think Jesus is, and how does this passage (and perhaps the quote below) help you?

The full CS Lewis quote... (see also https://en.wikipedia.org/wiki/Lewis%27s_trilemma)

I am trying here to prevent anyone saying the really foolish thing that people often say about Him: I'm ready to accept Jesus as a great moral teacher, but I don't accept his claim to be God. That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic — on the level with the man who says he is a poached egg — or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God, or else a madman or something worse. You can shut him up for a fool, you can spit at him and kill him as a demon or you can fall at his feet and call him Lord and God, but let us not come with any patronizing nonsense about his being a great human teacher. He has not left that open to us. He did not intend to. ... Now it seems to me obvious that He was neither a lunatic nor a fiend: and consequently, however strange or terrifying or unlikely it may seem, I have to accept the view that He was and is God. [Mere Christianity, London: Collins, 1952, pp. 54–56].

