

# Exegetical Analysis — Mark 3:22-27

22-27 – 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." [23] And He called them to Himself and began speaking to them in parables, "How can Satan cast out Satan? [24] If a kingdom is divided against itself, that kingdom cannot stand. [25] If a house is divided against itself, that house will not be able to stand. [26] If Satan has risen up against himself and is divided, he cannot stand, but he is finished! [27] 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. (22. και οι γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβούλ ἔχει και ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. 23. Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν; 24. και ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῆ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη. 25. και ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῆ, οὐ δυνήσεται ἢ οἰκία ἐκείνη στῆναι 26. και εἰ ὁ σατανᾶς ἀνέστη ἐφ' ἑαυτὸν και ἐμερίσθη, οὐ δύναται στῆναι ἀλλὰ τέλος ἔχει. 27. ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ και τότε τὴν οἰκίαν αὐτοῦ διαρπάσει)

#1 – Most Amillennialists believe that the binding of Satan occurred when Jesus conquered death through his resurrection. If Jesus had not yet bound Satan through his resurrection, how is he able to cast out demons? It is simply impossible.

#2 – In Mark 3:22-27 the purpose of the binding here was to enable Jesus to heal the demon possessed man and not to bind him from deceiving the nations.

Mark 3:22 NASB

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."

#3 – The point of the parable is not to say that Jesus was inaugurating the binding of Satan for a period of time, but rather to demonstrate his power over Satan and Superiority.

Jesus had taken away property (the demon possessed man) that belonged to Satan to demonstrate his power over him. This showed Jesus breaking his power to possess people. When you compare that to Rev 20:3 we again have a problem. Jesus is said to bind him from deceiving the nations which involves sealing him in an Abyss (never happened in Mark 3:22).

Mark 3:22-27 (Satan is bound in his own domain/house) Rev 20:3 (Satan is removed from his domain and bound in an Abyss). The binding of Satan in Mark 3:22-27 was a local event restricting his ability to possess people. The binding in Rev 20:3 is a universal reference to his inability to deceive the nations of the world.

Harry Boer (an Amillennialist agrees):

"The binding of the strong man in the Synoptic Gospels .... bears no recognizable relationship to the thrust of the amillennial view. That thrust is that the binding of Satan applies only to his ability to deceive nations. But where are the nations in the pericopes that refer to the binding of the strong man? They are not to be seen. What is very much in view is the local sufferers from demon possession and Satan's inability to prevent Jesus from healing them; what is not at all on view is the now blessedly undeceived nations."

— Harry R. Boer, *What About the Millennium?* Refj 25, no 1 (Jan 1975): 29.

The two events are not the same and they are not describing the same event.

"It cannot be identified with Jesus' overcoming and binding of the strong man Satan and delivering the demon-possessed from his hold, Mt. 12:25f, because in that sense Satan was evidently bound before John's visions which were given him to make known which must shortly come to pass, Rev.1:1, and which must be "hereafter", Rev. 4:1. Nor can it be identified with Satan's fall like lightning from heaven, Lk. 10:18, which reminds of and is close to if not identical with his being cast out into the earth, Rev. 12:9, for the same reason. Nor can it be identified with God's preservation of His Church from

Satan's assaults, Rev. 12:13 and 15, since this precedes his binding and loosing in the same series of satanic efforts sketched in Rev. 12-20"

— D.H. Kromminga, *The Millennium*, 21.