

MARK

The Book of Mark is significantly shorter than the other gospels. The “original language” word count for these books are:

- Luke:19,376
- Matthew 18,293
- John 15, 634
- Mark 11,025

Upon entering new cultures, the Wycliffe Bible translators begin by translating the Book of Mark which may mean that Mark is available in more languages than any other book of the Bible. The full Bible is available in approximately 704 different languages; the New Testament is available in 1,551, and portions of the Bible are available in over 1,160 different languages. There are nearly 7,360 languages in the world, and at least a portion of Scripture has been translated into slightly less than half of the worldwide languages. As of 2020, Wycliffe translators were actively working on 738 Bible translations in progress with requests from 273 language groups seeking help with launching Bible translations. The cost of launching a new Bible translation in a new language is approximately \$20,000.

Languages with Scripture (Wycliffe Translators 2020)		
3,415	Languages with some Scripture	7 Billion People
704	Languages with a complete Bible	5.7 Billion People
1,551	Languages with complete New Testament	815 Million People
1,160	Languages with some translated portions	458 Million People

Languages with No Scripture (Wycliffe Translators 2020)		
3,945	Languages with No Scripture	255 Million People
738	Languages with Translations in Progress	65.4 Million People
2,014	Languages Need Translation	167 Million People
1,193	Languages Not Immediately Vital	20.8 Million People

Bible Translation Need (Wycliffe Translators 2020)		
1.5 Billion People (6,656 Languages) Do Not have a Full Bible Translation		
167 Million People (2,014 Languages) Need Translation Work to Begin		
Africa	597 Languages	20 Million People
Americas	120 Languages	2.6 Million People
Asia	836 Languages	141 Million People
Europe	60 Languages	2.9 Million People
Pacific	401 Languages	.44 Million People

Mark has a spirit of urgency as the Greek word for “immediately” (euthys εὐθὺς) is used forty-one times in the book. The book of Mark is a call to action; because of this, Mark utilizes conjunctions (i.e., and) and adverbs (i.e., now, when) 1,331 times throughout the short gospel.

Mark is often considered written to the Romans from a servant (Ox) perspective (Mark 10:45); this is a direct fulfillment on the “suffering servant” in Isaiah 53-58. There is no genealogy, and Mark focuses on Roman time (Mark 6:48; 13:35). Mark also interprets Hebrew and Aramaic terms for the reader (Mark 6:27; 12:15, 42; 15:15, 39).

There are only 24 verses (132 words) in Mark that are not duplicated in Matthew and Luke. 350 verses from Mark are repeated in Luke. 97% of Mark’s Gospel is duplicated in Matthew; and 88% is found in Luke. On the other hand, less than 60% of Matthew is duplicated in Mark, and only 47% of Luke is found in Mark. Mark is not an abridged version of Matthew and Luke because of the accounts that are parallel, Mark’s versions are always longer. Mark parallels Matthew (10 shared accounts) more frequently than he does Luke (only two shared accounts).

Length of Synoptic Gospels		
Gospels	Verses	Words
Matthew	1,068	18,293
Mark	661	11,025
Luke	1,149	19,376

The sequence begins in Galilee and follows Jesus to Jerusalem. When the narratives of the synoptic gospels are shared by all three, the sequence of Matthew and Luke agree with the sequence of Mark. When the sequence of Matthew and Luke diverge from Mark’s sequence, their sequences go in different directions (the sequence of Matthew and Luke do not agree with each other unless in agreement with Mark).

Mark was penned by Peter’s companion (John Mark) who was not a disciple although there is a great deal of information about him. Papias of Hierapolis (2nd century historian) claims that Mark documented Peter’s stories. It is approximated that Mark was half the age of Jesus making him in his late teens when Christ was crucified. The majority of early church historians credit Peter to be the spiritual mentor of Mark including the historians Clement of Alexandria, Eusebius of Caesarea and Justin Martyr. (1 Peter 5:13)

The early church met in his mother’s home (Acts 12:11-12), and he traveled with Paul and Barnabas on their first missionary journey (Acts 13:5) although he did not stay the entire trip (Acts 15:36-41). John Mark was the cousin of Barnabas (Colossians 4:10). John Mark became so important to Paul that he was one of the last mentioned in Paul’s final letters (2 Timothy 4:11). John (Yohanan יְהוָה) was his Hebrew name with the meaning “God is gracious.” Mark (Marcus) was his Latin name meaning “God of war.”

The first half of the book focuses on the authority of Jesus (Mark 1:1-8:30) while the last half of the book focuses on Jesus as the Suffering Servant. Mark often emphasizes the “signs” (semeion σημεῖον) of Jesus.

- The term “miracle” is not native to Scripture’s original manuscripts. The term “miracle” has a Latin origin from the 12th century when the word was used to

describe the “signs” that the Lord supernaturally performed. A “sign” is a supernatural indication of a truth of God.

Outline of the Book of Mark	
The Servant Comes	Mark 1:1-13
The Servant's Work	Mark 1:14-13:37
The Servant's Death	Mark 14:1-15:47
The Servant's Resurrection	Mark 16:1-20

16 Mark 1:1-22

Read Mark 1:1-8 ... John the Baptist Fulfills Isaiah’s Prophecy

1:1 Jesus is described as the Son of God instead of the Son of David (Mt 1:1). The phrase “Son of David” occurs eleven times in Matthew while only four times in Mark and Luke.

- The term “gospel” (euangeliou εὐαγγελίου) means “good news” (Isaiah 52:7, 61:1; Mark 8:35; 10:29; Luke 2:10-11). The gospel consists of the death (as payment for sins), burial, and resurrection of the Lord Jesus Christ (Gal 1:6-9).
- This is the only time in the book of Mark where the author shares his personal thoughts about Jesus.
- The Book of Mark does not begin with a genealogy as a servant’s focus.
- The name of “Jesus” means “God Saves” and was given by the Angel to Joseph (Matthew 1:21).
- The term “Christ” means the “anointed one” in reference to the Messiah.

1:2 Mark quotes Malachi 3:1 in reference to a “messenger” that will prepare the “way.” This is a play on words as the meaning of the name “Malachi” (mal’ākî מַלְאָכִי) is “My Messenger.”

- Malachi will prophesy that Elijah will come before the “Day of the Lord,” (Malachi 4:5)
 - Elijah would also appear twice – once as John the Baptist in the spirit of Elijah (Matthew 11:13-15, 17:10-12), but then followed by Elijah himself before the Lord’s second coming (Matthew 17:3; Revelation 11:3-6)
- Mark sets up the quote from Isaiah 40:3 in the next verse (Mark 1:3) with a quote from Malachi 3:1.

1:3 Jesus Himself is mankind’s only “way” to the kingdom of God (John 14:6) and the early believers were referenced as “the Way” (Acts 9:2, 19:9, 22:4).

- All of the gospels include Isaiah 40:3 being fulfilled with John the Baptist and Jesus Christ. John the Baptist identified himself as a “*voice crying in the wilderness*” (John 1:23)
- The concept of preparing the way is similar to a herald that went before the coming of royalty to announce his arrival.
- The Greek term for “wilderness/desert” (erēmō ἐρήμω) means “uninhabited pastureland” and is repeated twenty-four times in the New Testament.

- The description of straight means single-minded/purposed without distraction. The term “straight” also inferred righteousness contrasted to sin which meant deviation.

Shared Account of John the Baptist: Mk 1:4-8; Mt 3:1-12; Lk 3:1-20; Jn 1:19-28

1:4 John declared the coming of Jesus as repentance was required first (Acts 2:38).

- As the first verse states about the “beginning,” understanding one’s depravity (thus a need for a Savior) is the commencement of the gospel of Jesus.
- The Jewish community was familiar with baptism as a way that a Gentile proselyte could convert to Judaism; however, a Jew was never “baptized.” So, John’s baptism would have required humility and willingness to change.
- John the Baptist brought about the conclusion of the Old Testament (Matthew 11:13-14).
- The Greek term for “forgiveness” (aphesin ἄφεσιν) means to “send away.”

1:5 The people “flocked” to John as if sheep needing a shepherd. More than a one-time event, crowds continued to flock to John day after day.

- John the Baptist called for repentance where individuals would turn from sinful lifestyles prior to his baptism of their new, clean life (Matthew 3:6, 11)
- The Greek term for “confess” (exomologoumenoi ἐξομολογούμενοι) means to “say the same thing as.” (John 1:9) This occurs when an individual agrees with God about the sinful state and the need for repentance.

1:6 Oral tradition suggests that John wore Elijah’s mantle (2 Kings 1:8; Zechariah 13:4; Deuteronomy 32:13; Revelation 9:3-7, 10:9-10).

- Locusts represent evil power and authority (Joel 1:4) while wild honey represents pleasure, and John eliminated both of them.
- The camel was an unclean animal to eat (Leviticus 11:4); however, as a covering, camel hair would insulate against the rain, heat and cold.
- Locusts are considered clean to eat (Leviticus 11:22). Some believe that John the Baptist ate carob pods from carob trees which was called “locusts of the desert.”



1:7 To untie the strap of a sandal was something that a slave would do for his master, so John was not even worthy to be a slave of Jesus (Lk 3:16; Jn 1:27). The sandal was to be removed when on holy ground (Ex 3:5; Joshua 5:15)

- Instead of “One” or “Someone,” a more accurate translation would be “the One” as a title of Christ.

1:8 Jesus is the provider of the Spirit (John 3:34; Titus 3:5-6). The baptism of the Holy Spirit includes the awareness of a need of salvation, a calling to Jesus as the Savior, and then a baptizing into the family of God (Romans 6:3-4; 1 Corinthians 12:13).

Read Mark 1:9-11 ... The Baptism of Jesus

Shared Account of Jesus Baptism: Mk 1:9-11; Mt 3:13-17; Lk 3:21-22; Jn 1:29-34

1:9 In the Old Testament, the Messiah (Jesus) is called the Branch or “Netzer” (Isaiah 11:1, 53:3; Jeremiah 23:5, 33:15; Zechariah 3:8, 6:12).

- A “Netzer” is correlated to being a Nazarene. Jesus was raised in Nazareth and based His ministry in Capernaum; both locations were in the poor Galilee region of Israel while the wealthier upper class lived in and around Jerusalem in the southern region of Judea.
- Nazareth was an uncultivated, disreputable place (Jn 1:46) that may have been named after the hill behind it (Lk 4:29); the hill Notserah means “one guarding/watching.”
- The thrust of Jesus’ ministry would be in Galilee as He fulfilled the Isaiah’s prophecy (Isaiah 9:1).

Reasons for the Baptism of Christ
1. An Example (1 Peter 2:21)
2. Identification with Sinners (Luke 15:2; Mark 2:17)
3. His Public Ordination (Acts 10:37-41)
4. A Symbol of His Incarnation & Redemptive Task (2 Cor 5:21)

1:10 As Jesus prayed (Lk 3:21), the Spirit rested on Jesus (Is 11:1-2); the dove is the symbol of peace and innocence (Mt 10:16). This is the only time in Scripture that the Spirit takes bodily form and it is as a bird (Lk 3:22).

- The movement of the Spirit begins every ministry of God (Rom 8:9). God’s Spirit was the identifying factor that Jesus would baptize by the Holy Spirit (John 1:33) as He was now anointed with the power of God (Acts 10:38).
- The Greek term “baptism” (ebaptisthē ἐβαπτίσθη) infers immersion, and then Jesus “came up out of the water.”
- The “heavens being torn open” was a sign of God’s divine involvement (Isaiah 64:1)
- To the Rabbi, the symbol of Israel was a dove, and Jesus symbolized the ideal Israelite. The dove is repeatedly a symbol of the Spirit (Psalms 55:6, 68:13; Jn 1:32-33)

1:11 God makes three statements from heaven: 1. Baptism/Beginning/For John
2. Transfiguration/Middle/For Disciples (Mt 17:5) 3. Gentiles Approach/End/For Anyone (Jn 12:28)

- Everything “IN” Christ is acceptable to God, and the only way to delight God is by being “In” Christ.
- All three of the Trinity were involved in the baptism as well as the salvation of man.
- Jewish Scribes believed that God would speak at times without physical representation which they called “Bath Kol” (which means “the daughter of the voice”).
 - Other examples of “Bath Kol” include words of God to Nebuchadnezzar (Daniel 4:31), the Baptism of Jesus (Matthew 3:17), the Transfiguration (Matthew 17:5; Mark 9:7; Luke 9:35), in the Garden of Gethsemane (John 12:28), the conversion of Paul (Acts 9:4, 22:7, 26:14) and instruction to Peter about clean and unclean (Acts 10:13, 15).

- This statement of love was affirming Jesus to those around Him (“This is My Son” – John 1:33-34) as well as encouraging Jesus (“You are My Son” – Mark 1:11; Luke 3:22)
- God’s statement seems to link a Royal Davidic Psalm (Psalm 2:7) with the Suffering Servant (Isaiah 42:1); Jesus is the Lord and Christ; He is divine and man. (Matthew 17:5)

Read Mark 1:12-13 ... The Temptation of Jesus

Shared Account of the Temptation of Jesus: Mt 4:1-11; Mk 1:12-13; Lk 4:1-13

1:12 Upon receiving the Spirit, the first act of the Spirit was to drive Jesus into wilderness. The power of the Spirit is critical to overcoming Satan’s temptations.

- The Greek term for “drove” (ekballei ἐκβάλλει) means “thrown out” or “cast out;” is usually used to describe exorcizing demons (Matthew 9:34; 12:24, 26, 35; 13:52; Mark 3:22; Luke 11:15; 3 John 1:10)
- The Spirit purposefully leads Jesus into the (spiritual) wilderness to be tempted. The Spirit moves and sinful temptation is overcome before ministry.
- God’s ministers get away by themselves prior to service (Moses-Ex 3:1, David-1 Sam 17:34, Elijah-1 Kings 17:3, Paul-Gal 1:17).
- A purpose of testing is to strengthen (1 Peter 1:7), and God will never allow believers to be tempted beyond what they are able to bear (1 Corinthians 10:13).
- Jesus was tempted in every way, but remained perfect without sin (Hebrews 4:15)
- The Spirit drove Jesus into the wilderness to be tempted although it was the Devil that tempted Jesus – not God the Father or the Spirit because they do not tempt anyone (James 1:13). The Lord’s prayer asks God not to “lead us into temptation” (Matthew 6:13); however, the temptation is from the Devil or man’s own desires (James 1:14).

There are Various Greek Words for “Tempt”		
Peirazei (πειράζει)	To tempt with the purpose of destruction	James 1:13; Mark 1:13; Luke 4:2; Hebrews 11:17; James 1:13
Peirasthēnai (πειρασθῆναι)	To tempt to make stronger	Matthew 4:1; 1 Corinthians 10:13
Peirasmon (πειρασμόν)	To tempt to test	Matthew 6:13, 26:41; Mark 14:38; Luke 4:13, 11:4, 22:40, 22:46; Galatians 4:14; 1 Timothy 6:9, James 1:12, 1 Peter 4:12
<i>Someone might “tempt” another without the other being “tempted.”</i>		

- The book of Mark uses terms reflecting urgency such as the term “immediately” (Mk 1:18, 20, 21)

1:13 Immediately after overcoming Satan’s temptations (Matthew 4:11), the angels served Jesus as they would later do in Gethsemane (Luke 22:43). Paul was also served by an angel (Acts 27:3).

- These “wild animals” represent untamed creation (Genesis 3:1; Exodus 23:29).
- The three individuals at the Mt. of Transfiguration (Matthew 17:3) each went through 40 (testing) days of fasting.
 - Moses was on Mt Sinai 40 days (Exodus 34:28; Deuteronomy 9:9), and Elijah was in the cave 40 days (1 Kings 19:8).

- Angels worship Jesus as well (Hebrews 1:6). Immediately after overcoming Satan’s temptations (Mk 1:13), the angels served Jesus as they would later do in Gethsemane (Lk 22:43).
 - Paul was also served by an angel (Acts 27:3).
 - The act of “service” is often used in relation to providing food (Matthew 8:15; 25:44; 27:55; Acts 6:2)

Read Mark 1:14-15 ... Jesus Begins Ministry in Galilee

1:14 Upon Jesus’ resurrection, he would rejoin His disciples in Galilee (Matthew 28:7)

- Jesus ministry was headquartered in Capernaum (“Village of Nahum”) fulfilling prophecy (Gen 49:13, 21).
 - Nahum condemned Nineveh for their downfall one century after Jonah; they had the opportunity to hear follow the one, true God, but they had not. Nahum’s judgment on Nineveh was similar to Jesus’ condemnation of Israel. Both Nineveh and Israel fell ~40 years of these condemning sermons.
 - Jesus left Nazareth because of their unbelief. (Luke 4:16-21)
- By ministering in this area, Jesus was fulfilling prophecy (Isaiah 9:1)
 - Zebulun (Genesis 49:13) and Naphtali (Genesis 49:21) were on the western and northern coasts of Galilee. Every disciple was a native of Zebulun except Judas (Iscaiot means “from Kerioth” in Judea).
- John the Baptist was arrested because he spoke against Herod Antipas stealing the wife (Herodias) from his brother Philip and marrying her (Matthew 14:3). This was forbidden in the Mosaic Law (Leviticus 20:21).
- Herod Antipas knew Herodias as a cousin since childhood as she was the daughter of one of his older brothers, Aristobulus.
- Herodias wanted to kill John the Baptist for some time, but Herod was fearful of John (Mark 16:19-20).

1:15 There are two aspects of the salvation experience as an individual turns away from sin in repentance while turning to the Lord in faith.

- The Greek term for “believe” (Pisteuete Πιστεύετε) infers a specific decision that results in a lifestyle relationship with God (a volitional commitment).
- The prophecy of the Messiah had been fulfilled with Jesus’ coming at the exact right time (Romans 5:6; Galatians 4:4; Ephesians 1:10). Rome provided a relatively peaceful empire with a network system of roads to proclaim the good news to the world using Greek and Latin.
- The kingdom of God refers to His sovereignty as the King.
 - His divine will is obediently followed in heaven, and His earthly creation should also completely submit to His purposes.
 - God presently reigns in men’s hearts, but He will materially reign over all the earth during the millennial kingdom.

Read Mark 1:16-20 ... Jesus Calls Disciples to Be Fishers of Men

1:16 Jesus had met Peter the day prior with Andrew (John 1:40-42), and now climbed into Peter’s boat to preach to the people; Jesus then had Peter cast his net in the water (Lk 5:1-11).

- In this verse, hand nets were utilized that were between 10-15 feet long. Net casting, (holding the net by hand) was a popular method of fishing, and the hand nets could be used from the shore.
 - Hand nets have weights/rocks around the perimeter causing it to sink to the bottom; when the fish try to swim up and away, their scales get caught in the net. When thrown, the net expands; when pulled up, the net contracts as the weights fall together and come together.
 - “Angling” (a popular method of fishing in modern times), is also referenced in Scripture (Isaiah 19:8; Matthew 17:27).
 - The spearing of fish is also mentioned in ancient times (Job 41:7).
- Fish with scales are clean/kosher (Leviticus 11:9-12; Deuteronomy 14:9-10); Catfish are plentiful in the Sea of Galilee, but they are considered unclean for their lack of scales.

1:17 Believers were often represented by fish in the New Testament (Mt 13:47-50).

- The sign of the fish is called “Icthus” (ichthys) and dates back to the 2nd century. The Greek spelling of “Icthus” (ichthys) also has mnemonic meaning where the letters represent important Christian words, including Jesus, anointed, son, and Savior. This word is further defined in the acrostic IXNYy (with the N flipped) that translates to: I – Iota or Iesous (which means Jesus)



- In the Old Testament, God’s people were primarily symbolized by sheep with His leaders as shepherds. The “sheep” were primarily Jewish and represented by “land” throughout Scripture.
- In the New Testament, God’s people transition to fish with His leaders as fishermen. The “fish” primarily represent Gentile followers with the sea symbolizing the Gentile world system (Jeremiah 16:16; Ezekiel 29:4-5; 38:4; Amos 4:2; Habakkuk 1:14-17).

1:18, 20 Those who were called “immediately” left everything for Him. Their nets represented the livelihood of these fishermen, but instead of being caught in their own (worldly) nets resulting in their demise, they abandoned their nets for the Lord.

1:19 James and John were partners who were amazed at the catch of fish that the Lord had enabled for Peter (Lk 5:9-10).

- Scripture describes the use of the dragnet; Jesus referenced a dragnet in a parable (Matthew 13:47-48). A dragnet was very long (several hundred feet) as it would span between two boats. The boats would drag the net to catch the fish; however, this method would often also collect various debris as well as tearing the net.
- Fishermen frequently used dragnets at night with torches used to see.

1:20 These sons of Zebedee (“gift of God”) were thought to be wealthy due to the help of hired men; they were possibly also acquaintances of the high priest (Jn 18:15-16). Zebedee is only mentioned at the calling of his sons while his wife, Salome (“perfect”), was at the crucifixion (Mt 27:56; Mk 15:40-41; 16:1)

Read Mark 1:21-22 ... Jesus Begins Ministry in Capernaum

1:21 Jesus relocated from Nazareth to Capernaum as He worked from there during His ministry. Capernaum (“city of repentance”) was thought to be the city of Nahum, the

prophet. Just as Jonah had preached salvation to Nineveh, Nahum preached damnation upon them. In the same vein, Israel would also reject the teaching of the Lord to their destruction (Lk 10:15-16).

- Synagogues developed during the Babylonian exile after the Babylonians had destroyed Solomon's Temple. Synagogues were used by the Jewish community to worship and learn together.
- The Greek word for "synagogue" (synagōgēn συναγωγήν) means to "come together" or "to assemble."

1:22 In those days, the teachers would quote the thoughts of elder Rabbi's, while Jesus spoke from His own understanding and command of Scripture (Mt 7:29; Lk 4:32).

- Beyond preaching, Jesus also demonstrated an authority over evil spirits (Lk 4:36).
- The Greek term for "astonished/dumbfounded" (exēplēssonto ἐξεπλήσσοντο) is an emphatic word that means "struck out of their senses" or "slapped to attention."
- The amazement came from the manner in which Jesus spoke with authority instead of simply quoting other Rabbis. The Greek term for "authority" (exousian ἐξουσίαν) infers having a legal right.
- The teaching of Jesus was unlike the scribes who were the legal interpreters of the Mosaic and oral law.

17 Mk 1:23-45

Read Mark 1:23-28 ... Jesus Casts Out Demon from Man in Synagogue

1:23 The first exorcism in Jesus' ministry was in the church/synagogue. Judgment and cleansing often begin in the house of the Lord (Ezekiel 8:5-18).

- Demonic spirits are often characterized as being unclean (akathartō ἀκαθάρτω). (Mark 5:2; 9:25; Luke 8:29; 9:42)

1:24 Although a single man dwelt in the man (Mark 1:26), the demon spoke on behalf of a number of demons mentioning the term "us" twice.

- The questions focused on Jesus' plan for the demons when instead, Jesus' focus was on His people.
- "*What do you have to do with us?*" Similar questions are repeated in a variety of Old Testament situations (Judges 11:12; 2 Samuel 16:10; 19:22; 1 Kings 17:18; 2 Kings 3:13; 2 Chronicles 35:21)
- The demon recognized Jesus as the "Netzer" (root of David-Is 11:1). Nazareth was an uncultivated, disreputable place (Jn 1:46) that may have been named after the hill behind it; the hill Notserah means "one guarding/watching." Paul was associated with these Nazarene "ruffians" who followed Jesus Christ (Acts 24:5).

1:25 The demons recognize Jesus as "the holy one from God." The attribute of holiness means "perfectly righteous and good." Jesus would not let the demons testify of who He is (Mk 1:34); He would not let those who were healed (Mk 1:44) nor sometimes even onlookers (Mk 5:43, 7:36, 8:30) nor His apostles (Mk 9:9) as Jesus alone is the source of His message. Even this constraint against broadly testifying of Himself was a fulfillment of Scripture (Mt 12:15-21).

- The Greek term for “shut up/be quiet” (Phimōthēti Φιμώθητι) was the word used for muzzle (as in muzzling a dog).
- Although Jewish exorcisms were common in those times (Matthew 12:27), exorcisms were performed with elaborate methodologies (i.e., roots, herbs, etc.) whereas the command of Jesus was immediate and absolute.

1:26 The demon is a terror to the last as he threw the man to the ground with a shout, but he did not hurt the man from which he was exorcised (Luke 4:35).

Biblical Truths Concerning Demons		
1.	Animals could be possessed	Matthew 8:30
2.	A man can be inhabited by numerous demons of degrees of evil	Matthew 12:45; Luke 8:30
3.	Superhuman Demonic Powers	Mark 5:4; Acts 16:16
4.	Demons causing Afflictions	Luke 9:39, 11:14, 13:10-13
5.	Only Believers can exorcise demons	Acts 19:13

1:27 The response to the exorcism was a similar amazed reaction as with His teaching (Mark 1:22). The Greek term for “new” (kainē καινή) infers “new in quality.” Jesus showed that He even had power over the forces of evil.

1:28 The testimony to the authority of Jesus spread through Galilee. The crowds were excited about the healing, but may not have been attentive to the message.

Read Mark 1:29-31 ... Jesus Heals Peter’s Mother-in-Law

Shared Account of the Healing of Peter’s Mother-in-Law: Mt 8:14-17; Mk 1:29-34; Lk 4:38-41

1:29 Simon and Andrew lived together in the same house with Simon Peter’s mother-in-law.

1:30 Peter was married as his mother-in-law became ill. Peter and Andrew told Jesus about the mother-in-law immediately. Believers should also be responsive in taking the needs of other before the Lord in intercessory prayer.

- Peter was married and would travel with his believing wife as he followed Jesus (1 Corinthians 9:5).

1:31 Jesus rebuked the fever (Luke 4:39) before helping the mother-in-law up by the hand. She immediately began to serve after her healing.

- The healing of the mother-in-law early in the ministry may have paved the way for the mother-in-law’s support for Peter’s travels with Jesus.

Read Mark 1:32-34 ... Jesus Heals the Demonic and Sick

1:32 At evening, the Sabbath was past (after 6:00pm), and the people were even more pursuant of healing which was discouraged by the Pharisees on the Sabbath.

- Those who came to Jesus wanted to see Him so much that they risked being around crowds of sick and demon possessed in order to be near Him.
- There were two categories of people seeking Jesus: 1. Those needing healing 2. Those who were demon possessed

1:33 Everyone in town sought the healing of Jesus. Many stood at the door (Mark 2:2), and spiritually, Jesus was the door that provided healing and salvation (Jn 10:7-9).

1:34 Jesus did not heal and exorcise everyone, but He healed many (pollous πολλοὺς).

- The demons understood the strength of Jesus as the “Avenger of Blood,” but they had no salvation by Him. Jesus came in mercy to be crucified in love for His people.

Read Mark 1:35-39 ... The Private Time and Public Ministry of Jesus

1:35 Jesus enjoyed quiet time with the Father (Mt 14:13, 23; Mk 6:46; 14:32; Lk 5:16, 6:12, 9:18; Jn 6:15).

- Jesus was able to perform miraculous works through prayer and fasting (Mark 9:29).
- The Temple was meant to be a “house of prayer.” (Mark 11:17)
- Jesus encouraged His followers to pray in faith (Mark 11:24).
- Jesus directed His followers to forgive others before praying and not to pray for show. (Mark 11:25; 12:40)
- Jesus prayed to the Father for another way other than the crucifixion; however, the will of the Father was the crucifixion. (Mark 14:35, 39)
- Jesus directed His disciples to pray, so they would not enter temptation (Mark 14:38)

1:36 Simon (“to hear”) is named separately from the rest as possibly the leader.

1:37 It is a profound truth often not realized: Everyone has the need to find Jesus Christ.

- Although Jesus could have increased His congregation, it would have been for the wrong reason. These individuals were seeking Jesus out of self-serving, worldly reasons instead of communing with Him while hearing God’s Words from Him.

1:38 The primary mission of Jesus was to preach the gospel of His death and resurrection. (Luke 4:43). Jesus desired to proclaim the truth of God and embody the power of the Spirit; however, the self-serving crowds were not ready to listen.

- Instead of multiplying His congregation, Jesus moved to smaller towns.

1:39 The ministry of Jesus harkens back to His first work in Mark (Mk 1:21-26). It is unclear as to if the demonic individuals were found in the synagogues in which He taught.

Read Mark 1:40-42 ... Jesus Heals A Leper

Shared Account of Leper: Mk 1:40-45; Mt 8:1-4; Lk 5:12-16

1:40 This man is identified as a leper (Mt 8:3), and he pleads with the Lord from his knees. Many Believers have approached the Lord prayerfully on their knees in the same way.

- Leprosy is characteristic of sin as: 1. it starts small 2. it numbs the individual to feeling 3. it causes a separated life 4. it is often hereditary (2 Sam 3:29; 2 Ki 5:27)
 - In the Old Testament, leprosy is defined and symbolized various types of sinful conditions (Leviticus 13). In ancient times, lepers were required to follow a certain protocol (Leviticus 13:45-47):
 - Hair must be left unbound/unkempt
 - Lepers had to wear a mask over their mouth (“cover their upper lip”)
 - Lepers had to cry out unclean.

- During Covid-19, all of the world covered their mouths with masks as if contaminated with leprosy.
 - Leprosy could be a judgment from God:
 - Miriam, the sister of Moses (Numbers 12:10-15)
 - Gehazi, the servant of Elisha (2 Kings 5:27)
 - Joab's Family, commander of David (2 Samuel 3:28-29)
 - Leviticus 14 is a ceremonial purification for dealing with leprosy:
 - The leprous man was not questioning the power of Jesus, but he was questioning the power of Jesus.
- 1:41 Jesus didn't simply heal the leper, but Jesus touched the man to heal him (1 John 3:3).
- The Lord has compassion (Mt 9:36, 14:14, 15:32, 20:34; Mk 6:34, 8:2; Lk 7:13) on whom He chooses (Rom 9:15; Mk 6:34, 8:2).
 - Scripturally, lepers needed to be cleansed (Mt 10:8, 11:5; Lk 5:13).
 - The Greek term for compassion (splagchnizomai σπλαγγνίζομαι) had the meaning of feeling deeply (within one's bowels). In those days, the bowels represented the core of emotion as the "heart" is in modern times.
- 1:42 After the "cleansing" by the Lord, the leper was "healed."
- The disease left (apēlthen ἀπῆλθεν) the leprous man in the way that a spirit might leave. Healing is not a covering, but instead it is an eradication of the illness.

Read Mark 1:43-45 ... The Healed Leper Disobeys & Hampers the Ministry of Jesus

1:44 Jesus desired that individuals to fulfill the law requirements as best they could (Leviticus 14:2; Deuteronomy 24:8).

- This witness would have testified of Jesus' power to the priests. As Jesus taught in synagogues, this would have added credibility to the ministry of Jesus. It was not recorded that the healed leper ever went to the priests.
- Later in Matthew 12:16-17, this is explained that Jesus clearly did this to fulfill Isaiah's prophecy of the Messiah. Pundits continue to theorize on reasons that Jesus would tell someone to keep silent instead of believing the clear explanation of God's word.

1:45 The cleansed leper disobeyed the Lord and followed his own agenda/will. The Lord did not call him to be a preacher, and his violation hindered the Lord's ministry.

- Although the leper preached "the news," his actions hampered Jesus from sharing the "good news."

18 Mark 2

Read Mark 2:1-4 ... Faithful Friends Bring Paralytic to Jesus

Shared Account of the Paralytic Being Lowered: Mt 9:1-8; Mk 2:1-12; Lk 5:17-26

2:1 Capernaum was the headquarters (home) of Jesus' ministry. The public may have been watching to track when Jesus returned home.

- Jesus returned to his home of His ministry headquarters of Capernaum (mentioned only in the gospels) which is considered to have been the home of Nahum the prophet.

2:2 Many people gathered to the door (Mark 1:33) as Jesus is the door to eternal life (Mt 7:14, 20:16, 22:14; Jn 10:7, 9)

- In ancient days, when the door of a home was left open, visitors were welcome to enter at will.

2:3 The paralytic represents an individual who cannot pursue a righteous walk without the healing of Jesus.

- The four (representative of “tests/trials”) were on the four corners of the bed reflecting the extent of mankind’s illness to the four corners of the earth (Is 11:12; Ez 7:2; Rev 7:1, 20:8).
- The Greek term for “paralytic” (paralytikon παραλυτικὸν) means to “loosen alongside of.” The man may have had a stroke resulting in paralysis.

2:4 Human efforts were hampered by humanity in bringing the sinner to Jesus, but the sinner could be lowered from above. This reflects the heavenly capability of bringing a sinner to Jesus (Luke 19:4).

- Most ancient homes of that time had an outside staircase to a roof that was used as a porch; there was a great deal of social interaction on rooftops and homeowners frequently slept on the rooftops during the summer months.
- Even into current day, individuals can walk around the entire old city of Jerusalem on the “Roof Top Walk.” The “Road of Roofs” around Jerusalem served as an elevated sidewalk around the town.
- Roofs were commonly constructed by branches covered with dirt where grass would grow; goats would be led to the rooftops to keep the grass shortened.
- The roof of Jesus’ home had tiles which implies a courtyard rooftop (Luke 5:19).
- The “mat/pallet” (krabaton κράβαττον) was a small woven object used as a mattress where poor people might sleep.

Read Mark 2:5-9 ... Jesus Forgives the Sin of the Paralytic

2:5 Jesus acted on the faith (pistin πίστιν) of the paralytic’s friends; this is an example of intercessory faith of friends.

- Forgiveness is portrayed as healing (Ps 41:4, Jer 3:22, Acts 9:34; 2 Chron 7:14).
- This is the only time in Mark that Jesus refers to anyone as “son” (2 Cor 6:18; Gal 4:6-7; Mk 5:34).
- God “passed over” the judgment of sins until the crucifixion (Rom 3:25-26).
- Judaism believed in a connection between sin and sickness (Job; John 9:2; James 5:13-16); although sin can result in illness, an illness does not always require sin (John 9:3).

2:6 God knows the motives and thoughts of man (Ps 139:4; Lk 9:47; Jn 2:24-25, 16:19, 30; Heb 4:13).

- As a fulfillment of prophecy about the Messiah, Jesus understood men’s hearts and did not judge by outer appearances of works or statements. (Isaiah 11:3)
 - At the time of Jesus, Rabbis taught that the Messiah would be able to discern truth via the sense of smell because Isaiah 11:3 stated that the Messiah would not base judgment on sight or hearing.

2:7 The scribes understood that only God can forgive sin (Job 14:4). The first complaint of the scribes against Jesus was blasphemy – that Jesus acted as God.

- This was the occasion where the hostility of the religious leaders began.

- The Mosaic Law required the death penalty for blasphemy (Leviticus 24:10-16).
- 2:8 The Spirit within Jesus (Isaiah 11:1-2) gave understanding as to how man reasoned in his heart (Ps 139:2) because God searches the hearts of man (Deut 8:2, 13:3; 1 Chron 28:9, 29:17; Ps 139:1, 23; Prov 24:12; Rom 8:27; Lk 9:47; Rev 2:23), and He knows a man's heart better than the man himself (Jer 17:9; 1 Kings 8:39; 2 Chron 6:30; Ps 44:21; Prov 14:10; Lk 6:15; Acts 1:24, 15:8; 1 Jn 3:20; James 1:26).
- 2:9 Jesus performed the "signs" (semeion σημεῖον) as a fulfillment of the Old Testament foretelling of the Messiah (Is 35:5-6; Acts 10:38)
- Jesus healed the paralytic to confirm His deity to the scribes.

Read Mark 2:10-12 ... Jesus Heals the Paralytic to Confirm Forgiveness

2:10 The "sign" (semeion σημεῖον) supported Jesus' claim that He was deity and capable to forgive sin.

- The term "Son of Man" references the humanity of the Messiah as He became part of mankind.
 - The divine transportation of clouds was also used by the "Son of Man" (Daniel 7:13); clouds also describe Jesus' ascension and coming again. (Acts 1:9-11)
 - Ezekiel utilized this term to represent humanity and mankind.
 - The term "Son of Man" was used repeatedly by Jesus because it had not been utilized to describe the Messiah, so it did not have additional connotations of a militaristic Messiah.

2:11 After forgiveness, Jesus expected the one healed to clean up and bear the consequences of his burden.

- The forgiven one could return home to rebuild a new life.
- It is not documented in Scripture that Jesus directed the paralytic's friends to repair His roof.

2:12 The forgiven (healed) paralytic followed God's command immediately. The witnesses praised God for His work.

- Those who witnessed the healing were astounded; the Greek word for "dumbfounded/astounded" (existasthai ἐξίστασθαι) is also the root word for "ecstasy."

Read Mark 2:13-17 ... Jesus Calls A Tax Collector to Be A Disciple

2:13 The sea is symbolic of the chaotic world system (Is 57:20; James 1:6; Rev 21:1), and Jesus went out to preach to those fleshly individuals engulfed in the disorder of the world.

2:14 This was the call of Levi ("to be associated with/to be joined to") who penned the gospel of Matthew ("a gift from God") by his other name (Matthew 10:3).

- Jesus may have changed his name from Levi ("companion") to Matthew ("a gift from God") before listing him among the disciples (Mark 3:18).
- As a tax collector (publican), he was a collaborator with the Romans and worked on commission of the amount that he collected.
- Collectors were widely disliked for their arbitrary unfairness (Mt 21:32).

- As a tax collector in this area, the fish were probably being heavily taxed. Fish was a main staple of the Jewish diet and exported through Palestine from the Sea of Galilee.
 - Matthew was positioned between Capernaum and the Sea of Galilee, so he may have been collecting on the trade from Herod Philip's area northeast of the Sea of Galilee into the area ruled by Herod Antipas on the west side of the Sea of Galilee.
 - Beyond the Jewish Tax used to maintain the Temple, Jews also paid taxes to the Romans (often collected by harsh tactics).
 - The Roman tax was comprised of income tax and customs/duties tax (paid in order to do commerce). The customs/duties included a percent of trade as well as tolls to use roads.
 - The tax burden was above 40% of what was earned.
 - The Roman Tax Collectors consisted of independent contractors who had bid for the contract. They were usually Jewish who collaborated closely with the Romans and paid a "franchise fee" to collect taxes in the name of Rome.
 - Anything above the agreed value to Rome was pure profit for the collector.
 - The Tax Collector could assess the value arbitrarily without any recourse or appeals process for the one being taxed.
 - Tax Collectors would also manufacture black market and smuggling charges and then threaten to go to the Roman government with the false accusations.
 - Beyond the tax gouging, Tax Collectors were a reminder of foreign oppression who befriended and collaborated.
 - Tax Collectors were viewed as traitors (politically) and as apostates (religiously).
- 2:15 The followers of Jesus were public sinners (Mt 21:31-32). Believers should not be swayed by gossip and public (worldly) opinion (Luke 6:22; Hebrews 11:26).
- Those who did not closely adhere to the Jewish oral law were called "sinners."
- 2:16 The Pharisees were the religious order who boasted of public deeds of righteousness without the inner purity of thought and heart.
- As a Jew, the act of eating together went beyond food to friendship, collaboration and commitment.
 - Rabbinical traditions around eating that originated with the Pharisees (like the Kosher guidelines) grew to numbering in the hundreds – much related to the separation of clean from unclean.
 - Kosher is not a style of cooking, so any kind of food (Mexican, Italian, Chinese, etc.) can be considered "kosher" if it is prepared in accordance with Jewish law.
 - The Pharisees would have looked in from the outside as they would not want to be made ceremonially unclean by entering the house filled with "sinners."
- 2:17 Those who believe that they are well (self-righteous) do not pursue the healing (forgiveness) of the great physician. An individual must understand that they are lost before they pursue a savior.
- Although the Pharisees critically questioned the followers of Jesus, the disciples did not answer, but allowed Jesus to defend His own actions.

- Jesus used a “doctor” as a metaphor to categorize those who recognized their spiritual need of the “Great Physician.”
- Pharisees had been taught the “healthy” scriptural concepts of a loving God and righteousness while the “sinners” dining with Jesus had no concept of the loving forgiveness of God and purity/cleanliness.

Jesus Redefines Himself as a Unique Messiah (Mark 2)	
Mark 2:17	The Great Physician
Mark 2:19	The Bridegroom
Mark 2:21	The New Patch
Mark 2:22	The New Wine
Mark 2:28	The Lord of the Sabbath

Read Mark 2:18-22 ... The Disciples of John the Baptist Ask About the Disciples of Jesus

2:18 Like the Pharisees who fasted (Luke 18:12), John’s disciples asked Jesus for the reason that His disciples did not fast (Isaiah 58).

- There is a spiritual hunger (Mt 5:6) that can only be satisfied with Jesus (Jn 6:35, 48). The wedding is filled with feasting regardless of the struggles that may accompany marriage; Jesus had just begun His ministry with His bride (Believers- Eph 5:25; 2 Cor 11:2; Rom 7:4).
- Throughout Old Testament times, once a year Israel fasted together as a nation on Yom Kippur (Leviticus 23:27-32).
 - The Rabbi’s multiplied the fast to two times each week; the first fast was on Thursday when they believe that Moses ascended Mt Sinai, and then on Monday when they believed Moses descended from Mt Sinai.
- The fast was not commanded in God’s Word; instead, it was oral tradition created and kept by men.

2:19 Jesus often compared Himself to the groom (Mt 25:1-13; Rev 18:23), and even John made the comparison (Jn 3:29).

The Church as the Bride of Christ		
The bride’s price (dowry) is paid by the groom.	Jesus paid for His people with his life.	Acts 20:28; 1 Cor 6:20; Eph 5:25; 1 Pet 1:18-19
The Bride is a pure virgin	Jesus’ bride is faithful only to Jesus, and made pure by His righteousness	Is 61:10, 62:5; Rev 19:8, 21:2
The girl demonstrates acceptance of the marriage covenant by drinking (toasting) a glass of wine	Communion ceremony	Mt 26:29; Lk 22:20; 1 Cor 10:16
Gifts are given to the Bride	The Spiritual Gifts of the Holy Spirit	1 Cor 12:4, 14:1, 14:12; James 1:17
The betrothed bride would also have a ritual cleansing bath (Mikvah)	Believers experience the baptism of water and spirit and then cleansing by God’s word	Ez 16:9; Acts 1:5, 2:38; Eph 5:26

The groom leaves to make the residence where they will live together	Jesus is preparing a place for His people	John 14:2-3
When the residence is finished, the groom would return at an unexpected time	Jesus will return to rapture His church	Mt 24:36; Mk 13:32; 1 Thes 5:2; Rev 3:3, 16:15
Wedding Feast	Marriage Supper of the Lamb	Rev 19:9

2:20 Jesus assured John's followers that His disciples would fast when he went away.

This is the first clear sign in Matthew, that Jesus knew that He was going to die. (Mark 10:45)

- Believers should fast (Mt 6:17, Mk 2:20, Lk 5:35, Acts 13:2-3, 14:23). There is a spiritual hunger (Mt 5:6) that can only be satisfied with Jesus (Jn 6:35, 48).

2:21-22 Jesus describes Himself as someone radically new and different which could not be reconciled with established Judaism and religious rituals.

- New Believers are to renounce their old works (and old nature) or else the new life will tear them apart to waste the new joy within them. Some of the most grievous people are those torn between the old and new nature.

Read Mark 2:23-28 ... Jesus Is Lord of the Sabbath

Shared Account of Jesus as Lord of the Sabbath: Mt 12:1-8; Mk 2:23-28; Lk 6:1-5

2:23 The disciples were walking with Jesus (ministering with Him in the fields for the ripe harvests – Mt 9:37), and they satisfied their physical needs. The moral law is more important than ceremony.

- In Jesus' day, the Jewish oral traditions had become a heavy burden for the people of Israel. Jewish oral traditions were written down in the Talmud which consists of two sections:
 - The Mishnah (circa 200AD) was a written collection of the oral Rabbinical traditions.
 - The Gemara (circa 500AD) consisted of Rabbinical commentary of the Mishnah
- Jewish oral traditions had become an object of division and separation instead of unity and love. (Isaiah 29:13; Romans 14:17; 1 Corinthians 4:20).
 - Jewish law stated that an individual could only walk 2,000 steps on the Sabbath.
 - The Jews may have judged that the offenders were breaking three Sabbath ordinances (reaping, winnowing, preparing food)
- God's written Word was called the Tanakh (Old Testament) consisting of three sections called the Torah (The Law), the Nev'im (Prophets), and the Kethuvim (Writings)." The Tanakh is an acronym of the Torah, Nevi'im, and Kethuvim: TaNaKh.

2:24 The disciples were not breaking a Scriptural law (Deuteronomy 23:25), but instead man's tradition (interpretation of the Pharisees).

- Jesus and His followers were found guilty of breaking Jewish oral tradition against harvesting and preparing food on the Sabbath.
- The Pharisees (meaning "separated ones) grew out of the Maccabean age
- The Rabbis may have been referencing Exodus 34:21.

2:25 Jesus asked these scribes and Pharisees a question about their knowledge of the Tanakh.

2:26 Jesus references his ancestor David, but Abiathar (1 Sam 21:1-6) was actually the father (Jn 18:13) of the high priest, Ahimelech (2 Sam 8:17; 1 Chron 18:16). The Jews recognized both as high priests, but only one was active while the other was retired. Ahimelech (“brother of the King”) was the son of Abiathar (“Father of abundance”) which was the point of Jesus statement. Because of David’s relationship with the Lord Jesus, it gives David (and all believers) freedom.

- David (and his colleagues) were hungry, and the priest met their need.
 - The showbread had just been removed from the table; there were twelve loaves of showbread that were approximately a pound each (12 pounds of bread).
 - Priests were the only ones who could eat the showbread (Leviticus 24:5-9; Exodus 25:30)
 - All followers of Jesus are in the priesthood because of their relationship with Jesus (who gives all believers freedom). (1 Peter 2:5, 9)

2:27 Often church fellowships require more from the participants than it provides to the participants. The church is to feed the believer, and not starve the believer to increase the church.

- God prioritizes man’s attitude above ritual (Hosea 6:6). Although ritual and liturgy can be meaningful, they can also grow to be misused. Love and mercy for fellow men are more important than rote religion practices.
- Believers should be less judgmental as they recall God’s mercy for themselves.

2:28 The Sabbath is symbolic of rest (peace), and the only way that man can find true peace is through Jesus (Lev 25:4; Heb 4:9). Jesus is the Lord of all.

- The Son of Man was utilized by Ezekiel to reference all of humanity while Daniel used the phrase to reference deity and humanity (Daniel 7:13).
- God’s love for man and desire to meet man’s needs are more important than rituals that result in suffering (Mark 2:27).

19 Mark 3:1-21

Read Mark 3:1-6 ... Jesus Heals A Man with A Withered Hand on A Sabbath

Shared Account of the Man with the Paralyzed Hand: Mt 12:9-14; Mk 3:1-6; Lk 6:6-11

3:1 As with many of the hurting, Jesus finds a distressed man in the synagogue (Mk 1:23, 39). The hand represents “doing.” A withered hand reveals that his actions were weak and warped.

- Synagogues developed during the Babylonian exile after the Babylonians had destroyed Solomon’s Temple.
- Synagogues were used by the Jewish community to worship and learn together; these were important to share Jewish traditions with their children.
- The Greek word for “synagogue” (synagōgēn συναγωγήν) means to “come together” or “to assemble.”
- At least 10 Jewish men had to be present for a synagogue to be started.

- 3:2 People have interests in Jesus (and His people) with both good and bad motives. Many people approach the Lord (e.g., read His word; attend church, etc.) with a critical intent revealing their hard hearts.
- These religious leaders were so hardened that they watched for “signs” (semeion σημεῖον), so that they could accuse Him.
 - The Jewish oral law (that would become the Talmud consisting of the Mishnah and the Gemara) allowed for stabilization of a situation; however, Jews were not allowed to fix/correct a situation. For instance, bleeding could be stopped, but no healing oil could be added.
- 3:3 Jesus did not even attempt to hide the healing from His evil critics. It was the man’s right hand that was paralyzed (Luke 6:6).
- The paralysis of the man’s hand is a perfect participle which implies that his hand had become that way; he hadn’t been born with a withered hand, but a past event had caused it to become paralyzed.
 - In Greek, the statement is literally, “*the hand having withered.*” (tēn cheira echonti xēran - τὴν χεῖρα ἔχοντι ξηράν)
 - Tradition was that this man was a stone mason.
- 3:4 There is often no middle ground; actions are either good or evil. Jesus stresses the outcome of these two choices: 1. Good saves life 2. Evil kills
- This choice from Jesus is similar to the choice that Moses offered the Israelites between life/good and death/evil (Deuteronomy 11:26-28; 30:15-18).
- 3:5 The hardness of the Pharisee hearts caused them to be insensitive to suffering and affliction.
- Jesus looked at them with anger about their rebellion and with sadness concerning the ramifications, but Jesus spoke to the hurting man to stretch out his hand as if to receive a gift from the Lord.
 - A hard heart makes the Lord angry and sad. A “hard heart” is synonymous with a willful rejection of the truth and a stubbornness of rebellious mind.
 - The Greek term for “angry” (orgēs ὀργῆς) is the same wrath of judgment that is to come. (Matthew 3:7; Luke 3:7; Romans 2:5; 5:9; 9:22; Ephesians 2:3; 1 Thessalonians 1:10; 2:8; Revelation 6:16-17; 14:10; 16:19; 19:15)
 - While orgēs (ὀργῆς) infers a settled opposition, the Greek term thumos (θυμοῦ) is a passionate explosion of anger.
- 3:6 Upon seeing Jesus’ work in the synagogue, the Pharisees left; the fellowship benefited from this. The Pharisees stormed out in a rage (Luke 6:11); the man with the withered hand had been healed; however, this good work was disregarded. The sinful lifestyle of the Pharisees was at risk.
- The world is often irrationally angered by believers doing the good work of God (John 15:18). These leaders were fiercely angered because a man was healed on a Sabbath; however, they had no qualms with premeditated murder.
 - The Pharisees joined with a political group (as evil men often do) to destroy Jesus (Mark 8:15). These political supporters of Herod and Rome are mentioned twice; both times they joined the Pharisees against Jesus (Matthew 22:16; Mark 12:13).
 - These were unlikely “allies” as the Pharisees originated from the Maccabean period and were stalwart enemies of Roman occupation. The

Herodians supported the Herodian leadership and the occupation by Rome.

Read Mark 3:7-12 ... Great Crowds Follow Jesus

3:7-8 Jesus and His disciples went out to preach to the chaotic world and people from everywhere (seven locations) were drawn because of Jesus' "signs" (semeion σημεῖον): 1. Galilee 2. Judea 3. Jerusalem 4. Idumea (Edomites) 5. Beyond the Jordan (Perea) 6. Tyre (north Phoenicia) 7. Sidon (south Phoenicia)

- The divide between the Samaritans and the Jews is evident by the lack of followers from Samaria in the middle of Palestine.



3:9 With foresight of the people's need, Jesus told His disciples to ready an alternative plan for the message to be preached. This was a recurring practice for Jesus (Lk 5:1-3), and it would be necessary again (Mk 4:1).

- The numerous masses pressed near to Him, so He preached to them from a boat to impose a distance, so that they would listen. The acoustics for the message would have been better over water. Sound is amplified as the sound waves flow over water for several reasons:
 - The air above the water's surface is cooler. In 1845, George Gabriel Stokes developed "Stoke's Law of Sound Attenuation" which states that the frictional/drag force is less over water than land. The viscosity of air is material because air tends to stick to objects it flows around increasing viscosity while reducing fluidity.
 - Objects on the ground (grass, rocks, hills, trees) can become impediments to sound waves which retain their coherence longer over calm water.

3:10 Those with sickness and infirmities pushed to touch Jesus for healing which would make the setting very dangerous from the contagious diseases.

3:11 Those with demons would fall before Jesus with screams and shrieks as they understood His divine authority. This would add to the chaotic scene of the crowds attempting to get to Jesus.

3:12 Jesus did not condone the testimony of the demonic nor did He desire it be thought that He associated with them.

- The demons understood that a day of judgment was coming, but the Messiah had not come to judge at His first incarnation.
- The religious leaders could not deny the reality of the "signs" (semeion σημεῖον), so instead, they attributed the power of Jesus to being demonic (Matthew 12:22-32; Mark 3:22-30; Luke 11:14-23). Jesus did not want to be associated or viewed as an ally with these demonic spiritual forces in any way.

Read Mark 3:13-19 ... The Twelve Apostles Are Appointed

3:13 Jesus elevated those He chose to a “mountain top” experience with Himself.

- Jesus called those He wanted.

3:14-15 Jesus appointed the twelve apostles for three reasons: 1.To be with Jesus 2.To be sent out to preach 3.To have the power to exorcise demons

- The Greek word for “power/authority” (exousian ἐξουσίαν) inferred the “legal right” to drive out demons (John 1:12).
- Throughout Scripture, the number “twelve” represented organizational witness. The twelve tribes in the Old Testament and the twelve apostles in the New Testament were meant to share Jesus with the world.

Disciple – A Learner



- The Greek term for “apostles” (apostolōn ἀποστόλων) means to “to send with official authority” as Christ’s representatives. Christians continue to be Christ’s representatives; the word “Christian” was first used in the church in Antioch to mean “Little Christ.” (Acts 11:26, 26:28; 1 Peter 4:16)
 - Barnabas and Paul were included as an apostle (Acts 14:14)
 - James - the leader of the Jerusalem church (Galatians 1:19)
 - Apollos (1 Corinthians 4:6-9)
 - Timothy & Silvanus (1 Thessalonians 1:1, 2:6)
 - Andronicus & Junia (Romans 16:7)
 - Some believers have been given the spiritual gifts to be apostles (1 Corinthians 12:29; Revelation 18:20)
 - Several times the Greek term “apostolōn” is translated as “messengers.”
 - Epaphroditus (Philippians 2:25)
 - Two unnamed apostles (2 Corinthians 8:23)
 - Jesus is also called an apostle (Hebrews 3:1 – John 7:28; 12:49)

3:16-19 This is the second of four listings of the twelve disciples/apostles (Mt 10, Lk 6, Acts 1).

- Each listing contains identical first four names (1-4), second four names (5-8), and third four names (9-12).
- Each tier beginning with a consistent person (Peter, Philip, James) who are thought to be the “tier leaders”. Paul’s ministry tends towards Gentiles while the 12 apostles are primarily associated with the 12 tribes of Israel (Mt 19:20, Rev 21:12-14).
- The disciples were always listed in three tiers of four men with the “Tier Leaders” consistently being Peter, Philip, and James (Mt 10, Lk 6, and Acts 1)
 - This is the first of four listings of the twelve disciples/apostles (Mt 10, Lk 6, Acts 1).
 - Each listing contains identical first four names (1-4), second four names (5-8), and third four names (9-12).

- Each tier beginning with a consistent person (Peter, Philip, James) who are thought to be the “tier leaders”. Paul’s ministry tends towards Gentiles while the 12 apostles are primarily associated with the 12 tribes of Israel (Mt 19:20, Rev 21:12-14).
- Judas Iscariot was always listed last although he was the Treasurer (John 12:6; 13:29).
- Although Simon the Zealot had fervent emotion, he was always listed near the end.
- The names of Thaddeus and Judas, son of James, were listed for the same disciple.

3:16 Simon Peter is sequenced first in every listing of the disciples.

- The name “*Simon Bar-Jonah*” is Aramaic (Matthew 16:17) whereas John documents the name in Greek as “*Simon, son of John*” (John 1:42).
- Jesus gave the name “Peter” (Πέτρος) which is a masculine word meaning “a piece of rock; a detached stone.” (Matthew 16:18)
- In the Garden of Gethsemane (Matthew 26:40), Jesus called out Peter (“the pebble”), but He referenced him as Simon (“to hear/obey”).

3:17 James is sequenced either second or third in every listing of the disciples. In this verse, James is the reference point as the son of Zebedee with John (the beloved disciple – John 13:23) being his brother.

- James and John are identified by the name “Boanerges” which means “sons of thunder.” There is a narrative of James and John asking Jesus if they should call “*fire down from heaven*” to destroy a Samaritan village that did not welcome Jesus (Luke 9:51-55).
 - Boanerges (phonetically pronounced “Bo-an-erg-es”) was an Aramaic term originating from two Hebrew words: bēn (“sons”) and regesh (“of thunder, tumult”).
- These sons of Zebedee (“gift of God”) were thought to be wealthy due to the help of hired men; they were possibly also acquaintances of the high priest (John 18:15-16). Zebedee is only mentioned at the calling of his sons (Matthew 4:21) while his wife, Salome (“perfect”), was at the crucifixion (Mt 27:56; Mk 15:40-41; 16:1)

Disciples Who Were Brothers
Simon/Peter & Andrew
James & John (Cousins of Jesus – Jn 19:25)
Matthew & James
Philip & Bartholomew (possibly brothers)

James and John may have been the Cousins of Jesus		
Matthew 27:56	<i>“Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of Zebedee’s sons.”</i>	
Mark 15:40	<i>“There were also women looking on from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joseph, and Salome.”</i>	
John 19:25	<i>“Standing by the cross of Jesus were His mother, His mother’s sister, Mary the wife of Clopas, and Mary Magdalene.”</i>	
Mary Magdalene	Mary the mother of James and Joseph	The Mother of Zebedee’s Sons

Mary Magdalene	Mary the mother of James and Joseph	Salome
Mary Magdalene	Mary the mother of Jesus	His mother's sister, Mary, the wife of Clopas,
James was the second born from Mary, and Joseph was the third born of Mary. (Mt 13:55)		

3:18 Thaddeus (Matthew & Mark) was also named Judas the son of James (Luke & Acts).

- Although Simon the Zealot had fervent emotion, he was always listed near the end. Zealots were often characterized by their hatred of the Romans.

Greek Meanings of the Disciple's Names		
1.	Simon	<i>"To Hear/Obey"</i>
2.	Andrew	<i>"Man"</i>
3.	James	<i>"Supplanter"</i> (originates from Jacob)
4.	John	<i>"God is Gracious"</i>
5.	Philip	<i>"Fond of Horses"</i>
6.	Bartholomew	<i>"Son of the Plowman/Furrows"</i> (The noun רב (<i>bar</i>), "son of," and the verb תהל (<i>talam</i>), to plow)
7.	Matthew	<i>"Gift of God"</i>
8.	Thomas	<i>"Twin"</i> (Hebrew/Aramaic - in Greek "Didymus" John 11:16; 20:24; 21:2) (Two unique natures – Divine/Human or Hero/Villain or Holy/Wicked)
9.	James	<i>"Supplanter"</i> (originates from Jacob)
10.	Simon	<i>"To Hear/Obey"</i>
11.	Judas	<i>"Praise"</i>
12.	Judas	<i>"Praise"</i>

- The root of "Judah/Yehudah" is yad יד meaning "hand" which infers "to lift up, throw or stretch out the hand." If individuals were amazed, they would stretch out their hands as if to say "wow!" This is the Hebraic understanding of "praise."

3:19 Judas Iscariot always listed last and the only disciple from Judea.

- Judas Iscariot was the Treasurer for the disciples (John 12:6; 13:29).
- The listing of disciples in Acts has only twelve individuals because Judas had committed suicide. It is not explicitly stated that Judas died from either hanging (Matthew 27:5) or falling (Acts 1:18). Judas may have committed suicide by hanging, and then may have been cut down from the tree prior to Passover (John 19:31; Deuteronomy 21:22-23).

The Four Lists of the Twelve Apostles				
	Matthew 10:2-4	Mark 3:16-19	Luke 6:12-19	Acts 1:13
1.	Simon	Simon	Simon	Peter
2.	Andrew	James	Andrew	James
3.	James	John	James	John
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 Alphaeus)	James (son of Alphaeus)	James (son of Alphaeus)	James (son of Alphaeus)

10.	Thaddeus	Thaddeus	Simon (the Zealot)	Simon (the Zealot)
11.	Simon (the Zealot)	Simon (the Zealot)	Judas (son of James)	Judas (son of James)
12.	Judas Iscariot	Judas Iscariot	Judas Iscariot	

Read Mark 3:20-21 ... The Family of Jesus Believe He is Crazy

3:20 Jesus returned home, but the crowd had such a voracious desire that basic needs went unmet (Mk 6:31). Spiritually speaking, no one was able to “eat” of the spiritual truths that Jesus was conveying because of the crowd’s self-serving agenda (Mt 26:26; John 6:31-58; Amos 8:11-12).

3:21 Sincere followers of the Lord must often choose between household members and the Lord (Matthew 10:33-39). Although Scripture holds families in high regard, spouses and children cannot be allowed to obstruct obedience to the Lord (Exodus 32:27; Job 2:9; 1 Kings 15:13).

- In the “*Jesus Trilemma*,” C.S. Lewis states that an individual can have one of three rational views of Jesus. Jesus was either truly the Lord, a liar, or a lunatic.
- The world prefers to say that Jesus was a good man or prophet (just as the doubters of the Bible called Him “Rabbi” instead of “Lord”), but Jesus claimed to be God and the only way of salvation.
- The biological family of Jesus had not yet experienced His “signs” (semeion σημεῖον); having only “heard” secondhand, they thought He had gone insane (Mk 3:31-35).
- There is no Biblical record of Jesus ever referring to Mary as “mother.” He twice called her “woman.” (John 2:4; 19:26)

20 Mark 3:22-35

Read Mark 3:22-27 ... The Scribes Characterize the “Signs” of Jesus As Demonic

Shared Account of Pharisees Calling Beelzebub: Mt 12:22-32; Mk 3:22-30; Lk 11:14-23

3:22 Unlike Jesus’ family who thought that Jesus had gone insane through no fault of His own, the scribes classified the source of power for Jesus as evil.

- The scribes had witnessed His undeniable “signs” (semeion σημεῖον) and understood that Jesus worked in the supernatural, so they questioned the source. Since the supernatural works of Christ were irrefutable, He was repeatedly characterized as demonic (Matthew 9:34; John 7:20; 8:48-52; 10:20).
- Beelzebub was a name given Satan meaning the “lord of the flies/dung.”

Beelzebub was a Title of Satan
<p>-The title originated in reference to Baal of Ekron (2 Kings 1:2) -The Jews changed the name to Baalzebul which means “Lord of Dung.” This is Jewish sarcasm where the Hebraic definition of “zebub” means “to dwell” while the Hebraic definition of “zebul” mean “dung.” -Latin & Peshitta/Syriac versions have spelling of “Beelzebub” -Greek manuscripts have “Beelzebul”</p>

3:23 Jesus authoritatively summoned the critical scribes, and they obediently came.

- Parables mask the truth from those who are rebellious as a form of judgment and punishment (Mt 13:10-15) while giving insight into the actual kingdom of God for those who were blessed.
 - In Scripture, the Greek word for parables (parabolais παραβολαῖς) is mentioned twelve times.
 - The root of the word parable is a compound noun consisting of “para” (meaning “alongside”) and “bole” (which means “to cast”). The application is “to cast alongside” a spiritual truth, a cultural picture of daily life that illumines the underlying spiritual truth.
- Jesus used the term “Beelzebub” as a synonym for “Satan.”
 - If Satan’s objective was conquest, it would be contradictory to surrender what Satan already controlled. It would be a poor strategy for Satan to send oppressors of the evil spirits; a more probable strategy of Satan would be to send these scribes to attack Satan’s enemy, Jesus.

3:24 The kingdom of God by definition follows the single will of the Lord God alone (Mt 7:21).

3:25 The household of faith is built on the single foundation of Christ alone (Eph 2:17-22)

3:26 It would be a poor strategy for Satan to send oppressors of the evil spirits, but a possible strategy of Satan to send these scribes to attack Satan’s enemy, Jesus.

3:27 Jesus associates Himself to a thief Who has restricted Satan allowing Jesus to move as He likes (Mt 24:43; Jn 10:10; 1 Thes 5:2; 2 Pet 3:10; Rev 3:3, 16:15).

- As Jesus hung on the cross between the two criminals, He Himself was paying the price of the “spiritual” thief taking those from Satan’s dominion (Mt 27:38; Mk 15:27; Lk 23:32-33; Jn 19:18); of course, those saved rightfully belong to Jesus (Jn 17:2, 6, 9, 11, 12).
- This is a reference to the Messianic power of Jesus (Isaiah 49:24-25). Jesus is stating that He is stronger than Satan.
- The Jews performed their own exorcisms (Mark 9:38; Acts 19:14).

Read Mark 3:28-30 ... Blasphemy Against the Holy Spirit

Shared Account of the Unpardonable Sin: Mt 12:22-37; Mk 3:28-30; Lk 11:14-26; 12:8-12

3:28 This verse is a wonderful assurance. *“I assure you: People will be forgiven for all sins and whatever blasphemies they may blaspheme.”*

- The Greek term for “truly” or “I assure you” is the transliterated word from Hebrew “Amen” (Hebrew: אָמֵן Greek: ἀμήν). Transliteration means that the same word is in one language as another without being changed to translate.
 - The word “Amen” is meant to be firm or certain; it means “so be it”, “I affirm” or “I agree.” The word “amen” is also used for the word “faith” (Habakkuk 2:4)
 - Jesus is the only one in Scripture that begins a sentence with the word “Amen” which He used to express that He had something significant to say. (Matthew 6:2)
- Men can speak evil among themselves, but when men reject the truth of God in spite of the light of the Holy Spirit, then they are beyond hope.

- The Greek term for “blasphemies” (blasphēmiai βλασφημῖαι) means speaking evil of God (Matthew 15:19; Mark 3:28; 1 Timothy 6:4)
 - Blasphemy includes witnessing the power of God through the Lord Jesus Christ (life, death and resurrection) and crediting that power to Satanic forces for the purpose of deception and confusion.
- 3:29 The disbelief of the Word of God and the rejection of the Holy Spirit’s invitation is likened to calling God a liar. This is not forgiven because faith in Jesus’ for the gift of salvation has not taken place.
- The “unpardonable sin” is the on-going rejection of obvious truth in the presence of great light/understanding. A willingness to deny clear truth to support an ongoing lifestyle of sin and rebellion. (Numbers 15:27-31).
- 3:30 The scribes had stated that Jesus had an unclean spirit having confused the work of good for the work of evil; in their darkness, they could not see the light.
- The religious leaders were afraid that Jesus would unseat their prestige, and they realized that their arguments against Him were false. These religious leaders would rather embrace the lies and darkness than admit they are wrong.
 - This speaks of ongoing, stubborn rejection of clear truth in the midst of understanding and knowledge.
 - Woe to those supported by liberal schools, media and politicians who claim moral superiority while advancing perversions, sin and rebellion against God (Isaiah 5:20)
 - The quicker that “wrong” is proclaimed as “right”, the quicker “right” will be proclaimed as “wrong.”

Modern Examples of Wickedness Being called Good	
Macro-Evolution	Removing a Creator from creation, liberals believe that a complex world evolved from nothing. They claim to believe “science” while rejecting the 1 st and 2 nd laws of thermodynamics.
Gender	Instead of being determined by biology, gender is determined by the desire of the individual.
Racism	All racism is wrong including reverse-racism
Sexuality	Homosexual desires are pursued, paraded and aggressively encouraged.
Abortion	Tortuously killing babies to support good mental health for licentious mothers.
Tolerance	Tolerance is redefined as agreement and promotion of anti-God principles.
Diverse	Inclusion and agreement are praised as long as everyone intellectually rejects the way of God
Divorce	Self-serving divorce is commended instead of faithful commitment
Sacred	Nothing is revered (especially to comedians) but all topics are open to ridicule
Protests	Assertion replaces reason as “love” is used to perpetuate violence against the peaceful
Capital Punishment	Murderers are living comfortably in penitentiaries for several years before being released
Euthanasia	“Mercy killings” result in politicians and physicians preying on the vulnerable

Read Mark 3:31-35 ... The Mother and Brothers of Jesus

Shared Account of the Family of Jesus: Mt 12:46-50; Mk 3:31-35; Lk 8:19-21

3:31 The mother and brothers of Jesus (Mk 6:3) did not “enter in” (Mk 4:11) to see the truth (John 7:5). After the resurrection, Jesus’ family became committed followers to His claims (Acts 1:14; Gal 1:19); two brothers, James and Juda, actually penned books of the Bible.

3:32 A crowd was sitting inside listening to Jesus which contrasted greatly from those pursuing healing. These people informed Jesus that His physical family (including sisters) was outside and requesting Him to come to them.

- 3:33 Jesus corrected their assumption that the physical family carried greater value than the spiritual (Mt 23:9). Even today (in prayers to her), people falsely believe that Mary has special influence over Jesus, but He clearly states that she does not.
- 3:34 Jesus identifies those in the circle around Him as His spiritual family – mother and brothers (Matthew 10:35-36; Mark 10:28-30). This spiritual relationship is infinitely more important than the physical association (Lk 2:49-50).
- 3:35 Submission and obedience to the will of God (instead of self-seeking pursuits, pleasures, and lifestyle) indicate those who are actually in the family of God.

Scripture transitions to open air preaching (due to the crowds); however, although He had a crowd, there were very few sincere seekers who were willing to apply His teaching.

21 Mk 4:1-20

Read Mark 4:1-9 ... The Parable of Sowing the Seed on Various Soils

Shared Account of the Parable of the Seed: Mt 13:1-9; Mk 4:1-9; Lk 8:4-8

4:1 The sea (literally the Sea of Galilee, but which also represents the chaotic world system) continues to be a key focus in the ministry of Jesus.

- The numerous masses came near to Him, so He preached to them from a boat to impose a distance, so that they would listen. As with Rabbinical customs, Jesus sat in the boat while the crowds stood on the shore.
 - The adage “I can’t stand anymore” comes from the practice of pupils standing as they heard amounts of teaching that outlasted their ability or desire to stand.
 - Believers should approach the Lord according to His plan instead of having a personal agenda.
 - The crowds would nearly crush Jesus unless he stepped into a small boat offshore (Mark 3:9; Luke 5:1-3). This was a rowboat that the disciples took along the shore, so that Jesus could step into it when needed.
 - The acoustics for the message would have been better over water. Sound is amplified as the sound waves flow over water for several reasons:
 - The air above the water’s surface is cooler. In 1845, George Gabriel Stokes developed “Stoke’s Law of Sound Attenuation” which states that the frictional/drag force is less over water than land. The viscosity of air is material because air tends to stick to objects it flows around increasing viscosity while reducing fluidity.
 - Objects on the ground (grass, rocks, hills, trees) can become impediments to sound waves which retain their coherence longer over calm water.

4:2 In Scripture, the Greek word for parables (parabolais παραβολαῖς) is mentioned twelve times.

- The root of the word parable is a compound noun consisting of “para” (meaning “alongside”) and “bole” (which means “to cast”). The application is “to cast alongside” a spiritual truth, a cultural picture of daily life that illumines the underlying spiritual truth.

- Jesus spoke in parables to give insight into the actual kingdom of God for those who were blessed while hiding God’s truths from the proud and hardhearted. Believers should be careful not to build doctrine on parables alone.
- 4:3 This parable begins and concludes (Mk 4:9) with the same directive, “Listen!” Jesus was speaking to them in fulfillment of this parable; Jesus was sowing God’s word.
- The sower made the effort to “go out” with the sole purpose of sowing (indiscriminately) the seed of God’s Word.
- 4:4 Birds are likened to deceit (by Satan and demons) often altering the initial message of the gospel (Jeremiah 5:27).
- Jesus spread the Word of God indiscriminately across various grounds. The path represents the hardened hearts that have been trampled by those of the world.
- 4:5 The seed that took root on rocky soil had limited roots for water (living water – Jn 4:14). The movement of the Holy Spirit and the application of the word of God bring nourishment and life.
- 4:6 Fire and heat are often associated with tests and trials in Scripture. This immature plant would wither in the trials.
- This ground did not give access to much water (e.g., Word of God revealed by His Spirit) so the trials (e.g., heat, fire) withered the plant without fruit.
 - The movement of the Holy Spirit and the application of the word of God bring nourishment and life.
- 4:7 Thorns represent the consequences of sin as they entangle the believer in the things of this world.
- Other ground enabled growth, but the cares of the world overwhelmed the plant prohibiting fruit.
 - Thorns represent the consequences of sin as they entangle the believer in the things of this world.
 - This act of self-seeking distracts from producing additional “crops” for the Lord.
- 4:8 The seed on the “good ground” will always produce additional fruits and harvests. People will come to Christ because of the efforts of those considered “good ground.”
- All seed on the good ground reflected degrees of harvest; the size of the crop varies as does faith and righteousness of those who receive the seed (Gal 5:22-23; Mt 9:37-38).
- 4:9 Three times in Mark, Jesus emphasized that those with spiritual enlightenment should apply themselves and heed His teachings (Mk 4:23, 7:16).
- Those who have spiritual enlightenment must still make the conscious effort to hear (Mt 11:15, 13:43).
 - There is a spiritual quality (the active power and revelation of the Holy Spirit) necessary to understand spiritual truths.

Parable of the Seed (Matthew 13:3-9; Luke 8:11-15)				
1.	Path	No Growth	No Fruit	Understand
2.	Rocky	Some Growth	No Fruit	Persevere
3.	Fertile Soil	Full Growth	No Mature Fruit	Prioritize
1.	Good Soil	Full Growth	Fruit	Be Productive
In 3 of 4 types of soil, the seed germinated. However, even when the seed sprouted, there continued to be dangers to the seed.				

Some believe the seed to be the Gospel message, but the Seed is instead described as the Word of God. Each Heart has areas that are hardened or fertile depending on the message. Believers can be hardened to the Word of God and produce no fruit according to the seed while at the same time, receiving God's Word and being fruitful in other areas. Every Believer should attend to the areas in their heart that are impeding the Word of God to bear fruit in that area.

Read Mark 4:10-13 ... The Purpose of Parables

4:10 In privacy, the twelve ask for an explanation of Jesus parable (Mk 7:17). Only God can provide spiritual enlightenment of His word.

4:11 The kingdom of God is a secret maintained for His people who have entered in to His will. Those outside (Mark 3:31) of His will only hear simple story lines of parables without understanding the depths and applications of His truth (Matthew 13:10-15).

- The Greek term for “secret” (*mystērion μυστήριον*) is the root word for the English word “mystery.” In the New Testament, the term mystery applies to the ongoing plan of God that has only recently been understood by His people. (Ephesians 2-3)
- The reason for parables is to mask truth; Scripture likens parables to riddles (Prov 1:6). Parables have a covering effect as well as an illuminating effect. (Mark 4:10,12, 33-34; Luke 8:9-10). Parables simultaneously reveal and conceal.
- The term “Kingdom of Heaven” is used in Matthew where the other gospels (like Mark) use “Kingdom of God” because Matthew’s audience consists of Jews. Jews were hesitant to use the name of God; throughout the Old Testament, Jews would use the term Adonai for “Lord” instead of the covenant name of “Yahweh.” (Exodus 3:14)
 - The Lord’s “Kingdom” was a frequent topic of Jesus that involves a King (the Lord) ruling over His dominion (His people). The Kingdom of God is currently in the hearts of believers, but in the millennium, it will be a physical rule of Jesus over the earth.

4:12 The disobedient and worldly man will not fully see nor understand because he has not submitted to God’s lordship (Isaiah 6:9-10). The quoted passage is from the call of Isaiah.

- The hearers may have not applied the truths that they had understood, so the Lord did not bless the hearers with additional understanding (Matthew 13:13).
- As the Spirit moves within a believer and opens the eyes of that individual, even more truths are disclosed. When a person has no knowledge or interest in the word of God, even the little he knows is lost. The more that truth is rejected, the less of an impact it has when it is heard again. The heart hardens to truth and becomes numb to repeated sin.

4:13 Spiritual enlightenment had been granted His followers, but they continued to walk in darkness (Mark 7:18).

- Scripture, from beginning to end, points to Jesus and His saving works. Those who cannot even understand New Testament parables will have great difficulty identifying (or accepting) the references to Jesus in the Old Testament. Comprehension of Revelation will also be formidable.

Read Mark 4:14-20 ... The Parable of the Seed & Soil Explained

4:14 The word (logon λόγον) of God is being sown by Jesus (Mt 13:37) in the power of His Holy Spirit (Mk 16:20). The term “logon” (λόγον) is used in the New Testament 130 times.

4:15 Effortless opportunities and lifestyle witnessing are natural outcomes as one travels this world “along the path.” Satan removes the Word of God that substantiates these easy testimonies (Rev 12:9).

- A lack of understanding (Matthew 13:19) gives Satan an opportunity to remove the message, so that the Word of God is no longer available to the person (e.g., forgetting the Word).
 - Although Satan is not omnipresent, he and his minion are extremely active in fighting against the influence of God’s Word.
 - The wicked/evil one is repeatedly referenced in these parables. (Mark 4:15; Matthew 13:25, 28, 39). The wicked/evil one will attempt to steal the gospel or twist its truth.
- The Greek term for “carries off” or “takes away” (airei αἶρει) is similar to the Greek term for “destroy” (apollumi ἀπόλλυμι).

4:16-17 New believers are often energetic and vigorous in their desire to glorify the Lord, but tests and trials cause them to fall away (1 Pet 2:8; Rev 2:4).

- Sometimes, people emotionally respond to the good news of Jesus Christ, but it does not impact their daily lives faithfully over time (1 John 2:19). Salvation is reflected in a lifestyle faith to the end.
- This individual does not make time for the living water – for daily Bible reading, devotion and prayer. (John 7:37-39)

4:18-19 The consequences of sin will throttle spiritual fruitfulness in three ways: 1.worry 2.worldly ambition/greed 3.immoral desires

- The eternal rewards of following the truth of God are often denied in the immediate circumstances by those who become distracted with cares, ambitions and pleasures of this sinful world (Lk 21:34).
 - The allocation of personal resources (e.g., time, effort) are often misappropriated to the things of this world.
 - While the poor worry about how debt will be paid, the rich are distracted with their next acquisition.
 - Wealth and riches (in themselves) will not bring joy.
- “The “worries of this age” is based on Jewish beliefs of the present age (pre-Messiah) and the future age (post-Messiah). The Greek term for “age” (aiōnos αἰῶνος) is used twenty-five times in the New Testament. (1 Corinthians 2:6; Hebrews 6:5).

4:20 The “good ground” interacts with God’s word by: 1. Listening 2. Consideration /Application 3. Sharing /Testifying

- Germination leads to fruition; focus on the fruition as much as the germination.
- The size of the yield is determined by the spiritual gift; the size of the yield is not as important as there being a yield.

The Three Achievements of the “Good” Soil		
(Matthew 13:23)		
1. Hear	Rom 10:17; Mt 15:10	Make time to hear God

2.	Understand	Lk 24:45; 1 Cor 14:20; 2 Tim 2:7; 1 Jn 5:20; Eph 1:18, 3:4, 5:17	Make an effort to consider and reflect on His Word while asking God to enlighten
3.	Bear Fruit	Gal 5:22-23; 1 Cor 14:14	Act on Understanding
It is imperative that believers strive for each of these.			

“Fruit” Defined by Scripture	
Fruit: (karpos καρπός)	
“The Fruit of the Spirit”	
Galatians 5:22-23	“ The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, gentleness, self-control.”
“The Fruit of the Light”	
Ephesians 5:8-10	“For you were once darkness, but now you are light in the Lord. Walk as children of light— for the fruit of the light results in all goodness, righteousness, and truth -- discerning what is pleasing to the Lord.”
“The Fruit of Righteousness”	
Philippians 1:10-11	“You can approve the things that are superior and can be pure and blameless in the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ to the glory and praise of God.”
“Fruit in Every Good Work”	
Colossians 1:10	“Walk worthy of the Lord, fully pleasing to Him, bearing fruit in every good work and growing in the knowledge of God.”
“Fruit of Peace & Righteousness”	
Hebrews 12:11	“ The fruit of peace and righteousness ”
“Fruit of Our Lips”	
Hebrews 13:15	“Let us continually offer up to God a sacrifice of praise, that is, the fruit of our lips that confess His name.”

22 Mark 4:21-41

Read Mark 4:21-25 ... Every Hidden Truth Will Come to Light

Shared Account of the Spiritual Light: Mk 4:21-25; Lk 8:16-18

4:21 Believers are to bring spiritual light/lamps to the world for truth (Mt 5:14; Ps 119:105).

- If a lamp is under a basket, neither is being used for its intended purpose.
- The bed (klinēn κλίνην) is similar to a pallet used to recline to eat instead of a bed to sleep.
 - The bed can still be used by the apathetic, but it is not safe to have the lamp near the bedding; fire and judgment could come while one is sleeping.
- The lampstand could be on a table or elevated on a wall.
- The lamp represents Jesus, who is the light of the world (John 3:17-21).

- 4:22 The truth of the Lord will affect those who it is intended for (Mt 10:26-27; Col 2:3); if someone does not share God's truth, God will use a different vessel (Esther 4:14).
- 4:23 Three times in Mark, Jesus emphasizes that those with spiritual enlightenment should apply themselves and heed His teachings (Mk 4:9, 7:16).
- 4:24 It is not the measure that is heard (Mt 7:2), but the measure (of spiritual knowledge/truth/insight) that is applied and utilized that causes the increase (James 1:22).
- 4:25 God gives spiritual understanding (Philippians 1:6) to the one who pursues, applies, and shares His word (Matthew 25:14-30; 2 Peter 3:18). The one who understands little of Scripture and spiritual truths will become decreasingly interested in the things of God.

Read Mark 4:26-29 ... The Parable of the Growth of a Seed

- 4:26-29 Mark documents only four parables, and this parable of the growing harvest is only recorded in Mark (not the other gospels).
- The Kingdom of God grows from the inside; Jesus compares the Kingdom to something organic instead of mechanical (i.e., chariot). It is something that grows or dies over time.
 - Although the seed is planted on a specific day, it grows over time. The first change is the inside (the heart) before growth (and finally fruition) can be viewed externally (changed from the "inside-out").
- 4:26-27 Believers should remember that spiritual fruit is not the work of their efforts, but instead it is the mystery of the power of God (Ecclesiastes 11:4-6)
- Unlike the other parables, the sower does not represent Jesus (the sower does not know how); instead, the sower represents a follower of Jesus (disciple or apostle) who plants the seed of God's Word.
 - The sower is always singular. A single man choosing to perform the work of the Lord by spreading seed.
 - The sower has faith in the maturation process and does not anticipate fruit overnight. (1 Corinthians 3:6-9)
 - A seed has the capacity to reproduce the life form (whether a tree, a human or God Himself) from which it originated if given adequate water (living water, Spirit, Word of God).
 - Growth is a daily process as one faithfully walks with God as they are sanctified day after day.
 - The Kingdom of God is gradual over time instead of immediate; the Kingdom grows night and day.
 - In Jewish culture, nighttime came first (beginning at 6:00pm) and then day because in the Genesis account of creation, Scripture sequences night and then day to represent the passing of a day.
 - Nighttime often represents the difficult and challenging times of life.
 - The Kingdom of God does not diminish, but instead the Kingdom grows. As the Spirit lives and works within an individual, they increase and grow. The paring back of sin results in growth and increase.
 - Perennial flowers bloom annually (year after year); however, this is typically only true if the old, dying flowers are removed. If the dead

flowers remain on the plant, the energy of the plant is directed towards producing seed (i.e., “go to seed”) and the plant will stop producing flowers.

- The statement of one “who has gone to seed” means to lose vigor and power as the individual deteriorates.
 - Even plants that bloom only once per season often benefit from deadheading. Once deadheaded, the plant puts its energy into strengthening itself instead of producing seed.
 - Although the growing conditions are understood (light, water, good soil), the actual internal growth is a mystery.
- 4:28 The soil represents the heart as the seed grows into a blade that is really not discernable from other plants, but the head/ear does show distinction apart from the rest (a separated walk). Finally, the grain/corn that can be harvested for nourishment or even to seed additional harvests.
- 4:29 The harvest represents the final gathering of believers (Revelation 14:14-19). This is a Biblical metaphor for the judgment day (Joel 3:13; Matthew 3:12; 13:30).

Read Mark 4:30-34 ... The Parable of the Mustard Seed

Shared Account of the Parable of the Mustard Seed: Mt 13:31-32; Mk 4:30-32; Lk 13:18-19

- 4:30 As Jesus spoke to His listeners, He asked “how can We” and “what can We use” as the threefold Godhead spoke through Him.
- 4:31 The mustard seed was the smallest seed of the Jews (approximately 2 mm in diameter), and mustard plants in the Mideast frequently grow to nine feet high and can reach 15 feet. (Matthew 17:20)
- The seed contains 33-50% of its weight in oil which is extracted by crushing the seed (Lk 17:6). Often the Spirit (oil) is most evident in the trials (crushing) of His people. Birds can symbolize spiritual truth or deceit (Jeremiah 5:27).
- 4:32 Mustard plants in the Mideast frequently grow to nine feet high (and can reach 15 feet) while in Europe and North America the plants generally grow to only four feet in height. Birds can symbolize the spiritually truth or deceit (Jeremiah 5:27). To be consistent with the other kingdom parable (Mk 14:15), some places of fellowship can harbor deceit (e.g., false teachings; traditions).
- 4:33 Jesus always used parables to teach His followers to the extent that they could understand, and then in private, the parables were explained to the disciples.
- 4:34 With His disciples, Jesus acted in the capacity of the Holy Spirit. Believers should seek personal “quiet times” with the Lord as He reveals His truth and will.

Read Mark 4:35-41 ... Jesus Calms the Storm

4:35-41 Fulfills the prophecy of Psalm 107:23-31

Shared Account of Jesus Authority over the Storm: Mt 8:23-27; Mk 4:35-41; Lk 8:22-25

- 4:35 As the darkness emerged, Jesus led the disciples into the chaos of the storm. Although being tossed about, they were in God’s perfect will and were expected to persevere in peace.
- 4:36 As Jesus was most likely preaching from the boat to the crowd, the boat began to head across the Sea of Galilee (Lake of Gennesaret). The sea is 13 miles long and 7

miles wide reaching a relatively shallow depth of 150 feet. Other boats also attended His voyage and were caught in the same storm.

4:37 The Bible doesn't record the disciples asking Jesus where they were going, what they were doing or how long they would be there. The disciples followed Jesus by faith.

- The Sea of Galilee is nearly 700 feet below sea level; the average depth is 84 feet with the deepest part measuring 147 feet.
 - Storms on the Sea of Galilee result primarily from the difference in temperatures from the 2000 feet high mountains on the east where the winds descend crashing into the waters 700 feet below sea level.
- The Sea of Galilee extends 7 miles (east to west) and 13 miles (north to south).
- The Sea of Galilee provides Israel's largest source of fresh drinking water meetings approximately 1/3 of the national annual requirement.



4:38 The stern is the back end of the boat. When the disciples aroused Jesus, they addressed Him as “Teacher” or “Rabbi.” Just as many fail by believing Jesus to be only a “good man” who taught “good things”, the disciples had not yet accepted Jesus as “Lord.”

- Stormy waters represent the chaos of the world system (Isaiah 57:20, 21).

4:39 Jesus arose to rebuke the wind and sea; the Lord continues to calm the raging sea and worldly chaos (Ps 65:7, 89:9 & 107:29, Luke 8:24). Jesus calls Believers to also be silent and still before Him (Ps 46:10).

4:40-41 Faith settles fear of the world. The disciples were now fearful of the power of God instead. A man will either fear the power of the world or of the Lord (Jer 5:22). The wind (spiritual world) and sea (chaotic physical world) are in the Lord's control as well.

- The followers of Jesus (with little faith) were amazed at His power over His creation. (Psalm 89:9, 93:4, 107:29)

Scripture Transitions from the Lord's power over the natural to His power over the supernatural.

23 Mark 5:1-20

Read Mark 5:1-8 ... Jesus Confronts Man with Legion of Demons

Shared Account of Demons Driven into Pigs: Mt 8:28-34; Mk 5:1-17; Lk 8:26-37

5:1 Gadara (“a fortified place”) was located on the top of a mountain six miles southeast of the Sea of Galilee.

5:2 Having slept in the boat; Jesus began ministering immediately upon arrival on shore. Scripture speaks of “living death” for those in bondage to sin (Eph 2:5; Col 2:13; 1 Tim 5:6).

- Unclean spirits (and immoral man) often have physical manifestations of corruption and contamination (Ephesians 6:12).
- The man lived among the dead in the graveyard just as existence in this world is in the midst of the spiritually dead.
 - Scripture speaks of “living death” for those in bondage to sin (Eph 2:5; Col 2:13; 1 Tim 5:6).
- These demon-possessed man made the road (that went through that area) unusable. (Mark 5:2-6; Luke 8:27)
 - Unclean spirits (and immoral man) harm those around with violence of thought and expression.

5:3-4 This worldly man lived without restraint or control (Prov 6:20-21). Sin often isolates man from family, friends and society.

5:5 This worldly man lived in continual grief regardless of the darkness of night or the hope of day; even when (emotionally) elevated on the mountains (mountain-top experiences), the worldly have no satisfaction. The worldly hurt themselves even in interaction with God’s people (1 Pet 2:4-5) and the Lord Himself (Mt 21:44).

5:6 The demons never touch Jesus, but they all kneel before Him (Mk 3:10-11).

- The Greek term for kneeling (prosekynēsen προσεκύνησεν) is defined as “worship” each of the other three times that it is used (John 9:38; Acts 10:25; Hebrews 11:21).
- This powerful group of demons could only respond to the Lord Jesus by kneeling in worship. “*at the name of Jesus every knee will bow - of those who are in heaven and on earth and under the earth*” (Philippians 2:10).

5:7 These demons were well aware of the identity of Jesus and their own eventual destruction (Mk 1:24). They understand that they will be tormented at a specific time - judgment day (Matthew 25:41; Jude 1:6; Revelation 20:10-15).

- The demons believe that Jesus Christ is the Son of God (James 2:19).

5:8 Jesus had already commanded a single unclean spirit to leave the man (Mk 1:25).

Read Mark 5:9-13 ... Jesus Permits Legion of Demons to Inhabit Swine

5:9 A Roman Legion consisted of between 3,000 and 6,000 individuals. The demon uses the singular word “my name” (not “our name”) as a common evil spirit was shared among them.

5:10 The demons were fearful of being sent to unknown places (e.g., the abyss).

5:11 Pigs were ceremonially unclean to the Jews (Deuteronomy 14:8), so these pigs were either a transgression or a temptation towards transgression.

- The demons were fearful of being sent to unknown places (e.g., the abyss), and Jesus demonstrated His authority over the demons as they pleaded to even be allowed into an animal. Obviously, animals can be demon possessed as well (Genesis 3:1).

5:12 Jesus demonstrated His authority over the demons as they pleaded to even be allowed into an animal. Obviously, animals can be demon possessed as well (Gen 3:1).

5:13 There were at least 2,000 demons, and Jesus consented to let them inhabit the pigs to show the ultimate end of all evil. As they drowned in the sea, so are many overwhelmed by the cares of the world.

Read Mark 5:14-20 ... Jesus Sent Away While the Exorcised Man Testifies

5:14-15 When worldly men witness the power of God, they become fearful when they should become faithful (Mk 4:41). The liberated man was now clothed and reasonable just as those who come to Christ are covered by His righteousness and enlightened by His spirit (2 Chron 6:41; Is 61:10).

5:16 These worldly people chose their economic welfare over the power of the Lord. Many false believers sell out to the world over the Lord (e.g., occupations, political support, hobbies).

5:17 The demons had begged Him not to send them away (Mk 5:10), but now the Lord was being expelled. The begging (*parakalein παρακαλεῖν*) is quite different.

- Although the community had co-existed with the wild, violent man, they urged Jesus to leave.

5:18 Forgiven believers healed from their sins naturally desire to walk with the Lord.

5:19 This man was given the mission of testifying to the Lord's power and mercy at his home.

5:20 The people in the region of the Decapolis (ten towns east of the Jordan) were amazed at the man's testimony. The "Decapolis" is a compound noun with "deca-" meaning "ten" and "polis" meaning "town". These were Greco-Roman cities on the far eastern frontier; most were located in what is present-day Jordan.

24 Mark 5:21-43

Read Mark 5:21-23 ... Jesus Sought by a Ruler of the Synagogue

Shared Account of Twelve-Year Gentile Woman & Jewish Girl: Mt 9:18-26; Mk 5:21-43; Lk 8:40-56

5:21 Once again, Christ crossed the sea as each Believer must also navigate through this world's chaos. Jesus was discussing with His disciples about the new life and covenant that He was introducing (Matthew 9:14-17) which would now be allegorized by the events of the Gentile woman being healed while Jesus was on His way to bring new life to the Jewish girl.

5:22 A Jewish leader named Jairus ("my light; he shines") came to Jesus and fell before Him understanding the authority of the Lord.

5:23 Jairus pleads for the touch of Jesus for His daughter to have life. Many parents intercede for the eternal salvation of their children in much the same way.

- Jairus outlines the three steps of salvation: 1. Fallen state (near death) 2. Intervention of Jesus Christ 3. Life

Read Mark 5:24-34 ... Jesus Heals the Gentile Woman with Faith from Bleeding

5:24 A large multitude swarmed Jesus as He went with the man.

5:25 One story interrupts the other just as the "age of the church" comes between Israel's rejection of God in the Old Testament and their calling for Him in the tribulation.

- The bleeding woman must be a Gentile because an Israelite woman would have been an outcast, and would not have been permitted admittance into the general population (Leviticus 15:19-33).
- The Gentile woman touched Jesus as He went to minister to the Jewish girl (Mk 5:22) who was exactly the same age as the Gentile lady's malady (12 years – Mt 9:20/Mk 5:25 & Mk 5:42).
- Gentiles reached out for Jesus' righteousness (hem/wing) while He was ministering to the Jews.

5:26 This woman had invested all that she had in the world's doctors who could not offer relief or healing; they could not even impede the illness as her condition worsened (2 Chron 16:12).

- The Lord frequently reduces a worldly man to the place where he must rely on God.
- The woman had spent all she had on doctors only to get worse (Mark 5:26); Matthew nor Luke mentioned this (possibly because Luke was a doctor).

5:27 The hem of the robe (or "wings of the robe/tallit" – Malachi 4:2) represented authority (Matthew 14:36).

- The hem of the robe was called the "wing" and represented authority and righteousness. This woman was coming under the "wing" of the Lord (Ruth 3:9; 1 Samuel 24:4-5).
- The tassels of the tallit (Tzitzit) were meant to be a reminder not to follow one's own "dreams," but instead to follow God's law (Deuteronomy 22:12; Numbers 15:38-39). They were not a reminder to trust the desires of one's eyes and heart.



- The "tzitzit" consist of tassels of any color (usually white) with a single blue strand that runs through the tassels and then extends longer. Jews consider the "tzitzit" as an example of an individual's life which

begins knotted, but later straightens out. The blue thread can symbolize eternity beyond this life.

5:28-29 The Lord healed her immediately. The blood of the believer is no longer required as Jesus has paid the price on the cross.

5:30 Power did not just funnel through Jesus, but originated from Him. He understood when someone tapped into His power, and He desired to know the individual.

5:31 Many crowded around Jesus and the Scripture (e.g., church services), but few actually want to reach out and connect with the Lord for His power and healing.

5:32-33 Just as those who recognized Jesus' authority (i.e., the demons, Jairus), the restored woman fell down before Jesus.

5:34 Jesus uses a unique term (that he uses only on this occasion) when He calls the restored woman "Daughter" (Mk 2:5); this woman was the "daughter" of Jesus paralleled to the "daughter" of Jairus (the Jews). Faith leads to peace and freedom.

Read Mark 5:35-43 ... Jesus Heals the Jewish Daughter of Jairus

5:35 Jesus was viewed only as a "teacher" by the synagogue leader's household.

5:36 "*Don't be afraid. Only believe.*"

- Faith and fear are mutually exclusive; they cannot co-exist.

- 5:37 Peter, James, and John were the three that attended Jesus at His transfiguration, the private discussions on the Mount of Olives as well as during His prayers in the garden before His crucifixion (Mt 17:1; Mk 9:2, 13:3, 14:33, Lk 9:28). Paul visited them at the beginning of his ministry and referenced the three as pillars (Gal 2:9)
- 5:38 Much festive ado was being made as if the Jewish daughter were dead. The Mishna states that even the poorest in Israel must not furnish less than two flute players and at least one woman as a wailer.
- The Jewish tradition is that a death begins a weeklong mourning period called a “shiva.”
- 5:39 There was a festive atmosphere with flutes and many wailing (Mt 9:23), but as this little girl (representing Israel) was simply asleep, she would wake to new life in Jesus’ power (as will Israel at Jesus’ second coming).
- Middle eastern funerals are loud events which is partially due to the fact that the dead are buried very quickly.
 - Professional mourners were also employed to begin the wailing, so that others might feel prone to cry.
 - Clothing worn to funerals was also frequently torn out of anguish. The Talmud contained 39 instructions on the process of tearing garments at funerals.
 - Throughout the New Testament, sleep is a repeated metaphor for death. (John 11:11-13; 1 Corinthians 11:30, 15:51; 1 Thessalonians 4:14).
- 5:40 These who were feigning sadness began mocking the Lord, so He put them outside (Mt 8:12, 22:13, 25:30). One is only safe inside God’s will.
- 5:41 Jesus spoke Aramaic (Syro-Chaldaic - the common language of Palestine) to the little Jewish girl; this translation of Aramaic occurs several times (Mk 3:17, 15:34; Acts 1:19).
- The international language was Greek; the ancient language of the Jews was Hebrew; Aramaic was adopted by the Jews during the years of Assyrian and Babylonian captivity.
 - The New Testament was composed in Greek, but these Aramaic statements emphasize the fallen Jewish nature that had rejected the Messiah.
 - The term “Talitha” is a “pet” name (“lamb”) for a little girl.
- 5:42 Just as the Gentile woman (representing the church) had bled for 12 (disciples) years, so too was the age of the Jewish daughter (representing Israel – Lk 13:16, 23:28; Jn 12:15) as she was 12 (tribes) years of age (Zechariah 9:9).
- 5:43 The people were charged with caring for the restored girl instead of spreading her testimony. Those restored spiritually must be spiritually fed and nourished.

Scripture Records that Jesus Raised Three from the Dead (beyond Himself)	
Luke 7:11-17	Widow of Nain’s Son
Luke 8:49-56	Jairus Daughter
John 11:1-44	Lazarus

- **Scripture transitions from a chapter of faith (Jairus and the bleeding woman) to the hometown of Jesus that lacked faith.**

Read Mark 6:1-6 ... Jesus Rejected in Nazareth

Shared Account of Jesus in Nazareth: Mt 13:54-58; Mk 6:1-6; Lk 4:16-30

6:1 Jesus left the center place of His ministry (Capernaum), and went to Nazareth.

6:2 The people in His local place of worship (the synagogue) were astonished at Jesus' understanding and miraculous power.

- Synagogues developed during the Babylonian exile after the Babylonians had destroyed Solomon's Temple. Synagogues were used by the Jewish community to worship and learn together.
- The Greek word for "synagogue" (synagōgēn συναγωγήν) means to "come together" or "to assemble." A synagogue required ten men who could come together for prayer and study.
- It was customary for visiting Rabbi's to be allowed to read from the Torah or the Prophets. Jewish communities would meet at the Synagogues on Friday night or Saturday morning.
- The Greek term for "mighty deeds" or "miracles" (dynamēis δυνάμεις) is the root word for dynamite.

6:3 Mary gave birth to seven children. Two of Jesus' brothers, James & Judas, penned books of the Bible.

- It is unusual that the name of "Mary" is mentioned without Joseph. Origen (an early church father from Alexandria Egypt) believed the original text read "the son of the carpenter and Mary." Instead of Joseph's name, his title of "the carpenter" was used.
- In Greek the phrase "the carpenter" (tou tektonos - τοῦ τέκτονος) is singular which might mean that Joseph was the primary (or only) carpenter of Nazareth.
- The Greek term for a carpenter was "tekton." In those days, a Tekton would work with rock as much as they would work with wood; the Tekton would have been a mason, engineer and builder.
- Mary gave birth to at least seven children. "Adelphos" is the Greek word for "brother" (not "cousin" as some Catholics interpret).
 - Two of Jesus' brothers, James and Judas (Jude), penned books of the Bible.
 - Mary is described as the mother of James and Joseph at the crucifixion. (Matthew 27:56; Mark 15:40; John 19:25)
 - James, the man who would lead the Jerusalem church, was the second born.
 - In each listing of the disciples, Judas is listed last, and the same name is also listed last among the brothers of Jesus.
- When people (e.g., believers) get offended, it typically represents arrogance and pride. The Greek word for "offended" (eskandalizōnto ἐσκανδαλίζοντο) infers a "snare" or "trap-stick" that is used in the Old Testament for the rock that the builders rejected. (1 Peter 2:8; Psalm 118:22; Matthew 21:43-44)

6:4 Locals and natives are frequently disregarded and treated with a familiarity that could hinder their being used by God (Amos 7:10-15). These locals denied the message of Christ (Rom 10:17).

- Casual relationships with those who God has chosen for important ministries often blinds the families and friends of God’s special calling. Spouses, children and friends often devalue each other without understanding God’s perspective.
 - When individuals (e.g., believers) get offended, it typically represents arrogance and pride.
 - Often liberals attack the messenger without listening to the truth of the message; in this instance, the message and messenger were one in the same, but these locals denied the message of Christ (Rom 10:17).
 - The people of Nazareth rejected the clear authority, power and teaching of Jesus because of their preconceived notions/beliefs. Do not discount God’s truths because of limited presumptions.
 - The Old Testament had prophesied of a coming Prophet in the Messianic sense (Deuteronomy 18:15, 22).
- 6:5 Jesus healed several people by the laying on of hands, but did not perform many miraculous acts. The greater miracle is the gift of salvation which requires faith.
- Jesus restrained His miraculous works because of the lack of faith. Those without faith do not seek healing from Him because they doubt His power to restore.
 - Miraculous works are a reward for faith – not a mechanism to induce faith. Jesus couldn’t perform any works because there was no faith to remunerate. (Mark 6:5; Psalm 78:41).
 - At times, God limits Himself because of the lack of faith and prayers of His children. (James 4:2)
 - The Christian adage is “without Him, I can’t...without me, He won’t.”
- 6:6 Jesus marveled (ethaumazen ἐθαύμαζεν) at Jewish unbelief and Gentile belief (Mt 8:10). Everything is possible to the one who believes (Mt 19:26; Mk 9:23).
- “Circuit preaching” has existed since the prophets of ancient times.
 - Samuel serves from his home in Ramah (“elevated”) and then ministered on a circuit through Bethel (“House of God”) to Gilgal (“wheel/rolling”) to Mizpah (“watchtower”). – 1 Samuel 7:16, 10:3, 8, 17

Read Mark 6:7-13 ... Jesus Prepares Apostles for Missions

- 6:7 Jesus called His disciples and then He sent them in pairs (two symbolizes witness). Jesus called His followers to send them.
- The authority over demons must be given by Jesus (Mt 28:18; 1 Cor 15:27; Eph 1:22; Heb 2:8; Phil 2:10). His disciples benefited from this authority (Mt 10:1; Acts 5:16, 8:7, 16:18, 19:11-16), but the focus of their joy was in their salvation (Lk 10:17-19).
 - The Greek word for “sent” (apostellein ἀποστέλλειν) is the root word for “apostle” which means “one sent with official authority” as a representative or ambassador (John 1:12). Jesus is also called an apostle (Hebrews 3:1 – John 7:28; 12:49)
 - The Mosaic Law established that it takes at least two to establish a witness (Deuteronomy 19:13).
 - The term “gave” (edidou ἐδίδου) is in the imperfect sense in that He continued to give.
 - The Greek term for “authority” (exousian ἐξουσίαν) infers the “legal right.”

Shared Instruction to Rely on God not Self-Security: Mt 10:9-15; Mk 6:8-11; Lk 9:3-5, 10:4-12

6:8-9 The twelve apostles were to take ¹a single walking stick, ²a single pair of sandals, and ³a single shirt. These would assist in ¹the walk, ²in the interaction with the world and ³the covering. They were not to take ¹bread, ²a traveling bag nor ³money.

- In those days, individuals wore two shirts (cloaks), and they could wrap up in the outer one to sleep in as a sleeping bag.

6:10 The command to stay in a single house is contrasted to the practice of religious teachers at the time who begged from house-to-house.

- Jesus did not want his mission team looking for better places to stay; instead, he wanted them teaching of the Kingdom of God.
- The itinerant teachers became an issue for the church over time. Around the second century, writings of an anonymous author were utilized by the early church as a book of practical guidelines and instruction. The author utilized the twelve disciples as pseudonyms and the writings are called the Didache (“The Teaching of the Twelve Apostles.”)
 - At the beginning of the fourth century, the historian Eusebius referenced the Didache as an important document of the early church; however, it was not available – copies could not be found.
 - In 1873, a Greek Orthodox bishop (Philotheos Bryennios) found a preserved copy of the Didache in a monastery in Asia Minor (modern Turkey)
 - A longer title of the “Didache” is “The Teaching of the Lord, through the Twelve Apostles, to the Gentiles”
 - It only takes 20 minutes to read the entire Didache
 - The Didache is steeped in Judaism and does not reference the gospel message. For instance, the Lord’s prayer is encouraged to be prayed three times throughout a day.
 - The Didache references Jesus as the “Son of David” and the “son of the Father.”
 - The Didache offers ways to identify a false prophet:
 - If the itinerant teacher stayed longer at a house than two days...
 - If a teacher asks the congregation for money...
 - If the teacher tells you to make him a meal...
 - Typical Sunday worship was principally thanksgiving as confirmed by the earliest 2nd century texts (e.g., Justin Martyr and Ignatius).
 - Throughout Old Testament times, once a year Israel fasted together as a nation on Yom Kippur (Leviticus 23:27-32).
 - The Rabbi’s multiplied the fast to two times each week; the first fast was on Thursday when they believe that Moses ascended Mt Sinai, and then on Monday when they believed Moses descended from Mt Sinai.
 - The Didache encourages fasting on Wednesday and Friday since the hypocrites (Pharisee, Rabbi’s) fasted on Thursday and Monday.

- Baptism by immersion is recommended in a lake or fast running river; however, sprinkling was permitted in the absence of a body of water by pouring water on the head three times.
 - The person being baptized was instructed to fast 1-2 days prior to Baptism as was the Baptizer. (This is counter to the same day baptisms of Acts 2:41; 16:32-33; 19:4-5; 22:16)
 - The person being baptized was immersed three times (once for each of the Trinity). This is also counter to Matthew 28:19 because the term “name” (onoma ὄνομα) is singular and not plural.
- Most of the Didache is composed from the Sermon on the Mount and was probably utilized for individuals who were considering becoming Christians.
- The Didache itself was never considered inspired

The Two-Part Structure of the Didache	
Christian Living	Christian Practices
Love God & Love Your Neighbor	False Teachers
Give to the Poor	Food Offered to Idols
Major Sins	Baptism
Additional Sins	Fasting and Prayer
Christian Commands	Lord’s Supper
Worldly Characteristics	Teachers, Apostles & Prophets
	Fellowship
	Support of Ministers
	Sunday Assembly
	Bishops & Deacons
	The Second Coming

6:11 The dust represents the pollution of this world (Ps 89:39, 113:7; Is 52:2; Jeremiah 17:13) which needs to be cleansed from the believer. This is similar to shaking the dust from the robe as a sign of warning of judgment against rejecting the message of God (Acts 18:6).

- In those days, this was a common practice of Jews when they had walked through a Gentile area (i.e., like Samaria) to shake the dirt from their feet so as not to pollute their holy Jewish area.
- The act of shaking the dust off of your feet can also be viewed as an indictment against the host who typically would offer foot washing to his honored guests. The dishonored messenger’s feet remained unwashed as a sign against (a rebuke of) the host as he shook off the dust which should have been washed by the host.
- An example of this was the time that Jesus was not greeted by a kiss, nor were his feet washed nor was oil put on his head by the host when dining with the Pharisee, Simon. (Luke 7:44-46)
- The comparison to Sodom and Gomorrah reflects degrees of punishment and accountability (Lk 12:47-48, Mt 25:14-30).
- The King James Version includes “*Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.*” (Matthew 10:15) The manuscripts support this additional statement in Matthew, but not in Mark.

6:12 The Greek term for “repent” (metanoōsin μετανοῶσιν) means a “change of mind and heart.” To repent means to turn from sin and towards God.

- The ministry of Jesus is amplified among the twelve apostles as they proclaim the Kingdom of God arriving and then confirm their message with “signs” (semeion σημεῖον).

6:13 The disciples ministered in three ways: 1. exorcisms (spiritual cleansing) 2. anointing with oil (filling with the spirit) 3. Healing (physical reparations). (James 5:14-16)

Read Mark 6:14-16 ... The Misidentification of Jesus

Shared Account of Death of John the Baptist: Mt 14:1-12; Mk 6:14-29; Lk 9:7-9

6:14 Herod heard what the public (Mk 8:28) reported about Jesus (Lk 23:6-12; Acts 4:25-28). The rumor of John the Baptist’s resurrection foreshadowed the resurrection of Jesus.

- The ministry and testimony of the Twelve Apostles was so impactful that it reached King Herod.
- Herod the Tetrarch (Antipas) was the son of Herod the Great (who ruled at Jesus’ birth).
 - After the death of Herod, the Great, the Palestine area was divided into four regions: 1. Archelaus ruled Judea 2. Philip ruled Iturea 3. Lysanias ruled Abilene 4. Antipas ruled Galilee and Perea (Transjordan).
 - Tetrarch is defined as having a “fourth” of the governmental authority (“ruler of a quarter”). Herod Antipas was ruler over Perea and Galilee.
 - While Jesus was doubted by His own town of Nazareth, the liberal government found Him credible.
 - The father of Herod Antipas was the Idumean, Herod the Great, while his mother was a Samaritan. (She was the fourth wife of the ten wives of Herod the Great).
 - Edomites were called “Idumeans” in Greek. The Nabateans in the east, migrated west out of Arabia into Edom which also drove the Edomites westward into southern Israel.
 - John the Baptist believed that Herod Antipas had sinned by marrying his brother’s wife, Herodias (Leviticus 18:16; 20:21)

6:15 Modern society mistakes Jesus as simply another prophet instead of the Messiah who died for the sin of the world.

- Scripture foretold that Elijah would be coming again (Malachi 4:5) although by this time, Elijah had been dead for nine centuries.
 - It is Jewish custom at the Passover Seder (ceremonial dinner) to keep an empty chair and pour a cup of wine for Elijah’s arrival. Someone opens the door to welcome Elijah with the words “baruch haba” (“blessed is the person who comes.”)
 - When Elijah doesn’t appear, Elijah’s cup of wine is poured out as they pray, “Pour out Your wrath against the nations that do not acknowledge You...”

- The Rabbi’s believed that Jeremiah had hid the Ark of the Covenant on Mount Nebo, and that just before the coming of the Messiah, Jeremiah would return to recover the Ark of the Covenant.
- Moses had given a Messianic prophecy of the coming of “the” Prophet after him (Deuteronomy 18:15).
- Each of these identities were related to the forerunner of the Messiah or the Messiah Himself.

6:16 Herod believed in the resurrection of John the Baptist, but he should have had faith in Jesus’ resurrection.

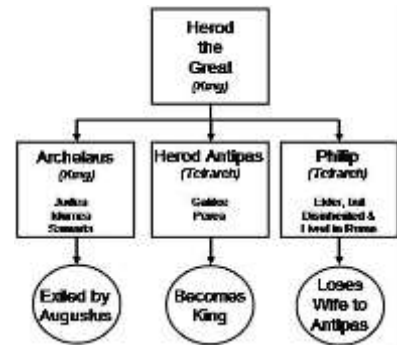
- Herod took full responsibility of the murder of John. He did not blame Herodias or her daughter Salome.

The “Herodian” Line		
Herod the Great	Matthew 2:16-18	An Idumean known for his construction and paranoia. He began the construction of the Temple that took 46 years to build; he also massacred infants in Bethlehem.
Herod Archelaus (the Ethnarch)	Matthew 2:13-23	Controlled Judah when Herod the Great died, so Joseph returned from Egypt to Nazareth.
Herod Antipas (the Tetrarch)	Matthew 14:6-10 Luke 23:8-12	Ordered John the Baptist to be beheaded; Trial of Jesus
Herod Philip I	Mark 6:17	The husband of Herodias and father of Salome, who left him for his half-brother Herod Antipas.
Herod Philip II	Luke 3:1	He married his younger relative, Salome, whose dance led to John’s beheading.
Herod Agrippa I	Acts 12:21-23	Martyred James, and death as he was eaten by worms in Tyre
Herod Agrippa 2	Acts 25:13	The Trial of Paul who was married to Berenice

Read Mark 6:17-20 ... Herod’s Relationship with John the Baptist

6:17 Herod’s first wife had been the daughter of the King of Arabia (Gal 1:17, 4:25). Herodias was first married to her eldest uncle (her father's half-brother) Philip. But Philip had been disinherited, and Herodias turned to her other uncle Herod Antipas.

- Herod’s wife, Herodias, had wanted to kill John the Baptist for some time, but Herod Antipas would not because he feared John the Baptist (Mark 6:19-20).
- John the Baptist was incarcerated at Machaerus (which was a military fortress on the northeast side of the Dead Sea) established by Herod the Great to safeguard the Transjordan area.



6:18 John the Baptist was intrepid in identifying the sins of the rulers. Some use this verse to encourage political activism.

6:19-20 Herod Antipas was the grandson of Herod the Great (4’9” tall) who had killed his first two wives as well as three sons. A well-known statement claimed that “it is safer to be Herod’s pig than son.” Herod was convicted by the righteous John the Baptist; however, Herod protected and welcomed him.

Read Mark 6:21-29 ... The Death of John the Baptist

- 6:21 The celebration of Herod's birth was the day of John's death. The guests ranked well in worldly power with no spiritual leaders categorized as present.
- While birthdays were not enormous celebrations for Jewish communities, the Romans placed emphasis on birthdays with large celebrations with excessive feasting and drinking.
 - At extravagant Roman birthday parties, the host was more generous than the guests as it was a time for Rome's elite to display their wealth, power, and personal network of connections that might intimidate their enemies.
 - The seating arrangement would consist of three "couches" in a "U" shape format with the most honored guests reclining on the center couch. The least revered guests would lie on the leftmost couch which ironically was called the "high couch" (lectus summus).
- 6:22 This erotic dance was said to have typically been performed by prostitutes. Salome's name is never mentioned in the Bible as she was a pawn of her convincing mother.
- 6:23 Herod is so overcome by lust that it is twice emphasized that he would fulfill Salome's desire; he even stated this under oath. Of course, sin leads to death (James 1:15).
- 6:24 Advice from any authority, including parents, should not be obeyed without first comparing the guidance with Scripture (Lk 14:26).
- 6:25 It is stressed three times how Salome pursued the evil intent with haste: 1. immediately 2. hurried 3. right now
- 6:26 Herod amassed sin upon sin as his lust and pride drove him to carry out his evil ways in contrast to his distress.
- 6:27 John the Baptist seemed to also believe that Jesus would free him from prison (Mt 11:1-19), but the executioner beheaded John in the prison. God seems to hold a special position of honor for those who die for Him (Rev 20:4).
- The Greek word for "executioner" (spekoulatora σπεκουλάτορα) is the root word for "spectator."
- 6:28 The head of John the Baptist went from the executioner to the girl to the mother. This speaks to the influence of strong, ungodly wives (Prov 31:26).
- Herodias would ultimately be the undoing of Herod Antipas. Herod Agrippa was made King; Herodias told Herod Antipas that he should purchase the crown from Rome for himself. Herod Agrippa forewarned Emperor Caligula of the intent of Antipas. When Antipas made the offer to Caligula, Antipas and Herodias were banned from Palestine and exiled to live out their days in Gaul.
- 6:29 John's disciples honorably reclaimed buried his body. A number of John's disciples had followed Jesus during his incarceration (Mt 4:12; Jn 1:35-42, 3:22-30).

Read Mark 6:30-32 ... Jesus Attempts to Go Away with Apostles to Hear of Their Missions
Shared Account of the Feeding of the 5000: Mt 14:13-21; Mk 6:30-44; Lk 9:10-17; Jn 6:1-15

- 6:30 The apostles testified to Jesus about their work and teachings.
- 6:31 Jesus encouraged quiet times away from ministry to replenish and nourish one's self instead of continually dealing with the needs of others (Mk 3:20).

6:32 The boat continued to be way that Jesus would separate Himself from the world and go to other places of ministry.

26 Mark 6:33-56

Read Mark 6:33-44 ... Jesus Feeds 5,000

6:33 The crowds recognized who they were and ran to hear the message of God's truth.

Once recognizing the truth, the world understands their hungry for the word of God.

6:34 Jesus is the great shepherd (Ps 23; Mt 2:6, 26:31; Jn 10:11-16; Heb 13:20; 1 Pet 2:25, 5:4; Rev 7:17) who cares for and feeds His sheep.

6:35-36 The disciples understood the need, but they expected the congregants to find food for themselves.

6:37 Jesus tests the disciples (John 6:6) by telling His disciples to nourish the flock. A denarius was a day's wage (Mt 20:2), and Philip was a worldly pragmatist (Jn 6:7). The number "two" represents witness.

6:38 Jesus does not ask what they are missing, but what they have to feed with; Believers should consider letting God use what they do have. The traditional fish caught at that time were sardines, barbells, and musht ("St. Peter's Fish"); the two "small" fish could have been sardines.

6:39 Jesus cares for the people as a shepherd (Ps 23:1-2).

6:40 Although the congregants equated to a large church, Jesus separated them into smaller groups, so that they could be fed more effectively.

6:41 Jesus often offered prayers before eating (Mk 14:22; Lk 24:30). Five ("grace") pieces of bread ("body") and two ("witness") fish ("Believer") were used to convey that God can multiply the grace of an individual while strengthening the witness of a Believer.

6:42 The provisions of God are enough to nourish and satisfy everyone completely.

6:43 After the meal, twelve baskets remained just as after the rapture of the church, the grace and witness of the Lord will satisfy the nation of Israel as they call on Him at the end of the tribulation. Jesus Himself emphasizes the meaning of the numbers (Mk 8:19-20).

6:44 The count of 5,000 men does not include women and children, so the number of people could have been multiplied by two or three times. "Five" represents grace or, conversely, judgment.

Read Mark 6:45-52 ... Jesus Walks on Water

Shared Account of Jesus Walking on the Water: Mt 14:22-33; Mk 6:45-52; Jn 6:16-21

6:45 Bethsaida ("house of bread") was a cursed location because they did not believe (Mt 11:21; Lk 10:13)

6:46 Jesus enjoyed quiet time with the Father (Mt 14:13, 23; Mk 1:35; Lk 5:16, 6:12, 9:18; Jn 6:15).

6:47-48 Although they did not see him, Jesus saw his disciples struggling in the sea. The sea often represents the chaos of the world system (Ps 93:3-4; Is 57:20; Eph 4:14-15), and Jesus wanted to go ahead of His followers in their struggles. The wind could represent the evil spiritualism (false doctrines) of this world, and Jesus allowed His

people to struggle the entire night (until the fourth watch after 3:00am) before bringing relief.

6:49 Jesus walked above the turmoil of the sea (the chaotic world system).

6:50 Jesus reveals Himself to calm the fears of His people.

6:51 The seemingly erratic and uncontrollable wind was tamed by the power of the Lord. Even the waters tremble before Jesus (Ps 77:16; Is 57:20). Jesus brings supernatural peace when He is in the circumstances of a Believer's life.

6:52 Even the hearts of the disciples were hard-hearted (insensitive; calloused) against the understanding that Jesus was the sovereign provider and protector of His people. Jesus is the bread of life (John 6:35, 48).

Read Mark 6:53-56 ... Jesus Heals the Sick of Gennesaret

6:53 Gennesaret means "garden of riches"

6:54 Unlike His disciples in the throes of the sea, the people on land immediately recognized Jesus and flocked to Him.

6:55 Not only did people bring their needs to the Lord, but they brought others who also needed His touch.

6:56 As many as touched the hem of Jesus' garment were healed (Nu 15:39-40, Ruth 3:9) as if coming under His wing of provision.

27 Mark 7:1-13

Read Mark 7:1-4 ... Traditions & Oral Law of Pharisees and Scribes

Shared Account of Inner Purity: Mt 15:1-20; Mk 7:1-23

7:1 The esteemed profession of being a scribe revolved around copying and teaching the law. The Pharisees (the separated ones) were a religious sect following strict rituals from written and oral tradition. Jesus found them broadly unpolluted, but still deserving of judgment (Mt 5:20). Believers should be wary of those who are prideful concerning their self-righteousness.

7:2 These pseudo-religious leaders were always scrutinizing the followers of Jesus to detect failings. As Jesus is the bread of life, no man can be washed from pollution before accepting Him; self-effort for salvation is never acceptable because only God can make a man holy.

7:3-4 The traditions of men were pragmatic in that cleanliness is logical, but man had elevated these rituals and customs instead of following the Lord. God alone purifies common instruments for His purpose (Zechariah 14:20-21).

Read Mark 7:5-13 ... Jesus Condemns Prioritizing Manmade Traditions Over God's Law

7:5 The religious leaders found fault with the followers of Jesus because they did not adhere to the manmade rules and processes. Modern church leaders can also undermine the work of the Lord through boards, approvals, and manmade impediments.

7:7 True spirituality is a relationship with the Lord as one submits to His will and guidance (Is 29:13). Modern religion reduces that relationship to a list of acceptable behaviors instead of walking with the sovereign Lord.

7:8 "*Disregarding the command of God, you keep the tradition of man.*"

- 7:9 The ways of man (e.g. humanitarian and religious leaders) can be mistakenly prioritized above the ways of the Lord that are found in His word.
- 7:10 Many modern people believe that the Old Testament is obsolete, but the Bible is a single book of integrated truth. Jesus supports and confirms a difficult Old Testament truth to show how modern people rationalize their own will.
- 7:11-12 Believers should take care of their families and the needy. Financial offerings should be given to God's work. Offerings should be given to the church as God directs, but God can lead to give in numerous other channels in lieu of the local church organization. Believers have lost a sense of personal charity by relying on the corporate allocations of tax and tithe.
- 7:13 People should not follow tradition over the Word of God; tradition is frequently a result of desiring something tangible (material) in a spiritual sphere.

28 Mark 7:14-37

Read Mark 7:14-23 ... Man's Wicked Hearts, Attitudes and Motives Are What Defile

- 7:14 Traditions can undermine the guidance of the Spirit. Believers should be willing to give up everything to obey the Lord's leading for their personal life.
- 7:15 Those actions and statements generated by others cannot defile a person (e.g., the victim of rape is unpolluted); however, that which originates in the heart and mind resulting in sinful speech or action do corrupt the individual (Mt 12:34-35).
- 7:16 Those filled with the Spirit of God for enlightenment and understanding should seek to understand and apply the Word of God. This is emphasized three times in the book of Mark (Mk 4:9, 23).
- 7:17 In privacy, His disciples asked for clarification concerning the parable by Jesus (Mk 4:10). Only God can provide spiritual enlightenment of His word.
- 7:18 Jesus appears disappointed at the lack of spiritual insight of His followers (Mk 4:13). Believers should strive to increasingly understand and apply the word of God.
- 7:19 Jesus discerns between the external factors (fleshly, worldly, physical) which impacts the life of the Believer, but cannot taint him and the depraved state of man that produces the works of the flesh.
- 7:21-22 Thirteen evil articles are listed as originating from a polluted heart. The number thirteen is representative of rebellion. The first evil to be listed is evil thoughts which lead to other sins. The final evil listed is foolishness.
- 7:23 That evil, which originates in the heart and mind of the Believer, results in sin which will lead to their demise (1 Cor 3:16-17).

Read Mark 7:24-30 ... The Faith of a Syrophenician (Gentile) Woman in Tyre

Shared Account of Gentile Mother: Mt 15:21-28; Mk 7:24-30

- 7:24 Tyre ("rock") and Sidon ("fishing") were two metropolises in the region of Phoenicia ("palm trees"). The focus of Jesus' ministry was sharing the gospel with the Jews, but the crowds would distract to their own, worldly agenda.
- 7:25-26 The daughter (offspring) of the Gentiles (Mk 5:23) had an unclean spirit, but this Gentile woman fell at the feet of Jesus. This Gentile from Syria understood that her daughter needed to be freed from the unclean spirit.

- 7:27 Although this woman is asking for her child to be cleansed, Jesus references the Jews as the spiritual children while the Gentiles were as low as the dog. The gospel came to the Jews first, and then to the Gentiles (Lk 24:47; Rom 1:2, 16).
- 7:28 The woman does not take offense or promote her value, but instead, she accepts her lowly Gentile state and asks for the scraps. She understands that no matter how large the massive crowd, there are always abundant leftovers (Mk 8:17-21).
- The Greek phrase “*to be fed*” (chortasthēnai χορτασθῆναι) is the same statement made about the prodigal son (Luke 15:16) as well as the beggar, Lazarus (Luke 16:21). This phrase is only used in Scripture three times.
- 7:29-30 As sinners, mankind must approach the Lord in humility (Mt 18:4, 23:12; James 4:6, 10)

Read Mark 7:31-37 ... Jesus Heals A Deaf Man

- 7:31 Jesus ministers to the cross-section of the land from the Mediterranean coast across the Sea of Galilee to the cities of the Decapolis.
- 7:32 People interceded for this man who had difficulty hearing and speaking. Spiritually, no one can hear nor speak God’s truths without His touch.
- 7:33 This spit was “water from the Lord” which enabled this man’s ears to hear and his tongue to speak (Mk 8:33).
- 7:34 Jesus looked to the Father in heaven (Jn 5:19; Acts 7:55) as this was a spiritual healing. The deep sigh (Mk 8:12) may reveal that each healing might weary Jesus as He ministered as wholly human as well as divine (Mt 8:17; Mk 5:30). “Ephphatha” is recorded in Aramaic as it was the language from the Hebrew bondage to Assyria and Babylon; this man was also in bondage. Jesus does not say “become opened”, but instead declares an authoritative act of origination as in “this is how it will be.”
- 7:35 The ability to hear is listed first, and then this man was given the ability to speak.
- 7:36-37 As Jesus focused on the message of the good news and the kingdom of God (submission to the Lord’s will), the people were continually focused on His “signs” (semeion σημεῖον).

29 Mark 8:1-21

Read Mark 8:1-10 ... Jesus Feeds 4,000

Shared Account of the Feeding of the 4,000: Mt 15:32-39; Mk 8:1-10

8:1 This large crowd had followed the Lord at the expense of satisfying basic worldly necessities.

- This “sign” (semeion σημεῖον) was in the location of the Decapolis which is a heavily Gentile area; this may have been an extension of the lesson from the Tyre and Sidon woman for the disciples that the gospel was also intended for the Gentiles. (Matthew 15:21-28)

Comparison of the Feeding of the 5,000 & 4,000
Similarities
Wilderness Areas
He asked how many loaves were available
He directed the crowds to sit and rest before feeding them
He gave thanks before breaking the bread

Differences

Numbers of Loaves (5,000-5 Loaves; 4,000-7 Loaves)

Number of Crowd (5,000 to 4,000)

Who asked the question (5,000-Disciples; 4,000-Jesus)

Number of Baskets utilized to gather the leftovers

(5,000 – 12 kophinous; 4,000 – 7 spyridas)

8:2 Jesus has compassion on His faithful followers as this large crowd had followed the Lord at the expense of satisfying basic worldly necessities.

- The crowds had followed Him for three days (Matthew 15:32); the number “three” represents revelation as all would view Him as the provider. Beyond the literal meaning, Jesus also walked with Israel for three years in ministry before the crucifixion as the “bread of life” (Jn 6:35).
- Jesus fed the crowds from compassion. The Greek term for compassion (Splanchnizomai Σπλαγχνίζομαι – Matthew 15:32) had the meaning of feeling deeply (within one’s bowels). In those days, the bowels represented the core of emotion as the “heart” is in modern times.

8:3 The people of Jesus were sustained with Him, but would collapse apart from Him. They could not make it home on their own power nor can any man arrive safely at his spiritual home without the aid of the Lord (2 Cor 5:8; Heb 11:14).

- Some of His followers had begun to fast as they listened to Him teach, so there was concern that they would faint (eklythēsontai ἐκλυθήσονται) on their hike home (Judges 8:15; Lamentations 2:19)

8:4 The world is a desolate place which could never satisfy the spiritual needs of man.

- All of the money in the world cannot feed the people when the bread is unavailable. The world needs a spiritual bread that money cannot buy.

8:5 The number “seven” represents “full satisfaction” and “complete fulfillment.”

8:6 The followers must obey Jesus and rest to let Him nourish them and meet their needs. Jesus did not pray for abundance, but showed gratitude for what was in His possession. The disciples served the Lord in feeding the masses, but Jesus continued to give and never ran out of bread. The disciples didn’t make the bread, but they shared it.

- The crowd needed to obey Jesus by sitting in the grass (stop searching for food, but rely on Jesus) as they sat in groups of 50 to 100 people. (Mark 6:39-40)
- The Greek term to “sit down” (anapesein ἀναπεσεῖν) means to recline as they used to do at mealtimes.
- Jesus often offered prayers before eating (Mk 14:22; Lk 24:30). Jesus may have recited the “HaMotzi” (The Blessing Over the Bread). “*Blessed are You, Adonai our God, ruler of the universe, who brings forth bread from the earth.*”
- The normal Jewish stance for prayer is to lift the hands and eyes to heaven as one prays.

8:7 Just as with the feeding of the 5,000 men (Mk 6:38, 43), several small fish were blessed separately and given to the assembly.

- The few fish (“Believers”) were used to convey that God can multiply the grace of an individual while strengthening the witness of a Believer.

- The traditional fish caught at that time were sardines, barbells, and musht (“St. Peter’s Fish”); the few “small” fish could have been sardines.
- The diet of those days was not like modern times; they ate a lot of fish, vegetables and bread. On average, they may have eaten other types of meat once or twice a month.

8:8 All of those who had followed Jesus were filled and there was much remaining after everyone was completely satisfied. “Seven” represents “complete satisfaction.”

- In the feeding of the 4,000, the Greek term for the type of “basket” (spyridas σπυρίδαζ) describes a flat mat (braided platter) with handles. (Matthew 15:37, 16:10; Mark 8:8).
 - When feeding the 5,000, the Greek term for “hand-baskets” (kophinous κοφίνουζ) describes a large, sturdy wicker basket (Matthew 14:20, 16:9; Mark 8:19; John 6:13)



- The 5,000 people fed were Jewish, and the baskets had walls which could represent borders of a select group (Israel). However, the 4,000 people were fed in an area that was largely populated by Gentiles and the basket was open without borders as the bread would be available to the nations to the four corners of the world.
 - These large hamper baskets (spyridas) were the same type of basket that Paul used to escape over the wall (Acts 9:25).

8:9 With 4,000 men listed, the actual number of the crowd may have been two or three times that amount. “Four” represents “testing/trial” such as going three days without eating.

8:10 Dalmanutha (“a bucket/a branch”) was most likely on the western shore of the Sea of Galilee (near Magdala – Mt 15:39).

- Magdala was a city at the most western point of the Sea of Galilee where the Sea of Galilee is at its widest (Matthew 15:39); it was within the district as Dalmanutha (Mark 8:10).
- Magdala (“tower/greatness”) was the birthplace of Mary Magdalene (Mk 8:10).
- Jesus was traveling around the Sea of Galilee to minister. The southern and western sides were primarily Jewish while the northern and eastern sides were predominantly Gentile.

Cultural & Social Barriers Eliminated By Jesus	
Sick & Demon Possessed	Matthew 15:30-31
Gentiles	Matthew 8:5-13
Samaritan	John 4:1-26
Women	Matthew 9:20-22; 15:21-28
Children	Matthew 9:23-26; 19:14

Read Mark 8:11-13 ... The Pharisees Argue & Demand A Sign

8:11 Many search spiritual matters as an intellectual challenge instead of a divine revelation of truth (Ephesians 5:6; Philippians 2:14; 1 Timothy 6:4).

- Pharisees (“the separated ones”) evolved during the Maccabean period and held to the whole Old Testament law as well as oral conditions (Talmud) of purity.
 - The Pharisees believed in an afterlife while the Sadducees did not.
 - The Pharisees were at enmity with Roman power as they occupied Israel.
 - The Pharisees would become the Rabbi’s during the great diaspora after the annihilation of Jerusalem.
- The Greek term for “sign” (semeion σημεῖον) shows the power of Christ, and this will be an emphasis in the book of John (John 2:18; 4:54; 6:14, 30; 10:41; 12:18).
 - The Pharisees desired a specific sign - that Jesus would prophesy, so that they could test whether His prophecy would come true (Deuteronomy 13:2-5; 18:18-22). They did not realize that He was the Messiah who was fulfilling the prophecies.

8:12 The deep sigh reveals the frustration of Jesus as He was wearied by the worldly arguments (Mk 7:34).

- The account of Matthew (Matthew 16:4) continues to add “except for the sign of Jonah.” (Jonah 1:17)
- The only sign of His being resurrected was rejected by many as it still is today; Jesus overcame death and lives, but prideful self-righteous men continue to contest Him.
- The Lord does not give signs to assist the unfaithful in coming to Him; He plants a seed of faith in them that grows as they apply it.
- However, Jesus would give His followers the predictive/prophetical sign that the Pharisees were demanding (Mark 8:31).

8:13 Jesus left the troublemakers and crossed the Sea of Galilee.

Read Mark 8:14-21 ... Spiritual Meaning Instead of Material in the Yeast of Pharisees

8:14 The disciples were ill-prepared and had forgotten to bring more than one loaf of bread. Of course, there is only one true source of nourishment and that is Jesus, the “bread of life” (Jn 6:35).

- While the disciples had no *bread*, Jesus warned of the Pharisees & Sadducees *yeast*; this reveals the underlying symbolism of Scripture (Mt 16:3, 6-11).
- The Greek word for “leaven” (zymēs ζύμη) is a similar word to the Aramaic word for “legal severity.”

8:15 In Scripture, yeast is always portrayed as sin (e.g., pride that “puffs up”). Jesus commands His followers (Mk 8:6) to beware of the worldly (fleshly) sin of the Pharisees (self-righteousness) and Herodians (powers/pleasures) which focused on the physical instead of the spiritual (Mk 3:6).

8:16 Not understanding the Lord, the disciples continue to focus on their material needs.

8:17 Jesus understood their hearts although they could not perceive His. He asks three questions that pierce to the root: 1.the focus was on the physical/fleshly (this occurs because) 2.there is no understanding (this occurs because) 3.the heart is hardened

- Jesus told the disciples that they had “little faith” (Matthew 16:8) because they did not recognize the spiritual symbolism that He was using. As God’s Word, Jesus was teaching a deeper level of meaning.
 - The description of “little faith” corresponds to having a “hardened heart.”
- 8:18 Jesus quotes from the times of the Babylonian captivity (Jeremiah 5:21; Ezekiel 12:2). Believers should continually reflect on the gift of Jesus and His many supernatural provisions.
- 8:19 The focus of Jesus was on His abundant provision (the additional bread) instead of the leftover fish which showed that God’s followers would also have abundance (Mk 6:43).
- The number “five” represented His “grace” (e.g., provision for their needs without cost).
 - The number “twelve” represents the associations of light (witness) to the world by the twelve tribes of Israel in the Old Testament and the twelve apostles in the New Testament.
- 8:20 The number “seven” represents “complete abundance/satisfaction” while the number “four” represents “creation.” Jesus can satisfy abundantly regardless of the worldly trials that His people are facing.
- Jesus had just fed thousands of people, yet His followers were concerned about going hungry. The disciples should have understood that Jesus could meet their needs just as He had met the needs of the thousands.
- 8:21 Jesus questioned the growth and lack of understanding by His people. Believers must search in faith that the Lord will reveal His truths.

MARCH

1 Mark 8:22-38

Read Mark 8:22-26 ... Jesus Heals A Blind Man at Bethsaida

- 8:22 In Bethsaida (“House of fish/fruit” – Mt 14:15-21; Mk 6:45; Lk 9:10; Jn 6:17), they begged Jesus to touch the blind man (symbolic of the spiritually blind who cannot see spiritual truths – Is 56:10, 59:10).
- Bethsaida (“house of fish”) was the home of Philip, Andrew, and Peter (John 1:44, 12:21).
 - Bethsaida was on the northernmost coast of the Sea of Galilee in the Region ruled by Herod Philip.
- 8:23 As “water” (saliva representing God’s Word) from the Savior touched this man, he became cognizant of the spiritual truths.
- 8:24 Trees represent different types of man in the Bible.
- Some men listen to the Word of God (Ps 1:1-3; Is 61:3; Rev 11:4), and some men are evil (Jude 1:12; James 3:12) – even to the point of the anti-Christ (Ezekiel 31:3-9).
 - Some have been grafted into God’s family (Romans 11:17, 24).
 - The tree will be known by its fruit and judged as such (Matthew 7:17, 12:33, 3:10; Joel 1:12; Revelation 7:1-3; 22:14).
 - This spiritually blind man began for the first time to understand the spiritual truths of those around him – the broken, the blessed, the fruitful, etc.

- 8:25 Jesus touched the man's eyes again, and the man saw everything (including Jesus) clearly. Jesus worked with the faith of this blind man until he could see Jesus clearly.
- To be cured spiritually is to have one's sins forgiven (Mark 2:17; James 5:16; 1 Peter 2:24, Psalm 41:4, 103:3).
 - Jesus continued to fulfill Messianic prophecies through healings like giving sight to the blind (Isaiah 35:5).
- 8:26 Bethsaida was a place known for their disbelief (Matthew 11:21), and Jesus had brought this man out of the village to perform the "sign" (semeion σημεῖον). (Mark 8:23). The purpose of Jesus was to be recognized as more than a healer - to be known as the Messiah (Isaiah 42:7, 16, 18, 19)

Read Mark 8:27-30 ... Peter Recognizes Jesus as the Messiah, Son of the Living God

Shared Account of Peter's Realization: Mt 16:13-16; Mk 8:27-29; Lk 9:18-20

- 8:27, 29 Jesus removed His disciples from the crowds to ask them about the identity of the Son of Man.
- There were two Caesarea's. One was the Roman headquarters located on the Mediterranean coast west of Jerusalem. The other was located twenty miles north of the Sea of Galilee which was called Caesarea Philippi at the headwaters of the Jordan River. Caesarea Philippi was ruled by Herod Philip.
 - This is the core question of scripture, and the supreme question of life – who is Jesus to you?
- 8:28 People thought that Jesus was a good man, and possibly a forerunner of the Messiah.
- Even as Jesus walked on the earth, the world confused the gospel and did not understand the identity of Jesus.
 - Herod thought that Jesus was the resurrected "John the Baptist." (Matthew 14:1-2).
 - Scripture foretold that Elijah would be coming (Malachi 4:3).
 - The Rabbi's believed that Jeremiah (Matthew 16:14) had hid the Ark of the Covenant on Mount Nebo, and that just before the coming of the Messiah, Jeremiah would return to recover the Ark of the Covenant.
 - Moses had given a Messianic prophecy of the coming of "the" Prophet after him (Deuteronomy 18:15).
 - Each of these identities were related to the forerunner of the Messiah or the Messiah Himself.
- 8:29 This is the most important question for all of mankind where Jesus asks them, "*Who do you say that I am?*"
- Included in the very question are the words "I am" relating to the covenantal title of God (Yahweh – Exodus 3:14)
 - The followers of Jesus know Him to be the only way of salvation – the sole Savior of the soul.
 - The praise of Peter (for his revelation and response – Matthew 16:17-19) is not recorded in the book of Mark which is considered to be Mark's documentation of Peter's thoughts.
 - Although Mark (and Peter) would not document the acclimation of Jesus, Mark (and Peter) would document the rebuke (Mark 8:33).

8:30 Jesus focused on revealing His identity to His apostles. The Jewish people were expecting the Messiah (“the anointed one”) to be a worldly king (i.e., Jesus’ second coming), so they would have mis-interpreted Jesus being the Messiah.

Read Mark 8:31-38 ... Jesus Foretells of Crucifixion & Resurrection for the First Time

- **Jesus clearly prepared His disciples (Mark 8:31-38; 9:30-32; 10:32-34)**

8:31 This is the first of three times (Mk 8:31, 9:31, 10:32) that Jesus explicitly prophesies His death and resurrection.

- The disciples would have to redefine their own understanding of the characteristics of the Messiah.
- Jesus as the Son of Man (Daniel 7:13) bore the sins of all mankind. Jesus was forced to endure three miseries: 1.suffer 2.rejection 3.death. (Mark 10:45)
- The rejection would come from the religious leaders (Sanhedrin): 1.elders 2.chief priests 3.scribes.
- Jesus also taught of His resurrection after three days (Jonah 1:17).
 - The Targum relate the three days to Hosea 6:1-2 (“*Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.*”)

Read Mark 8:32-33 ... Peter Tells Jesus That There is an Easier Way

8:32 Peter did not confront Jesus in front of the others, but pulled Him aside.

- Peter did not focus on the resurrection and eternal life.
- Peter tempted Jesus in the same way as Satan in the wilderness as they told Jesus that there was an easier way.

8:33 The term “Satan” (meaning “adversary”) is used in 36 verses. Peter was averse to God’s will and attempted to impose man’s desire instead. Jesus literally did tell Satan to get behind while being tempted (Lk 4:8).

- Because Peter called Jesus away privately, they were in private when Jesus chastised Peter.

Read Mark 8:34-36 ... Jesus Cautions His Followers of the Need for a Sacrificial Life

8:34-36 “*Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it. For what will it profit a man if he gains the whole world, and loses his own soul?*”

- The cross was a cruel and torturous burden that meant dying to one’s self.

8:37 Worldly men compromise with the world (e.g., sell their souls) for very little.

8:38 Many believers are ashamed to be identified with Jesus in modern society (e.g., at work; in the community, etc.). These same people will yearn to be identified with Jesus in the afterlife in the realization that He is the only way to heaven. (Luke 12:8-9; Matthew 10:32-33)

- Jesus makes reference to His second coming of judgment as He establishes His millennium rule on the earth. The Second Coming is also called the “Second Advent” or the “Parousia” (a Greek term meaning “coming” or “presence”).

Read Mark 9:1-13 ... The Transfiguration

9:1 The physical view of the kingdom of God occurred at the Mount of Transfiguration when Jesus was transformed before the eyes of Peter (2 Peter 1:16-18), James and John (Rev 1:12-17).

- Similarly, believers will also be transformed in mind (Rom 12:2) and spiritual body (2 Cor 3:18).

The “Inner Circle” of Jesus (Mk 5:37, 14:33, Gal 2:9)		
1.	Peter	First Sermon (Acts 2:14)
2.	James	First Martyr of Disciples (Acts 12:2)
3.	John	Longest Life with Revelation at Patmos

- The Temple is designed in relation to a nearness to God from the courtyard to the Holy Place and finally to the Holy of Holies.

Shared Account of the Transfiguration: Mt 17:1-13; Mk 9:2-13; Lk 9:28-36

9:2 Within six (the number of man) days, the prophecy was fulfilled as Jesus took the three men to a mountain-top experience.

- Mountains represent authority throughout Scripture.
- Jesus took Peter, James and John up on the mountain to pray (Luke 9:28).
- Jesus took (active sense) His inner circle of Peter, James and John. Although twelve disciples were called, these three were often invited into special occasions (Mk 5:37, 14:33, Gal 2:9). In the same way, some believers walk more closely with God than others.
 - Insight into the glorious nature of the Lord occurred during a private retreat instead of a mass communal event.
- The six days is measured after the revelation that Jesus is the fully God / fully man Messiah who has come as the suffering servant.
 - Both Matthew and Mark (9:2) document “after six days” while John 9:28 generalizes “about eight days.” None of the gospels give the explicit time period.
 - The number “six” may have been important for Matthew/Mark because “six” is the number of man (Revelation 13:18) which emphasizes humanity.
 - John utilizes the number “eight” which symbolizes “new beginnings.”

9:3 There is not a description of glorified Jesus in this account, but His clothes are depicted as dazzling white representing purity (Malachi 3:2; Is 1:18; Dan 7:9; Ps 51:7; Rev 1:14). Jesus covers His people in this purity of His (Ps 132:9, 16, 149:4; Isaiah 61:10; Galatians 3:27; Zechariah 3:3-4; 2 Chronicles 6:41).

- The Greek term for “transfigured” (metemorphōthē μετεμορφώθη) means that the divine nature of Jesus showed through His human shell. The term “transfiguration” is a compound noun from the Latin roots *trans-* (“across”) and *figura* (“form, shape”).
 - The same Greek word is used in “Do not be conformed to this age, but be transformed (metemorphōthē) by the renewing of your mind.” (Romans 12:2)

- This may have occurred in the night because Peter, James and John were sleeping during the Transfiguration of Jesus (Luke 9:32).
- 9:4 Jesus spoke with Moses and Elijah about His upcoming death in Jerusalem (Luke 9:31). Moses represents the law while Elijah represents the prophets (Mt 5:17, 22:40).
- Moses represented the Law or the first five books of the Jewish Old Testament. Moses was the law-giver. Moses had prophesied about the coming of Jesus (Deuteronomy 18:15).
 - Elijah represented the Prophets or the second portion of the Jewish Bible. Elijah was the first and greatest of the prophets. Jesus often referred to the Law and the Prophets which were the two parts of the Jewish Bible.
 - Moses & Elijah were two of the greatest figures in Jewish history along with Abraham. It is possible that Moses and Elijah ended their time on this earth at the same location which was Mt. Hermon. Jesus was still up north near Caesarea Philippi. There is only one high mountain that stands apart in this region, and it is Mt. Hermon which stands 9230 feet.
- 9:5-6 Peter did not know what to say, but he spoke anyway. The focus is on Peter's reference to Jesus as "Rabbi" ("Teacher") instead of "Lord."
- Peter speaks of constructing comparable tents/tabernacles (present-day would be cathedrals) for Jesus, Moses and Elijah, but Jesus is the only One to be exalted and worshipped. No edifice was to be built for fellow saints; Jesus Christ alone is to be exalted and worshipped.
 - It is evident that Peter wanted to stay on the mountaintop instead of going back down and ministering to the people.
- 9:7 God the Father speaks out of the Shekinah Glory (Ex 14:20, 24:13). God the Father demands that the men focus their attention on His "beloved Son" and listen to Jesus.
- God the Father speaks out of the Shekinah Glory (Ex 14:20, 24:13) which is a physical symbol of the presence of God.
 - God the Father demands that the men focus their attention on His "beloved Son." Believers are to listen to Jesus above the opinions (experiences, rationale, etc.) of each other.
 - Moses had also prophesied that a prophet would come to whom the people should listen (Deuteronomy 18:15).
 - The Greek term for "overshadowed" (epeskiasen ἐπεσκίασεν) is the same root word of the Holy Spirit "overshadowing" (episkiasei ἐπισκιάσει) Mary when she conceived Jesus. (Luke 1:35)
 - Jewish Scribes believed that God would speak at times without physical representation which they called "Bath Kol" (which means "the daughter of the voice"). Other examples include words of God to Nebuchadnezzar (Daniel 4:31), the Baptism of Jesus (Matthew 3:17), the Transfiguration (Matthew 17:5; Mark 9:7; Luke 9:35), in the Garden of Gethsemane (John 12:28), the conversion of Paul (Acts 9:4, 22:7, 26:14) and instruction to Peter about clean and unclean (Acts 10:13, 15).
 - God's statement seems to link a Royal Davidic Psalm (Psalm 2:7) with the Suffering Servant (Isaiah 42:1); Jesus is the Lord and Christ; He is divine and man. (Matthew 3:17)

- Peter references this account (2 Peter 1:17-18) as a time when Jesus “received honor and glory from God the Father, a voice came to Him from the Majestic Glory.”

Similarities between the Transformation & Mount Sinai	
	“Six Days”
	“High Mountain”
	Cloud
	God Spoke
	Glory (Exodus 34:29-30)
	Afterwards Descended into Tumult

9:8 In the correct perspective, all else fades away and the only attention is towards Jesus alone.

9:9 Jesus directs His disciples not to testify of seeing Jesus glorified until after His resurrection when others would also witness His true identity. Elijah had appeared prior to the resurrection of Christ (Mal 4:5).

- This is the final time in Matthew that Jesus warns anyone not to tell.

Jesus Warns “Not to Tell”	
Matthew 8:4; Mark 1:40-44; Luke 5:12-15	To a healed leper
Matthew 16:20; Mark 8:29-30; Luke 9:20-21	To disciples about Him being the Messiah
Matthew 17:9	To disciples about Transformation
Mark 1:34; 3:11-12	To demons not to identify Him

- The term “Son of Man” references the humanity of the Messiah as He became part of mankind. The divine transportation of clouds was used by the “Son of Man” (Daniel 7:13).

9:10 While much of God’s word is symbolic, it is also literal as well. The disciples erroneously considered talk of Jesus’ resurrection as figurative instead of literal.

9:11 Scribes were an expert group of Jews who copied and interpreted the Old Testament as a profession (e.g., legal cases).

- Elijah was prophesied to be the forerunner of the Messiah (Malachi 4:5).

9:12-13 It is written in the prophets of the Old Testament that Elijah will precede the coming Messiah (Malachi 4:5).

- Jesus reminds them of the “Suffering Servant” that fulfills prophecy (Genesis 3:14; Isaiah 53).
- John the Baptist represented Elijah (Matthew 11:14, 17:12; Luke 1:17) in prophesying the coming of Jesus. John was not physically Elijah (John 1:21), but fulfilled the spiritual purpose of Elijah in clothing and deed (2 Kings 1:8; Mark 1:6).
- While Elijah was threatened by Jezebel and the weak King Ahab (1 Kings 19:1), John the Baptist was killed by Herodias and the weak King Herod (Mark 6:23-28).
- Of course, Elijah himself was present at the Mount of Transfiguration (Mk 9:4) before Jesus’ death and resurrection.
- It is likely that Elijah will also be physically present again at the end of time as one of the two prophets proclaiming the Lord (Rev 11:1-6).

Read Mark 9:14-29... A Faithless Father & A Mercy Healing

Shared Account of a Father's lack of Faith: Mt 17:14-18; Mk 9:14-27; Lk 9:37-42

9:14 Although the scribes had been correct about Elijah preceding Jesus, they had not understood the spiritual aspect of John the Baptist and were in contention against the followers of Jesus.

- The scribes seemed to be able to effectively question and disarm the disciples (Mk 9:11), but when the disciples were in trouble, Jesus presence and assistance was always made known (Mk 6:48-51).

9:15 Although the crowd disputed with Jesus' followers, they were attracted to Jesus and rushed to welcome Him.

9:16-17 When asked the reason for the argument (Mk 9:33), a single man answered about his epileptic son (Mt 17:15).

- It is emphasized that the man viewed Jesus as "teacher" instead of "Lord."

9:18 The spirit incapacitated the boy as it threw him to the ground and controlled his speech. While believers can offer support, ultimate spiritual power lies in a relationship with the Lord Jesus.

- The disciples had been given authority over demons (Matthew 10:1,8).

9:19 Jesus reproaches the lack of faith and asks for the boy to be brought.

- This is a quote from Deuteronomy 32:5, 20; Jesus often quoted Deuteronomy as He did at the temptations from Satan.

9:20 The unclean spirits cannot stand before the Lord and must fall at His feet (Mk 3:11).

9:21-22 From childhood, this demon had indwelt the boy showing the steadfast control over the child.

- The father did not believe that Jesus had the power or compassion to assist his son (unlike Mk 1:40).
- It is interesting that believers are baptized with water and fire to bring life (Mt 3:11; Lk 3:16) while this demon attempted to engulf to destroy.
- In baptism, water symbolizes death (before coming out as being resurrected into a new life).
- Fire represents judgment (unless the person is a Believer being refined and purified). This demon was driving this boy to death and judgment.
- The length of time could give various insights; possibly the age determined whether the individual or his parents opened him to demon possession.

9:23 *"Everything is possible to the one who believes"*

- Jesus quotes the man as a question, "If you can?" Clearly, Jesus did not appreciate His power being doubted.

9:24 While defending himself, the father admits that he does not believe. Although many empathize with this man, he is lost without belief (Heb 3:12, 18-19).

- Jesus emphasized to the disciples that even a little belief can perform wonders (Lk 17:5-6).
- Faith comes from insight from the Word of God (Rom 10:17) as it is imparted by God (Rom 12:3; Heb 12:2).
- The quantity of faith is not as important as the object of faith being Jesus Christ.

9:25 Jesus acted quickly because of the growing unwieldy crowd; not because of the man's faith.

- Jesus had ascertained that this demon enjoyed inhabiting this boy for the long term, so Jesus added that the exorcised demon should never enter the boy again (1 John 4:6, 13).
- 9:26-27 The demon was deeply assimilated into the boy leaving him lifeless upon his departure, but Jesus gave him a new life: 1. took his hand 2. raised him 3. the boy stood
- The father of the boy did not show gratitude to Jesus. Jesus did not need to tell the father not to tell others. Clearly the father had received his desire and would pay no further attention to Jesus.
- 9:28 The disciples had one of many private discussions with the Lord (Mk 4:34, 10:10, 13:3); every Believer should seek insight in private times with the Lord.
- What man was unable to accomplish, God could.
- 9:29 He told them that they had lacked belief (Mt 17:20) and preparation in dealing with this type of demon. Fasting prepares a believer for greater works of the Lord (Is 58:3-7; Mk 2:18-19).
- Some manuscripts leave out the words “and fasting.”

Languages of New Testament Manuscripts	
Greek	<i>Nearly 5,800 manuscripts</i>
Latin	<i>Over 10,000 manuscripts</i>
Coptic (Egyptian Language)	<i>Several Thousand - Egyptian Hieroglyphics put into Greek Letters</i>
Syriac	<i>Hundreds of manuscripts</i>
Georgian, Gothic, Arabic, etc.	

3 Mark 9:30-50

Read Mark 9:30-32 ... Jesus Foretells His Death & Resurrection for the Second Time

- **Jesus clearly prepared His disciples (Mark 8:31-38; 9:30-32; 10:32-34)**
- 9:30 Jesus did want attention from the masses because He was focusing on and developing His disciples.
- 9:31 This is the second of three times (Mk 8:31, 10:32) that Jesus gave His disciples a three point prophesy that He would: 1. be betrayed 2. be killed 3. resurrect after three days.
- Jesus also taught of His resurrection after three days (Jonah 1:17).
 - The Targum relate the three days to Hosea 6:1-2 (“*Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.*”)
- 9:32 The disciples were intimidated by the Lord’s wisdom (John 3:14) and expectation for them to have understanding (Luke 9:45)

Read Mark 9:33-37 ... The Greatest in the Kingdom of Heaven is as Humble as a Child

- Shared Discussion on True Greatness: Mt 18:1-5; Mk 9:33-37; Lk 9:46-48*
- 9:33 This is the second time that Jesus asked for the cause of an argument (Mark 9:16). Capernaum was the headquarters of the ministry of Jesus and is not mentioned outside of the gospels.

9:34 None of Jesus' disciples answered the Lord because they understood their prideful sin.

9:35 "If anyone wants to be first, he must be last of all and servant of all" (Mk 10:31, 44).

- Instead of criticizing the disciples for their ambition, Jesus told them how they could be elevated in the Kingdom of God (John 13:5).

9:36 The child was meek, weak and humble trusting as Jesus told him to stand as an example to men (Matthew 18:3). This child was to exemplify the relationship between Jesus and His followers.

9:37 Truly great people care for those who are unable to care for themselves (e.g., orphans; elderly; disabled, etc.).

Read Mark 9:38-41... Anyone That is Not Against Believers Are for Believers

Shared Direction on Teachers of Jesus: Mk 9:38-40; Lk 9:49-50

9:38 Religious leaders should not obstruct those who follow Jesus instead of the leaders themselves.

9:39 Believers should not wrongly judge and become obstacles to those who testify to Jesus name in various means, methods and ministries (Romans 14:1-10).

9:40-41 God will reward those who care for His people and His ministries.

Read Mark 9:42-50... Woe to the Man Who Brings Offense Against God's People

9:42 Be careful not to have a hard heart (Job 41:24) that causes the downfall of others (Rev 18:21).

Believers Should Not Pollute Themselves			
(James 1:27)			
Mk 9:43	Hand	Do	<i>It is better to do without than to have vast capabilities that lead to sin</i>
Mk 9:45	Foot	Go	
Mk 9:47	Eye	See	

9:44, 46, 48 The last verse of Isaiah is quoted three times (Isaiah 66:24). The worm represents a worthless man (Is 41:14; Job 25:6; Ps 22:6) and enduring destruction (Ex 16:20, 24; Jonah 4:7; Acts 12:23).

- The fire that is never quenched resembles the ongoing fire in the Valley of Hinnom (the refuse dump of Gehenna).

9:49 Every sacrifice was to be salted (Lev 2:13). Those who pursue their own wills in lifestyles of sin will pay the price of a fiery judgment (Malachi 3:12; Mt 3:12, 18:8; Heb 10:27), but those who believe in the Lord Jesus Christ will be baptized and refined in the fire of the Spirit (Mt 3:11; Lk 3:16, 12:49; 1 Cor 3:15).

9:50 Salt cannot scientifically lose their flavor because it is in the very nature. The salt covenant was made by the Lord with David that Jesus would reign forever (Nu 18:19; 2 Chron 13:5).

- Just as every offering was to be salted (Lev 2:13), so too are believers living sacrifices (Rom 12:1).
- Salt is also a preservative, and the believers were told to be at unity and peace with each other (1 Thessalonians 5:12-13).
- Believers are to reflect the will of God (e.g., sharing the good news of Jesus). There were two ways for Israel to harvest salt:

- Pour sea water into pits. As the water evaporated, a residue of salt would be left.
- Collect the salt from the Dead (Salt) Sea, but the salt was mixed with sand which often diminished the taste of salt. Unethical commercial practices included mixing valuable salt with worthless sand before selling as “pure salt.”
- The word “salary” originated during the Roman times when soldiers were frequently paid with handfuls of salt. The use of salt as a form of payment spread across the Roman Empire which was one of the reasons that Romans constructed their networks of roads.
 - As an example, one of the main roads through Italy was named the “Via Salaria” (the “Road of Salt”) which was used to move salt.
- The expression “worth its weight in salt” infers value.

Characteristics of Salt Represent the Believer’s Responsibility (Matthew 5:13)		
Flavor	Col 4:6; Mk 9:49; Job 6:6; Jn 10:10	Impact; extracts the essence of life’s savor (abundant life).
Preservative	Ps 86:2, 121:7; Jer 50:20; 2 Tim 4:18; Jude 1:1	Extends the life and usefulness of the Believer
Antiseptic; Disinfectant	Ez 16:4; 2 Ki 2:20-21	Heals and restores the broken and hurting
Causes Thirst for Water	Jn 4:13-14	Intensifies the desire for living water (Jesus and His Word)
Additive to Sacrifices	Lev 2:13; Ezra 7:20-22; Ezekiel 43:24; Rom 12:1	Pleasing in God’s Sight
Sanction of Covenants	Num 18:19; 2 Chron 13:5	Incorruptible, imperishable and unchanging commitment.
Currency Medium; Value of Exchange	Ez 7:22; Mt 10:31; 12:12; 1 Cor 6:20, 7:23	The Latin word for salt and the Latin word for salary are the same word; salt was used as value and payment as in “worth your salt”

4 Mark 10:1-31

Read Mark 10:1-12... God’s View of Divorce

Shared Discussion of Divorce: Mt 19:1-12; Mk 10:1-12

10:1 Jesus followed the typical route from Galilee down the Jordan to Judea in the south where crowds continued to recognize Him, and He would teach. Jesus would not return to Galilee until after His resurrection.

- The Jews from Galilee would travel outside of Samaria by crossing over the Jordan to the area of Perea as they traveled southward on the eastern side of the Jordan before crossing back over into Judea at Jericho.

10:2 The Pharisees were considered the teachers of the oral and written law, so they tested Jesus and envied his crowds of students (Mt 27:18; Mk 15:10). Like many today, the Pharisees were never sincerely interested in gleaning Jesus' wisdom, but instead treated Jesus as an intellectual exercise and a game.

10:3 Jesus directed the doubters to the Word of God. Believers should always remove themselves from the argument and emphasize the truth in Scripture. The world attempts to direct attention at the messenger instead of the truth being relayed. The answer/advice should never be centered on what a man might do or think, but instead the truth is grounded in what the Scripture says, the Pharisee leaders wanted to discuss convenience (i.e., divorce).

- The Pharisees were viewed as the teachers of the oral and written law, and they envied the crowds around Jesus listening to His teaching (Matthew 27:18; Mark 15:10).
- Like many today, the Pharisees were never sincerely interested in gleaning Jesus' wisdom, but instead treated Jesus as an intellectual exercise and a game.
- At this time, there were two schools of thought among Rabbinical leaders. Shammai (50BC–30AD) and Hillel (110BC–7AD) were influential Jewish scholars whose followers debated topics like divorce.
 - Shammai held a strict interpretation of Jewish law; his teaching on divorce was closer to that of Jesus in that infidelity was the only grounds for divorce.
 - Hillel taught that a man could divorce his wife for any reason. This was the more popular teaching, so the Pharisees may have wanted to force Jesus to alienate many of His followers.
 - Gamaliel “the Elder” was a leader of the Sanhedrin during this time. Gamaliel was the son of Simeon ben Hillel and grandson of Hillel “the Elder.”
 - Although Saul/Paul was a student under Gamaliel, Saul/Paul seems to have been much more zealous, conservative and inflexible.
- Scripture states “*when a man takes a wife and marries her, if then she finds no favor in his eyes because he has found “some” “indecenty” in her, and he writes her a certificate of divorce...*” (Deuteronomy 24:1)
 - Shammai focused on the word “indecenty” (‘erwat עֲרֻוֹת)
 - Hillel focused on the word “some” (dābār דְּבָר)
 - Deuteronomy 24 is the only time in the Old Testament that the divorce procedure was discussed.
- There has always been a religious struggle between those who hold to a more conservative view of Scripture and those who interpret Scripture liberally.

10:4 The Pharisees already knew what Moses had stated (Deuteronomy 24:1).

- The papers allowed the woman a way to prove that she had been dismissed and expelled from the care of her husband (Deuteronomy 24:1). The papers protected the rejected wife.
 - The Pharisees turn a concession into a command; because of the stubbornness of the people, God allowed divorce; however, God hates divorce. (Malachi 2:16)

- The Targum (an Aramaic paraphrase of the Tanakh) had mistranslated this verse (Deuteronomy 24:1) to command divorce.

10:5 God made allowances for His hard-hearted people (Ezekiel 3:7; Ps 95:7-10), but He does not condone the insolent pride (Mk 3:5, 6:52, 8:17, 16:14). God wrote His law in the stone (Ex 31:18, 32:16, 34:14; Dt 4:13, 5:22, 9:9-11, 10:1, 13:10; Prov 3:3, 7:2-3) with his prophets as diamonds (Ez 2:7-9), but God removes the heart of stone and creates a sensitive heart of flesh when one comes to Him (Ez 11:19, 36:26). The heart of stone reflects strength from cold pride that is impenetrable (Jer 17:1).

- Scripture documents and records activities that it does not advocate.
- Conservative literalists need to be careful of constructing theology from obscure exceptions instead of the clear will of God. Believers should live out of selfless love and submission to God as believers selflessly serve their fellow man. (Matthew 22:36-40)
- Jesus directed the doubters to the Word of God. God created women with innate value to be man’s helpmate (Gen 2:20-22). The two genders are uniquely different which is beneficial as each can assist the other, but these differences can also strain the relationship.
 - Marriage is described a number of times in the Bible (Gen 3:16; Prov 12:4; 31; Eph 5:22-23).
 - Jesus speaks about divorce repeatedly (Matthew 5:31-32; Mark 10:1-12; Luke 16:18; 1 Corinthians 7:1-40).

10:6 God created women with innate value to be man’s helpmate (Gen 2:20-22).

10:7 Adam had no parents to leave (Gen 2:24), but the gist of the statement is to leave the inadequate heritage (in Adam’s case, the dust of this world) from which one originated (Ps 45:10) to be joined with the Lord in His glory (Eph 5:25).

- The two become one just as the believer relinquishes control of his life to the Lord (Gal 2:20).
- The Greek word for “joined” (kollēthēsetai κολληθήσεται) means “yoked” together.
- The Hebrew word for “joined” (wəḏāḇāq דָּבַק) means “glued” together.

10:8 The two become one just as the believer relinquishes control of his life to the Lord (Gal 2:20).

10:9 *“Therefore what God has joined together; man must not separate.”*

10:10 The disciples had one of many private discussions with the Lord (Mk 4:34, 9:28, 13:3); every Believer should seek insight in private, quiet times with the Lord.

10:11-12 The vast number of divorces reveal an adulterous generation. Adultery is likened to idolatry in that it is difficult for man to remain faithful to the Lord (Deuteronomy 31:16; Ezekiel 6:9).

- God’s ideal (therefore, man’s best interest) is one man and one woman for one life.
- The husband has made a vow before God and must fulfill his pledge (Matthew 5:31-37).
- God’s guidelines around divorce involves adultery. The only reason for divorce is adultery; if adultery did not occur, the spouse pursuing the divorce makes a remarriage adultery.

<p>Likelihood of Divorce:</p> <ul style="list-style-type: none"> • First Marriages: 42-45 percent will terminate with a divorce. • Second Marriages: 60 percent will terminate with a divorce. • Third Marriages: 73 percent will terminate with a divorce.
<p>Percentage of Divorce:</p> <ul style="list-style-type: none"> • 22 percent of women have been divorced at least once. • 21 percent of men have been divorced at least once.
<p>Facts about Divorce:</p> <ul style="list-style-type: none"> • There are nearly 2,400 divorces every single day in the US meaning an average of 16,800 divorces each week as well as upwards of 875,000 divorces per annum. • Eight years is the average length of a first marriage that ends with a divorce. • Thirty years old is the average age when couples commence the divorce process. • Two years is the average duration of time a person considers divorce before commencing the process. • Around seventy-five percent of people who obtain a divorce will at some point get remarried. • If they choose to remarry, the average wait time is three years. • Detailed divorce and marriage statistics ceased to be assembled by the US Government in the mid-1990s, so the data comes from independent researchers as well as the US Census.
<p>Factors that increase the likelihood of a divorce:</p> <ul style="list-style-type: none"> • The younger you move in together and get married the higher the chances of divorce. • The more money spent on engagement rings and wedding ceremonies and parties. • Associations with family members or friends who have recently obtained a divorce. • You have a higher risk of divorce the more your co-workers are of the opposite sex. • Residing in an area with a high rate of evangelical or conservative Protestants.

Read Mark 10:13-16... Jesus Blesses the Children

Shared Account of the Blessing of Children: Mt 19:13-15; Mk 10:13-16; Lk 18:15-17

10:13 Jesus stopped His disciples from being a barrier towards the children because those who come enter the kingdom of God must have the same obedient, trusting, childlike faith. Unlike hard-hearted adults, children are simple and trusting.

- Modern religious leaders use various methods of keeping those who need the Lord from trespassing. Often, preachers utilize their secretaries to regulate who can enter the preacher's presence. Church buildings often utilize ushers to keep out the sullied.
- It was Jewish tradition to present children for a Rabbinical blessing. The Rabbinical blessing was established from the Priestly blessing (Numbers 6:22-27).

10:14 Jesus always had time for people, and in the imperative, Jesus commanded His disciples to stop being an obstacle to the children.

- The Greek term "permit" (apheta ἄφετε) is used repeatedly to allow the children to come to Jesus. (Mark 10:14; Luke 18:16)

10:15 Having the faith of a child is necessary to enter the Kingdom of God as the believer submits to the authority of the Lord. Jesus identifies His listeners as “children” (Mk 10:24).

10:16 Jesus’ threefold welcome: 1. He embraced them 2. He related to them by laying on of hands 3. He blessed them

- The hands of Jesus brought blessings (Mark 5:23; 6:2, 5; 8:23, 25; 10:16) although He was betrayed into the “hands of sinners” (Mark 14:41, 46) before man wickedly drove nails through His hands (John 20:25, 27).

Read Mark 10:17-22... The Rich Young Ruler

Shared Account of the Rich Young Ruler: Mt 19:16-30; Mk 10:17-31; Lk 18:18-30

10:17 The question itself – “what must I do” – is self-effort and performance motivated. (Romans 9:30-33) This is the opposite of the childlike faith. Man is only right with God by what He has done, not in what we do.

- The man urgently (ran) knelt (submitted) to Jesus, but only recognized Jesus as a teacher instead of the Lord.
- His question contradicts itself as he asks what actions he must perform (merit) in order to inherit (which is a gift of identity instead of being earned).
- This man was both young (Matthew 19:20) as well as a ruler (Luke 18:18).
- The young man must have seen that the Old Testament teaches of an eternal life (Daniel 12:2).

10:18 This man bears witness that Jesus has the attributes (goodness) of God, but the man does not apply and submit to that recognition. Jesus reveals Himself as the “good” Shepherd (Lk 18:19).

10:19 Jesus lists the interpersonal commandments (not the first four relating to the spiritual interaction with God). The first of these around honoring the father and mother is moved to the end of the sequence (Ex 20:1-17). Jesus also replaces the sin of coveting (Deuteronomy 5:21) with the act of defrauding (Greek is “apostereo”) meaning to cheat, deprive, or retain through fraud.

10:20 The man no longer addresses Jesus as “good” because he does not understand that Jesus is God incarnate. This man believes that he is good enough as his own conscience is clear (Mt 5:21-48; Jer 17:9).

- Although a man’s conscience is clear that doesn’t mean that he is innocent (Acts 24:6; 23:1; 1 Corinthians 4:4).
- Since his bar mitzvah (הַר מִצְוָה) at the age of 13, the ruler had kept the law. Jewish girls come to age at age 12 in the bas mitzvah (הַבַּת מִצְוָה). Prior to the bar mitzvah, the parents would have been accountable for the child’s actions; however, after the bar mitzvah, the Jewish youth is responsible for his own actions and can participate in additional Jewish community activities.
 - In the same way, Paul had also tried to keep the commandments (Acts 23:1; Philippians 3:6).

10:21 This phrase is one of beautiful depth – “Jesus loved him” (Jn 11:5, 13:1, 23; 2 Sam 12:24). The man was instructed to give all that he had to the poor and follow Jesus as Lord of his life.

- All believers are also called to dedicate all that they are and possess to Jesus for His use (Mt 6:19-21, 16:24, 19:27; Mk 8:34; Lk 5:11, 28; 14:25-35). The assets that a person possesses become the master and owner of that person.
 - Believers are commanded by the Lord to give up their possessions for the needy (Lk 12:33), and the early church accepted this command as literal (Acts 2:45).
- 10:22 This wealthy man was stunned at the sacrifice expected of him; many in this modern time would be surprised as well. There would be no worldly reasoning or rationalization on how he should retain his property and possessions.
- Worldly abundance (e.g., rich, intelligent, attractive, etc.) often becomes an obstacle to walking in faith according to the will of the Lord.
 - A wealthy man befriends this world and has faith in his own skills and talents. An individual cannot depend on his own righteousness or resources to be right with God.
 - It is impossible to follow God when an individual has priorities above God. (Matthew 6:24)

Read Mark 10:23-31... The Obstacle of Wealth to the Kingdom

10:23 *“How hard it is for those who have wealth to enter the kingdom of God.”* The kingdom of God is founded on the principle of total subjection to His will. Worldly possessions limit the measure of obedience. God doesn’t desire His people to “have more” to “do more”, but instead to do more with His power and His strength. Worldly possessions undermine faith in God alone.

10:24 Just as the wealthy young man had been astounded, so now were His disciples as he reiterated the difficulty of entering the kingdom of God.

- The narrative of the rich, young ruler ties into the need to enter the kingdom of God as a child. Several verses before, Jesus emphasized the need to have childlike faith (Mark 10:13-16), and now, He refers to them as “children” when teaching them about the difficulty to get into heaven on one’s own merit.

10:25 Although there (as yet) is no historical evidence, oral tradition claimed that there was a small gate in the protective wall of Jerusalem used for nighttime traffic after the main gates were closed.

- This gate was called “the needle’s eye” where a camel could barely pass through as long as all of the baggage that the camel had been carrying had been eliminated; this would speak to the concept that man must also remove all of his possessions that are weighing him down.
- The camel lives primarily in desert regions and carries its own water, but to fit through the needle, the water hump must be flat (as one relies on Jesus for the living water).
- The miraculous intervention of Jesus can enable a camel (one of the larger animals in that society exceeding seven feet in height) to pass through the eye of a sewing needle (one of the smallest openings; the needle itself can range from .6mm to 1.2mm in diameter).
- The eye of the needle is literally the hole in a sewing/surgeon’s needle. The Greek term for “camel” (kamhlon) is similar to the Greek term for “rope” (kamilon).

10:26 For the third time (Mk 10:22, 24), those questioning Jesus are astonished at the difficulty of salvation. All men must first understand that it is impossible for a man to save himself.

- Similar to the rich, young ruler, the disciples questioning Jesus are astonished at the difficulty of salvation.
- All men must first understand that it is impossible for a man to save himself.
- A worldly, wealthy man might appear to have the favor of God, when in spiritual reality, the wealth is a curse, master and addiction to those who have it. It is difficult to discern whether the rich man owns the wealth or the wealth owns the rich man.
- Satan told God that the only reason that Job trusted Him was because of his material blessings (Job 1:9-11; 2:4-5)

10:27 *“With men it is impossible, but not with God, because all things are possible with God”* (Philippians 4:13).

10:28 Although a man gives up everything, it is only through the power of God that they can be saved. Peter heard the promise of being in the kingdom and wondered what his reward would be (Mt 19:27).

10:29 The spouse is not mentioned as they are one body.

10:30 God will meet the needs of His people in this world, but there will also be persecution; afterwards, the Lord has assured His people of eternal life in the next age with the new creation (Gal 1:4; Eph 1:20-21).

10:31 *“But many who are first will be last, and the last first”* (Mk 9:35, 10:44).

5 Mk 10:32-52

Read Mark 10:32-34 ... Jesus Foretells His Death & Resurrection for the Third Time

- **Jesus clearly prepared His disciples (Mark 8:31-38; 9:30-32; 10:32-34)**

Shared Account of Jesus’ Private Revelation: Mt 20:17-19; Mk 10:32-34; Lk 18:31-34

10:32 As Jesus made His way to the crucifixion, He led His followers “up” (signifying advancement/progress) towards Jerusalem (the physical city of the spiritual Zion). His followers (who knew His power) were astonished and afraid that Jesus would so readily risk His life. For the third time (Mk 8:31, 9:31), Jesus prophesies His death and resurrection.

- Jesus had private times of revelation with His disciples. Believers should also take time away to just be with Him.
 - Beyond the physical description of Jerusalem being situated in the midst of a mountainous region at 2460 feet above sea level, “going up” denotes positive direction (progress).
 - Although surrounded by higher mountains, Scripture always speaks of “going up” to Jerusalem and never “going down.”

The World’s Maltreatment of Jesus (Mk 10:33-34)			
1.	Jews	Condemn Him	Old Testament Israel
2.	Gentiles	Belittle/Disparage Him	New Testament Church Age
3.	Resurrection	Life after Death	Second Coming & Millennial Reign

10:33 Jesus speaks of Himself in the third person. Although he is living in the human shell, His physical body did not encompass all of who He was. Jesus clearly communicates to His disciples that the Jewish religious leaders would condemn Him to death.

- The term “Son of Man” references the humanity of the Messiah as He became part of mankind.
 - The divine transportation of clouds was also used by the “Son of Man” (Daniel 7:13); clouds also describe Jesus’ ascension and coming again. (Acts 1:9-11)
 - Ezekiel utilized this term to represent humanity and mankind.
 - Hebrew is an ancient language with very few adjectives, so Hebrew uses a phrase to reference a noun. As an example, a smart man would be called a “son of wisdom” or a wealthy man would be the “son of wealth.” The “son of man” emphasizes the humanity of the individual.
 - Jesus chose this title for Himself as it was not used by Jewish Rabbis, and there were no associated misperceptions of Messianic connotations.
- The “chief priests and scribes” (Matthew 21:15) is a shortened version of the “elders, chief priests, and scribes” which is used to identify the Sanhedrin (Matthew 16:21). The Sanhedrin consisted of seventy men who were the ruling council of the Jews both politically and spiritually. Although limited in power by the occupation of Rome, the Sanhedrin were the highest court that a Jew could make a plea.

10:34 After the Jews have condemned Jesus, He would be passed to the Gentiles for persecution. Jesus foretells His crucifixion, but also His resurrection in three days.

- During the Roman flogging, the prisoner’s hands would be tied together around a pillar or boulder or else the prisoner would be bent down and tied to a stake.
 - A “Roman flagellum” (or “flagrum”) was a whip with two or three long leather strips attached to a short wooden handle. Metal, rock or bone was knotted at the ends of the leather strips which were long enough to wrap completely around the body. If the Roman scourge contained a hook at the end, the whip was called the “scorpion.”
 - The floggings were performed by two Roman soldiers (“lictors”) on each side of the prisoner that took turns as one would hit and then the other.
 - Prisoners often died as the intestines were often exposed through the back while eyes and teeth were knocked out.



Three Levels of Intensity of Flogging	
1. Fustigatio	Less severe of a beating; used as a warning.
2. Flagellatio	Brutal; used for more serious offences.
3. Verberatio	Worst beating associated with capital punishment.

- Crucifixion was invented by the Phoenicians and perfected by the Romans. The torturous death would take 3-4 days for the convicted to die, and water was periodically provided to keep the convicted alive longer. This was a public spectacle often performed beside roadways and gates as an example and deterrent to others. Crucifixion meant death by asphyxiation.
 - In the Old Testament, the ultimate humiliation was to have the corpse of the dead person impaled on a tree after they died (Deuteronomy 21:23).
 - Jews believed that anyone who was hung on a tree was cursed by God. When Paul accepted Christ, he understood that the sinner's curse was taken upon Jesus Christ at the cross. (Galatians 3:10-13)
- Paul would later state that Christ's resurrection could be found in the Old Testament (1 Corinthians 15:4) as Jesus claims the sign of Jonah (Matthew 12:38-40).
 - *"He will revive us after two days; He will raise us up on the third day, that we may live before Him."* (Hosea 6:2)
 - In the Jewish mind, any "part of a day" was counted as "a day."
 - The Jewish day began at 6:00pm, and on Friday, Jesus died at 3:00pm. If Jesus was put in the grave prior to 6:00pm on Friday, it was counted as a day.
 - From 6:00pm on Friday until 6:00pm on Saturday was the second day.
 - From 6:00pm until the next morning was counted as the third Jewish day.

Read Mark 10:35-45 ... The Call to a Life of Service Instead of Ambition

Shared Account of Position and Submission: Mt 20:20-28; Mk 10:35-45; Lk 22:24-27

10:35 James and John were brothers in the inner circle of the Lord (Mk 5:37, 14:33, Gal 2:9) with much ambition. They addressed Jesus as "Teacher" instead of Lord or Messiah.

10:36 Before committing to satisfying their ambition, Jesus asks for them to ask explicitly. Believers should always pray candidly and explicitly.

10:37 The brothers asked for something beyond themselves; how often do believers pray for what they do not understand. The self-serving request was to be exalted to a place of honor in the kingdom.

- The mother was also urging the two to be ambitious although in this account, James and John must bear responsibility regardless of who put them up to it (Matthew 20:21).

10:38 This "suffering baptism" represents the encompassing persecution and death of Jesus and His followers (Mt 25:39-42; Lk 12:50; 1 Pet 3:21, 4:13; Heb 13:3); the one baptism that all believers share is in the death and resurrection of Christ (Eph 4:5). Each man's cup can hold God's blessings (Ps 23:5, 116:13; 1 Cor 10:16) or God's wrath (Ps 75:8; Is 51:22; Jer 25:15, 49:12; Ez 23:33; Mt 26:39; Mk 14:36).

- 10:39 Jesus disciples consented and prepared beforehand to follow the Lord, and Jesus agreed that they would suffer in His name. James was the first disciple to be martyred (James 12:1); however, John lives to be an extremely elderly man. They had different “cups” that were specifically meant for them.
- Jesus lived a submissive life to God the Father. Jesus understood that God the Father had already foreordained the position of His followers in heaven, and it wasn’t the decision of Jesus to decide. Eternal positions have been prepared for those that God the Father has designated.
- 10:40 Eternal positions have been prepared for those that the sovereign God has designated.
- 10:41 Personal ambition (even spiritual) creates conflict and disunity (Gal 5:20; Philippians 2:3; James 3:16).
- 10:42 Worldly men pursue power and control regardless of the setting (e.g., religious, professional, sexual, societal, etc.) The Jews had endured the subjugation of Roman occupation forces, and in contrast to the Romans, Jesus calls His followers to serve (Lk 22:27). Believers who accept positions of authority are said to be “serving” in a specific capacity.
- 10:43-44 This is the third time that Jesus has emphasized that the last will be first (Mk 9:35, 10:31). This is a difficult truth for a self-centered and competitive society.
- Since each of the disciples had ambitions of esteem, Jesus gave them the secret to being esteemed in God’s sight. God esteems those who selflessly become servants and slaves.
 - Believers should serve in humility (not seeking the popular, spotlight positions). Jesus came to serve and give His life as a sacrifice (Romans 15:3); His followers should do the same.
 - Self-denial and service is a difficult truth for a self-centered and competitive society.
- 10:45 The reason that Jesus came to earth was “*to serve unto death as a ransom.*” Beyond Jesus being a wonderful example of selfless living, He came to die as a payment for sin (Is 52:13-53:12; 2 Cor 5:21).
- God the Father sent His Son (John 3:16); however, Jesus would lay down His own life (John 10:17-18).
 - To ransom would be a personal payment for a relative; to redeem means to “buy back” (Hosea 13:14). In ancient times, if a warrior was captured during warfare, there were times when a family could ransom and redeem the prisoner of war.
 - Jesus gave His life for “many” (Isaiah 53:11-12; Philippians 2:6-8). God chooses and then man must respond to God’s calling (Matthew 11:28-30; Romans 10:9-13; 1 Timothy 2:4; 2 Peter 3:9).

Read Mark 10:46-52 ... A Blind Beggar Has Faith to be Healed in Jericho

Shared Account of Healing of Two Blind Men: Mt 20:29-33; Mk 10:46-52; Lk 18:35-43

10:46 As Jesus led a multitude from Jericho (“a sweet smell”), they passed a blind beggar (symbolizing spiritual poverty with no spiritual insight) sitting by the wayside who was the son of Timaeus (“unclean”).

10:47 The Nazarene portrayed Jesus as the branch (netzer) foretelling the Messiah in the Old Testament (Mk 1:24; Is 4:2, 11:1; Jer 23:5, 33:15; Zech 3:8, 6:12); this was also the identity referenced after the resurrection (Mk 14:67, 16:6).

- The Son of David symbolized the right of kingly authority as the Messiah (2 Sam 7:16).
- The blind man begged for mercy.

10:48-49 The world attempts to quell the cry for Jesus, but Jesus beckons the seekers to come.

10:50 The blind beggar threw off his coat (as coverings represent self-righteousness - Isaiah 64:6).

10:51 Jesus asked the blind beggar the same question that He had asked James and John (Mk 10:36).

- The designation of “teacher” is recorded in Hebrew (representing Israel and the Jews) as “Rabbouni.”
- The blind man first “saw” Jesus as the fulfillment of the Davidic Covenant (“Son of David”) and then as a teacher.

10:52 The faith of the man in Jesus healed him. The blind beggar obviously received “spiritual sight” as well because instead of going his own way (Prov 14:12, 16:25), He followed Jesus (Jn 14:6). This was much different than the response of the rich man (Mk 10:21).

6 Mark 11:1-19

Read Mark 11:1-11 ... The Triumphal Entry

Shared Account of Jesus' Triumphant Entry: Mt 21:1-11; Mk 11:1-10; Lk 19:28-44; Jn 12:12-19

11:1 Jesus approached Jerusalem (“the city of peace”) and walked through Bethphage (“house of unripe figs”) and Bethany (“house of figs/dates”) near the Mt of Olives (east of Jerusalem where Jesus was arrested for crucifixion).

- Fruitless fig trees represent fruitless Israel (without ripe figs) who did not recognize Jesus as the Messiah (Lk 13:6-9; Is 5:7).
- As the olive is pressed to bring forth oil, so too would the crushing of Jesus result in His resurrection, ascension, and the sending of the Spirit (oil) to anoint His people. Two are needed as a witness to testify (Deuteronomy 19:15).
 - The Greek words for “mercy” (“eleos”) and “oil” (“elaion”) have the same root.
- The mount of Olives is several hundred feet taller than Mount Zion and Mount Moriah which provides a good view into the city before coming down through the Kidron Valley and into the eastern city gates.
- Jesus and His disciples were coming from Jericho which is approximately 17 miles away and a steep incline of approximately 3,000 feet. This was a Roman military road where the parable of the Good Samaritan was placed; it was a dangerous road with periodic guards along the way. Pilgrims often traveled in groups for additional protection.

- 11:2 In ancient times, the donkey was a “royal mount.” The King would have his own donkey; it was a symbol of royalty which only the King could ride. No one would have ridden the colt before Jesus.
- A donkey represents the old unruly nature, but the rider (Jesus) can tame that disposition (old nature) and utilize the strength of the donkey productively for his purpose.
 - The mature donkey is representative of the Israel who rejected Jesus while the new donkey (the colt) is likened to the Gentiles who submit to Him.
- 11:3 The Lord was to borrow the donkey then send it back afterward.
- 11:4 The donkey was near the door as all sinners come near the door (Jesus – Jn 10:7) before being freed (untied) from the past life. The call of the Lord is always to be urgently accepted (Heb 4:7).
- 11:5-6 The words that the Lord gives are sufficient for any situation (Mk 13:11; 2 Tim 3:16).
- 11:7 The disciples covered the donkey with their robes, and then Jesus sat above the donkey.
- 11:8 Clothing is symbolic of the righteousness, and all of the people laid their robes (self-righteousness) down before the Lord.
- This triumphant entry fulfills two prophecies (Isaiah 62:11; Zechariah 9:9). The passage of Isaiah deals with a new age as well as Zechariah’s Messianic prophecy.
- 11:9 “Hosanna” is a term of praise derived from “save,” and the multitude were crying out for salvation as they yelled “Hosanna” which literally means “save us”; however, Jesus did not save them in the worldly way, so shortly thereafter they yelled “crucify him!” (Mt 27:22-23).
- The people shouted from Scripture as they welcomed the Messiah (Psalm 118:26-27). This was the last Hallel Psalm (113-118) that was recited on special feast days (Feast of Passover and the Feast of Tabernacles).
 - The term “Son of David” was a Messianic reference (2 Samuel 7) alluding to the Davidic Covenant of David’s lineage having an eternal throne.
 - The first “Hosanna” was in reference to the Messiah while the second “Hosanna” was directed to the divine God on high. Jesus would in fact fulfill both as the incarnation of God.
- 11:10 Israel expected Jesus to reign in the same way that David ruled his physical kingdom.
- 11:11 Jesus rode into the heart of Israel (Jerusalem) and into the heart of Jerusalem (the Temple). Evening (spiritual darkness) was coming, and Jesus headed to Bethany (“the house of figs”) as Israel should have recognized the Messiah and born fruit (figs).

Read Mark 11:12-14 ... The Barren Fig Tree is Cursed

- 11:12 The Mosaic Law allowed by-passers to eat fruit sparingly (Deuteronomy 23:24-25). This was not to harvest and carry away, but it was only to satisfy immediate hunger.



11:13 The fig tree is unique in that it often bears fruit prior to growing its leaves, so when the leaves appear, the fruit should have already been produced (Jeremiah 8:13).

- Believers should not pursue reputations of fruitfulness, but instead, be productive and bear fruit. Just as Israel's season to bear fruit is only after the Tribulation (in the Millennium), so too were figs out of season for this tree.

11:14 Jesus cursed the fig tree for not bearing fruit, and this ended Jesus ministry to the Jews of Israel. The Disciples witnessed the curse of Jesus and the withering of the fig tree.

Read Mark 11:15-19 ... Jesus Cleanses the Temple

Shared Account of Jesus Cleansing the Temple: Mt 21:12-17; Mk 11:15-19; Lk 19:45-48; Jn 2:13-25

11:15-16 Just as Jesus had “cast out” the unclean spirits, He now “cast out” the religious leaders because they profited by the sale of overpriced sacrifices to the impoverished Jews.

- God had extended the sacrifice to birds (doves) so that the poor could afford the act of sacrifice (Lev 5:11). The dove was the particular offering of lepers and women who had recently gone through childbirth. Inside the Temple, they charged three times the price for doves that they charged on the outside.
- The money changers provided the service of currency exchange for travelers and foreigners at a profit. They charged 1/24 (a “twenty-fourth”) of a shekel to change the money to a Tyrian shekel.
 - The Temple tax was mandated as Tyrian shekels (tetradrachms or tetradrachmas) which were minted in Tyre. Roman coins were only 80% silver while the shekels of Tyre were more pure silver (greater than 94%).
 - On one side, the coins had an image of the Phoenician god Baal which the Jews derided as “Beelzebub.”
 - On the other side of the coin was an image of Alexander Balas who had claimed to be the son of Antiochus IV Epiphanes.
 - The Tyrian shekels were also engraved with the Greek inscription "of Tyre the holy [city] and [city] of refuge" ("ΤΥΡΟΥ ΙΕΡΑΣ ΚΑΙ ΑΣΥΛΟΥ")



- The money changers would also sell sacrificial animals to those who traveled distances. However, priests would find blemishes from the local sacrifices, so that even the local Jews were forced to buy sacrifices at the Temple for much more money.
- Those in poverty could not afford a sheep, so the Lord allowed dove sacrifices for the impoverished. The money changers were even taking advantage of society's poorest.
- The money changers were set up in the court of the Gentiles which was the location of outreach to foreigners wanting to know God. A “missionary” place became a “monetary” place.

- Scripture records a separate account of Jesus performing the same cleansing of the Temple earlier in His ministry (John 2:15).
 - The larger Temple “grounds” extended from the base of the Mount of Olives through the Kidron Valley and then up to the “Temple “proper.” The Sanhedrin controlled the merchant booths in this extended area. The Family of the High Priest controlled the merchant booths in the Court of the Gentiles.
 - In those days, there was a direct route (a “shortcut”) through the eastern gate that led through the Court of the Gentiles to get into the city of Jerusalem which caused it to be heavily trafficked.
- 11:17 The religious leaders had turned the House of Prayer (Isaiah 56:7) into a Den of Thieves (Jeremiah 7:11). Prayer shows the relationship with the Lord, His provision and a focus on the divine. Commerce shows the relationship with the world and self-effort.
- Isaiah 56 leads into a new section of the Book of Isaiah that reveals with a new Jerusalem.
 - Jeremiah 7 is called “Jeremiah’s Temple Sermon” where he preached at the gate of the Temple in the same way as Jesus seven centuries later.
 - In the gospel of Mark, he goes on to add “a house of prayer for all nations” because the gospel was meant for the Gentiles as well.
- 11:18 The religious leaders feared the crowd’s response of wonder to Jesus.
 11:19 Jesus never spent the night in Jerusalem until He was betrayed.

7 Mark 11:20-33

Read Mark 11:20-26 ... The Barren Fig Tree Is Withered

Shared Account of the Barren Fig Tree: Mt 21:18-22; Mk 11:12-14, 20-26

- 11:20 As the light of the day (enlightenment) was rising in the morning, the disciples observed that the fig tree had dried to the roots. There was no way for this fig tree to be nourished by the water (Jesus provides the living water – John 4:14).
- 11:21 Peter recalled that Jesus had cursed the withered tree. The Gospel of Mark is thought to recount the ministry of Jesus through Peter’s perspective.
- 11:22 Jesus does not discuss the fig tree. Instead, Jesus tells His disciples to have faith and will go on to speak of the importance of belief and forgiveness.
- 11:23 In Scripture, mountains represent authority while the sea represents the chaos of this world. The prayers of righteous men (James 5:16; 1 Pet 3:12) that align with God’s resolve will come to pass (Mt 26:39); even the beginning of the Lord’s prayer submits man’s will to God’s (Mt 6:10).
- Faith is an actionable belief in the trustworthiness of God. Faith includes connotations of loyalty (faithfulness; commitment; trustworthiness). A belief that is so compelling that it changes behavior and action.
- 11:24 *“Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be granted you.”*
- 11:25 Only those indwelt by the Spirit have the capacity to forgive fully as they have been fully forgiven (Lk 11:4, Mt 6:15, Jn 19:30; James 2:12-13).
- Jesus is also talking about experiencing the forgiveness of God by forgiving others. Forgiveness that is a permanent and complete acquittal from guilt and

penalty of offense belongs to all Believers in Christ (John 5:24; Rom. 8:1; Eph. 1:7).

- Believers should confess recent sins to experience day-by-day cleansing (1 John 1:9; John 13:10), but the state of sin was forgiven once and for all on the cross.
- God will keep His people who He has destined to be with Him in eternity (Revelation 3:5, 22:19, Hebrews 6:4-8, 10:26-31, 2 Peter 2:20, Matthew 3:7, 7:16,19,21; Philippians 1:6, Ephesians 1:13-14, John 10:29 → Luke 9:23-26, 14:25-33).

11:26 “*But if you do not forgive, neither will your Father in heaven forgive your trespasses.*”

Read Mark 11:27-33 ... The Authority of Jesus is Questioned

Shared Account of Jesus' Authority: Mt 21:23-27; Mk 11:27-33; Lk 20:1-8

- 11:27 Three categories of authorities approach Jesus 1. Chief Priests (upper class of Jewish priests who oversaw the Temple and sacrifices) 2. Scribes (educated/literate scholars specializing in translating and teaching the Old Testament and Oral Traditions) 3. Elders (older men of a community that formed governing councils)
- 11:28 Jesus had recently accused the religious leaders of price gouging and exploiting the needs of the congregation (Mk 11:15-18). Jesus had not been endowed with this authority from the religious leaders (Amos 7:10-15). It was accepted that authority is bestowed by someone else.
- 11:29-30 Jesus was not intimidated by these men, and He demanded that they answer Him first. Jesus asked them about John the Baptist who was recognized by the people (Lk 3:2-3, 7:29) as a prophet (and as a prophet he had been persecuted to death).
- 11:31 These religious leaders engaged in lifestyles of intellectual contests even with each other (Rom 14:1; Philippians 2:14; 2 Tim 2:14).
- 11:32 The religious leaders cared more about public opinion than the truth. Not once did the religious leaders actually consider truthfully answering the question, but instead they considered the consequences at the expense of truth. The world should stop playing games with God, and seek the truth.
- 11:33 Jesus did not enlighten them that John's authority came from God, but instead denied them knowledge of Him (Mt 13:12, 25:29; Lk 19:26).

8 Mark 12:1-27

Read Mark 12:1-12 ... The Parable of the Vineyard Owner

Shared Account of the Parable of the Vineyard Owner: Mt 21:33-46; Mk 12:1-12; Lk 20:9-19

- 12:1 With the religious leaders present, Jesus begins to speak in parables to conceal deeper truths from the spiritually blind. This parable is similar to the Old Testament vineyard story (Isaiah 5:7).
- The vineyard owner prepared the field completely: 1.Planted vineyard 2.Put fence 3.Dug winepress 4.Built watchtower 5.Leased land 6.Went away 7.Sent messengers.

- The Judean hills are terraced with the stones removed to build retaining walls. A winepress would be added to glean the juice from the pressed grapes. Watchtowers enable the farmer to identify any threats to the vineyard.
 - In Scripture, the Greek word for parables (parabolais παραβολαῖς) is mentioned twelve times. The root of the word parable is a compound noun consisting of “para” (meaning “alongside”) and “bole” (which means “to cast”). The application is “to cast alongside” a spiritual truth, a cultural picture of daily life that illumines the underlying spiritual truth
- 12:2 The slaves sent by God were likened to His prophets forewarning Israel to bear fruit to the Lord. The slaves sent by God were likened to His prophets forewarning Israel to bear fruit to the Lord (Matthew 22:6).
- Prophets like John the Baptist were ostracized by these religious leaders and killed for their message of repentance and relationship with God over religious ritual.
 - This fallen world promotes sexual freedom (perversions) over religious freedom.
 - Although people claim to want a relationship with the Lord, they reject His Word and will for their own opinions and sinful lifestyles.
- 12:3-5 The persecution of God’s messengers became increasingly severe until their wickedness increased to the level of murder. Although the treatment of three slaves is defined, God sent many messengers.
- 12:6 God continued to send messenger after messenger even to the point of sending His beloved Son (John 3:16).
- This term for dearly beloved (agapēton ἀγαπητόν) was used of Jesus at His baptism (Mark 1:11) and is also used for Jesus at the Transfiguration (Matthew 17:5).
 - God’s statement seems to link a Royal Davidic Psalm (Psalm 2:7) with the Suffering Servant (Isaiah 42:1). The “beloved Son” is a royal title for a suffering servant.
- 12:7 The religious leaders recognized Jesus, but killed Him out of ambition for power and possessions.
- 12:8 The Jewish leaders took three actions: 1.Jesus was seized 2.Jesus was crucified 3.Jesus was denied a place in Judaism.
- 12:9 Israel was to be destroyed and scattered in the diaspora while the vineyard is now given to the Gentiles during the church age.
- 12:10-11 Jesus quoted from the Old Testament (Ps 118:22-23) that the religious leadership (the builders – Acts 4:11) had rejected the foundation of God’s work (1 Cor 3:11; 2 Tim 2:19, Acts 4:11; Eph 2:20; 1 Pet 2:7).
- God is repeatedly viewed as a stone in the Old Testament (Psalm 18)
 - The rock (Jesus) will be the foundation (Isaiah 28:16) or the rock (Jesus) will be the destroyer (Daniel 2:34-35). Jesus will be one or the other to every person.
- 12:12 The religious leaders were offended at the truth of the parable instead of correcting their mindsets.

- The world is offended at the thought of being sinful without regarding the truth of the conviction. Again, the religious leaders were swayed by public opinion more than conviction (Mark 11:32).

Read Mark 12:13-17 ... The Image of God & the Image of Caesar

Shared Account of Taxation According to Image: Mt 22:15-22; Mk 12:13-17; Lk 20:20-26

12:13 Beyond the three categories already referenced (Chief Priests, Scribes, Elders – Mk 11:27), two other categories of allied leaders (religious and political) were engaged to entrap Jesus in His words.

- The Pharisees (“separated ones”) were typically from middle class who were zealous about Old Testament law and oral tradition.
 - Pharisees (“the separated ones”) evolved during the Maccabean period from the Hasidim family (the Essenes also originated from the Hasidim). Pharisees believed the entire Old Testament (Tanakh) as well as oral conditions (Talmud).
 - The primary character flaws of the Pharisees seemed to be their arrogance and legalism. The key to knowing God is faith instead of rules.
- Herodians were political supporters of Herod the Great and his heirs.
 - Political activists and false religions often join efforts against Jesus and His believers. Herodians were political supporters of Herod the Great and his heirs.
- These categories overlap as individuals may participate in multiple categories of movements.

12:14 Seemingly “honorable” leaders attempted to lure Jesus into a deceitful trap. They identified Jesus as “teacher” without sincerely intending to learn from Him.

12:15 Jesus asks the reason that they are testing Him; hopefully, this caused them to think in themselves of the true reason without playing intellectual games.

- The Greek term for “test” (peirazete πειράζετε) carried the meaning “to test with the purpose of destruction.”
- The people were heavily taxed, so these individuals wanted to pull Jesus into the political discussion concerning taxes. The political topic of taxes was rife with emotion and bias.
- The Herodians would have supported the roman tax while the Pharisees may have pretended as if they were opposed. Regardless of the seemingly different aspects of the fallen world, they are united in purpose against the Lord Jesus Christ. There are truly two categories of people in this world, those who accept Jesus as their Savior and Lord contrasted to those who do not.
 - Although the Pharisees and Herodians used the term “pay” with an “either/or” question, Jesus changed the term to “give back” “and” give God what is owed Him as well. (Matthew 22:21)
- A denarius always had the bust of the reigning ruler embossed on the coin. By Jesus’ time the denarius was pay for a day’s worth of work (Mt 20:2); however, when it was introduced (two centuries prior to Christ), the coin was worth ten (“den”) donkeys.

Taxes During the Time of Jesus >40%

Religious Tax	Temple Tax (Due Annually for Males over 20 years old) – Half Shekel
Roman Tax	Census Tax (due Annually) – This was the tax in Matthew 22 and the tax for Joseph & Mary at the nativity
Herodian Tax	Land Tax Import/Export Tax Crop Tax Income Tax (1% Annual) Road Use tax Transportation Tax City Entrance Tax Salt Tax Sales Tax Emergency Tax (if taxes couldn't cover expenses)

12:16-17 The lives of every human should be given to God because mankind was made in His image (Gen 1:26, 27). While Believers should pay taxes, they should present all they are to God. These tricksters were amazed at Jesus' wisdom.

Six Categories of Leaders Against Jesus (Mk 11:27, 12:13, 18)	
1. Chief Priests	Overseers of Temple and Sacrifices
2. Scribes	Scholars/Professors of OT Law and Oral Tradition
3. Elders	Older men on councils
4. Pharisees	Self-righteous men obsessively following the laws and traditions
5. Herodians	Politically fervent leaders
6. Sadducees	Wealthy, worldly supporters of Rome and deniers of spirituality

Read Mark 12:18-27 ... The Sadducees Question the Resurrection

Shared Account of Life After Death: Mt 22:23-33; Mk 12:18-27; Lk 20:27-40

12:18 The Pharisees and Herodians had just been subdued by Jesus. Now another group of leaders, the Sadducees, harass Jesus.

- The Sadducees did not believe in resurrection or the afterlife, so they questioned Jesus from their misconceptions and incorrect assumptions. The Sadducees were attempting to show that the concept of the resurrection was irrational.
- Every religion has conservative/fundamental and liberal divisions as well as a number of moderate denominations that temper certain extremes. In Judaism, the Pharisees were the conservatives while the Sadducees were the liberal progressives.

The Two Primary Sects of Judaism in Jesus Day	
Pharisees	Sadducees
<ul style="list-style-type: none"> • Believed in the Tanakh (OT) • Created an Oral Law • Taught the concept of purgatory for the righteous • Controlled the Synagogues • Highly respected by Jewish Community 	<ul style="list-style-type: none"> • Believed in the Torah (Pentateuch) • Rejected Oral Law • Did not believe in angels, demons, eternal punishment, resurrection of the dead or God's interaction in lives • Controlled the Sanhedrin & the Temple • Aristocrats who were politically collaborative with Rome
<i>Continued after 70AD as Rabbi's</i>	<i>Destroyed in 70AD with the</i>

- 12:19 The Sadducees referenced Jesus as “Rabbi” (“Teacher”). This is always an understatement of the power of Jesus; they did not realize that He was God incarnate. They did not realize that he was Lord.
- The Sadducees are referencing the Law of Levirate Marriage (The Latin word “levir” means “brother-in-law”); however, they did not mention the caveat that this command related to brothers living on the same property nor did they understand the “spirit of the law” (Matthew 5:17-48).
 - The purpose of the Law of Levirate Marriage was to keep the hereditary land passed within a family in provision for the mother as well (Deuteronomy 25:5).
 - If a husband dies without children, the wife would have a child with the brother of the dead husband in order to preserve the dead man’s name in Israel in order to keep the tribal allotments under that name.
- 12:20 Seven represents fullness and completeness, so they are emphasizing the large number of brothers.
- 12:21-22 The woman in the Sadducee tale never did bear offspring because the Sadducees did not want to give any brother preference. All had equally failed in providing offspring.
- 12:23 The Sadducees did not believe in the resurrection, so they are questioning out of doubt.
- 12:24 The source of deception is a lack of Biblical knowledge and a disbelief in the power of God.
- The Greek term for “err” (Planasthe Πλανᾶσθε) is repeated seven times in Scripture to mean “mistaken” or “deceived.” (Mark 12:24, 27; 1 Corinthians 6:9; 15:33; Galatians 6:7; James 1:16).
 - There will be no marriage (no need for helpmates) in heaven (Rom 7:2-3), so marriage vows are accurate in saying “until death, do we part.”
 - The Sadducees only accepted the Pentateuch and did not believe that God had the power to give life to the dead.
- 12:25 Jesus emphasizes the certainty of resurrection by stating “when” resurrection occurs.
- As the angels are focused solely on the will of God in heaven (Mt 6:10), so too will resurrected man be focused solely on His will.
 - When humans die, humans do not become angels; they are two separate forms of created beings. Man was made after God’s image (Genesis 1:26) and retain a humanness when they die (Luke 16:19-31). Man will judge the angels (1 Corinthians 6:3).
- 12:26 Sadducees only accepted the Torah/Pentateuch (the first five books of the Old Testament). Knowing this, Jesus quoted from the Torah showing that Abraham, Isaac, and Jacob were viewed by God as “living” even after they had died from this physical life. (Exodus 3:6).
- God spoke in the present tense (“*I am the God of...*”) instead of the past tense (“*I was the God of...*”).
 - Jesus references the Old Testament writer that the Sadducees revered, Moses (who had penned the Torah). God states to Moses that Abraham, Isaac, and Jacob are alive at that point in time.

12:27 God gives eternal life to those existing in spiritual death (Jn 5:24; 2 Tim 1:10).
There are degrees of deception.

9 Mark 12:28-44

Read Mark 12:28-34 ... The Greatest and the Second Greatest Commandment

Shared Account of the Greatest Commandments: Mt 22:34-40; Mk 12:28-34

12:28 One of these Pharisees, a scribe, was impressed with the answers of the Lord, so he sincerely asked a question, but the scribe did ask a question that he already had a point of view (Mk 12:32).

- At this time, the Jews revered 613 laws from the Torah (248 were positive commandments while 365 were negative). Jews believed that 613 laws reflected the requirement to be wholeheartedly committed to God (Deuteronomy 18:13).
- Judaism teaches that the body consists of 248 physical parts (limbs and organs) and 365 nerves and sinews. The calendar also changed from 360 days in the Babylonian calendar to 365 days in the Julian calendar. Jews believe that the 613 laws drive the individual to worship God with all of their being (248 limbs & organs) all of the time (365 days of the year).

12:29-30 Jesus answers this question straightforward and without hesitation. Jesus uses Scripture for the most forthright answers as He quotes the Jewish “shema” (Deuteronomy 6:4-5).

- Man should love the Lord God with everything that is in him (1 Cor 13:13). *“You shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.” This is the first commandment. And the second, like it, is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”*
- Man should love the Lord God with everything that is in him (1 Cor 13:13).

All four references position “Soul” consistently in middle			
Deuteronomy 6:5	Heart	Soul	Strength
Mt 22:37	Heart	Soul	Mind
Mk 12:33	Understanding	Soul	Strength
1 Thessalonians 5:23	Spirit	Soul	Body

- Three times in the New Testament (Mk 12:30; Lk 10:27), Jesus is recorded as adding “mind” to the Jewish “shemah” (the most important Jewish prayer) as if emphasizing the thoughts, considerations and reason of man being fully devoted to the Lord as well.
- Shema Israel (Sh'ma Yisrael שְׁמַע יִשְׂרָאֵל) means to "Hear, O Israel" which is a Jewish prayer utilized in the morning and evening Jewish prayer services. The Shema is often the first Scripture learned by the Jewish child; *“Hear, Oh Israel; the LORD is our God; the LORD is one”* (Deuteronomy 6:4).

The 10 Commandments Covered by 2 Commandments About “Love” (Exodus 20:2-17 & Deuteronomy 5:6-21)	
1. You shall have no other gods before God.	<i>“Love the Lord your God</i>
2. You shall not make or worship graven images.	<i>with all your heart, with</i>
3. You shall not take God’s name in vain.	<i>all your soul, and with all</i>
4. Remember the Sabbath day and keep it holy.	<i>your mind.”</i>
5. Honor your father and mother.	<i>“Love your neighbor as</i>

- | | |
|--|-------------------|
| 6. You shall not murder. | <i>yourself.”</i> |
| 7. You shall not commit adultery. | |
| 8. You shall not steal. | |
| 9. You shall not bear false witness (lie). | |
| 10. You shall not covet. | |

12:31 Mankind should care for each other as each man cares for himself (Jn 13:34; Gal 5:14). In the same unselfish nature as the greatest commandment, the second asserts that mankind should care for each other as each man cares for himself (Jn 13:34; Gal 5:14). Jesus quoted Scripture for the second greatest command (Leviticus 19:18).

- The focus of man should be towards the Creator God. No humanitarian effort is worthwhile outside of the Lord’s will. Obedience precedes service.

12:32 After the answer, the scribe recognizes Jesus as a “teacher.” God is the one and only God (Zechariah 14:9).

12:33 Jesus and the scholar agree that the commandments are of varying importance. Love is the enactment of obedience (2 John 1:6) which is more pleasing to God than a sacrifice (Heb 13:15; 1 Sam 15:22; Ps 69:30-31).

12:34 Just as the scribe respected Jesus’ answers, so too did Jesus recognize the intelligent answer of the scribe. The scribe understood the sovereignty of the one true God. The scribe understood that God must be Lord of one’s life; obedience was preferred to sacrifice. However, also necessary is the recognition of sin and act of repentance trusting in the Messiah’s righteousness.

- Instead of perpetually questioning the Lord, at times all men must consider the words that He has spoken and apply them as needed.

Read Mark 12:35-37 ... Jesus Poses Question About David and the Messiah

Shared Account of the Messiah’s Identity: Mt 22:41-46; Mk 12:35-37; Lk 20:41-44

12:35 The Pharisees questioned the Lord to test Him and undermine his public popularity, but the Lord also questioned them to undermine their beliefs and reveal His identity as the Messiah.

- Contrary to man’s right or ability to effectively question the Lord, Jesus Himself can pose questions that lead His people to truths.
- The account of the intelligent scribe was just recorded (Mk 12:28-34), but the fallacy of their reasoning is now called to question.
- Man’s limited intelligence and subjective reasoning is no comparison to spiritual enlightenment (1 Cor 1:20).
- The “Son of David” was the most common term that the Jews used to refer to the coming Messiah. The Messiah would fulfill the Messianic covenant (2 Samuel 7:11-13)

12:36 Jesus attributes David’s writings to the Holy Spirit as David is given insight about the coming Messiah (Ps 110:1; Heb 1:13). The verse states that God (the Father) spoke to my God (the Messiah).

- David (in the Spirit) called the Messiah his “Lord” (Ps 110:1; Heb 1:13) then how could he be David’s son?
- The elder was to be greater than his progeny, so David would not call a mere descendant his “Lord” (Greek: Kyrion Κύριον Hebrew: Adonai אֲדֹנָי).

- Jesus is showing that the Messiah is more than a physical descendant of David – the Messiah is God Himself.
- 12:37 A Jewish father would never hold a descendant in higher honor than himself as ancestry was exalted (Heb 7:4-10).
- Jesus emphasized that the Messiah must be divine as He existed before David himself.
 - The crowd enjoyed hearing the new teaching of the Lord which was superior to the teaching of the scribes.

Read Mark 12:38-40 ... Warning Against the Scribes

Six Wrongoings of the Scribes (Mark 12:38-40)		
1.	Self-righteous Pride	<i>Long robes inferred righteous living</i>
2.	Popularity/Recognition	<i>Marketplaces stressed worldly commerce</i>
3.	Noticeable Places during Worship	<i>Front Seats were utilized to be seen</i>
4.	Places of Honor during Worldly Events	<i>Banquets represented gorging on the things of this world</i>
5.	Exploiting the Helpless	<i>The very shelter of the needy was not safe</i>
6.	Flaunting Long Prayers for Display	<i>Misusing religion as a platform for self-edification</i>

12:38 Instead of generosity from the heart, the religious leaders were more concerned about their reputations (Numbers 15:39).

- The theatrical “spotlight” is not the light that should be attractive to the religious leader (Jn 1:1-9).
- A phylactery was a leather box worn on the left arm and head during certain Jewish services (Ex 13:9, 16); inside the phylactery were inscribed strips of parchment segmented into four selections of Scripture (Ex 13:1-10, 13:11-16; Dt. 6:4-9, 11:13-21). The idea of the text was that individuals would think about and speak about God’s law instead of this tangible box.
- The length of the tassels (“tzitzit” - Numbers 15:37-41) represented the righteousness of that individual. Jewish men would lengthen their tassels as they were self-righteous.
- God is not pleased with religious exhibitionists. The central focus of the “Sermon on the Mount” (Matthew 6) condemns performing religious exercises to be seen by others. God desires the heart (attitude; motive) instead of the “externals.”

12:39 Believers should take positions of humility. While in the congregation of the local fellowship,

- Believers should be wary of the spotlight (e.g., deacon, elders, ushers, etc.).
- The activities are not wrong in themselves, but an individual’s motivation can make it sin (e.g., personal ambition).
- The only location in the houses of worship (synagogues) that is warned against is the front seats. Individuals sit in front and center in order to be seen and recognized by fellow men as pious individuals.

12:40 Judgment will be given in degrees of punishment. Religious leaders who use their positions of authority to exploit others will receive a greater judgment.

At this point, Scripture transitions from religious leaders who exploit poor widows to the selfless and total giving of a poor widow.

Read Mark 12:41-44 ... The Widow's Gift

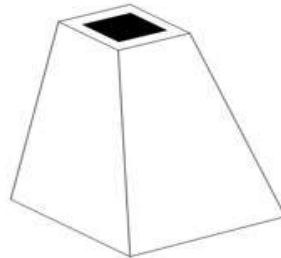
12:41 Most charity is out of their excess instead of poverty; a portion of “leisure income” (income designated for leisure activities) is given to God, but charitable gifts rarely cause discomfort.

- The women’s court of the Temple was a colonnade (porch) which measured just over 200 feet square according to the Mishnah. Inside the women’s court, there was a “chamber of the silent” with 13 collection boxes for offerings. When a large number of coins were dropped in the collection box, it was referred to as “Sounding the Trumpet” (Mk 12:41-44)

Collection Boxes of the Temple

Wide Bottom
with a
Narrow Top

Shaped like a
Trumpet



12:42 This impoverished widow (little chance of earning ample income) gave “pennies” out of her poverty. The compound worth of those mites would now be worth \$10,000,000,000,000,000 (16 zeroes). The value of her generosity is worth far more.

- As a widow, this woman had already lost her husband, and probably had little way to earn more income.
- A mite (lepta λεπτὰ) is the smallest denomination in Jewish currency that is worth approximately an eighth (1/8) of a penny.
 - The Greek term “lepton” means “small/thin” and always represented the smallest available denomination of currency.
 - Mark translates the Jewish currency into a Roman currency (kodrantēs κοδράντης) to show the meager amount that was given. A kodrantēs (quadrans) was sixty-fourth (1/64) of a denarius (a denarius was a day’s wage for a Roman soldier or a day laborer).

12:43 Jesus calls His disciples together for this lesson. The amount of the offering should never be the focus, but instead the heart (attitude) behind the giving.

12:44 Believers should not only give out of their excess and abundance, but give everything to God’s work (Mk 10:21; Lk 5:11).

- More than half of the parables of Jesus concern finances. It is estimated that one out of every seven verses (nearly 2,000) in the New Testament deals with money.
- **Scripture now transitions from the “controversy narratives” of chapters 11-12 (with Pharisees, Sadducees, Scribes, Herodians) to the future of end times in chapter 13 and the “Passion” narratives of the crucifixion of Jesus in chapters 14-15.**

- **The Latin term for passion (patior) references the suffering of Christ. The root is from the Greek term paschó (πάσχω) which means “to suffer.”**
- **The narrative of Mark 13 is the “Olivet Discourse” which is the longest spoken section of the teaching of Jesus on the Mount of Olives.**
 - **Unlike the gospel of Matthew, Mark was more focused on the deeds of Jesus instead of the narratives that He spoke.**
- **As Jesus speaks of the end times, he will fuse the near term fall to Rome in 70AD with the events of His second coming. Jesus will reference a number of different events revealing that He understands that there will be a great deal of time before the second coming occurs.**

10 Mark 13:1-13

Read Mark 13:1-2 ... The Destruction of the Temple Is Predicted

Shared Account of the Olivet Discourse: Mt 24, 25; Mk 13, 14; Lk 21, 22

13:1 As Jesus leaves the Temple, He is symbolically withdrawing the presence of God in the departure of the Spirit from the “House of God” just as the Shekinah Glory left centuries before (Ezekiel 10-11).

- The disciples of Jesus refer to Him as “Teacher” or “Master.” The Greek term being translated is Didaskale (Διδάσκαλε). The term “Rabbi” carries a sense of respect while the term “Didaskale” can be used casually (even to the point of being sarcastic).
- The followers of Jesus should focus on spiritual truths instead of the worldly accomplishments of man. As an Idumean, Herod constructed the Temple to placate the conservative Jews.
 - It is estimated that over 80,000 laborers were employed on the construction of the Temple.
 - The Temple was positioned on an area of 36 acres which was 20% (1/5) the land mass of Jerusalem at that time.
 - The Temple building was 90’ above the Temple Mount.
- This (Herod’s) Temple structure was in the midst of being built as the construction lasted from 20BC until 64AD.
 - Herod’s Temple only stood complete for 6 years before it was demolished by the Romans.
- The Temple was constructed of either polished limestone or a native stone (mezzah). This was a bright white structure that was trimmed in gold.
- Josephus documented that the stones were 25 cubits x 8 cubits x 12 cubits. An average cubit was 18 inches, so the stones were 37½ feet x 12 feet x 18 feet.
- Solomon’s Temple had been destroyed in the third invasion by Babylon; Zerubbabel’s Temple had been damaged and spoiled by conflict in the centuries prior to Jesus. Herod’s rebuilding was a massive (over eight decades) effort to rebuild Zerubbabel’s Temple which is the reason that Jews refer to both as the second Temple.
- Even the disciples of Jesus were visually impressed with the immensity of the stones of the Temple; many of the individual stones exceeded several hundred

tons. They were so heavy and level that no binding material (mortar) was necessary. However, Jesus was even greater (and firmer a foundation) than the Temple (Mt 12:6, 23:17)

13:2 Jesus prophesied that each stone would be “thrown down.” The Greek word is “kataluo” meaning “dismantled”, and this prophecy was fulfilled when the Romans razed the Temple in 70AD. The Romans accidentally ignited the Temple and melted the gold covered walls. The stones must systematically be removed from each other to scrape any melted gold that had seeped in the crevices.

- The Jewish nation had begun putting their faith in the Temple instead of God. The Jews believed that the existence of the Temple translated into God’s favor.



Read Mark 13:3-8... The Signs of the End of the Age

“The Olivet Discourse”		
Matthew 24, 25	Mark 13, 14	Luke 21, 22
John does not have the Olivet Discourse because the book of John was written to the Gentiles		

13:3 While the other gospels generalized about the identity of the disciples posing the question, the book of Mark is the only gospel that names the disciples who were asking. The inner circle of Jesus included two sets of brothers (Mt 17:1; Mk 5:37, 9:2, 14:33; Lk 9:28; Gal 2:9). Jesus’ closest disciples (Peter, James, John and Andrew – Mark 13:3) asked Jesus privately to talk about the culmination (consummation) of the age.

13:4 Just as with modern end time (eschatological) discussions, the focus of the attention was on the timing as they asked “when will it occur?”.

- In the days prior to Jesus’ death, he talked more about His coming again than His crucifixion (Mt 24-25; Mk 11-13; Lk 21).

Jewish Eschatological Beliefs (Mark 13:4)	
Turmoil in the End Times	Rome was ruling with an “iron fist”
Messenger of God (Elijah) will appear	John the Baptist had appeared
Messiah will come	Jesus had come
Scattered Jews will return to Jerusalem; Temple is rebuilt	The Temple was well on it’s way to being rebuilt

The Destruction of the Temple did not fit Jewish beliefs of the end of age timeline

- The disciples would have been able to look down onto the Temple from the Mount of Olives on the other side of the Kidron Valley. When God’s presence departed from the Temple (six centuries before), He also came to the Mount of Olives (Matthew 11:23).
 - This would cause questions among the disciples who understood Zechariah’s prophecy of the end times where the city of Jerusalem will be destroyed (Zechariah 14:1-2) before the Lord returns to the Mount of Olives (Zechariah 14:3-4) to destroy the enemies of Israel (Zechariah 14:12-15) as He restores Jerusalem (Zechariah 14:5-11) where the world will bring annual tribute through the millennial kingdom (Zechariah 14:16-21).

13:5 In speaking about the timing, Jesus warns the disciples not to be misled by those who speculate on when the end times will occur. The immediate answer of Jesus was that His followers should not be misled. God’s people should be careful not to be deceived by false teachers, false messiahs and false timeframes.

- After cautioning against being deceived, Jesus discusses the seven years of Tribulation (Matthew 24:4-28).

13:6 Beware of false prophets, false Messiahs, and false time frames. This verse specifies that there will be many deceivers concerning the end times. The main weapon of Satan (the believer’s spiritual enemy) might very well be deception. (Ephesians 6:12)

13:7 Believers should never be distracted by the worldly events (e.g., media, news) because God is working out His plan in His perfect timing.

- It is estimated that 3.64 billion people have been killed in the endless wars throughout the history of man.

13:8 The demise at the end of time is told in the exact sequence of the first four seals (Revelation 6). The intensity and frequency of pain grows and accelerates as the birth nears (Romans 8:22; Jeremiah 30:4-7; 1 Thessalonians 5:1-3; Rev 12:1-2).

- “Birth pains” are measured by their intensity and their frequency.
- These are the signs of the last days which the earth has experienced since the giving of the Spirit (Acts 2).

Read Mark 13:9-13 ... Persecutions Are Predicted

13:9 As believers are persecuted by religious (Sanhedrin) and political leaders (Col 1:23), the one being persecuted should be a testimony to the tormenters and oppressors (Esther 4:14).

13:10 Beyond the Jewish nation, salvation is made available to every Gentile nation (Is 45:22; Mt 28:19; Acts 1:8; Rom 10:18; Rev 14:6-7).

- In a more general sense, the emphasis of this verse is that God’s disciples not let the wars and persecutions inhibit the preaching of the gospel to the world.

The Tribulation Witness of the Gospel Post-Rapture	
144,000 Jewish Witnesses	Revelation 7:4-8
The Two Witnesses (Moses & Elijah)	Revelation 11:3-12
An Angelic Witness	Revelation 14:6-7
<i>“Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth—to every nation,</i>	

tribe, language and people.”

Revelation 14:6

13:11 Believers should always be prepared (1 Peter 3:15) but never worry because the Spirit of God will lead in what to say (1 Cor 2:1). The Holy Spirit speaks through His people.

- This is meant to bring comfort to persecuted believers instead of supporting lazy preachers. “*Study to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth.*” (2 Timothy 2:15)

13:12 The closest worldly relationships are filled with deceit and betrayal even to the point of death. Believers must value the relationship to the Lord above every other relationship (Lk 14:26).

13:13 The world hates believers with ferocious animosity (Jn 15:18-19, 17:14; 1 Jn 3:13).

11 Mark 13:14-37

Comparable Chapters		
Matthew 24-25	Mark 13-14	Luke 21-22

Read Mark 13:14-23 ... The Great Tribulation

- **The second half of the Tribulation (called the Great Tribulation) is described (Revelation 13:1-18) God promises salvation to anyone who rejects the Beast as Jesus will come to establish His earthly kingdom (Revelation 20:4-6).**
- **The Great Tribulation is also called the “Time of Jacob’s Trouble” (Jeremiah 30:7) which begins in the middle of the Tribulation when the Abomination of Desolation is established in the Holy of Holies by the Antichrist.**

13:14 The safe exodus of every believer from Jerusalem (the holy city - Matthew 27:53, Daniel 9:16), prior to the downfall to the Romans in 70AD, is attributed to their knowledge of this passage (Lk 21:20-24).

- The “abomination of desolation” (“the abomination that makes desolate”) is a Hebrew term meaning a false idol is set up in the holy of holies (Daniel 9:23-27; Zechariah 14:4-5).
 - An “abomination” infers that something holy has become polluted
 - Desolation means “to empty of something.”
- The Syrian King, Antiochus IV Epiphanes had contaminated the temple by offering a pig on the altar (165 BC). In the last days, it is expected that the (televised) antichrist will proclaim himself as a deity in the Holy of Holies of the reconstructed Jerusalem Temple.
 - The name “Epiphanes” (Επιφανής) means “the Illustrious One;” however, the Jews called him “Epimanes” meaning “the mad/crazy one.”
- Scripture can be literal and figurative. Mountains are to be considered literally, but also reflect authority in Scripture.



- 13:15 The disaster is so urgent and pressing that man cannot even survive running into his own house to gather his possessions.
- 13:16 This man is already living out the curse of laboring in the fields for harvests (Gen 3:17-19). The field represents the opportunity for spiritual harvests while one's own clothes (covering) represents his personal "good works."
- 13:17 This woman is already living out the curse of a laborious pregnancy and at the sign must flee (Gen 3:16).
- 13:18 For Israel, the middle of winter has lows of 40° and highs of 50° (Fahrenheit) with rainy season (SoS 2:11) being from November through March (five-six inches of rain in January). While Jerusalem is blanketed with snow every few years, Mt Hermon (Israel's highest peak) is the only place in Israel which receives snow every year.
- In Matthew (written to the Jews), this verse adds "*or on the Sabbath.*" (Matthew 24:20).
- 13:19 "*For in those days there will be tribulation, such as has not been since the beginning of the creation which God created until this time, nor ever shall be.*"
- The Tribulation is called the "*Time of Jacob's Trouble*" (Jeremiah 30:7); Israel will experience material loss.
 - In a single day, Damascus (in Syria) will be destroyed during a battle with Israel in which Israel will also sustain enormous casualties. (Isaiah 17:1-7)
 - 66% (2/3) of the Jews will be killed (Zechariah 13:8) while 1/3 of the Jews will flee Israel where they will be preserved for 1,260 days in the wilderness (Revelation 12:6). (3½ years equate to 1,277 days)
 - The Tribulation will be a combination from God, Satan and mankind.
 - The direct wrath of God on the earth
 - The hatred of Satan for God's people
 - The hard-hearted rebellion of mankind
- 13:20 Even the length of time in the day obeys the sovereign Lord (Joshua 10:12-13) as He cares for His people who He predestined (Ephesians 1:4; 2 Thessalonians 2:13; 2 Timothy 1:9; Revelation 17:14).
- 13:21-22 Believers should careful of false teachers (Jude) who focus on anything other than Jesus Christ.
- 13:23 Jesus encourages His people to live watchful lives of His coming (Matthew 24:42; Luke 21:34-36; 1 Thessalonians 5:6; 2 Timothy 4:5; 1 Peter 4:7).

Read Mark 13:24-27 ... The Coming of the Son of Man

13:24 If this first part has referenced the 3½ years of tribulation, the next several verses can be viewed as pointing to the last 3½ years of the great tribulation (Deuteronomy 4:30; Psalm 2:1-4; Zechariah 14:6; Isaiah 50:3). The earth will be in spiritual darkness as the Lord nor His followers share His enlightenment.

13:25 The stars represent His messengers/servants which are both heavenly and earthly (Daniel 12:3; Revelation 1:20). These servants of the Lord will fall in persecution.

13:26 Jesus references Himself in His most common way, as the Son of Man, focusing on His humanity even as He comes in majesty and glory (Matthew 24:30, 26:64; 1 Thessalonians 4:16).

13:27 The Lord's angels will gather the elect from the four (creation) corners of creation through all of earth and space. These angels are harvest the Believers and then become the "grim" reapers (Matthew 13:39; Revelation 14:15).

Read Mark 13:28-31 ... The Parable of the Fig Tree

13:28 The fig tree represents Israel that will show signs of (spiritual) life in turning to Jesus Christ. This is a parable of "watchfulness."

- Biblical prophecy is never given in Scripture to satisfy curiosity about the future. The Old Testament asserts that seeking the spirit world to determine the future (e.g., horoscopes, palm reading, astrology, etc.) is an abomination (Deuteronomy 18:10-14; Leviticus 19:31).
- Biblical prophecy is a caution that people need to be made right with God; it's purpose is a focus on God, a reliance on God, and a faithful lifestyle of obedience to God.
- In the parallel account, the "lesson of the fig tree" is extended to all of the trees. (Luke 21:29)

13:29 Similar to the end of time, Jesus stands at the door ready to fellowship with every believer (Rev 3:20).

13:30 Within forty years of Jesus' prophecy, Jerusalem would be destroyed (70AD). Once Israel, as a nation, calls on Jesus, His eminent return will not be delayed even one generation (genea Γενεά).

13:31 "*Heaven and earth will pass away, but My words will by no means pass away.*"

Read Mark 13:32-37 ... Be Alert - Only God the Father Knows the Day & Hour

13:32 With Jesus' humanity, at this point even He did not know the time that His prophecy would be fulfilled (Mt 24:39; Lk 2:52).

- Jesus understood the reasons and events, but He was not focused on the timing of it being fulfilled; it was certain to be fulfilled in God the Father's good time (Acts 1:6-7).

Three Categories of Mankind		
Christians	Raptured before the Tribulation	1 Cor 15:51-52; 1 Thes. 4:16-17
Jews	Witness Jesus Save Israel	Rev 19:11; Mt 24:29-30
Gentiles	Judgment	Rev 20:12-15

13:33 Believers should watch for God's supernatural intervention in their lives at all times and eagerly await His second coming (Rev 22:20).

- The Second Coming is also called the “Second Advent” or the “Parousia” (a Greek term meaning “coming” or “presence”).

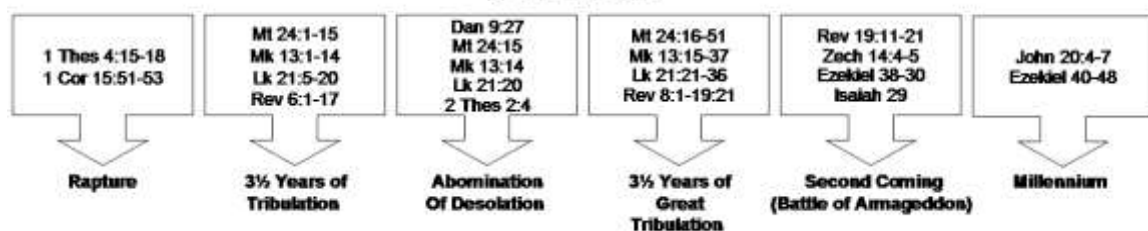
13:34 Jesus has given His authority (John 14:13) to His slaves to fulfill his work (His calling).

13:35 While the Jewish night was divided into three watches (Exodus 14:24; Judges 7:19; 1 Samuel 11:11), the Roman night was segmented into the four watches mentioned in this verse:

1. Sunset until 9:00pm
2. 9:00pm until midnight
3. Midnight until 3:00am
4. 3:00am until Sunrise

13:36-37 Scripture often refers to believers who are casual in their beliefs as being spiritually asleep; believers should not be nonchalant about those going to eternal punishment (1 Thessalonians 5:6; Jonah 1:5-6).

End Times



12 Mark 14:1-25

Read Mark 14:1-2 ... The Chief Priests and Scribes Plot to Kill Jesus

14:1 Unlike the times of the forefathers, the Passover (one day) and Unleavened Bread Festivals (seven days) evolved into a single celebration (2 Chron 8:13; Lk 22:1).

- Instead of the festival length being eight days in duration (Num 28:17; Lev 23:6) with the Passover as one day in length on the 14th of Nisan (Num 28:16, Lev 23:5) while Unleavened Bread lasted the next seven days from the 15th to the 21st of Nisan, Passover had been moved to the 15th of Nisan.
- The Passover reflected on the salvation of those Jews who were safely in refuge behind the door covered with the sacrificial lamb.
- As leaven represents sin (that “puffs up” – 1 Cor 5:8), so unleavened bread represents purity of being without sin. Indeed, after the sacrifice of the Passover lamb (Jesus Christ), His people would experience His righteousness (Unleavened Bread) forever (seven).
- The ancient historian (Flavian) Josephus documented that the sacrifices of a Passover during Christ’s time numbered 256,000 lambs. A sacrifice was required of each household which mandated a quorum of at least 10 people (the Jewish minyan). That calculates to 2.56 million people in attendance in Jerusalem.
 - Even in modern times, every Passover meal concludes with the statement “Next year in Jerusalem.”
- While Passover occurred on only the 14th day of the month of Nisan, the week of Passover was celebrated. The day after the Passover day (the 15th day of the

month of Nisan) began the seven day feast called the “Feast of Unleavened Bread.” The Passover and Unleavened Bread were integrated from Nisan 14-22 to the point that the two titles of “Passover” and “Unleavened Bread” became interchangeable and synonymous.

14:2 The religious leaders did not consider the sanctity of the religious festival, but instead the political ramifications. The characteristic (riots) that delayed the religious leaders from persecuting Jesus was the very characteristic that was used to condemn Him (Mt 27:23-25).

Read Mark 14:3-11 ... The Anointing of Jesus at Bethany

Shared Account of the Anointing at Bethany: Mt 26:6-16; Mk 14:3-11; Lk 7:36-50; Jn 12:1-8

14:3 Jesus was at the home of Simon (“who hears/obeys”) in Bethany (“house of dates/figs”). Many images of Jesus throughout the gospels include Him eating and fellowshiping with His followers (Revelation 3:20).

- Skin diseases represent the “disease of sin” (Lev 13). Simon was no longer a leper; he had been healed. However, Simon bore the title of “leper” in the same way that a believer would continue to be referenced as a “sinner – saved by grace.”
- The alabaster (white) jar represents the life that is broken before the Lord as all that is in it is offered to Him. Jesus was anointed from head (as was the usual anointing) to His feet (in humility) which relate to this world (John 13:9-10; Lk 7:44-46).
- The Greek name “alabastrites” was derived from a town in Egypt where the soft stone resembling marble was quarried called Alabastron.
- Alabaster jars usually had long “necks” to restrict the amount to be poured, so that none would be wasted. The neck was often broken to enable pouring.
- The oil is called “nard” which is made from the stems of an expensive Indian herb; the value of this oil was comparable to an average man’s annual salary. The term “nard” (נָרְדָּ) means “light” in Hebrew.
 - Spikenard was sourced only from the Himalayas of Nepal, China and India, and is found at altitudes around 10,000 feet.
 - Spikenard grows to about three feet in height, and a minute amount of oil is extracted from the stems of the plant (called rhizomes); the stems are crushed and distilled into an essential oil that has an intense aroma and amber color. The oil is often blended with other oils of frankincense and myrrh.



- Used as a sedative, Spikenard oil is often utilized as herbal medicine to naturally treat insomnia, stress and infections.
- In the phrase “pure nard/oil,” the Greek term for “pure” (πιστικῆς πιστικῆς) is a derivation of the Greek term for “faith/believe/trust” (πιστις πιστις). (John 12:3)

- John documents that Mary poured a pound of oil and anointed the feet of Jesus; a pound is a great deal of ointment that was used on his head and feet. (John 12:3).
 - Jesus was anointed from head (as was the usual anointing) to His feet (in humility) which relate to this world (John 13:9-10).
- 14:4-5 The disciples prioritized the worldly humanitarian needs above the spiritual.
- The ultimate purpose of creation is to bring glory to God.
 - Mankind should focus on serving Him while one of the outcomes of that relationship with Him is in serving each other. In spite of the Pharisee Simon's personal skin disease (Luke 7:36-43), he was focused on warning Jesus about the woman's touch.
 - Believers should focus on their own sin instead of pointing out the faults of others.
 - John infers that Judas was the antagonist and began the criticism while the other disciples joined in (John 12:4).
 - The Greek term used to describe Judas as a "thief" (kleptēs κλέπτης) means someone who was conniving and stole by measured design. (John 12:6)
 - While Jesus would be crucified among thieves, Judas (the one who betrayed Him) was the actual thief.
 - Believers should be generous towards others faults while being thoughtful of personal faults (Matthew 7:3; Luke 6:41)
- 14:6 The woman who rightfully honored and served Jesus was accosted by the disciples who should also be serving Him. Believers should continue following the Lord in spite of the maltreatment of fellow believers.
- 14:7 Christianity is more than a humanitarian effort; the focus on Jesus should be above all services and ministries. Jesus emphasizes that service should only flow out of relationship to Him – no self-effort.
- Jesus quotes from the Talmud that the poor will always be in the land (Deuteronomy 15:11).
- 14:8 Anointings are associated with the preparation of an individual for a specific task (e.g., King, Priest, and Prophet). While the disciples struggled with the concept of the Messiah's death, Mary seems to act upon a clearer understanding (John 12:3).
- 14:9 The legacy of this act of worship and preparation for Christ's crucifixion was treated as a blessing for Mary (Luke 1:48).
- 14:10 Judas was interested in betraying Jesus prior to even being offered a reward.
- 14:11 Silver represents redemption as the chief priests promised to restore Judas from his discipleship, but Judas would soon understand that this world offers no restoration.

Read Mark 14:12-16 ... Jesus Sends Disciples to Prepare for Passover

Shared Account of the Preparation of Passover: Mt 26:17-19; Mk 14:12-16; Lk 22:7-13

14:12 On the 14th of Nisan, the disciples knew they should prepare the Passover, so they asked Jesus where they should do it. Although Judas was pursuing selfish ends, these other disciples were focused on the Lord and preparing the Passover dinner for Him.

- The lamb needed to be bought earlier (Exodus 12:3).

14:13 The search by the two (witnesses) would be for a man performing a singular activity since women were generally the ones to retrieve water; the water would

possibly be used for the feet washing of the disciples (John 13:5). The jug was filled with water as the living water fills the body (Jn 2:7-9).

- The two that Jesus sent were Peter and John (Luke 22:8); these would also be the two disciples who ran to the tomb when the women reported that the tomb was empty (John 20:2-9).
- Jesus referred to Jerusalem as “the city” (πολιν πόλιν) to prepare a place to eat the Passover; earlier Jesus had to referred to Bethphage as a “village” (κώμην κώμην) to retrieve the donkey that He would ride at the triumphal entry (Matthew 21:2).

14:14 The disciples were not to request, but instead, to tell the man of the Lord’s coming presence in his home. The request was not to come from the disciples, but Jesus was to be the source of the statement.

- The man would prepare his home and the upstairs room would already be ready.
- The last supper would be in an upper room (Mark 14:15; Luke 22:12); the disciples would also gather in an upper room after the ascension (Acts 1:13).
- Jesus directs the disciples to refer to Him as “Teacher” or “Master.” The Greek term being translated is Didaskale (Διδάσκαλε). While the term “Rabbi” carries a sense of respect while the term “Didaskale” can be used casually (even to the point of being sarcastic).

14:15 The question was not to come from the disciples, but Jesus was to be the source of the question. The upstairs room would already be ready.

14:16 The disciples obey straightaway without hesitation or doubt, and the Passover dinner occurred flawlessly just as Jesus had foretold.

Read Mark 14:17-21 ... Jesus Warns Disciples That One Will Betray Him

Shared Account of the Foretelling of Betrayal: Mt 26:20-25; Mk 14:17-21; Lk 22:21-23; Jn 13:21-30

14:17 As the time began to darken, Jesus joined all of His disciples in the room.

14:18 Jesus declared that one of His disciples would betray Him.

- The Greek word for “sat” (anakeimenōn ἀνακειμένων) means to recline which was the typical manner of eating in that day.
- One of the central points of the Passover seder is the story of the Exodus from Egypt (*the maggid*). According to the Mishnah, the Exodus story begins with the youngest person at the seder asking four questions (*Mah Nishtanah*).

The Four Questions of the Mah Nishtanah (How is this night different from all other nights?)
<ul style="list-style-type: none"> • “On all other nights, we eat <i>chametz</i> (leavened foods) and matzah. <ul style="list-style-type: none"> ○ Why on this night, only matzah?” ○ Answer: Matzah represents humility (without leaven/pride) and is called the “bread of affliction.” • “On all other nights, we eat all vegetables. <ul style="list-style-type: none"> ○ Why, on this night, <i>maror</i> (bitter herbs)?” ○ Answer: Bitter herbs represent the bitter difficulties of life as a slave in Egypt. • “On all other nights, we don't dip even once. <ul style="list-style-type: none"> ○ Why on this night do we dip twice?” ○ Answer: Dipping food was a luxury symbolizing blessing and

freedom. At the Seder, vegetables are dipped into salt water (representing tears) and bitter herbs into charoseth (representing the mortar/bricks that Israel was forced to produce).

- Charoseth originated with the Hebrew term “cheres” (צָרָה) that means "clay."
- Charoseth is a sweet, dark-colored paste with the ingredients of fruits and nuts.
- “On all other nights, we eat either sitting upright or reclining.
 - Why on this night do we all recline?”
 - Answer: Reclining was also luxury symbolizing blessing and rest.

14:19 Each of the disciples distrusted his own heart.

14:20 Jesus commented that one is dipping his own bread along with Jesus. The faithful followers of Jesus ate from the bread provided by Jesus (Mk 14:22) while Judas relied on his personal provision.

14:21 Even the wicked are utilized to bring about God’s plan to their own detriment (Proverbs 16:4).

Read Mark 14:22-25 ... The Lord’s Supper

Shared Account of the Lord’s Supper: Mt 26:26-30; Mk 14:22-26; Lk 22:14-20

14:22 Jesus blessed and broke the bread as His body was also blessed and broken (Jn 6:32-33, 51).

14:23 Each of the disciples drank from the same cup as Jesus (Mk 10:39).

- The Greek term for “having given thanks” (eucharistēsas εὐχαριστήσας) is the root of “eucharist.”
- The four cups of wine at the Passover meal were predicated on the promises of God to Moses. *“Therefore, say to the Israelites: ‘I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians.’”* (Exodus 6:6-7)

Four Cups of Wine were the Focal Points of the Passover Meal	
Sanctification	<i>I will bring you out from under the yoke of the Egyptians</i> Kiddush: Thanksgiving to the Lord for “the fruit of the vine”
Plagues/Judgment	<i>I will free/deliver you from being slaves to them</i> Maggid: After reciting the ten plagues; wine is also sprinkled on the table
Redemption	<i>I will redeem you with an outstretched arm and mighty acts of judgment</i> Birkat Hamazon: After The main meal is consumed; the cup that over-flows
Acceptance	<i>I will take you as my people and I will be your God</i> Hillel: After the reciting of the last Hallel hymns, the end of the Passover

- Tradition holds that Jesus was referencing the third cup of the Passover (the Cup of Redemption) when He said, *“This cup is the new covenant in my blood which is poured out for you.”*

14:24 The blood of Christ established the new covenant (Jeremiah 31:31), but the blood was not shed for all people. There is not universal salvation.

14:25 The Lord's Supper (communion / "sharing"; eucharist / "giving thanks") is performed in a remembrance (1 Cor 11:26) of the Lord's death (payment of sin) and anticipation of the future dinner with the Lord made possible through His resurrection (Rev 19:9).

13 Mk 14:26-50

Read Mark 14:26-31 ... Jesus Informs Peter the He Will Deny Him Three Times

14:26 The Passover dinner is traditionally concluded by the Hallel ("praise") Psalms used to observe Jewish holidays (Psalms 113-118).

- The Garden of Gethsemane was on the Mount of Olives. Jesus would have left the city and crossed over the Kidron valley where a little brook ran. There was a conduit from the Temple where the sacrificed lambs were slain; the conduit took the blood from under the Temple emptying into the brook through the Kidron valley. Jesus and His disciples would have crossed over that running brook filled with sacrificial blood.

Shared Account of the Disciple's Desertion: Mt 26:31-35; Mk 14:27-31; Lk 22:31-34; Jn 13:36-38

14:27 Jesus identifies with the prophecy of Zechariah that He will be beaten and the disciples will flee.

- "...*Saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered*" (Zechariah 13:7)
- "*He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*" (Psalm 53:5).

14:28 The disciples would be reminded of this on resurrection morning (Mt 16:7).

14:29 Peter boasted in self-confidence without understanding his personal weakness and fallen nature. Believers should be cautious in judging others as every believer could also fall to sin (1 Corinthians 10:12).

14:30 Just as the "cocky" rooster crows before daybreak, Peter would deny Jesus Christ three times, but the Lord would bring light and love to Peter again (Jn 21:15-19).

14:31 Each of the disciples believed their estimation of themselves instead of Jesus' word about them. Mankind always believes that they are "good enough" disbelieving the word of God.

Read Mark 14:32-41 ... Jesus Prays in Gethsemane While the Disciples Sleep

Shared Account of Prayer in Gethsemane: Mt 26:36-46; Mk 14:32-42; Lk 22:39-46

14:32 Gethsemane ("oil press") was a garden at the base of the Mt of Olives; just as sin entered the world through the Garden of Eden (Gen 2:8), now sin would begin to be dealt with in this garden.

- The word "Gethsemane" originated from two Hebrew words: gath (גַּת), which means "a place for pressing oil (or wine)" and shemen (שֶׁמֶן), which means "oils."
 - The production of oil involved a three-step process: harvesting of olives, crushing into pulp and finally, pressing.

- There were typically three pressings with each subsequent pressing producing a lower quality of oil for various uses:
 1. The first pressing produced oil for anointing and Temple service.
 2. The second pressing produced oil used for food and medicine.
 3. The third pressing produced oil for heating and lighting.
- Although the olive could be eaten, the more valuable product is the oil from the crushed pit.
- *“He was pierced because of our transgressions; crushed because of our iniquities...”* (Isaiah 53:5)
 - The Hebrew term for “crushed” (מִדּוּקָא מִדְּקָרָה) represents judgment (Isaiah 19:10).
- At that time, the city of Jerusalem would not allow gardens within the city because the manure used to fertilize the plants was considered unclean.
- Wealthy individuals often owned gardens outside of the city walls.
- This garden was a common place for Jesus to visit (Judas knew the exact location), and the disciples may have bivouacked in this location during the last Passover week.

The Gardens of Scripture	
Genesis 2:8-10; Ezekiel 28:13	The Garden of Eden where Adam Sinned
Genesis 13:10	The Jordan Valley appeared as a Garden to Lot
Numbers 24:6	The Tribes of Israel were a Garden to God according to Balaam
1 Kings 21:2	King Ahab & Jezebel Stole Naboth’s Land for Their Garden
2 Kings 21:18	King Manasseh was buried in his own garden
2 Kings 25:4; Jeremiah 39:4; 52:7	When Jerusalem fell to Babylon, King Zedekiah escaped through his garden
Esther 1:5	Persia’s King Ahasuerus held banquet in Garden that Vashti did not attend
Esther 7:7-8	Persia’s King Ahasuerus angrily walked in his garden after Esther revealed Haman’s betrayal
Ecclesiastes 2:5	King Solomon made gardens for himself
SoS 4:12, 16; 5:1; 6:2	The Shulammitte woman is a “locked garden”
Isaiah 1:29-30; 65:3	Israel chose idolatrous gardens
Isaiah 58:11; 61:11; Jeremiah 31:12	God’s people will be like a garden
Jeremiah 29:5, 28	Jeremiah encouraged the Jerusalem exiles to plant gardens in Babylon for 70 years
Ezekiel 31:8-9	The nation of God is likened to a tree in His garden envious of Assyria
Ezekiel 36:35; Amos 9:14	Israel would be restored to the likeness of the garden of Eden
Joel 2:3	The Day of the Lord would destroy Israel, but then be restored to a likeness of the garden of Eden
Amos 4:9	Locusts devoured their gardens as judgment against God’s people
Mark 14:32	Jesus prayed in the garden
Luke 13:19	God’s Word is seed that was sowed in a man’s garden
John 18:1	Jesus was betrayed in the garden
John 18:26	A witness saw Peter with Jesus in the garden
John 19:41; 20:15	Jesus was buried in a garden

14:33 Unlike mankind whose fate is death because of sin, the perfection of Jesus did not deserve death but would become sin for believers (2 Cor 5:21) as He bore the curse on the cross (Gal 3:13).

- Jesus walks with His most trusted inner circle in deep sorrow without comfort. He desired their prayer support as Jesus went to the Father alone; Believers can rely on the faithful Father in prayer instead of the support of fellow man.
 - The two sons of Zebedee were James and John (Matthew 4:21).
 - Peter, James and John were the inner circle of Jesus who were always recorded first in the listing of the disciples (Matthew 10:2-4; Mark 3:16-19; Luke 6:12-19; Acts 1:13), and the companions of Jesus at the mount of Transfiguration. Jesus told them of His grief and asked that they keep watch (Mark 14:33).

14:34 The soul (Psalm 35:12; Jeremiah 31:12, 25) is understood to be emotions/feelings/sensations while the spirit represents life (Hebrew 4:12; 1 Samuel 1:15; Job 7:11; Isaiah 26:9). Jesus commands His most trusted inner circle to stay awake.

14:35 Jesus fell to the cursed ground (Genesis 3:17) and asks God to consider possible alternatives.

14:36 All things are possible for the Father (Matthew 19:26; Mark 10:27; Luke 1:37, 18:27), but the primary focus of Jesus was in submitting to the will of the Father.

- This cup of wrath that is being referenced foretells suffering and pain (Is 51:22; Jeremiah 25:15, 49:12; Ezekiel 23:33; Matthew 20:22).
- In ancient Ugaritic texts, the term “Cup” means “Destiny.”
 - The Ugaritic texts are a collection of ancient cuneiform texts discovered since 1928 in Syria. They are written in Ugaritic which is a northwest Semitic language dating back to the 12th century BC.
- Self-centered man sinfully says, “not what you want, God, but what I want” while the selfless Christ says, “not what I want, Father, but what you want.”
- This is polar opposite to “name it & claim it” prayers of arrogance and presumption.

14:37 Although all three of the disciples were sleeping, Jesus called out Peter (“the pebble”) although He referenced him as Simon (“to hear/obey”). Jesus had changed Simon’s name to represent a new nature (John 1:40-42); however, Jesus would revert to calling him by his old name when Peter regressed to his old nature.

- Believers should pursue lives which are attentive to the Spirit (1 Thessalonians 5:5-11; Eph 5:14; Prov 20:13).
- The disciples were weary from their grief and sorrow (Luke 22:45)

14:38 Prayer impedes temptation. “*The spirit is willing but the flesh is weak.*” Believers should also stay alert in prayer (Mt 25:13; 1 Thessalonians 5:4-6) and not fall into sleep (mediocrity) spiritually.

- Peter would be tempted three times, and Peter would deny Christ three times this very night (Luke 22:54-62; John 18:15-27). Peter should have been praying that he would not fall into temptation.

14:39 Jesus prayerfully came before God the Father repetitively. Long prayers are discouraged in Scripture, but frequent prayers are encouraged. The cup of the

Father's wrath is fierce (Psalm 75:8; Isaiah 51:17) while the cup of His grace is abundant (Psalm 23:5)

14:40 The disciples could not remain spiritually attentive, so they were unaware of the occasion. The disciples were not ministering to Jesus because they lacked insight into what should be said.

14:41 Although Peter denied Jesus three times, Jesus substantiated the Father's sovereign control and prayed to the Father three times with the same request before accepting that His time had come.

- Just as Satan had tempted Jesus three times to take an easier way to be glorified (Matthew 4:1-11; Luke 4:1-14; Mark 1:11-13), Jesus would now go to God the Father three times in requests to let this destiny past from Him.
- The disciples could not remain spiritually attentive, so they were unaware of the occasion. The disciples were not ministering to Jesus because of their own needs (e.g., weariness).

Read Mark 14:43-50 ... Judas Betrays Jesus

14:42 Jesus commands three actions from the spiritual sleepers: 1. Arise 2. Follow Him 3. See (perceive the truth).

Shared Account of the Arrest of Jesus: Mt 26:47-56; Mk 14:43-52; Lk 22:47-53; Jn 18:1-11

14:43 Three groups of religious leaders led the mob: 1. chief priests 2. scribes 3. elders

14:44-45 The betrayer (Judas) was insincere and dishonest to the very end. Judas formulates a sign (feigning love and respect) that would identify Jesus for arrest. In the estimation of Judas, Jesus was only a teacher (rabbi) and never "Lord."

- When someone is greeting a superior (teacher, king, Pope, etc.) they often kiss their hand. A European custom is to greet with a kiss on both cheeks.

14:46-47 The gospel of Mark does not identify Peter by name as the disciple who cut off the ear of Malchus. Peter cuts off Malchus' (meaning "king" or "counselor") ear (Jn 18:10-11) making him unfit for service (Lev 21:18-21); this is also representative of wielding the sword (Word of God) in such a way that it removes the way for unbelievers to hear the message (loss of ear).

- Malchus (John 18:10) was the servant of the high priest (Mark 14:47; Luke 22:50).

14:48 Jesus questions the arrest of the men as Jesus had led them in the worship services at the Temple complex.

14:49 In the end, Jesus submitted to the prophecy of the Scripture which told of His persecution and crucifixion. Jesus Christ was cognizant of prophecy and the truth of the God's Word. The numerous prophecies of the Messiah in the Old Testament were to be fulfilled in Jesus Christ.

14:50 The disciples deserted Jesus as they feared man and did not understand the word or will of God.

14 Mark 14:51-72

Read Mark 14:51-52 ... The Young Follower of Jesus Flees Naked

14:51-52 Clothing represents righteousness while nakedness symbolizes openness (being seen as one truly is). When Jesus' young follower (most likely Mark) flees naked, he has abandoned his righteousness (linen –pure white- clothing: 1 Chron 15:27), and is seen as he truly is (cowardly) - Rev 19:14, Heb 4:13, 1 Chron 15:27, Is 61:10, 64:6, Gal 3:27

Read Mark 14:53-65 ... Jesus Stands On Trial Before the Sanhedrin

Shared Account of the Sanhedrin Trial of Jesus: Mt 26:57-68; Mk 14:53-65; Lk 22:63-71

14:53 The three categories of religious leaders (chief priests, elders, scribes) led Jesus to the high priest.

14:54 Marginal Believers continue to follow Jesus as a distance. Peter sat (associated) with the priests and Levites in charge of guarding the religious order (2 Kings 12:9).

14:55 The chief priests found accomplices and co-conspirators with the Sanhedrin who were the council of judges (Supreme Court) of Judaism (Numbers 11:16). When unfaithful religious leaders abet immoral judges, the righteous are always persecuted.

14:56 Material witness against Jesus could not be found

Six Statements Against Christ		
1.	Luke 14:56-58	False Witnesses
2.	Luke 14:60	High Priest
3.	Luke 14:61	High Priest
4.	Luke 14:63	High Priest
5.	Luke 14:63	Sanhedrin
6.	Luke 14:65	Sanhedrin

14:61 Jesus maintained silence as the worldly judicial system pursued their evil intent (Is 53:7).

14:62 Jesus breaks His silence with the identification that God gave to Moses – “I am” (Ex 3:14). The second coming of Jesus in power will be visible to all men alive and who have lived (Rev 1:7; Rom 14:11; Philippians 2:10).

14:63 The High Priest was so irate that he tore his robe which broke the law (Lev 21:10). This worldly high priest was being replaced by Jesus, the new high priest (Heb 7:26-8:1 & 9:11); the robe of the high priest Jesus was kept intact (Jn 19:23-24). The robe of Jesus (given by tetrarch Herod Antipas in Luke 23:11) ended in Gentile (Roman) hands just as Jesus' robe (covering) of righteousness (Isaiah 61:10) ended with the Gentiles in the age of the church.

Various Robes Used to Symbolize (Un)Righteous Coverings	
Genesis 37:3	The robe that was given to Jacob by his father was taken and dipped in blood (Gen 37:31). Later, Potiphar's wife tore off Joseph's robe (Gen 39:12) but then it was replaced with the robe of Pharaoh (Gen 41:42)
Joshua 7:21	Achan covets the robe from Babylon, so Israel lost to Ai
1 Samuel 18:4	Jonathan gave his robe to David
Jesus wore a scarlet robe (Mt 27:28) and then purple robe (Jn 19:1-2 & Mk 15:17, 20). These were the same colors as the tabernacle curtains (Ex 26:1) and the priestly garments (Ex 28:6). Scarlet and Purple were also the colors of the woman and the beast (Rev 17:4) as well as Babylon (Rev 18:16). The Greek word translated as "robe" in Matthew's account is "Chlamus." The Greek word translated as "robe" in John's account	

is "Himation." Therefore, the robe(s) which Pilate's soldiers placed on Jesus consisted of two separate garments: a purple inner garment (Mark 15:20 - Himation) and a scarlet outer garment (John 19:23 - Chlamus). In Scripture, the color purple is often accompanied by the word "scarlet" (Exodus 25:4; 26:1, 31, 36; 27:16; 28:5, 6, 8, 15, 33; 35:6, 23, 25, 35; 36:8, 35, 37; 38:18, 23; 39:1-3, 5, 8, 24, 29; 2 Chronicles 2:7, 14; 3:14; Rev 17:4; 18:12, 16).

14:64 There were no dissenters, every one of them condemned Jesus. Any who were inclined towards Jesus (e.g., Joseph of Arimathea) are thought to have not been at the hearing (Lk 23:51).

14:65 Jesus was abused and demeaned by those who managed Temple security; these men were viewed as ultra-religious, but the evil of the hearts could not bear the sight of Jesus' eyes as they mistreated him. They also mocked His claim as the Messiah was expected to have sight beyond the physical (Is 11:3).

Read Mark 14:66-72 ... Peter Denies the Lord

Shared Account of Peter's Denial: Mt 26:69-75; Mk 14:66-72; Lk 22:55-62; Jn 18:15-18, 25-27

14:66 Peter is shown below outside which is metaphoric of being "down and out."

14:67 A slave of the high Priest correctly identified Peter as a follower of Jesus.

Although she probably inferred contempt by the term "Nazarene" (a less affluent, seedy region filled with many outcasts and ruffians), in reality this was a term of honor as the Messiah was the "Netzer" (root of David-Is 11:1).

14:68 Not having the courage to admit his relationship to a slave girl, Peter pleaded ignorance before walking away as the rooster crowed. This slave girl had been sent by another disciple (either John – Jn 20:5; Acts 4:6 or James – Mk 1:20) to bring Peter inside, but he feared the worst (Jn 18:15-18).

14:69 This servant girl stirred up others including the second woman (Mt 26:71) to confront Peter about knowing Jesus.

14:70 No one believed Peter's denial as he was forced a third time to deny any relationship with the Messiah.

14:71 Peter cursed to prove that he was more worldly than what the accusers would think. Peter even swore an oath to confirm his lie.

14:72 Peter's strong suit had always been courage and bravery, but this second (witness) rooster crow (wake-up alarm because the daylight is near) revealed the defeat and failure of his strongest characteristic.

15 Mark 15:1-26

Read Mark 15:1-5 ... Jesus Stands Before Pilate

Shared Account of Pilate's Interview: Mt 27:1-2, 11-14; Mk 15:1-5; Lk 23:1-5; Jn 18:28-38

15:1 Jesus spent the darkest hours with the Jewish leaders before being turned over to the Gentiles (Pilate) as the daylight was coming. The chief priests met with the elders, scribes and entire Sanhedrin to decide the fate of Jesus.

15:2 Herod had been informed by the wise men that the King of the Jews had been born at the birth of Jesus (Mt 2:2). Pontius Pilate had been appointed Governor by Rome

(the sixth Roman Procurator) and his administration was 26-36 AD. Due to his contempt for Jews (and them for him), Pilate resided in Caesarea only visiting Jerusalem when necessary.

15:3-4 The religious leaders accused Jesus of many things, but Jesus fulfilled prophecy and amazed Pilate by remaining silent (Is 53:7).

15:5 Jesus was always in control as He could not be made to speak, drink (Mk 15:23), or die (Mk 15:37).

Read Mark 15:6-15 ... Pilate Releases Barabbas Instead of Jesus

Shared Account of Barabbas Selection: Mt 27:15-26; Mk 15:6-15; Lk 23:13-25; Jn 18:39-40

15:6 Pilate's purpose to maintain peace in an unruly area of the Roman territory. He had already blundered by attempting to place busts of Roman leaders in and around the Temple, but he was forced to remove them by angry Jews. Afterwards he was planning on building an aqueduct into Jerusalem and raid the Temple's funds to pay for it. Once again, brave Jews rebelled by congregating in the courtyard of the Temple to stop the soldiers. The soldiers infiltrated the mobs by hiding their swords under their robes until a surprise attack.

15:7 Barabbas ("son of the father") was a notorious insurrectionist who had murdered during this rebellion. As with every sinner, this prisoner destined for punishment by death was set free because Christ would go to His death instead of the one deserving punishment.

15:8 The Jews pressured Pilate to maintain his custom of releasing a prisoner.

15:9-10 Pilate thought that the religious leaders were envious of Jesus, so he assumed that the people would want their "King of the Jews" to be released against their leaders.

15:11 The chief priests incited the crowds to mass hysteria and persuaded them to pursue rebellion against the Lord. Congregations should always focus on Jesus instead of the human leader/speaker.

15:12 Pilate refers to Jesus as the One that the Jews call "King of the Jews." In reality, the religious leaders (chief priests) were worldly (not spiritual) and they claimed no King (1 Sam 8:7) but Caesar/the emperor (Jn 19:15).

15:13 Although the first time was not recorded in Mark, the crowd cried again to crucify Christ.

15:14 When Pilate asked for the reasoning behind the assertion, the crowd simply grew more emphatic. Reason supports God and His Word, and when confronted with the truth, the world traditionally turns to unsubstantiated assertions and attacks on the messenger (e.g., The 1st and 2nd law of thermodynamics along with irreducible design contradicting evolution).

15:15 Pilate understood that the irrational mob (the world) would soon turn on him as the messenger of the truth of Christ's innocence. The blood thirsty world is gratified when justice is not performed (e.g., those promoting the release of guilty prisoners; those against capital punishment); they are also gratified when Jesus (and His followers) are persecuted and martyred.

Read Mark 15:16-20 ... Jesus Is Mocked by the Roman Soldiers

- Shared Account of Military Harassment: Mt 27:27-31; Mk 15:16-20; Jn 19:2-3*
- 15:16 Jesus is led to the depths of courtyard where Peter had been (down and out – Mk 14:66).
- 15:17 The purple symbolized royalty which they combined with the mock crown. The thorns of that crown represented the consequences of sin.
- 15:18 In their mockery, they had no idea that they were correctly identifying Jesus as the king of the Jews.
- 15:19 The scorn was exceedingly aggressive as they hit Jesus on the head and attempted to demean Him. The worldly soldiers did not realize that in fact they were disgracing themselves.
- 15:20 They stripped Jesus of the purple robe which they valued, and clothed Jesus again in His personal coverings. The covering of Jesus has inestimable worth, and yet the world values the items that briefly pleasure the eyes.

Read Mark 15:21-32 ... The Crucifixion of Jesus as “The King of the Jews”

Shared Account of the Crucifixion: Mt 27:32-44; Mk 15:21-32; Lk 23:26-43; Jn 19:17-27

- 15:21 It was the Roman tradition to make the offender carry his own cross beam (with weight easily exceeding 50 lbs.). Who carried who’s cross? Simon was a sinner deserving of death like all of mankind, but Jesus the sinless died in his (and our) stead. The residence of Simon was Cyrene, Libya in northern Africa (Acts 11:20, 13:1); he was an African Jew who had possibly made a pilgrimage to celebrate the Passover in Jerusalem. Simon had his own agenda, but God intervened for the work of the Lord. The two (witness) sons of Simon (“to hear/obey”), Alexander (“defender/assistant of men”) and Rufus (“red”), became well-known members of the church (Acts 19:33; Romans 16:13). As Believers enter the byways of life, each Believer is forced to carry his cross and follow Jesus (Lk 14:27).
- 15:22 Golgotha (a Hebrew term meaning “the place of the skull”) is a hill that is grounded on a rock that may have closely resembled a skull. The tradition of the Jews was that Adam’s skull was passed from Noah to Shem and finally to Melchizedek who buried the skull at this site.
- 15:23 Wine mixed with myrrh had an amplified intoxicating effect (Gall).
- 15:24 Fulfilling the prophecy of David, the soldiers gambled for the clothes of Jesus (Ps 22:18).
- 15:25 The third hour in Jewish time was 9:00am (which translates into the sixth hour according to Roman time – Jn 19:14).
- 15:26 The Roman custom was to hang a sign which publicly identified the crime of the person being crucified.

References to Jesus crucifixion can be seen throughout the Old Testament		
Sample of OT References to the Messiah (Isaiah 53; Psalms 22; Genesis 22)		
Price of Messiah	Zechariah 11:12-13 (500BC)	Matthew 27:3-7 Judas’ 30 pieces of Silver
Betrayal of Messiah	Gn 3:15 (seed/heel) → Psalm 41:9 (1000BC)	Mt 26:49-50 Judas’ Betrayal
Persecution of Messiah	Micah 5:1-2 (cheek/Bethlehem 700BC) – Isaiah 50:6	Mt 27:30, Jn 19:3
Silence of Messiah	Isaiah 53:7 (700BC)	Luke 23:8 & Mt 27:12-14 Silence of Jesus
Thieves & Rich Man	Isaiah 53:9	Luke 23:32 (Thieves) and

		Mt 27:57-58 (Rich Man)
Unbroken Bones	Ex 12:46 & Nu 9:12 (Passover Lamb) - Psalms 34:20	Jn 19:31-33 Bones left unbroken
Rejection of Gall	Psalms 69:20-21	Mt 27:34, 48 & Jn 19:28-29 Offering gall to drink
Piercing of Messiah	Psalms 22:16 & Zechariah 12:10 (500BC)	John 19:34 Pierced at Crucifixion
Lots for Messiah's Clothing	Psalms 22:18	Mt 27:35, Jn 19:23-24, Mk 15:24 Lots for the Clothing

16 Mark 15:27-47

Read Mark 15:27-32 ... The Abuse of Jesus During His Crucifixion

15:27 Sinners are the focus of Jesus' ministry. The two (witness) thieves are mentioned in all four gospel accounts (Mt 27:44; Lk 23:39-43; Jn 19:18). These thieves could represent the Jews who mocked Jesus and the Gentiles who have accepted Him.

15:28 Although Jesus came to fulfill the law (Mt 5:17), He fulfilled the prophecy of being judged as an outlaw (Lk 24:44; Is 53:12).

The Cruel, Mocking Nature of Man (Acts 2:13, 17:32; Heb 11:36; Jude 1:18)		
1.	Mark 15:29	Passers-by (Religious People)
2.	Mark 15:31	Religious Leaders
3.	Mark 15:32	Dying Sinners
Galatians 6:7		

Read Mark 15:33-41 ... The Death of Jesus on the Cross

Shared Account on the Death of Jesus: Mt 27:45-56; Mk 15:33-41; Lk 23:44-49; Jn 19:28-30

15:33 After three hours on the cross (when the light should have been brightest at noon), the entire land became dark for the last three hours of Jesus' crucifixion.

15:34 This is the only time that Jesus prays "My God" instead of "Father". "My God, My God" shows emphasis, but also may be directed at two others in Trinity (Father & Spirit). This is the only statement by Jesus on the cross that is recorded in Scripture twice (witness – Mt 27:46).

15:35 The onlookers misconstrue Whom Jesus is calling. These pseudo-religious individuals are man-centric and focused on the things of this world mistaking God for Elijah ("My God is Yah").

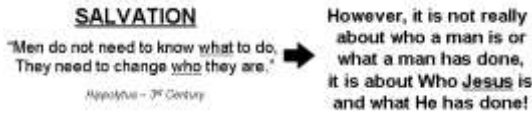
15:36 A misguided albeit compassionate person hurried to bring a drink to Jesus; Scripture had testified that Elijah would precede the Messiah, and possibly there was still a role for Elijah to play (Mt 17:11-12). As wine represents joy and the blood of life, this onlooker had nothing to offer Christ except sour wine – a poor substitute. This world continues to offer "sour wine" to appease mankind.

15:37 After six hours on the cross (from 9:00am until 3:00pm), Jesus took His last breath (Gen 2:7; Job 12:10, 33:4; Ez 37:5-6) Jesus defeated Satan on the cross (Job 26:13).

15:38 The torn curtain physically represented the flesh of Jesus (Heb 10:20) enabling direct access to God through His righteousness.

15:39 The centurion was standing in opposition to Christ, but at His death, the centurion realized Who Jesus actually was (Mk 15:37).

- The centurion was the first individual in the Gospel of Mark who recognized that Jesus was divine (the “*Son of God*”).



15:40-41 A good deal of women had supported the ministry of Jesus (Mt 27:55) and unlike most of His disciples, they witnessed His crucifixion. Three of the women are emphasized: 1.Mary (“sea of bitterness”) Magdalene (Mary of Magdala) (Lk 8:2) 2.Mary, possibly the aunt of Jesus (Jn 19:25) 3.Ambitious Salome (“perfect”) who was mother of James and John (Mt 20:20-21, 27:56)

Read Mark 15:42-47 ... The Burial of Jesus

Shared Account of the Burial of Jesus: Mt 27:57-61; Mk 15:42-47; Lk 23:50-56; Jn 19:38-42

- 15:42 The trial and crucifixion of Jesus occurred on the “day of preparation” (Mt 27:62; Mk 15:42; Lk 23:54; Jn 19:14, 31, 42). The “day of preparation” was the time when the Jewish people would work (gather/bake) to prepare for rest on the Sabbath (Ex 16:23-30). Believers should be at work (Eph 2:10; James 2:22; Philippians 2:12) to prepare for the Sabbath (peace) of eternity (Heb 4:1-5).
- 15:43 Joseph had been a timid, secret (Jn 19:38) disciple of Jesus (Mt 27:57; Jn 19:38). The word “Arimathea” is translated “a lion dead to the Lord” which is what Joseph had been prior to the crucifixion. As a prominent leader of the seventy ruling judges (the Sanhedrin), it is a question as to his participation in the condemnation of Jesus Christ (Mk 14:64).
- 15:44 Crucified men could hang for days without dying, but Jesus gave up His Spirit in His time (Mt 27:50).
- 15:45 Pilate is very thorough and leaves nothing to chance; he verifies with the centurion that Jesus is truly dead before allowing Jesus’ body to be taken from the cross.
- 15:46 The custom was to wrap corpses (Acts 5:6; Jn 11:44) with linen which represented the righteous acts that had been performed (Ex 28:41-42; Lev 16:23-24, 32; Dt 22:11; Rev 19:8, 14). It was the custom to place boulders in front of tombs to deter thieves (as belongings were often buried with their owners) and animals (Jn 11:41).
- 15:47 The two Mary’s watched as Jesus was placed in the grave, but Jesus performed various activities after crucifixion and prior to His resurrection (1 Peter 3:18-22; Acts 2:24, 27, 31; Eph 4:7-10)

17 Mark 16

Hebrew Creation Through The Days of the Week			
Sunday	ראשון	Rishon (meaning “First”)	Light
Monday	שני	Sheni (meaning “Second”)	Sky
Tuesday	שלישי	Shlishi (meaning “Third”)	Earth; Vegetation; Seas
Wednesday	רביעי	Revi’I (meaning “Fourth”)	Stars
Thursday	חמישי	Chamishi (meaning “Fifth”)	Birds/Water Creatures
Friday	שישי	Shishi (meaning “Sixth”)	Land Creatures/Man
Saturday	שבת	Shabbat (meaning “Peace”)	God Rested

Resurrection

Crucifixion

Tomb

Read Mark 16:1-8 ... The Resurrection Morning

Shared Account of the Resurrection Morning: Mt 28:1-10; Mk 16:1-11; Lk 24:1-12; Jn 20:1-18

- 16:1 The same women who had witnessed the crucifixion (Mk 15:40), now brought spices that they had purchased. The women either purchased the spices after the Sabbath as it ended at 6:00pm and stores opened as business resumed or they “had bought” (KJV) the spices prior to the Sabbath (Lk 23:56). Although Nicodemus had anointed the corpse of Jesus before burial (Jn 19:39), the women also felt personal responsibility to anoint Him as well.
- 16:2 The light of the “Son Rise” was about to shine as the women saw that Jesus was resurrected (Isaiah 9:2); the resurrection of Christ is mentioned in forty verses (Rom 1:4; 1 Thes 4:14; 1 Cor 14:12-21; Heb 7:25).
- 16:3 The Law had become an obstacle to Israel (Dt 27:2) as behind the self-effort of merit (Rom 9:32-33; 1 Pet 2:8), they were spiritually dead (Mt 23:27). But this obstacle of the stone (the Law) would be rolled away as the Lord cleansed from the disgrace of sinful captivity (Joshua 5:9) and enabled access to His living water (Gen 29:10).
- 16:4 It is thought that the stone would have been approximately 5-6 feet in diameter and a foot thick (possibly weighing nearly two tons). Upon the excavation of the grave (room), the stone would have been positioned in a track beside the door. Upon burial the stone would have been pushed (relatively easily – Mk 15:46) into a deeper indentation where it would have been difficult to dislodge.
- 16:5 The position of the young man on the right hand suggests power (Ex 15:6; Mt 26:64, 28:1-6; Mk 14:62; Lk 22:69). The purity and righteousness is represented in the covering/clothing (Is 6:1). At this point, it appears that Mary Magdalene abandons her two companions to alert the disciples that the body of Jesus has been moved (Jn 20:2).
- 16:6-7 The young man first says not to be alarmed in fear. Although the world is interested in discovering the Jesus Christ Who had been crucified, Jesus now lives. There was a special emphasis on the outreach to Peter as he needed more encouragement after his denial (Mk 16:7, 14:72). All of the words of Jesus proved true (Mk 14:28). This is the call to all of mankind: 1.Come and See 2.Go and Tell
- 16:8 During the ministry of Jesus, He commanded silence while witnesses testified, but after the resurrection, fear kept the women from testifying when they should have been witnessing (Mk 5:43).

Read Mark 16:9-13 ... Appearances of the Resurrected Jesus

16:9 Mary Magdalene returned to the grave after Peter and John. Mary Magdalene, who had been the ultimate sinner (with seven (complete) demons – Luke 8:2), was now the first person to whom Jesus revealed Himself after His resurrection (Jn 20:11-18).

The Grieving Disciples did not believe secondhand testimony (Mark 16:10-14)		
16:10-11	Mary Magdalene	Jn 20:11-18
16:12-13	Two on Road to Emmaus	Lk 24:13-35

16:14	The Disciples only believed after experiencing Jesus firsthand, face-to-face.
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Read Mark 16:14-20 ... The Great Commission

16:14 Jesus rebukes His disciples for not believing the three witnesses. After His resurrection, the appearances of Jesus to the disciples were at times of meals and eating.



16:15 Preach to “all of creation”/ “every creature”

16:16 Believers must be baptized with the Spirit (Mt 3:11, Mk 1:8, Lk 3:16, Jn 1:33 → Rom 8:9) instead of being only baptized with water (1 Cor 1:17). As the thief on the cross shows, water baptism is not a necessity of salvation, but it is an act of obedience (Luke 23:39-43).

16:17-18 Although Jesus detested those who required miracles to believe (Mt 12:39; Jn 4:48), the works of the Spirit are evident in the lives of true Believers (Heb 2:4; 2 Cor 12:12). True “signs” (semeion σημεῖον) are interventions of God as a result of belief in Him that aligns to His will (Mt 4:5-7; Ps 90:9-13).

16:19 The act of sitting revealed the conclusion of that piece of His work and the position at the “right hand” was reflective of strength.

16:20 Although Christ had finished the act of paying the price through crucifixion and overcoming death via resurrection, He continues to join with His people in the ministry of His church.