

Mark's Portrait of Jesus: Man of Action/Servant

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Introduction

gospel *I*...Greek word for "good news"

Christians used the word to mean the message of God's saving activity through the life, ministry, death and resurrection of God's unique Son Jesus. The need for "good news" presupposes a bad situation.

The bad situation humans find themselves in is sin and separation from God. God through Christ offers grace to forgive that sin.

The fact that forgiveness, freedom from sin and a new life are possible is "good news".

Because all this is only possible through Jesus Christ, His message and His story are called the "Gospel".

There are four "gospels" in the NT.

We know them as Matthew, Mark, Luke and John. They are written accounts of the life and teachings of Jesus by men who were empowered by God the Holy Spirit.

They are not strictly biographies as we think of biographies.

Two of them contain no information of Jesus birth or childhood.

None of them contain very much of His childhood years.

They are not always written in chronological order, and their record of chronology does not always agree. None of them is an attempt to give us the complete story of Jesus Christ's life.

The writers wrote under the guidance of the Holy Spirit to different groups of people at different times and included different events.

Matthew and Luke almost certainly used Mark's material or had it in front of them when they wrote.

Mark probably wrote his gospel first 60-65 AD). John probably wrote last (90-95 AD).

¹ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

"synoptic"...from Greek, "common view"

"to see the same" "similar".

Matthew, Mark and Luke all concentrate on the Galilean ministry in the north.

John omits much of this and concentrates on the southern Judean ministry.

Mark is the shortest of the gospels. While this is true, Mark often offers details that are omitted by the others. Mark's account is vivid, fast-moving and very colorful like a motion picture. The Greek word translated "immediately", "straightway", "anon" or "forthwith" is used approx. 42 times by Mark.

Mark focuses on things Jesus did rather than on what He said.

So if you have a red-letter Bible, you will find much less red ink in Mark's writings than in the others gospel writers.

The gospels went through a transition from "oral" to "written" form. Before the gospel accounts were written down, the accounts circulated in oral form.

There were several reasons for putting the record in oral to written form.

First was persecution.

Nero began the first official persecution. As Christians were persecuted and killed, it became necessary to have the gospel in written form. The guy who just was killed may be the only one who is intimately acquainted with the oral record.

Second - The death of eyewitnesses.

The oral record was passed on by people who had seen and heard Jesus and the events of the story. As the people who had seen and heard Jesus began to die, they realized that the message would be lost if it was not committed to written form.

Third...A third reason was a delay in Christ's return.

Early Christians had a distinct sense of urgency about getting out the "good news". Jesus was going to return very soon.

So the emphasis was on evangelism (Not a bad goal for us to recapture!).

As the time grew longer and longer the concern arose to preserve the oral material in written form.

Author

There is no serious objection to the traditional view that the author of the gospel of Mark is the "John Mark" of the New Testament. He was the associate of Paul and Peter.

"John" was his Jewish name.

"Mark" was his Roman name.

In Acts 12:12 after Peter was released from prison by the angel, he went to the house of Mary the mother of John who was also called Mark.

Many believe this was the house where Jesus ate the last supper with the disciples.

It is also believed that this was the house where the 120 gathered on the Day of Pentecost. Mark was a cousin of Barnabas.

On Paul and Barnabas' first missionary tour, Mark went along but deserted at Perga.

Possibly due to:

1. homesickness
2. resentment of Paul assuming the dominant role.
3. fear of rough mountainous country ahead
4. the free association with the Gentiles.

At the start of missionary tour number two, Barnabas wanted to give Mark another chance, but Paul would not hear of it. They separated, Paul/Silas, Barnabas/Mark.

Paul forgave Mark. In 2 Tim. 4:11 he asks for Him to be brought to help him, saying "...he is profitable to me for the ministry."¹

A good argument for Mark's authorship is the universal acceptance of it by the church. The church had a tendency to want Bible books/letters to be written by an apostle or intimate acquaintance of the Lord. Since Mark was neither it is unlikely that the church would have accepted his authorship unless they were sure of it.

John Mark likely died a martyr's death

Place

Early and persistent church tradition places the writing at Rome.

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

The Romans liked action. Jesus is presented as the mighty conqueror over disease, death, demons and nature.

The Romans weren't nearly as concerned with where a man came from as what he did. So Mark lacks a genealogy.

Gospel written to strengthen/confirm the faith of the Roman Christians.

There are various uses of Latin (Roman). Rufus mentioned in 15:21 is Latin. Mark translates Aramaic words and Jewish customs which seems to indicate that his readers were Roman rather than Jewish.

Date

It was written 25-30 years after events happened. That's very early. AD 60-65 (could be as early as 55 AD)

It appears from 1 Peter 5:13 that Mark was with Peter shortly before Peter's martyrdom sometime in the 60s AD during the Neronian persecution.

She who is in Babylon, chosen together with you, sends you greetings, and so does my son, Mark.¹

Source

The apostle Peter.

The early Christian Papias says,

Mark, having become the interpreter of Peter, wrote down accurately whatever he remembered. It was not however in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But afterward, As I said, he accompanied Peter, who accommodated his instructions to the necessities [of his hearers], but with no intention of giving a regular narrative of the Lord's sayings. Wherefore, Mark made no mistake in thus writing some things as he remembered

¹ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

them. For of one thing he took especial care, not to omit anything he had heard, and not to put anything fictitious into the statements.

There are several indications that Peter was the source.

Peter was a man of action. So is the gospel.

Peter was rough and ready. The Greek of Mark's gospel is not nearly as smooth and precise as some of the other writers.

There is a touching incident recorded after the resurrection. The women are told by Jesus to go tell His disciples, and Peter...

Peter had just denied three times that he even knew the Savior. He was feeling awful. Jesus tenderly called him by name to reassure him that He loved and forgave him.

I think Peter never got over that and as he told Mark the story he included it. None of the other gospels record it. It had to come from Peter. It show us something of our Savior's loving heart.

I.H. Marshall writes about the gospel of Mark,

This the shortest of the Gospels, is a vigorously written evangelistic tract, portraying Jesus as the early Christians saw Him. And like every tract its contents call for a response to the facts it presents. While it is true that almost everything Mark records has been scrutinized by skeptical critics who are prepared to deny the historicity of the major proportion of Mark's story, there are excellent historical grounds for accepting the reliability of his record.

While John Mark may have personally known the Lord, he was not a close follower or disciple. The reference in chapter 14:51 to the young man who fled naked from the scene of Christ's arrest is thought by some to be John Mark.

If the Last Supper was at his house, it is not hard to imagine the young man throwing on a blanket or sheet and following the little group to the garden after the supper. In the garden he was almost arrested and fled naked to escape. This could very possibly be Mark's modest way of saying "I was there; I saw the events take place".

I. The Title 1:1

Verse one stands as a title for the entire book.

gospel¹...not the book, but the message, good news about salvation through Christ.

The facts about the life and death of Christ are the beginning² of the gospel.

The apostolic preaching was the continuation.

the Son of God³...Mark, like John, was concerned that his readers understand that Jesus was divine (deity incarnate).

The beginning⁴...sounds like several other passages of Scripture. Which ones?

Gen. 1:1... In the beginning God created the heavens and the earth.⁵

John 1:1... In the beginning was the Word, and the Word was with God, and the Word was God.⁶

II. The Preparation for Christ's Ministry 1:2-13

A. His Forerunner 1:2-8

Mark makes no mention of the birth/childhood of Christ.

He begins with a picture of his forerunner, then jumps right into His ministry.

As it is written in the prophets¹ (KJ)

The prophet Isaiah, appo. 700 years before, had predicted the forerunner. verses 2-3

John the Baptist was the last representative of the old order. He was to introduce the key person of the new order.

Isaiah 40:3:

A voice is calling,

"Clear the way for the LORD in the wilderness;

Make smooth in the desert a highway for our God.¹

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⁴ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

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⁶ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

Malachi 3:1:

“Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,” says the LORD of hosts.³

verse four... baptize⁴...to dip or submerge-immersion. Jewish baptism was a form of self-immersion. John proclaimed the baptism of repentance⁵. NT repentance refers to an inner change of direction/purpose, a turning from sin to righteousness.

for the remission of sins⁶...Greek construction can be used as "because of" the forgiveness of sins.

God's direct response to true repentance is forgiveness.

John's baptism was different from Jewish baptism--Normal for a convert to Judaism to be baptized--John demanded repentance, baptism and confession of sins even of the children of Abraham.

verse 5 - hyperbole - like "Everyone's having a yard sale" or "No one is here today"...Great throngs came to hear this "wild man in the desert" there went out⁷ (KJ)...Gr. continual procession of people to be baptized.

Geography: Dead Sea area (north) approx. twenty miles from Jerusalem. 4,000 feet below it. Hard going in rugged Judean hills.

verse 6...typical "holy man of the near east"

Clothing, woven of camel's hair, held in place by a leather belt (Elijah - 2 Kings 1:8)

John really lived "off the land"--locust and wild honey.

locust: listed in Lev. 11:21-22 as clean food. Very much like our locust (cidada)...Can be eaten raw, boiled, roasted. An excellent cheap source of protein. Despised by all but the very poor.

1 *The King James Version*, (Cambridge: Cambridge) 1769.

2 *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

3 *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

4 *The King James Version*, (Cambridge: Cambridge) 1769.

5 *The King James Version*, (Cambridge: Cambridge) 1769.

6 *The King James Version*, (Cambridge: Cambridge) 1769.

7 *The King James Version*, (Cambridge: Cambridge) 1769.

Wild honey: Just like our honey but not domesticated. Samson ate wild honey from the rotting carcass of a lion.

Bees deposited honey in:

1. Holes in the ground
2. Under rocks or in rock crevices
3. the carcasses of animals

Beekeeping is not specifically mentioned in the OT.

verses 7-8... preached¹...(proclaimed as a herald)

latchet²...(leather strap used to fasten sandals)

John was very humble--Didn't even feel worthy to perform the duty of a slave for Jesus.

Mark is very brief here. In Matt. 3:7-10 John was very pointed with the Pharisees and Sadducees.

Luke's account has John dealing with the crowds and with the tax collectors and soldiers (Luke 3:10-14). Mark focuses on the coming Mighty One who will baptize with the Holy Ghost and fire. John did not feel worthy to even "tie his shoes".

The "pouring out of the Holy Ghost" was a messianic expectation. It was fulfilled at Pentecost.

B. His Baptism 1:9-11

those days³ (Sometime during the revival of John, probably near the close)

Jesus came to Perea from Nazareth--

Nazareth was north and west; Perea was south and east of Jordan.

The baptism marked the official "opening" of Jesus' ministry.

The words in⁴ or "into" and coming up out of the water⁵ suggest immersion.

Immersion was the Jewish mode of baptism.

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²*The King James Version*, (Cambridge: Cambridge) 1769.

³*The King James Version*, (Cambridge: Cambridge) 1769.

⁴*The King James Version*, (Cambridge: Cambridge) 1769.

⁵*The King James Version*, (Cambridge: Cambridge) 1769.

Why was Jesus baptized?

Jesus did not need the baptism of repentance (John 8:46). It identified him with sinners.

Mark 10:38:

But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?"¹

2 Cor. 5:21:

He made Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him.²

Jesus literally numbered Himself with the transgressors (Isaiah 53:12).

It provided an example for us sinners.

Jesus was in sympathy with the ministry of John.

Matt. 3:15:

But Jesus answering said to him, "Permit *it* at this time; for in this way it is fitting for us to fulfill all righteousness." Then he *permitted Him.³

It was the right thing for Jesus to do.

verse 10...straightway⁴, Immediately⁵

- Mark's emphasis.

opened⁶...much stronger in Greek - to tear/rip asunder

Spirit descending (NIV)...Trinity present, but don't use as proof of the trinity - Anointing for ministry

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³ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

⁴ *The King James Version*, (Cambridge: Cambridge) 1769.

⁵ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

⁶ *The King James Version*, (Cambridge: Cambridge) 1769.

Luke 4:18:

"THE SPIRIT OF THE LORD IS UPON ME,
BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR.
HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES,
AND RECOVERY OF SIGHT TO THE BLIND,
TO SET FREE THOSE WHO ARE OPPRESSED,¹

voice², my beloved Son³

...reassuring to Christ - who walked by faith, not by sight.

my beloved Son⁴...or "my Son the beloved" - Words mean that He was the only Son of the Father.

Mark sees Jesus as divine.

Baptism was for Jesus -

The moment of decision; identification; approval and equipment.

"Jesus came to man in his sin; to God for the Spirit's anointing, to Satan for conflict." -G. Campbell Morgan

Jesus was about thirty years old - time approx. 27 AD.

C. His Temptation 1:12-13

Mark's account is very brief; see parallels in Matt. 4:1-11, Luke 4:1-13.

Jesus was alone, so account must have come from Him.

immediately⁵...close connection to baptism.

Mountaintops of blessing/vision are often followed quickly by the valleys of temptation.

Spirit driveth⁶...very strong verb = (to cast out)

Location unknown - desolate/lonely place.

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⁶ *The King James Version*, (Cambridge: Cambridge) 1769.

Tempted of Satan (put to the test). Tempted to turn aside from His appointed path.
Temptation resisted strengthens/long, forty days.

Moses - forty years in desert - Ex. 34:28.

Elijah - forty days from Carmel to Horeb - 1 Kings 19:8.

Satan¹...(adversary)...Matt/Luke - devil² (slanderer)

Jesus' mission / To oppose and defeat the kingdom of Satan - Started ministry with decisive encounter. Gethsemane and Gogotha would reveal how costly that choice was.
Jesus never shrank from mission - set My face like flint³ (Isa. 50:7)

wild beasts⁴...(Mark alone mentions)...Shows desolation, absence of human help, maybe companionship?

angels ministered⁵...assurance of God's presence, physical/spiritual strength.

Don't know if this was done during or after ordeal.

Heb. 2:18:

For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.⁶

Heb. 4:15-16:

15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are*, yet without sin.

16 Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.⁷

Christ became qualified to be our high priest by overcoming the temptation.

III. Christ's Ministry in Galilee 1:14-6:30

A. Call of the First Four Disciples 1:14-20

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⁴ *The King James Version*, (Cambridge: Cambridge) 1769.

⁵ *The King James Version*, (Cambridge: Cambridge) 1769.

⁶ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

⁷ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

Mark's account jumps from the temptation to the Galilean ministry.

verses 14-15...introductory statement about John
(John's gospel 1:35-4:42)

Andrew/Simon	1:35-42
Phillip/Nathanael	1:43-51
Wedding at Cana	2:1-11
Cleansing Temple/Controversy with Jews	2:13-35
Nicodemus	3:1-21
Interaction between Jesus' and John's disciples	3:22-36
Women at the well/Samaritans	4:1-42

Apparently all this happened between temptation and start of Galilean ministry.
gospel of God¹, of the kingdom²...not in best texts.
Christ "kept" proclaiming the good news that comes from God.

time is fulfilled³...time of preparation is finished.

Gal. 4:4:

But when the fullness of the time came, God sent forth His Son, born of a woman,
born under the Law⁴

kingdom of God⁵...refers to God's kingly rule or sovereignty. Jesus made the kingdom a central part of His preaching, mentioning it more than one hundred times.

Jesus spoke in Aramaic. The gospel writers translated Jesus' words into Greek. Mark, Luke and John translate kingdom of God⁶. Matthew sometimes does, but often translates kingdom of heaven⁷.

The two are identical/same Aramaic word.

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Jesus did not mean:

- a geographic area (holy land, temple)
- a political kingdom (Israel, Sanhedrin)
- a group of people (disciples or the church)

Jesus never said people should build the "kingdom of God". It is the work of God.

The term means "the rule of God". The kingdom of God is the reign/rule of God which He extended over human lives through the ministry of Jesus. It also has a future aspect which will be completed in the future.

Jesus taught at least four responses to the kingdom:

1. Make the kingdom a priority and seek it ahead of all else.

Matt. 6:33:

"But seek first His kingdom and His righteousness, and all these things will be added to you."¹

2. Repent/Believe the good news about the kingdom and enter as little children.

Mark 1:14-15:

14 Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God,
15 and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."²

Mark 10:14:

But when Jesus saw this, He was indignant and said to them, "Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these."³

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³ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

3. Pray for God's rule to soon come

Matt. 6:10:

'Your kingdom come.
Your will be done,
On earth as it is in heaven.¹

1 Cor. 16:22:

If anyone does not love the Lord, he is to be accursed. Maranatha.²

Our Lord come!

4. Be ready when the kingdom does come.

Matt. 25:1-46:

Jesus' message was repent and believe.

John's message was repent.

Jesus added a new and positive note.

verses 16-20 - The call of Simon, Andrew, James and John.

B. First Galilean preaching tour 1:21-45

Jesus actually made three preaching tours through Galilee. Mark records the first and third.

This section records ministry in Capernaum and in the Galilean countryside.

Capernaum - important town on main road to Damascus. It had a tax office. It was headquarters for His Galilean ministry.

Jesus first five disciples lived here.

Peter, Andrew, James, John and Matthew

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² *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

verse 21...On the Sabbath Jesus/disciples went to synagogue.
Customary to invite visiting rabbi to teach.

verse 22... astonished¹ ...strong word (to strike with intense amazement)

Manner of teaching as well as its content.

Scribes/students/teachers of written/oral law.

They would quote scribes who had taught before them.

Jesus spoke as one having authority directly from God.

verses 23-26

There was a man...He cried out...Let us alone. The man spoke for himself and the demons within him.

He had supernatural knowledge imparted by the demon.

Jesus of Nazareth² ... Holy One of God³

...Widespread Jewish belief that if you knew a man's identity and could utter his name you would gain a magic power over him.

(Perhaps the demon was attempting to control Jesus)

Hold thy peace⁴...lit., be "muzzled", or "silenced"

Somewhat like our "shut up"

come out⁵...two imperative commands demanded obedience on demon's part.

had torn him⁶...convulsed the man as they left. Demons caused maximum damage as they obeyed.

verses 27-28 - amazed⁷ ...awed

fame spread abroad throughout all the region round about Galilee¹

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⁷ *The King James Version*, (Cambridge: Cambridge) 1769.

...Jesus really didn't want fame yet in His ministry.

verses 44-45:

44 and He *said to him, "See that you say nothing to anyone; but go, show yourself to the priest and offer for your cleansing what Moses commanded, as a testimony to them."

45 But he went out and began to proclaim it freely and to spread the news around, to such an extent that Jesus could no longer publicly enter a city, but stayed out in unpopulated areas; and they were coming to Him from everywhere.²

verse 29...Peter's house, Andrew lived here also.

James/John came along.

Probably house which served as headquarters in Capernaum. Same house where man was let down through roof in chapter two.

Archaeologists have found the site. Octagonal foundation. State of Israel has it open as a tourist attraction today.

Probably have also found the site of the synagogue Jesus taught in. The remains of a third-century synagogue were excavated. Amazingly, under the foundation there was a first-century foundation.

Synagogues were built on high ground. If they were rebuilt, they were rebuilt on the original site.

Archaeologists believe the first-century building was demolished and the new building built on top. The foundations are several degrees apart. They believe the older foundation is the foundation of the synagogue Jesus taught in.

verses 30-31...Peter's mother-in-law healed

Jesus' compassion (He had ministered all day)

Peter's mother-in-law...She had just been sick - now rose and ministered unto them.

"lying prostrate and burning with a fever"

...from very sick to "ministering unto them" because of the touch of Jesus.

verses 32/34... even, when the sun did set¹...It was Sabbath - Sabbath ended at sundown - "kept bringing to him"

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² *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

Only one devil - Satan - These were demons.

"repeatedly refused to let them speak"

Knowledge of Him shows they were not suffering merely from mental illness.

verses 35-39...God! Rose at 2-3AM to pray! How instructive for us. Jesus was God. He felt the need for communion with His Father.

throughout all Galilee²...probably not every single inch, but a summary statement of the first preaching tour.

verses 40-45...Faith of the leper... If thou wilt³... You can make me clean⁴
compassion⁵ touched⁶

"Don't tell" blaze abroad⁷

C. Development of Official Opposition 2:1-3:12

Jesus' popularity brought deepening hostility from the religious leaders.

Jesus' message contradicted their message.

Mark records five incidents where Jesus and the religious leaders "clashed".

verses 1-13...Healing of the palsied man.

palsy¹...several conditions...inability to straighten, use the limb (frozen palsy)

inability to control tremors/tics (spastic)

Jesus preached to a full house.

Men with stretcher could not get in.

They went up to the roof, ripped it up, dropped the man down in front of Jesus.

Jesus first said, "Son, your sins are forgiven."⁸

Why?

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⁴ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

⁵ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

⁶ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

⁷ *The King James Version*, (Cambridge: Cambridge) 1769.

⁸ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

To provoke a response? To show He felt sin was more important than health?

reasoning in their hearts¹ ...Jesus perceived² (a mark of His deity)

"OK, let me show you a healing you can see so you can believe a forgiveness you can't see.

immediately³...no hesitation - glorified God⁴

verses 14-17...Calling of Matthew
tax collector

eating with publicans and sinners⁵

"I didn't come to heal the well but the sick.
I don't call the righteous but the sinner.

The scribes and Pharisees assumed they were whole/well, but they were sick.

verses 18-22...Fasting and mixing the old and the new.
The Pharisees fasted on Mondays and Thursdays.
Possible Matthew's "feast" was on a "fast" day.

Christ came to announce "glad tidings". How could they fast?
But they will fast! Only Christ knew what was coming.

New/old cloth. New/old **bottles**⁶ (wineskins)

Jesus was saying the old structure of legalism would burst with the vitality of the new experience produced by faith in Christ.

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⁶ *The King James Version*, (Cambridge: Cambridge) 1769.

verses 23-28...Plucking grain on the Sabbath
corn¹ ... ears of corn² ... *grain*³...heads of *grain*⁴

They were not objecting to the eating (Deut. 23:25), but the "threshing", "the manual labor of plucking it" (Ex. 20:10).

when he had need⁵ (verse 25)...Human need supercedes mere ritual and ceremony.

Lord also of the sabbath⁶...not above in arrogance, but able/qualified to interpret the Sabbath.

chapter 3, verses 1-12...Healing of the man with the withered hand

"Watched to trap Him"

Is it lawful⁷ (verse 4)...Does the man have a need? To meet his need is to do good; to fail to meet it is to do evil.

Good question! Not lawful to do evil, to do good was to heal.

held their peace⁸ ("kept on holding")

Pharisees⁹ / Herodians¹⁰...normally enemies, but made common cause to do away with Jesus

Widespread fame of Jesus (verses 7-8)...Great multitudes followed Him to Sea of Galilee.

small ship¹ (verse 9) (better - small boat)

Back me up - In case this crowd pushes me into the Sea.

1 *The King James Version*, (Cambridge: Cambridge) 1769.

2 *The King James Version*, (Cambridge: Cambridge) 1769.

3 *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

4 *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

5 *The King James Version*, (Cambridge: Cambridge) 1769.

6 *The King James Version*, (Cambridge: Cambridge) 1769.

7 *The King James Version*, (Cambridge: Cambridge) 1769.

8 *The King James Version*, (Cambridge: Cambridge) 1769.

9 *The King James Version*, (Cambridge: Cambridge) 1769.

10 *The King James Version*, (Cambridge: Cambridge) 1769.

We see His great popularity. Verse 10... pressed upon him²...lit., (they fell upon Him). Continued action. "Kept on practically throwing themselves upon Him"

D. Appointment of the Twelve 3:13-19

Jesus' first tour of Galilee was very successful. He had access to the synagogues and official opposition was not organized. During this time He gathered a group of followers from whom He would choose twelve to be His permanent disciples.

During the second period of ministry in Galilee, the twelve were with Him. Jesus still ministered to the crowds, but He began to focus on the training of the twelve.

His popularity with the masses continued, as did the opposition from the leaders. This finally caused Him to withdraw from Galilee.

Jesus chose the twelve on a mountain, probably close to Capernaum. He probably asked the larger group of disciples to accompany Him and chose the twelve from the larger group.

ordained³ (verse 14)...probably better "appointed"

Reason for appointment:

1. That they might be with him⁴
2. That they might preach, heal and cast out demons.

Peter always first.

James and John next.

Boanerges⁵...Luke 9:54 (Fry the Samaritans!)

Andrew

Phillip

Bartholomew

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The King James Version*, (Cambridge: Cambridge) 1769.

³ *The King James Version*, (Cambridge: Cambridge) 1769.

⁴ *The King James Version*, (Cambridge: Cambridge) 1769.

⁵ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

Matthew

Thomas

James

Thaddaeus

Simon the Canaanite...Better manuscripts have kananaion, a transliteration of an Aramaic term meaning zealot. Mark put this after Canaanite¹.

Judas Iscariot (which also betrayed him²)

List differs slightly in other gospel accounts.

verse 19... they went into an house³...Apparently came home to Peter's house at Capernaum.

E. Concern of Christ's friends and accusations of his enemies 3:20-25

Here we see some reactions toward Christ from His friends and from His enemies.

verse 20..."could not eat"...very busy, great crowds, bread¹ = food in general

verse 21...Friends' reaction..."He's crazy" "Let's save him from himself".

These were members of Jesus' family.

They thought He was overworked/mentally disturbed.

Rick Warren's Purpose-Driven Life - Each person is uniquely gifted for ministry - No one else will do ministry exactly like you do - Do not strive to imitate others - Do not try to conform other's ministry style to yours.

Jesus wasn't inside the box of "normal" ministry. Family thought He needed to be rescued.

They came down from Nazareth and found Him engaged in argument with the scribes. Did not talk with Him immediately.

Verses 22-30 detail that discussion.

¹*The King James Version*, (Cambridge: Cambridge) 1769.

²*The King James Version*, (Cambridge: Cambridge) 1769.

³*The King James Version*, (Cambridge: Cambridge) 1769.

verse 22..."Scribes said" (kept on repeatedly saying)

They accused Him of being in league with demonic power, thus giving Him power over demons.

Jesus takes the initiative - called scribes together.

"Your logic is flawed.

"Satan won't work against Satan.

"Demons are servants of Satan - Satan won't cast out his own servants."

verse 24...kingdom against kingdom

verse 25...house against house

verse 26...Neither can Satan

verse 27...Strong man can't be robbed without dealing with him first.

verses 28-29...Sin against the Holy Spirit

Unpardonable sin - What is it?

Who would blaspheme against the Holy Ghost?

...Someone who has crossed the line of God's dealing with him.

...Someone who has rejected the Spirit's call so often and so vigorously that the Spirit does not strive with them anymore.

There is a line by us unseen,
That crosses every path;
The hidden boundary between
God's patience and his wrath.

Not a casual/flip kind of thing, but a fixed, unrepentant state of mind and attitude that persists in defiant rejection of the overtures of the Holy Spirit.

This person dies without repenting of this defiance. In some cases this person cannot repent because he has crossed the line of God's mercy.

We've all heard stories of people on deathbeds who could not repent because of persistent rejection of God's Spirit's call -

Big John - equipment reposessor, drank alcohol, had to leave...Listened very attentively to me. Would not respond positively.

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

At the mission - Big John - military merchant. Tried to talk to him about the Lord - Refused to consider claims of Christ - One day his son came in and said Dad passed away.

Have you or I committed the unpardonable sin? If you are worried/concerned - you haven't! As long as you are concerned, God's Spirit is dealing with you.

verse 31...During the discussion with the scribes, Jesus' family members sought to speak with Him.

verses 33-34...Christ took opportunity to teach the importance of being spiritually related to Him. Christ says, "Entrance into God's family is gained by doing the will of God. This obedience begins by hearing, believing and following God's Son.

F. Parables by the seaside 4:1-34

As Jesus met increased opposition and superficial followers, He began using parables much more frequently.

This was to instruct the disciples and conceal His message from superficial and antagonistic hearers.

Jesus gives five parables or sayings and stills the storm in chapter four.

- verses 1-20 The Sower and the Seed
- verses 21-23 The Candle
- verses 24-25 Use it or Lose It
- verses 26-29 The Farmer Sowing his Field
- verses 30-32 The Mustard Seed
- verses 35-41 The Storm Stilled

verses 1-20...The Sower. Jesus pushed out a bit in a boat because of the crowd. Sea of Galilee, natural amphitheater. Probably pointed to a man sowing seed. Jesus described four kinds of soil...
Hard, Stony, Thorny, Good.

Sower is Christ - those who proclaim the gospel.

Seed - the Word - The message of God/salvation

Birds - Satan, who distracts and takes away the Word

endure but for a time¹

The heat of the sun illustrates the coming of afflictions and persecutions.

Three hindrances to the Word:

verse 19... cares of this world²

...Anxieties/worries about the interests of this present evil age.

"World" inaccurate translation...Should be "a period of time"

deceitfulness of riches³...How are riches deceitful?

Wealth promises to satisfy but doesn't.

Wealth may lure us to depend on it.

(buy way out, get what we want, influence who we desire)

lusts of other things⁴

Longing/Craving for things/stuff

We can't even realize how this grips us today.

The poorest of us is incredibly wealthy in light of the poverty in the world.

Poor Indian student/traveling on train/entire possessions in a bag/put bag over head/tried to stay awake for hours so no one would take bag. dozed off. Someone stole bag/"Thank God! Now I can sleep!"

How much sleep do you and I lose because of stuff? How attached are we to stuff?

How willing are we to share our stuff with others?

verse 20... good soil⁵ - People who hear, understand, are sincere and appropriate the message of the gospel and continue to grow in Christlikeness.

verses 21-25 - General statements of Christ - Used here and at other places/times -

Purpose here seems to be "the responsibility of the one who hears".

The one who receives light must share that light with others.

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The King James Version*, (Cambridge: Cambridge) 1769.

³ *The King James Version*, (Cambridge: Cambridge) 1769.

⁴ *The King James Version*, (Cambridge: Cambridge) 1769.

⁵ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

candle¹ (verse 21)...better "lamp" (no candles in Christ's time)

bushel²...probably like our peck measure

candlestick³...lamp stand for an open bowl oil lamp which was used in the first century

The light is to dispel the darkness.

Christ came into the world to reveal the light of the gospel -

He hid the truth in parables. He only revealed the truth to those who were sincere and in earnest.

All who could hear could hear and understand.

He who lays hold of truth and uses it will receive more truth. He who refuses to appropriate truth will lose even that truth he has.

verses 26-29...Parable of the seed growing secretly

Only found in Mark -

Central message seems to be that "The growth of God's kingdom is beyond man's control or understanding."

bringeth forth fruit of herself¹...lit., automatically

God's servants have the responsibility of:

Cultivating and preparing the soil

Sowing the seed

Watering the plants

But it is God who gives the increase.

Stages of the kingdom in our Christian lives:

"Conversion"

"Adolescence" Christian Growth

"Final Maturity Harvest"

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The King James Version*, (Cambridge: Cambridge) 1769.

³ *The King James Version*, (Cambridge: Cambridge) 1769.

Growing can be less glamorous/but necessary.

It is the nature of the gospel to bear fruit when it is sown in men's hearts.

verses 30-32...The Mustard Seed

Common black mustard, seed about the size of a pinhead.

One of the smallest known to the people of Galilee.

Grows into a huge plant, ten-twelve feet high. Stalks as thick as a man's arm.

Birds perch/lodge in branches.

Christ says His kingdom can grow with tremendous speed and size.

Not because of man's efforts. Not resulting in world conversion but large/fast.

Think of the growth of the church from Pentecost till now.

Think of the encouragement to a young struggling group who would become the church as they heard Christ's encouraging words.

G. Trip to Gadara 4:35-5:20

Jesus probably proposed this trip for privacy and relaxation.

Mark's account of the stilling of the storm and the demonized man are very vivid.

verse 37... arose a great storm²...typical of the Sea of Galilee.

Sea of Galilee - about 13 miles long - eight miles wide. 680 feet below sea level - place of thriving commercial activity in Jesus' time.

Hills around, warm air rises in daytime, cooler air from the hills rushes down with twisting, whirlwind action which turns the waters into an angry tempest.

Very vivid language..."waves kept beating" "boat is already filling"...All around is storm/chaos.

Christ is asleep on a pillow.

Greek construction shows Christ's calm command. Lit., He rebuked the storm once - The wind ceased at once. Calm came immediately.

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The King James Version*, (Cambridge: Cambridge) 1769.

Peace, be still.¹

...Lit., "Be silent", "Be muzzled", "Put the muzzle on and keep it on"

verse 40...Rebuke from Christ - **Where is your faith?** (Luke 8:25, NIV)

verse 41...feared exceedingly² (lit.) "feared with great fear"

They had seen so many mighty works yet they still wondered, "Who then is this³ [man]?"

chapter 5, verse 1...Greek manuscripts give us at least three names:

Gadarenes

Gerasenes

Geragesenes

Best manuscript evidence seems to be Gerasenes, referring to the town of Gerasa, a small town on the east shore of the Sea of Galilee.

verses 2-5...Description of the demon-possessed man...very vivid language used.

The man had his habitual dwelling among the tombs.

He could no longer be bound with chains.

fetters⁴ - chains for the feet - smashed them.

No one was strong enough to tame him. Night/day continually crying with screams and shrieks.

Cutting himself with stones (Gr.) (Cutting himself up and slashing himself to pieces)

verses 6-13...interesting to see again the spirits recognizing Jesus.

Worshipped him/fell prostrate at His feet.

Remarkable supernatural knowledge - recognized both His human name and His deity.

Apparently this was his first encounter with Christ. Proof of demonic powers in him...not merely insanity.

Matt. 8:29: art thou come hither to torment us before the time?¹

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The King James Version*, (Cambridge: Cambridge) 1769.

³ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

⁴ *The King James Version*, (Cambridge: Cambridge) 1769.

Luke 8:31: "Do not send us into the abyss"...refers to the final punishment after the day of judgement.

Did not want to be sent to abyss permanently.

In verses 8-9 Jesus speaks to one unclean spirit.

Asks his name: "Legion" - Roman military unit of 5,000 - 6,000 men.

verse 10... out of the country² - did not want to go to an bodiless imprisonment in the abyss.

verses 12-13... all the devils³ spoke. "Send us into pigs" At least we will have bodies.

Ethical consideration: Why did Jesus allow property to be destroyed?

Jesus did not command - He allowed. The demons, not the Lord caused the destruction. God is not responsible for evil in the world just because He allows it.

Job's affliction is a case in point.

The keepers fled and told what had happened. The people came out to see -

The demon-possessed man was sitting, clothed and in his right mind.

and they were afraid.¹ Amazing! What's more scary? A demon-possessed man, howling, cutting himself and breaking chains or a man sitting, clothed and in his right mind?

We tend to fear what we don't understand. They were aware of Christ's supernatural power but not of His infinite love and mercy.

Unknowingly, they begged the source of potential blessing and salvation to depart from their country.

verse 18...The healed man alone saw Jesus as a person to love/serve and not to fear. Kept begging Jesus to go with Him. Jesus said no. Sent him home to witness, which he did with great success.

H. The woman with the hemorrhage, and the daughter of Jairus

5:21-43

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The King James Version*, (Cambridge: Cambridge) 1769.

³ *The King James Version*, (Cambridge: Cambridge) 1769.

verses 22-43..."ruler of the synagogue"...one who had charge of service/physical plant

"he kept on begging" besought him greatly²

Jesus went!

little daughter³ - term of endearment

very last stage of illness -

Then Jesus stopped! Asked who touched Him? Disciples said, "Can't you see this mob continually jostling you?"

The woman had been hemorrhaging for twelve years.

Grasped the tassel of His garment.

Instantly perfectly whole.

Jesus said, "Your faith has made you well; go in peace; be whole."

Interesting healing...

Woman didn't ask, Jesus didn't offer to help.

Her faith took action -

Poor Jairus! His daughter was dying - This woman had been sick twelve years, maybe had twelve more years. His daughter had hours, maybe minutes.

Then someone from Jairus' house said, "Don't bother Him anymore. She is dead"!

Jairus heart sank.

Jesus looked at him and said,

"Stop fearing. Just keep on believing"

When they reached the house they found a typical Jewish mourning service in progress. Jews hired mourners, flute players to make a good show.

Jesus said, "Why all this fuss? ...**she is only sleeping!**¹"

They laughed at Him.

Jesus put them all out (Gr.) verb is forceful, meaning to thrust out.

Raised the girl to life. Gave her to her parents.

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The King James Version*, (Cambridge: Cambridge) 1769.

³ *The King James Version*, (Cambridge: Cambridge) 1769.

Commanded that no one know.

Did not wish to provoke a confrontation with the rulers before it was time.

III. Another Galilean preaching tour 6:1-30

Mark records only two of Christ's three tours of Galilee. The first with four fishermen (1:35-45) and the third here.

The second is recorded by Luke (8:1-3) shortly after His choice of the twelve.

This third tour is different in that the disciples are sent out two by two (Mark 6:7) after which Christ went from town to town preaching/teaching by Himself (Matt. 11:1).

verses 1-6... from thence² (Capernaum) to Nazareth.

Taught in synagogue - normal custom to invite visiting rabbi to speak.

astonished³ at His mighty works⁴...verse 2

verse 3...brother of James (etc.)...No biblical reason to suppose Jesus and the four men and their sisters were not children of Joseph and Mary.

"James" became leader of Jerusalem church and wrote the epistle.

"Juda" - Jude who wrote the epistle.

offended⁵ (to be caught in a trap of snare)

Caught in the snare of their own unbelief/stumbled when they could have risen to great opportunity.

verse 5... could there do no mighty work⁶...not due to any lack of power on His part, but a lack of faith and a failure to come for help on their part.

verse 6...Where Jesus should have found the greatest faith in Himself He found persistent unbelief.

(These people knew Him)

He marveled - (He was God, omniscient!)

¹Good News Bible: Today's English Version, *American Bible Society*, (1992: New York, NY) The Living Bible.

²*The King James Version*, (Cambridge: Cambridge) 1769.

³*The King James Version*, (Cambridge: Cambridge) 1769.

⁴*The King James Version*, (Cambridge: Cambridge) 1769.

⁵*The King James Version*, (Cambridge: Cambridge) 1769.

⁶*The King James Version*, (Cambridge: Cambridge) 1769.

he went round about the villages, teaching¹ (verse 6)

This was the first stage of the third tour of Galilee.

Second stage began when He called the twelve and sent them two by two.

Apparently the first time they had gone out by themselves. It was an advanced step in their training.

verse 7...Christ gave power over unclean spirits.

Take nothing but staff/sandals.

verse 10...Don't bid for the best places/don't waste your time with hecklers (Jews shook off dust of pagan land to avoid defiling their own).

Disciples had been:

Called from their secular tasks

Chosen to be apostles

Commissioned to go out with power against unclean spirits

As fine as preparation/planning are, performance is better.

Knowledge we ask not, --knowledge Thou hast lent,

But, Lord , the will, --there lies our bitter need,

Give us to build above the deep intent

The deed, the deed.

- John Drinkwater, A Prayer

In Christ's power the disciples

cast out many devils

anointed many sick with oil

healed the sick

In the person of Christ and the preaching of His disciples the kingdom of God indeed had come (ch. 1:15).

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

6:14-29 Beheading of John

Herod¹ - Herod Antipas, son of Herod the Great.

Christ's and the disciple's ministry had spread fame even to the government officials.

Herod's guilty conscience. "John the Baptist is risen again"

Elijah²...common rumor/fulfilling Mal. 4:5

verse 17... prison³...Machaerus, on east shore of Dead Sea (Josephus).

The family of Herod had scandalous marital relationships.

Herodias left her husband Herod Philipi, who was her uncle, to marry another half-uncle, Herod Antipas. Antipas was already married to the daughter of Aretas, king of Arabia. Not to worry--Antipas sent her away.

verse 18... John had said⁴ (Gr. "kept saying repeatedly")

verse 19... Herodias had a quarrel⁵ (Gr. "continually had it in for him") Unlike Herod, she was not bothered by John's message. She kept wanting to kill him.

verse 20... observed him⁶...protected him from Herodias.

did many things⁷ (lit.) "he was perplexed"...The conflict between his admiration for John and the attraction of the sinful relationship kept him in a state of inner confusion.

verse 21...Herod threw a party - The elite of his government, military and social circles were invited.

verse 22...daughter of Herodias danced (out of place for a princess, usually would be a slave)

sat with him⁸ - reclined.

Herod made rash promise.

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

³ *The King James Version*, (Cambridge: Cambridge) 1769.

⁴ *The King James Version*, (Cambridge: Cambridge) 1769.

⁵ *The King James Version*, (Cambridge: Cambridge) 1769.

⁶ *The King James Version*, (Cambridge: Cambridge) 1769.

⁷ *The King James Version*, (Cambridge: Cambridge) 1769.

⁸ *The King James Version*, (Cambridge: Cambridge) 1769.

Girl went to Herodias - "Yes, give me John's head". haste - so Herod could not get out of it.

by and by¹, lit. "at once"

charger² - platter

Herod caught - more important to save face than the life of God's prophet.

No wonder his conscience bothered him.

Machaerus was also a fortress; the prison was very close; apparently girl waited while the deed was done, then calmly carried the grisly trophy back to Herodias.

Shows the callous nature of the girl/mother.

verse 30...Mark returns to the preaching tour, reporting that the apostles came together again.

"apostle" - one sent forth on a mission

IV. Christ's withdrawals from Galilee 6:31-9:50

The message and deeds of Christ and the twelve had so aroused the people of Galilee that they were ready to make Him king.

Even Herod had become involved.

It was shaping up into a premature crisis, but Christ's ministry was not yet complete. To allow things to calm down, Christ made four systematic withdrawals from Galilee:

1. Eastern shore of Galilee (6:31-56)
2. Tyre and Sidon (7:24-30)
3. Decapolis (7:31-8:9)
4. Caesarea Philippi (8:10-9:50)

During this time, Christ trained the disciples to prepare them for the time of His death.

A. Withdrawal to the eastern shore of Galilee 6:31-56

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The King James Version*, (Cambridge: Cambridge) 1769.

desert place¹...probably close to the northeastern shore of the lake (lit. - a deserted place - a wilderness - not desert)

very busy - no time to eat - They needed rest. But the people saw them (no rest for the weary!). Crowd anticipated where He was going. Got there first.

verse 34...Jesus felt compassion², not annoyance.

sheep without a shepherd³ - most pathetic thing a Hebrew could imagine.

Jesus saw the people with no spiritual leadership.

verse 36... country⁴ (lit.) fields - probably refers to farming plots of the countryside.

verse 37... Give ye⁵... "You feed them"

pennyworth⁶...Roman denarius

...made of silver - usually minted in Rome -

On one side image of emperor, other side some kind of propaganda symbol.

It was the daily pay of a day laborer or a Roman soldier. about \$50

verses 39-40... green grass⁷ ...descriptive

in ranks⁸ - lit., a garden bed - Mark pictures the people like beds of flowers on the green grass - probably due to the various clothing colors.

verse 41...Watch the verbs...

had taken⁹

looked up¹⁰

blessed¹¹

All are in aorist (instantaneous, once and done action)

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The King James Version*, (Cambridge: Cambridge) 1769.

³ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

⁴ *The King James Version*, (Cambridge: Cambridge) 1769.

⁵ *The King James Version*, (Cambridge: Cambridge) 1769.

⁶ *The King James Version*, (Cambridge: Cambridge) 1769.

⁷ *The King James Version*, (Cambridge: Cambridge) 1769.

⁸ *The King James Version*, (Cambridge: Cambridge) 1769.

⁹ *The King James Version*, (Cambridge: Cambridge) 1769.

¹⁰ *The King James Version*, (Cambridge: Cambridge) 1769.

¹¹ *The King James Version*, (Cambridge: Cambridge) 1769.

gave¹ ...imperfect - "kept on giving". Miracle

verse 42... filled² from five loaves and two little fish! Loaves - small, flat bread like pita, easily eat several at a meal.

verse 43...Not merely ate, but they were filled³!

Large hand baskets used to carry food -

5,000! Matthew tells us there were men - In addition there were women/children. Possibly 10,000 or more!

verse 45... constrained⁴ (compelled)...boat, not ship

Bethsaida⁵ - "house of fish"...home of Andrew, Peter and Phillip. John 1:44; 12:21...Located on northeast side of Sea of Galilee.

Rebuilt by Phillip the tetrarch who named it Bethsaida Julius in honor of Augustus' daughter. Peter's house is in Capernaum - apparently he grew up at Bethsaida and maintained a residence at Capernaum during the NT era. The miracle of the feeding of the 5,000 took place close to Bethsaida. Apparently Christ directed his disciples to sail to Bethsaida and He would meet them there. John 6:14-15 tells of the reason for the abrupt dispersion of the people. They wanted to make Him king.

verse 46...secret of Jesus' power - prayer

verses 47-51... even⁶ - sunset, about 6pm. Still light enough for Him to see them toiling in rowing. At approx. 3am He came to them - They were terrified - thought He was a ghost.

would have passed by⁷ ...probably not walking directly toward the boat. To the disciples it looked like He would pass by - probably giving them time to see Him.

Be of good cheer⁸ - Take courage¹ "Stop fearing"

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The King James Version*, (Cambridge: Cambridge) 1769.

³ *The King James Version*, (Cambridge: Cambridge) 1769.

⁴ *The King James Version*, (Cambridge: Cambridge) 1769.

⁵ *The King James Version*, (Cambridge: Cambridge) 1769.

⁶ *The King James Version*, (Cambridge: Cambridge) 1769.

⁷ *The King James Version*, (Cambridge: Cambridge) 1769.

⁸ *The King James Version*, (Cambridge: Cambridge) 1769.

verse 51...Without a word the wind ceased -

Double miracle - walking on water/stilling storm without a word.

and wondered²...not in best texts

verse 52...Didn't get it! Miracles proof of Christ's divinity. Still didn't understand.

verses 53-56

Apparently Jesus got into the boat and they sailed over to the western side of the lake.

Gennesaret³ - plain lying along the shore of the lake south of Capernaum.

People began to carry sick to be healed. Probably a scene repeated often in Jesus' ministry.

border of his garment⁴ - tassels

Second reference to this - 5:27-29 (woman with the issue of blood).

B. Discussion of the unwarranted exaltation of tradition 7:1-23

These verses record the conflict between Christ and the Pharisees.

The issue was authority - specifically: Does tradition have as much authority as God's Law?

Christ also discusses the real nature of defilement and cleansing.

The setting is apparently close to Capernaum.

Notice how Mark explains the Jewish customs.

verse 2... defiled...hands⁵ (hands ceremonially unclean)

verses 3-4...handwashing

William Barkley describes handwashing:

¹ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

² *The King James Version*, (Cambridge: Cambridge) 1769.

³ *The King James Version*, (Cambridge: Cambridge) 1769.

⁴ *The King James Version*, (Cambridge: Cambridge) 1769.

⁵ *The King James Version*, (Cambridge: Cambridge) 1769.

There were definite and rigid rules for the washing of hands. Note that this hand-washing was not in the interests of hygienic purity; it was ceremonial cleanness which was at stake. Before every meal, and between each of the courses, the hands had to be washed, and they had to be washed in a certain way. The hands, to begin with, had to be free of any coating of sand or mortar or gravel or any such substance. The water for washing had to be kept in special large stone jars, so that it itself was clean in the ceremonial sense and so that it might be certain it had been used for no other purpose, and that nothing had fallen into it or had been mixed with it. First, the hands were held with fingertips pointing upwards; water was poured over them and had to run at least down to the wrist; the minimum amount of water was one quarter of a log, which is equal to one and a half egg-shells full of water. While the hands were still wet each hand had to be cleansed with the fist of the other. That is what the phrase about using the fist means; the fist of one hand was rubbed into the palm and against the surface of the other. This meant that at this stage the hands were wet with water; but that water was now unclean because it had touched unclean hands. So, next, the hands had to be held with fingertips pointing downwards and water had to be poured over them in such a way that it began at the wrists and ran off at the fingertips. After all that had been done, the hands were clean.

To fail to do this was in Jewish eyes, not to be guilty of bad manners, not to be dirty in the health sense, but to be unclean in the sight of God. The man who ate with unclean hands was subject to the attacks of a demon called Shibta. To omit so to wash the hands was to become liable to poverty and destruction. Bread eaten with unclean hands was not better than excrement. A Rabbi who once omitted the ceremony was buried in excommunication. Another Rabbi, imprisoned by the Romans, used the water given to him for handwashing rather than for drinking and in the end nearly perished of thirst, because he was determined to observe the rules of cleanliness rather than satisfy his thirst...

...Obviously vessels could easily become unclean; they might be touched by an unclean person or by unclean food. This is what our passage means by the washings of cups and pitchers and vessels of bronze. In the Mishnah there are no fewer than twelve treatises on this kind of uncleanness. If we take some

actual examples we will see how far this went. A hollow vessel made of pottery could contract uncleanness inside but not outside; that is to say, it did not matter who or what touched it outside, but it did matter what touched it inside. If it became unclean it must be broken; and no unbroken piece must remain which was big enough to hold enough oil to anoint the little toe. A flat plate without a rim could not become unclean at all; but a plate with a rim could. If vessels made with leather, bone or glass were flat they could not contract uncleanness at all; if they were hollow they could become unclean outside and inside. If they were unclean they must be broken; and the break must be a hole at least big enough for a medium-sized pomegranate to pass through. To cure uncleanness earthen vessels must be broken; other vessels must be immersed, boiled, purged with fire--in the case of metal vessels--and polished. A three-legged table could contract uncleanness; if it lost one or two legs it could not; if it lost three legs it could, for then it could be used as a board and a board could become unclean. Things made of metal could become unclean, except a door, a bolt, a lock, a hinge, a knocker and a gutter. Wood used in metal utensils could become unclean; but metal used in wood utensils could not. Thus a wooden key with metal teeth could become unclean; but a metal key with wooden teeth could not.

Note: The two additions to the text:

verse 2...they found fault¹, verse 3... oft²...These are not in the best texts.

The word oft³ is lit. "with the fist"

tradition of the elders¹ - 613 rules designed to regulate every aspect of life.

verse 5...Why don't disciples follow tradition?

Like "Sic 'em!" to a dog.

Christ let 'em have it! verses 6-13.

Not that Isaiah prophesied specifically about them, but his prophecy was applicable to them.

Isa. 29:13

hypocrites² - actor who wore a mask to appear to be what he really wasn't.

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The King James Version*, (Cambridge: Cambridge) 1769.

³ *The King James Version*, (Cambridge: Cambridge) 1769.

verse 8...Main point of Isaiah is that the people substituted the traditions of men for the commands of God.

Pharisees actually considered oral tradition more authoritative than the written law of the OT.

In verses 9-13, Christ gives a specific illustration,
Christ says, "God says honor father/mother (provide for them)".
Rabbinical tradition had what was called corban, lit. - "a gift".

A son could devote his money to God, call it corban, and he was free of the obligation to provide for his parents.

verse 13... **do ye3** - (habitual practice)

verses 14-16...Before a crowd, Jesus discusses defilement.

verses 17-23...explains it to His disciples

C. Withdrawal to the region of Tyre and Sidon 7:24-30

Christ makes a rather lengthy journey to Phoenicia and meets a Syrophenician woman.

verse 24...Only time we know of that Christ went out of Palestine into strictly Gentile territory.

To instruct His disciples/Why He didn't want anyone to know He was there.

He met a Gentile woman whose daughter had a demon.

Syrophenician⁴...Phoenician woman who had adopted the Hellenistic culture.

She besought him⁵, lit. "repeatedly requested Him"

Jesus uses term "children" to refer to Jews.

¹*The King James Version*, (Cambridge: Cambridge) 1769.

²*The King James Version*, (Cambridge: Cambridge) 1769.

³*The King James Version*, (Cambridge: Cambridge) 1769.

⁴*The King James Version*, (Cambridge: Cambridge) 1769.

⁵*The King James Version*, (Cambridge: Cambridge) 1769.

dogs¹ ...normal Jewish remark about non-Jews.

This softened somewhat by the diminutive form meaning "little dogs" or "puppies".

Family pets, not wild dogs of the street. The woman replied in faith,

"Lord, I just want a crumb of the blessings the Jewish people receive."

Like the puppies licking up crumbs dropped by the children.

Matthew tells us Christ said, "**O woman, your faith is great**²..." - Her daughter was healed at a distance without a word from Christ.

D. Withdrawal to Decapolis 7:31-8:9

verse 31...Jesus left Tyre and went approx. 25 miles north to Sidon. Possibly only went to the environs of both cities.

When He returned He skirted the eastern shore of Galilee and went to the region of Decapolis.

Area southeast of Galilee. There were ten cities located there. Greek in organization and culture.

verse 32...We don't know the extent of the man's speech impediment. Could mean dumb and not able to speak. Lit. means speaking with difficulty.

The people said in verse 37 Jesus made the dumb to speak.

Verse 35 says he began speaking plainly/possibly in contrast to speaking unclearly before.

Christ did not need to touch him.

He spit; He touched his tongue; He sighed.

verse 36...Christ still had to guard against excessive publicity this early in His ministry. But the people didn't listen.

verse 37...People were amazed. very strong word (The astonishment of the people exceeded all bounds)

chapter 8: The feeding of the four thousand 1-8

verse 1...In those days¹, again²...possibly a reference to the feeding of the 5,000.

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

We don't know the location except it was a wilderness/desolate place.

verse 2...Note Jesus' compassion for the people's physical needs.

Seven loaves and a few small fish.

Blessed/gave thanks, distributed to multitude. All ate till satisfied.

Picked up seven large baskets full.

Quite large, kind used to let Saul down the wall at Damascus. Probably more than the twelve provision baskets at 5,000.

E. Withdrawal to Caesarea Philippi 8:10-9:50

Fourth and last withdrawal from Galilee.

Jesus left Decapolis and traveled to the west side of the lake in a boat. verse 10... Dalmanutha³...site cannot be pinpointed today

verse 11...The Pharisees met Him with a question for a sign to test Him.

Their persistent refusal to believe caused Christ to sigh deeply in His Spirit. Probably a groan as weariness and grief penetrated to the depths of His heart. No sign - He knew their unbelief.

verse 13...entered a boat, sailed for Bethsaida (verse 22). While on the boat there was a discussion about the leaven of the Pharisees and Herod (verse 15).

Disciples didn't get it

(Hypocrisy and a spirit of worldliness)

verse 18...Christ quotes Jeremiah 5:21 and reminds them of the feeding of the 5,000/4,000 and the baskets full that were left. "I could feed 9,000 people. It's no problem to feed 13 men in a boat on a short trip."

verse 21...Don't you still get it?

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

³ *The King James Version*, (Cambridge: Cambridge) 1769.

verses 22-26...Jesus heals a blind man at Bethsaida while on His way to Caesarea Philippi.

verse 23...Jesus led out of town - possibly to avoid publicity.

Unique healing: Consisted of two stages.

Jesus spit on eyes. Possibly spit on His hand, rubbed it on eyes. Asked if He could see. He said, "I see, but it's not right.

"I see indistinct shapes walking around." Jesus put His hands on his eyes again; he looked intently and he saw!

verse 26...again Jesus' concern for publicity

verse 27...Heading north, Jesus comes to the region of Caesarea Philippi.

Located in the jurisdiction of Philippi...Called Caesarea Philippi to distinguish it from the seaport on the Mediterranean coast.

Outstanding feature of the region was the high cliffs and a cave dedicated to the god Pam. There were many niches cut in the rock holding statues to heathen gods. It was a stronghold of evil.

Interesting that Christ asked and Peter answered "You are the Christ."¹
in this heathen setting.

Jesus is both Messiah and the unique Son of God.

verse 30...again commanded silence.

verses 31-33...First time telling of His passion.

Son of Man² (Messianic title) suffer, be rejected, be killed, rise again.

Note the contrast between Peter's confession and this.

verse 32...Jesus began to speak openly of His suffering

Peter needed to correct His Lord!

Pardon me! Dying violently doesn't harmonize with messianic dignity!

verse 33...Peter's mind was running contrary to God's purposes.

¹ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

² *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

verses 34-38...Peter's mind was instructed about cross-bearing as an outgrowth of his talking of His suffering. If you wish to follow me you must walk the path I have walked; self-denial, cross-bearing. Take up His cross and "keep" following Me.

verse 35...Christ gives the philosophy of life for the disciple.

If you try to save your physical life, you only lose your spiritual life.

But if you lose your desire for this physical life because of your desire to follow Christ, you gain eternal life.

verses 37-38...What good is it to gain the whole world and lose your own soul?

verse 38...Solemn words.

to be ashamed - to deny Christ in the hour of trial, to take one's stand with this sinful generation.

adulterous¹ ...used to describe unfaithfulness to God

When the Lord comes as judge He will disown those who disown Him here.

chapter 9, verse 1...This verse is the conclusion of the discourse recorded in the last part of Mark 8.

How would they see **the kingdom of God come with power**²?

Not the second coming in their lifetime. Within six days three disciples saw the power of the transfiguration.

Within a year eleven of the disciples saw the power of the resurrection and Pentecost. Within their lifetime the power of the gospel spread with astonishing vigor throughout the world.

In these ways they saw the kingdom ---come with power.

verse 2... after six days³ - to link it to the previous account.

high mountain⁴ ...traditionally identified with Mt. Tabor in Galilee, but fits Mt. Hermon better. Mt. Hermon is over 9,000 feet high and is in the vicinity of Caesarea Philippi.

transfigured⁵...from the word we get "metamorphosis" from. The word requires an essential change, not just a superficial outward change.

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The King James Version*, (Cambridge: Cambridge) 1769.

³ *The King James Version*, (Cambridge: Cambridge) 1769.

⁴ *The King James Version*, (Cambridge: Cambridge) 1769.

⁵ *The King James Version*, (Cambridge: Cambridge) 1769.

Apparently the Lord's human body was glorified.

verse 3...The word snow not in the best text. Fuller is one who treats new cloth, shrinking and cleansing it.

verse 4...Moses and Elijah...Why?

Moses represented the Law, Elijah the prophets. Both left the earth in miraculous ways. Moses taken by the Lord: Elijah in a whirlwind. Luke's account says they spoke of His death. A theme that runs through the OT Law/prophets.

verse 5...Peter - impulsive - rash- had to say something.

Three tabernacles¹ - perhaps thinking of the feast of tabernacles - Maybe the "tent of meeting" where God met His people - Let's not leave; let's stay here. We just don't know what thoughts Peter had.

verse 6... terrified² - supernatural

verses 7-8...Cloud covered Jesus, Moses, Elijah; when it lifted Jesus was alone.

verse 9...Don't tell now, but after Messiah is risen from the dead - This would confirm/strengthen their faith.

verse 10...Still don't get it! They believed He was the Messiah but didn't believe/or understand when He told them He would rise from the dead.

verse 11...Malachi 4:5-6 says the Lord will send Elijah the prophet before the day of the Lord.

The disciples may have been asking, "Is this the fulfillment of this prophecy?"

verse 12...Jesus agreed that Elijah will come (future), then asks them a question to make them think of His suffering.

And *yethow* is it written of the Son of Man that Hewill suffer many things and be treatedwith contempt?¹

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

verse 13...Matthew's account tells us that Jesus was speaking of John the Baptist (Matt. 17:11-13). It is true that John said he wasn't Elijah, but apparently Jesus is saying that John the Baptist came in the likeness of Elijah.

they did to him whatever they wished² - Herodious had him beheaded.

verse 15... greatly amazed³ - Why?

- Because of a glow on the face of Jesus - not likely because it is not mentioned.
- Because of the timely appearance of Jesus at the time the disciples were stumped by the boy with the spirit.

verse 17...Father explained he had brought his son to disciples to be healed -

verse 18...Dashes to ground; foams at the mouth; grinds teeth; stiffens out. Disciples could not help. Sounds like an epileptic seizure.

verse 19...Lord's reaction almost impatient, lit. "How long shall I put up with you?"

verse 20...KJ... tare⁴...strong word. It seemed the convulsions would tear him to pieces. wallowed⁵...to roll - he kept rolling.

verse 22... if You can do anything⁶

verse 23...Gr. "consider this clause" *If thou canst*⁷

Not a question of Jesus' ability to heal but of the father's ability to believe -

verse 24...Note the man's anguish. He did believe but he recognized the struggle with unbelief that he could not deal with alone. helpmyunbelief.⁸

¹ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

² *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

³ *The King James Version*, (Cambridge: Cambridge) 1769.

⁴ *The King James Version*, (Cambridge: Cambridge) 1769.

⁵ *The King James Version*, (Cambridge: Cambridge) 1769.

⁶ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

⁷ *The King James Version*, (Cambridge: Cambridge) 1769.

⁸ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

verse 25...Crowd gathering. verse 14 - crowd already there. Probably more people coming.

Jesus addressed the demon, "Come out; don't go back".

dumb and deaf spirit¹ ...spirit that causes deafness and dumbness - Jesus spoke to the spirit separate from the boy.

verse 26...Spirit so convulsed the boy the crowd thought he was dead.

verses 28-29...Disciples had been given authority over evil spirits in chapter 6, verse 7. They had cast out devils (6:13). Why had they failed this time?

Jesus says it is a lack of prayer.

Apparently they had taken for granted the power given to them and had come to believe that power was inherent in themselves.

So they no longer depended prayerfully on God. What a lesson for us today!

When we try to do God's work in our own strength we will fail.

verses 30-32...Jesus continues to teach His disciples. He goes over it again and again because they are such slow learners.

He is teaching them about His death/suffering. afraid to ask²...interesting. Why didn't Jesus pick up on this? Probably knew they were hopeless. Needed some time to think.

verse 33...Back to Capernaum - *began* to question³

lit., "Jesus continued to question them"

verse 34..."They persisted in their silence"

ashamed to reveal the subject to Jesus.

How ironic - He already knew.

He was talking about suffering/dying. They were thinking only of personal greatness in the coming kingdom.

So Jesus presented an object lesson:

verses 36-37...Receiving a child in Christ's name speaks of humility, servanthood.

This is the mark of greatness in Christ's kingdom.

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The King James Version*, (Cambridge: Cambridge) 1769.

³ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

Matt. 18:4:

Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven.¹

verse 38...Eager to change the subject, John asked a question and made a statement. he followeth not us²...selfish attitude, unwillingness to accept anyone except our own group.

How much good could be accomplished if the church would focus on Christ and the gospel and not on all the differences!

verses 39-40...two reasons:

1. It is unlikely that a man working in Christ's name will soon turn against Christ.
2. If he was not against Christ he was to some extent on their side.

verse 41...amplification of principle

Not even the most lowly servant of the Lord is to be excluded from the Lord's circle. Jesus reinforces it with *verily*³, *truly*⁴; strong double negative: *will by no means lose his reward*⁵ (RSV)

verse 42... *little ones*⁶ (young in the faith)

*stumble*⁷...Harsh criticism of spirituality may drive the immature away from the faith. May be saying don't discourage the faith of the exorcist but encourage it.

skandalizo (Gr.) - to place a snare, trap in a person's way causing him to stumble.

*millstone*⁸ - large flat stone, turned by a donkey in grinding grain (very heavy). Death without burial, especially at sea, was regarded by the Jews as the worst kind of death.

verses 43-48:

¹ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

² *The King James Version*, (Cambridge: Cambridge) 1769.

³ *The King James Version*, (Cambridge: Cambridge) 1769.

⁴ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

⁵ *The Revised Standard Version*, (New York: Oxford University Press, Inc.) 1973, 1977.

⁶ *The King James Version*, (Cambridge: Cambridge) 1769.

⁷ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

⁸ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

The hand, eye, foot aren't sinful; the sinful desire is in the heart and issues forth in the limbs/members.

To dismember could prevent certain outward acts. It would not change the sinful heart which controls the limbs/members.

The lesson is that anything that causes us to sin is less important to us than our eternal life.

Offending member could be a friendship, a membership, an ambition or anything near and dear to us which proves subversive to spiritual victory.

verses 45-47... **cast into hell**¹ (divine judgement)

verse 43... **to go into hell**² (choice of the offender)

hell³...gehenna - Valley of Hinnom - valley below Jerusalem; infamous because of being the place of sacrifice of children to the god Molech (Jer. 7:31, 19:5-6, 32:35).

...became the depository of rubbish for Jerusalem. There the corrupting worm crawled and the fires. Burned constantly to destroy the refuse.

Very graphic language, but it comes from the Lord's mouth. The message is clear - No sacrifice is too great in order to enter into the kingdom of God and avoid hell.

WORM⁴ may refer to gnawing memory and **FIRE**⁵ to unsatisfied desire.

verses 49-50... **salted with fire**⁶...All disciples will go through the fires of purification through the Spirit, but also through discipline/persecution.

Just as every sacrifice was salted with salt (Lev. 2:13), so every follower of Christ must be cleansed by fire to be acceptable to God.

salt⁷ is good, but worthless if it loses its saltiness.

A believer who is not salty is useless.

Christians must be careful to have "salt" in themselves - to possess the Christian graces in order to be at peace with each other. The disputing disciples needed this admonition.

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The King James Version*, (Cambridge: Cambridge) 1769.

³ *The King James Version*, (Cambridge: Cambridge) 1769.

⁴ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

⁵ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

⁶ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

⁷ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

IV. Christ's ministry in Perea 10:1-52

Verse one summarizes approx. six months of Christ's ministry. When he mentions Judea he is covering the later Judean period recorded in John 7:10-10:39 and Luke 10:1-13:21.

The further side of Jordan records the Perean ministry. The events of Mark 10:2-52 tell us of the closing events of this Perean period.

Verses 2-12 are about divorce: Christ is answering the Pharisee's question.

verse 2...Pharisees ask a question about divorce.

tempting¹...testing Him, trying to trap Him.

In Jesus' day the question of divorce was hotly debated. There were two leading schools of thought:

Rabbi Hillel said you could divorce your wife for almost any reason:

- if she burned the toast
 - if she made the food too salty
 - if the man found someone he liked better
- (Because now the wife didn't find favor in his eyes. Deut. 24:1 says if a man marries a wife and she finds no favor in his eyes he can divorce her. So there!)

Rabbi Shammai said this is nonsense. The only grounds for allowing divorce is adultery.

Human nature being what it is, the school of Hillel was most popular.

So the Pharisees thought they had Jesus in an impossible position -

He had already talked about divorce (Matt. 5:31). Maybe He would contradict Himself.

He was in the territory of Herod Antipas who was divorced and remarried. Maybe He would offend him.

Surely He would offend the other side of whichever school He supported.

verse 3...So neat how Christ responds..."What did Moses say?"

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

verse 4...Moses permitted us to divorce.

verse 5...This wasn't a commandment, but a concession because of the **hardness of your heart**¹

God wasn't commanding divorce but attempting to regulate and control it.

verses 6-9...Now let's go back before Moses to see what God says (Jesus was speaking to men who were experts on the Law).

God made them male and female.

A man shall leave his father and mother.

And shall cleave (stick like glue) to his wife.

The two shall become one (Heb. echad, "one in plurality").

If God has joined, man should not be separating.

Jesus is saying God intended marriage to be a lifelong union of a man and a woman in all cases. Apparently the Pharisees were stumped.

verse 10...The disciples questioned Him in private.

verse 11-12...Jesus adds the teaching that divorce and remarriage constitutes adultery. Apparently because God still recognizes the first marriage.

Not accepted today - Not an easy teaching - But we are responsible to deal with what the text says.

verses 13-16:

The people brought children (for Christ to touch). The disciples rebuked (Take 'em away!).

Jesus was much displeased² ...not strong enough. Lit., "was indignant". Amplified: indignant *and* pained³.

"Stop forbidding the children to come to me."

The kingdom of God is for those with childlike qualities.

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The King James Version*, (Cambridge: Cambridge) 1769.

³ *The Amplified New Testament*, (La Habra CA: The Lockman Foundation) 1999.

A child is:

- receptive
- trustful
- acts at once on what he understands
- forgiving/forgetting

To illustrate how strongly He felt, He "took the children up in His arms" and put *his* hands upon them¹

. Another translation, "folded them in His arms", "blessed them fervently"

verses 17-31...The rich young ruler/discipleship.

Jesus started out on His journey.

A man ran up and knelt before Him.

Asked, "Good Teacher, what shall I do to inherit eternal life?"²

Jesus in answering is not saying He wasn't good - But was saying goodness is not the way to gain eternal life.

Jesus recited several commandments.

The man said, "I've kept them from my youth".

Jesus was moved with love for him.

Sell your stuff - Come follow me -

Not to be saved by works, but to follow Jesus as a disciple -

He was grieved, sad; he loved his possessions more than Christ.

sad³. grieved⁴..."with a gloomy countenance, like the sky on a somber, cloudy day"

Some think the man reconsidered and came back.

verses 23-31...Jesus told disciples it would be hard for a wealthy man to enter God's kingdom.

Disciples were confused:

Weren't Abraham, Job, Solomon men of God who had great wealth?

Jesus repeated in verse 24 and then makes an even more astonishing statement -

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

³ *The King James Version*, (Cambridge: Cambridge) 1769.

⁴ *The King James Version*, (Cambridge: Cambridge) 1769.

verse 25... *It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.*¹

Jesus is saying that from a human standpoint it is impossible for a rich man to be saved.

verse 27... *with God all things are possible*²

verse 28...Peter, "Lord, we have given up everything!"

"No, Peter. No one will owe me - He will receive much more than he gives up" -

*with persecutions*³...Why did He have to put that in there? (smile)

*first shall be last*⁴ - Don't think you will have special favor because you are disciples.

The same point is made in the parable of the laborers in the vineyard -

B. Conversations on the way to Jerusalem 10:32-45

Jesus and His disciples are on the final journey. These conversations took place somewhere in Perea.

Jesus, for the third time, repeats the assertion about His coming suffering in order to impress the facts upon them (verse 32-34).

Again in verses 35-45 the temptation to self-advancement plagued the disciples.

Amazing account! Here we see Jesus, with great courage, beginning the journey which will end in His death.

Someone has written of verse 32:

Jesus, a great, lonely figure striding ahead, and the disciples following, awe-stricken, at a distance. The disciples were "amazed" at the courage with which Jesus moved toward an encounter with His foes, and those who still followed were afraid.

What thoughts went through His head!

How lonely He must have been.

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The King James Version*, (Cambridge: Cambridge) 1769.

³ *The King James Version*, (Cambridge: Cambridge) 1769.

⁴ *The King James Version*, (Cambridge: Cambridge) 1769.

He "set His face like a flint" to go to the encounter with His foes.

Note the detail of the prediction in verses 33-34:

- delivered to chief priests and scribes
- condemned to death
- delivered to Gentiles
- They will mock Him, spit upon Him, scourge Him, kill Him; three days later He will rise again.

verses 35-45...Incredible! Even in the midst of predictions of His death, the disciples still were angling for special places in His kingdom.

What a short memory! What a lack of spiritual perception! How selfish!

What incredible patience and wisdom of Jesus.

James and John came, apparently helped by their mother (Matt. 20:20-21).

"Do what we want?" Blank check!

What do you want Me to do?

right hand - place of honor

left hand - next in importance

Ralph Earle has written:

While He was thinking of a cross, they were thinking of crowns. His burden was matched by their blindness, His sacrifice by their selfishness. He wanted only to give, they to get. His motive was service, theirs selfishness.

verse 38...The Lord, realizing they asked in ignorance, began to show them that rewards must be earned.

"Can you drink of the cup?"

"Can you be baptized with my baptism?"

These speak of the intense suffering Christ was to endure.

How glibly they answered.

The honors of the right and left hand are not favors to be passed out to friends - But to those who have earned them by being faithful.

¹ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

verses 43-45...Teaching on greatness in God's kingdom.

These guys really needed this lesson!

Jesus said, "In the world, rulers exercise power and greatness over the people -

"But it is not to be so in My kingdom. If you want to be great become a minister (servant) and servant (slave) of all."

verse 45...Basic doctrine of atonement.

The **Son of Man**¹ (Messiah) came to give His life a ransom (the redemption money paid for freeing a slave).

for many²...lit., "instead of", "in place of"...speaks of substitution which is basic to an understanding of the atonement.

Jesus as Messiah could have asserted His right to be ministered to, but instead volunteered to serve and to give His life for mankind.

C. The healing of blind Bartimaeus 10:46-52

In this the last healing miracle in Jesus' public ministry, Jesus restored sight to a blind beggar. Jesus/disciples came from Perea across the Jordan to Jericho.

NT Jericho was located approx. five miles west of the Jordan and fifteen miles northeast of Jerusalem.

OT Jericho (of Joshua) lay approx. one mile to the north. There is a slight difficulty of harmonizing the gospel accounts.

Matthew/Mark say the miracle occurred as Jesus went out of the city. Luke says it happened as He came nigh unto Jericho.

Could be one writer refers to new Jericho and other to old Jericho (Old Jericho apparently not inhabited in NT times).

We obviously lack all the historical/geographical facts. We may be assured that there would be no discrepancy if we knew all the facts.

The difference is a powerful testimony to the authenticity and independence of the gospel writers.

¹ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

² *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

verse 47... Son of David¹ ...messianic title

verse 48... be quiet² ...Maybe a nuisance; maybe thought the crowd would be labeled as revolutionary.

verse 49... stood still³ ... commanded him to be called⁴
Be of good comfort⁵ (Be of good cheer, Be courageous)

verse 50...Watch the verbs. casting away his garment⁶ ...rose⁷ ...came⁸

verse 51..."What do you want?"
"Lord, I want to see"

verse 52...*Go thy way; thy faith hath made thee whole.*⁹
"Immediately he could see" followed Jesus in the way¹⁰
"Bartimaeus had done the best bit of begging in his life"
How does our fervor match his?

IV. Christ's concluding ministry in Jerusalem 11:1-13:37

This section records Christ's acts and teachings prior to His passion.

The triumphal entry and temple cleansing... 11:1-26
Controversies with Jewish leaders... 11:27-12:44
The apocalyptic discourse on the Mount of Olives... 13:1-37

A. The entrance into Jerusalem and the temple 11:1-26

¹ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

² *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

³ *The King James Version*, (Cambridge: Cambridge) 1769.

⁴ *The King James Version*, (Cambridge: Cambridge) 1769.

⁵ *The King James Version*, (Cambridge: Cambridge) 1769.

⁶ *The King James Version*, (Cambridge: Cambridge) 1769.

⁷ *The King James Version*, (Cambridge: Cambridge) 1769.

⁸ *The King James Version*, (Cambridge: Cambridge) 1769.

⁹ *The King James Version*, (Cambridge: Cambridge) 1769.

¹⁰ *The King James Version*, (Cambridge: Cambridge) 1769.

From this point on Christ abandons His caution. He challenged the Jewish leaders. The triumphal entry provoked disapproval and opposition.

verse 1...John tells us that Jesus came first to Bethany where he spent the night. Then on the day after the Sabbath He entered Jerusalem.

Bethany¹...approx. two miles southeast of Jerusalem, not far from the eastern slope of the Mount of Olives.

Bethphage² (not sure of its location, but probably close to Bethany)

verses 2-3...We aren't told if Jesus personally knew of the owners/colt or if He knew it by divine power.

straightway he will send him hither³ best texts immediately he will send it back here⁴...a promise by the Lord to return the animal.

verse 4-6...Disciples found it just as Jesus had said.

verse 7...garments⁵ (outer cloaks/robes)

verse 8...garments in the road, palm branches on the road - bright colors - royal welcome

verse 9...Crowd kept on crying "Hosanna!"⁶... "Save, I pray"...Psm. 118:25...It was a term of praise/acclimation and a plea for help.

Blessed is he that cometh⁷ (Psm. 118:26 LXX)...one of the Hallel_psalms used at Passover, thus particularly appropriate.

verse 10...reference to Messiah... Hosanna in the highest⁸ (Save now thou who art in the highest heavens)...a cry addressed to God Himself

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The King James Version*, (Cambridge: Cambridge) 1769.

³ *The King James Version*, (Cambridge: Cambridge) 1769.

⁴ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

⁵ *The King James Version*, (Cambridge: Cambridge) 1769.

⁶ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

⁷ *The King James Version*, (Cambridge: Cambridge) 1769.

⁸ *The King James Version*, (Cambridge: Cambridge) 1769.

verse 11...entered temple complex (courts/porches)...Took in booths/money changers/animals which would be the objects of His displeasure on the morrow.

verse 12...On Monday, after spending Sunday night in Bethany
hungry¹ - mark of His humanity
thirsty - tired by a well

verse 13...Jerusalem fig trees began to leaf in late March/early April (Passover time). This tree was apparently fully leafed and should have had ripe figs (normal fig time was June).

verse 14...cursed the tree. Not in a fit of anger, but as an object lesson to disciples - (If you talk the talk you'd better walk the walk).

The week to follow would bring an encounter with a barren fruitless Judaism. Jesus was pronouncing in symbol the doom of the holy city.

verses 15-16...This is Jesus' second temple cleansing. The first occurred early in His ministry (John 2:13-17).

The moneychangers and dove-sellers were housed in the court of the Gentiles.

Every adult male was required to pay an annual temple tax of one-half shekel. It had to be paid in Hebrew or Tyrian (Tyre) money. The exchangers added approx. 15%. The main abuse was in the sacrificial birds and animals which was controlled by the wealthy and hated Sadducean priests. It was so bad that the public destroyed the markets in AD 67.

Imagine the scene. Here in the only place that Gentiles could worship was a chaos of offensive odors, din and confusion. It was impossible to worship. Jesus began to clean it up.

verse 17...He quotes the prophet Jeremiah (Jer. 7:11) and Isaiah 56:7.

verse 18...The chief priests/scribes began seeking to destroy Him. But they were afraid of the people.

verse 19...They retired to Bethany at night. Probably for seclusion and safety.

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

verse 20...Tuesday morning as they returned to Jerusalem Peter saw a very dead fig tree.

verses 23-24...Jesus used the occasion for a lesson on faith. Jesus sets no limitation on the prayer of faith.

Jesus also says forgiveness is a condition of believing prayer.

Don't forgive, don't expect forgiveness.

verses 27-33...Jesus neatly foils their attempt to entangle Him.

Chief priests, scribes and elders. "Who gave you this authority to do the things you do? Who do you think you are? We are the only ones who have authority in the temple. Who gives you authority to disrupt?"

Jesus simply asks, "Let me ask you a question. You answer it and I will tell you.

"The baptism of John - Was it from heaven or of men?"

They could not answer. The people held John as a prophet of God.

They said, "We cannot tell!"

They were the religious experts, the leaders in all things religious. They didn't know! (They thought they had Jesus stuck.

If He claimed divine authority they would charge blasphemy. If He claimed authority as the Son of David He would have been charged with treason against Rome (political).

If He claimed no authority - He was an imposter)

chapter 12...In a land where vineyards dotted the hillsides, Jesus tells a parable of a vineyard.

He lists the parts of the vineyard:

Hedge: Fence, possibly a stone fence or wall

Wine Vat: A pit or trough below the winepress to catch the juice

Tower: Combination watchtower, living/storage quarters.

Owner was God.

The husbandmen were farmers who managed the vineyard - used here to represent the Jewish leaders.

verse 2... [servant](#)¹...God's prophet sent to Israel.

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

verse 3... caught¹...beat²...persecution of the OT prophets...beaten (flayed or skinned) wounded in the head.

verse 6...only wellbeloved Son...Jesus Himself

verse 9...Destroy the vineyard and give it to others!

Destruction of Jerusalem (AD 70)

Israel's choice heritage would be given to the Gentiles. This was unthinkable to the Jews.

Clearly Jesus is giving predictive prophecy here.

The cross, the resurrection, destruction of Jerusalem, and the mission to the Gentiles. Some say this proves it was written after the events described.

We believe it is another in a long list of the marks of Jesus' divinity.

In verses 10-11 Jesus quotes Psm. 118: 22-23 and asks them if they weren't familiar with it?

verse 12...They knew He was speaking of them but were afraid to arrest Him.

verses 13-17...The Pharisees and the Herodians sought to entrap Him.

Strange bedfellows! Pharisees strongly opposed to any foreign rule.

Herodians strongly supported the foreign rule of the Herods.

One group would have opposed the tax. The other would have favored it.

"tribute"³...the poll tax which had to be paid personally to Rome.

Why do you test Me?⁴...bring me a penny⁵ (denarius)

Render⁶..."pay back in full"...Assumes an obligation to the government. Jesus said the Roman government provides security, privilege and services. So pay what is due them.

There is also an obligation to God which should also be paid.

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The King James Version*, (Cambridge: Cambridge) 1769.

³ *The King James Version*, (Cambridge: Cambridge) 1769.

⁴ *The Holy Bible, New King James Version*, (Nashville, Tennessee: Thomas Nelson, Inc.) 1982.

⁵ *The King James Version*, (Cambridge: Cambridge) 1769.

⁶ *The King James Version*, (Cambridge: Cambridge) 1769.

verses 18-27...Question about resurrection

The Sadducees did not believe in a resurrection. They concocted an elaborate story about a woman who had married seven brothers in order to trap Him.

Jesus had them for lunch!

"You are mistaken; you don't know the Scripture." Those words are said to the "experts" on the Scriptures.

Proves His point with reference to burning bush. 'I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, and the God of Jacob'¹ They are all dead, but says "I am" now their God. They had to be alive for Him to say that.

Completely astounded them.

verses 28-34... scribes²...apparently a sincere question asked without malice
"What is the greatest commandment?"

Jesus quotes the first part of the Jewish Shema (Deut. 6:4-5)

The commandment calls for a complete response of man's whole being.

Then Jesus gave a second, unasked for response.

"Love your neighbor as yourself."

The love of God is the only secure basis for love of man.

Love of man not based on a love of God will succumb to the temptations of self-gratification, self-interest and sentimentality.

Scribe deeply moved - Could he have been one of those in Jerusalem who was converted after Pentecost (Acts 6:7)?

verse 34...Christ's enemies were completely muzzled.

verses 35-37...Christ now takes the initiative.

Why do the scribes say that Christ is David's Son?

Jewish people believed / OT taught that Messiah would be a descendant of David (Isa. 9:6, 11:1, Jer. 23:5).

Quoting Ps. 110:1, which the Jews believed to be messianic, Jesus noted that David, inspired by the Holy Spirit, says that Christ is his Lord.

How can he be his Lord and his son?

¹ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

² *The King James Version*, (Cambridge: Cambridge) 1769.

No one could answer (Matt. 22:46). But standing right in front of them was the incarnate Son of God the Messiah. He was a descendant of David. And the "Son of God".

verses 38-44...Jesus describes the hypocrisy of the scribes. And then praises a poor woman who put in more than the rich.

Giving should be from the heart, in answer to a need. It should be without show/pretense.

Gift should be evaluated not by its size but the sacrifice of the giver.

This woman gave all that she had.

C. The Olivet apocalypse 13:1-37

This discourse was delivered on Tuesday after the controversies in the temple with the leaders. Many of the concepts have a dual fulfillment. The Mount of Olives lies east of the city, across the Valley of Kidron approx. 1/2 mile. Its summit rises approx. 200 feet above the city and affords a breathtaking view of the city and the temple. As Jesus and the disciples walked from the temple one of them said,

verse 1... what manner of stones! ...Herod's temple was one of the most beautiful buildings in the world. It was acknowledged to be one of the "wonders of the world" (Josephus).

Josephus tells us some of the stones were 40' long, 12' high and 18' wide. Historians aren't sure today how such massive stones were handled. The front of the temple proper was all of polished stone. Josephus says, "Its fitness to such as had not seen it was incredible, and to such as had seen it was greatly amazing."

verse 2... **not be left one stone upon another**2...In 70 AD the Roman general Titus literally destroyed this beautiful building.

verse 3...Now on Mount of Olives. Peter, James, John, Andrew asked a two-part question:

- verse 4...
1. When shall these things be?
 2. What shall be the sign when these things shall be fulfilled?

¹*The King James Version*, (Cambridge: Cambridge) 1769.

²*The King James Version*, (Cambridge: Cambridge) 1769.

these things¹ refer to prediction of 13:2.

Also from Matt. 24:3, refer to second coming/end of the world.

verse 5...Jesus begins His answer by speaking about conditions characteristic of this present age (verses 5-13).

First will be deceivers.

verse 6...False Christs will come (Barcochba, AD 132).

Many others have risen and claimed to be Christ.

verse 7... **wars and rumors of wars**² / time of constant war today. Don't be troubled - These are the beginning of sorrows.

(**birth pangs**³/travail/pain/extreme suffering)

end shall not be yet⁴

In verses 9-13 Jesus tells us to prepare for persecution. Jesus knew that persecution would come. We know that many of the disciples would suffer persecution/martyrdom.

take heed⁵ - (take care - be on your guard - be alert) This is relevant to all ages.

verse 9... **testimony against them**⁶...should be "to them"

verse 10...worldwide preaching of the gospel

Matt.24:14 says the gospel will be preached in the whole world and then the end come, referring to the end of this present age.

verse 11...When you are arrested, don't premeditate what to say. God the Holy Spirit will inform you what to say.

Anchor Bible Commentary: "This injunction is no encouragement to carelessness in the preparation of sermons."

¹ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

² *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

³ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

⁴ *The King James Version*, (Cambridge: Cambridge) 1769.

⁵ *The King James Version*, (Cambridge: Cambridge) 1769.

⁶ *The King James Version*, (Cambridge: Cambridge) 1769.

verse 12...Even family may turn against us.

verse 13...Chilling words of Jesus: *ye shall be hated of all men for my name's sake*¹

Have we forgotten that word in America today? Secular/liberal world hates the Christian.

Gay/lesbian world hates the Christian.

There is a vast world of Islamic radicals who hate Christians (Attacks last month in Saudi Arabia. "We only want to hurt westerners").

Are we ready for persecution? We must not think that we will be sheltered from persecution. Early Christians endured much persecution. This century there have been more martyrs than the combined total of all martyrs up till this century.

We must not think that we are immune.

He that endures unto the end shall be saved.

*end*²...not here end of the age, but that one who endures faithful to the end of his/her life will receive the crown of salvation. Not all will stand the test. Not salvation by works, but genuine faith will result in a life that will endure trial/persecution.

Jesus has pointed out some features of this present age. Now He moves to future crises in verses 14-23.

verse 14...*ABOMINATION OF DESOLATION*³...taken from Daniel 12:11...

From the time that the regular sacrifice is abolished and the abomination of desolation is set up, *there will be*^{1,290} days.⁴

To Jews, "abomination" described idolatry/sacrilege. Daniel and Jesus appear to be speaking of an appalling profanation of the temple.

This was first fulfilled by Antiochus Epiphanes in 168 BC. He erected an altar to Zeus in the temple and sacrificed a pig on the altar. Of course the Romans profaned the temple in 70 AD.

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

³ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

⁴ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

It appears that Christ is speaking of 70 AD in verses 14-18 where He gives instructions to flee to the mountains. We are told that the Christians took this literally in 70 AD and escaped to Pella in Perea before the destruction of Jerusalem.

Jesus describes the haste required.

verse 15...If you're on the roof, flee across roofs.

Rabbis referred to the "road of roofs".

verse 16...Don't go home to get coat.

verse 17...The pregnant/nursing mothers will have extra trouble.

verse 18...In winter rainy season the wadis will fill with water, impeding their flight.

verse 19...Josephus tells us of the horrors of the siege of Jerusalem, describing it as one of the grimmest events in all history.

Nearly 100,000 were captured. Many starved to death. More than a million Jews perished in agony.

verse 20... **for the elect's sake**¹ the Lord shortened the days,

Apparently the Roman generals were distracted by pressing personal matters back home and withdrew prematurely, saving some of the people.

There is probably a double fulfillment in mind here.

There is almost certainly a reference to the great tribulation (note comment in verse 19, **neither shall be**²). We know from other Scripture that apparently the tribulation will be cut short at the end. The reference to the **elect**³ seems to point to Christ's followers taken out of the great tribulation just prior to Christ's return.

The Anchor Bible Commentary comments:

The "double reference" noted at the beginning of this section may be recalled. The prophetic telescoping of future events and the consequent

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The King James Version*, (Cambridge: Cambridge) 1769.

³ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

foreshortening of time are evident here. Prefigured in the tribulation of those days are the judgments of the last times, and in the warnings of false Christs (22) is the admonition to watch for false prophets in the end time. "Thus in the crises of history the eschatological is foreshadowed. The divine judgments in history are, so to speak, rehearsals of the last judgment...The fulfillment of these verses is past, present, and future."⁶⁰

We have been warned and should be alert. Behold, I have foretold you all things (23).

"The elect"

Luke 18:7:

... now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them?¹

Rom. 8:33:

Who will bring a charge against God's elect? God is the one who justifies...²

Col. 3:12:

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering...³

1 Peter 1:2:

... Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. 1

verses 24-27...The parousia of Christ (presence, coming)

This is the principal NT term for the second advent of Christ. Verse 26 shows us the personal, bodily return of Christ with power and glory.

¹ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

² *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

³ *The King James Version*, (Cambridge: Cambridge) 1769.

verse 24... **after that tribulation**²...Christ describes a series of cataclysmic events that we know from other Scripture is the "day of the Lord".

This will be a series of cosmic events which will occur in the sun, moon, stars and earth right before the coming of Christ.

The day of the Lord is described in several OT passages...

Isaiah 13:6-16:

6 Wail, for the day of the LORD is near!
It will come as destruction from the Almighty.

7 Therefore all hands will fall limp,
And every man's heart will melt.

8 They will be terrified,
Pains and anguish will take hold of *them*;
They will writhe like a woman in labor,
They will look at one another in astonishment,
Their faces aflame.

9 Behold, the day of the LORD is coming,
Cruel, with fury and burning anger,
To make the land a desolation;
And He will exterminate its sinners from it.

10 For the stars of heaven and their constellations
Will not flash forth their light;
The sun will be dark when it rises
And the moon will not shed its light.

11 Thus I will punish the world for its evil
And the wicked for their iniquity;
I will also put an end to the arrogance of the proud
And abase the haughtiness of the ruthless.

12 I will make mortal man scarcer than pure gold
And mankind than the gold of Ophir.

13 Therefore I will make the heavens tremble,
And the earth will be shaken from its place
At the fury of the LORD of hosts
In the day of His burning anger.

14 And it will be that like a hunted gazelle,
Or like sheep with none to gather *them*,
They will each turn to his own people,
And each one flee to his own land.

15 Anyone who is found will be thrust through,
And anyone who is captured will fall by the sword.

16 Their little ones also will be dashed to pieces

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The King James Version*, (Cambridge: Cambridge) 1769.

Before their eyes;
 Their houses will be plundered
 And their wives ravished.¹

Zephaniah 1:14-17:

14 Near is the great day of the LORD,
 Near and coming very quickly;
 Listen, the day of the LORD!
 In it the warrior cries out bitterly.

15 A day of wrath is that day,
 A day of trouble and distress,
 A day of destruction and desolation,
 A day of darkness and gloom,
 A day of clouds and thick darkness,

16 A day of trumpet and battle cry
 Against the fortified cities
 And the high corner towers.

17 I will bring distress on men
 So that they will walk like the blind,
 Because they have sinned against the LORD;
 And their blood will be poured out like dust
 And their flesh like dung.²

Joel 2:1-11:

1 Blow a trumpet in Zion,
 And sound an alarm on My holy mountain!
 Let all the inhabitants of the land tremble,
 For the day of the LORD is coming;
 Surely it is near,

2 A day of darkness and gloom,
 A day of clouds and thick darkness.
 As the dawn is spread over the mountains,
 So there is a great and mighty people;
 There has never been *anything* like it,
 Nor will there be again after it
 To the years of many generations.

3 A fire consumes before them
 And behind them a flame burns.
 The land is like the garden of Eden before them
 But a desolate wilderness behind them,
 And nothing at all escapes them.

4 Their appearance is like the appearance of horses;
 And like war horses, so they run.

¹ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

² *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

5 With a noise as of chariots
They leap on the tops of the mountains,
Like the crackling of a flame of fire consuming the stubble,
Like a mighty people arranged for battle.

6 Before them the people are in anguish;
All faces turn pale.

7 They run like mighty men,
They climb the wall like soldiers;
And they each march in line,
Nor do they deviate from their paths.

8 They do not crowd each other,
They march every one in his path;
When they burst through the defenses,
They do not break ranks.

9 They rush on the city,
They run on the wall;
They climb into the houses,
They enter through the windows like a thief.

10 Before them the earth quakes,
The heavens tremble,
The sun and the moon grow dark
And the stars lose their brightness.

11 The LORD utters His voice before His army;
Surely His camp is very great,
For strong is he who carries out His word.
The day of the LORD is indeed great and very awesome,
And who can endure it?¹

Revelation 6:12-17:

12 I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth *made* of hair, and the whole moon became like blood;
13 and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind.
14 The sky was split apart like a scroll when it is rolled up, and every mountain and island were moved out of their places.
15 Then the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man hid themselves in the caves and among the rocks of the mountains;
16 and they **said* to the mountains and to the rocks, "Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb;
17 for the great day of their wrath has come, and who is able to stand?"²

This describes the signs in the sky, "the day of the Lord" which Mark 13:24-25 tells us will directly proceed the second coming of Christ.

Revelation 8:1 describes a silence in heaven of about half an hour.

¹ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

² *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

And then the seven angels prepare to sound their seven trumpets.

God's wrath is poured out on the earth after the church is raptured, which I believe occurs after the seventh seal is broken in chapter 8.

I believe that dovetails with Mark 13:26-27.

verses 28-31...The Parable of the Fig Tree

Usually interpreted as reference to the nation of Israel and the setting up of the state in 1948.

I believe, in context, the most natural interpretation is just like the leaves of the fig tree signal summer, so when you begin to see these signs I have told you about, know that My coming is near.

The lesson is to be watchful.

this generation¹ (verse 30)

The most natural explanation is the people who were alive in His day who saw all the prophesied things concerning the destruction of Jerusalem.

verses 32-37...No one knows exact day and hour of His coming.

Take ye heed² (verse 33) (be constantly alert)

Watch and be ready!

verse 34... **porter**³ (**doorkeeper**⁴)...Doorkeepers at the temple were on guard through the night. They were required to remain watchful and alert. Any guard found asleep was beaten and/or his clothing was set on fire.

Rev. 16:15:

("Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his clothes, so that he will not walk about naked and men will not see his shame.")⁵

These lessons stand out in chapter 13:

¹ *The King James Version*, (Cambridge: Cambridge) 1769.

² *The King James Version*, (Cambridge: Cambridge) 1769.

³ *The King James Version*, (Cambridge: Cambridge) 1769.

⁴ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

⁵ *The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

Persecution will come.

The Lord will return for His elect.

No man/angel knows the time.

We must all be watchful, alert, prayerful and prepared for His return.

VII. Christ's passion and resurrection 14:1-16:20

Mark now moves to the final scenes of Christ's life on earth. Christ's death and resurrection would secure eternal redemption for all people who would receive it.

A. Treachery and devotion 14:1-11

We see the treachery of the priests and scribes in verse 1 and Judas in verses 10 and 11. Against that treachery is set the moving act of devotion of Mary in verses 3-9.

verse 1... After two days¹ ...probably two days from late Tuesday. This would place the Passover meal on Thursday evening.

verse 3...On Tuesday evening Christ had returned to Bethany to be with friends. We know nothing of Simon the leper². Maybe he was healed by Jesus of leprosy.

verses 4-5...very costly perfume of pure nard³... three hundred pence¹ - roughly a year's wages.

We learn from John's account (12:2-3) that the woman was Mary the sister of Martha and that Judas was one of the complainers. Lit., we could translate, "They began to scold her severely"

Mary, who sat at Jesus' feet and listened intently to Jesus' teaching, had come to understand the truth of His suffering and death better than the disciples did.

verse 10...What motivated Judas to betray?

We will never know for sure.

¹*The King James Version*, (Cambridge: Cambridge) 1769.

²*The King James Version*, (Cambridge: Cambridge) 1769.

³*The New American Standard Bible, 1995 Update*, (La Habra, California: The Lockman Foundation) 1996.

Here are a few reasons.

- a love of money
- Luke says Satan entered into him.
- a disillusionment by Christ's failure to rise up against Rome and establish a free Jewish kingdom.
- a desire to force Christ's hand

verse 11...thirty pieces of silver...approx. 25-50 dollars.

he sought²...From then on Judas was constantly looking for the right moment to betray Him.

B. The Lord's Passion 14:12-15:47

Jesus apparently rested at Bethany and the events of the Last Supper (14:12-25, Gethsemane (14:26-42, arrest (14:43-52), trials (14:53-15:15), crucifixion (15:16-41), and burial (15:42-47) took place on Thursday and Friday.

verse 12... when they killed the passover³...The Jews regarded the Feast of Unleavened Bread to begin on Passover day - (Thursday afternoon).

The lamb was killed at the temple in the afternoon - The Passover meal was eaten Thursday after sundown (the beginning of Friday, Nisan 15.

verses 14-17...Apparently Jesus had arranged for the use of the room beforehand. The Greek text reads "Where is my guestchamber?"

verse 14... *where I shall eat the passover*⁴

verse 16... and they made ready the passover⁵

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⁵ *The King James Version*, (Cambridge: Cambridge) 1769.

verse 18...One of you shall betray Me! Thunderbolt...They had heard Him say He would be betrayed, crucified. But now He says, "One of you will do it!" "It is not I, is it?" Matthew records that Judas also asked the question in an attempt to hide his own treachery.

verse 20...one **that dippeth with me in the dish**¹...Especially heinous to betray a friend who you ate with.

verse 21... **as it is written**²...prophecy - did not free Judas of his moral responsibility "It would be good if the betrayer had never been born." How do you think Judas felt? instituted the Lord's Supper out of the Passover.

verses 22-25...bread is My body
cup is My Blood

verse 26...went out to Mount of Olives (Gethsemane)
The hymn would have been the last half of the Hallel Psalms (115-118).

verse 27... **offended**³...catch in a trap/snare - to cause someone to stumble

verse 29...good old Peter..."Not me Lord! You can count on me!"

verse 30..."This night before the cock crows twice you will deny me three times."

verse 31... the more vehemently⁴

verse 32-33..."Sit here while I pray" - Peter, James, John
sore amazed⁵...very strong word expressing deep emotional upset/distress
possible translations (to be completely upset, to be terrified, appalled, deeply agitated)
very heavy⁶ (bewilderment and distress)

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⁶ *The King James Version*, (Cambridge: Cambridge) 1769.

verse 34... **sorrowful unto death**¹, **tarry...watch**²

verses 35-36... fell³ (kept falling and rising again in great agony)

Abba⁴...father in Aramaic. "Let it pass if possible, but not My will but yours be done."

verses 37-38...needed human comfort - They were asleep! Peter, who wasn't going to let Him down.

"Peter, could you not watch one hour?"

A second and third time He repeats His visit to the sleeping disciples.

verse 42... **he that betrayeth me is at hand**⁵

verse 43...Judas with multitude/weapons to arrest an unarmed Rabbi!

verse 45...treacherous kiss of betrayal!

verse 46...arrested Him -

verse 47...Peter took off an ear - Jesus said, "No, Peter...Put your sword away." - healed ear.

verse 50... all forsook him, and fled⁶

verse 51-52...phantom stalker! Probably Mark

verse 53...led to high priest's house (Caiaphas) - assembled the Sanhedrin - unlawful at night.

verse 54... Peter followed him afar off⁷

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⁷ *The King James Version*, (Cambridge: Cambridge) 1769.

verse 55-59...Failure to get false witnesses to testify a coherent charge

verse 60-62...In a highly irregular move the frustrated high priest asks Jesus to testify against Himself. "Are You the Christ, the Son of the Blessed *One*?"¹ Jesus answered, *I am*² (God's name).

verse 63...rent clothing

verse 64... guilty of death³

verse 65...abuse (highly irregular, illegal)

verses 66-72...Peter's downward plunge.

verse 68...denied ("I don't know the man")

verse 70...denied again

verse 71... curse and swear¹ ...not profanity, but a calling down of a curse on himself if he wasn't telling the truth - a swearing that he is telling the truth - Slick Willy

verse 72...Cock crew 2nd time, Peter remembered, broke down, wept, repented, turned around.

chapter 15, verse 1:

Apparently this early morning meeting was an attempt to give legitimacy to the night session.

Since Rome did not allow the Jews to carry out a capital sentence it was necessary to take Jesus to Pilate, the Roman procurator over Judea.

The Roman trial is described in verses 2-15. John 18:28-19:16 gives a fuller account.

The Jews accused Jesus of claiming to be a king. This would concern Rome.

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³ *The King James Version*, (Cambridge: Cambridge) 1769.

Rome could care less about the Jewish religious dispute and His claim to be God.

verses 3-5...The chief priests threw a barrage of charges against Him. His calmness amazed Pilate.

verses 6-11...Pilate had established the custom of releasing one prisoner to the Jews each year at Passover.

Verbs in verse 6 imply a customary action, i.e. "He used to release...", "They used to desire..."

verse 7... Barabbas²...not just a pickpocket. He was a robber, an insurrectionist and a murderer.

Apparently he was a Jew who had participated in an uprising against Rome. A very similar crime to what they accused Christ of.

verse 8...Better manuscripts read, "the crowd 'went up' and began to ask Him..."

verse 11... moved³... "to incite", "to stir up", or to "shake up"...they excitedly agitated the mob.

verse 12...Pilate probably committed a fatal error by asking the mob, "What shall I do with Jesus?"

verse 14... "Why, what evil has He done?"⁴...Pilate had already lost control.

verse 15... willing to content⁵

...He was willing to satisfy the people even if he had to sacrifice an innocent man to do it.

scourged⁶...described as the living death. A whip with six to nine strings of leather, into which was sewed bits of bone, glass, stone, metal, etc.

The Romans beat the victim till he was almost dead.

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The deep gashes from the beating often opened the flesh to the bone.

verses 16-20...Some of the most brutal treatment described in Scripture. These were battle-hardened guys who didn't want to be there and who hated the Jews.

The whole band was called together to abuse and make sport of the prisoner.

Several hundred frustrated troops vented their anger on Jesus. The verbs smote¹, spit², and worshipped³ indicate repeated action.

Over and over again, this man, who was just beaten to within an inch of His life, is beaten, spit upon and mocked.

verse 21...John tells us that Jesus began to carry the cross (the horizontal beam approx. 75-100 lb.). He could not and the Romans compelled a man named Simon to carry it.

Apparently Mark's readers knew who this was since he mentions his son's names.

In Romans 16:13 there is a Rufus mentioned. Could it be the same man?????

verse 22... Golgotha⁴...Aramaic word meaning skull.

We don't know for sure where the site is today.

verse 23... gave⁵...better "They were going to give"...Matthew tells us Jesus refused the drink which would have dulled His senses and lessened His pain.

verse 24...The details of the crucifixion are absent in the gospel accounts.

The wrists and ankles were nailed to the cross (sometimes also tied). The victim was left to slowly die from exposure and suffocation...could take six to nine days.

verse 25... third hour⁶...9 AM

verse 26...customary to use a placard to list the name and the crime of the condemned man

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⁶*The King James Version*, (Cambridge: Cambridge) 1769.

verse 27-28...prophecy fulfilled

verse 29-32...mocking, abusing, hurling insults at Him. The bodies were placed low enough that passersby could strike and abuse them.

verse 33...At noon, when the sun is brightest, there was darkness over the whole land till the ninth hour (3 PM).

verse 34...Jesus had been on the cross for six hours. He cried aloud a quotation from Psalm 22:1...Gives us a glimpse into the horrible suffering Christ felt as the sin of the world was on Him and His Father turned His back on Him.

Paul tells us in II Cor. 5:21 that Christ became sin for us and a holy God cannot look with favor upon sin.

verse 36...They gave Him a drink of sour wine, which quenched thirst better than water alone. Apparently still mocking, "Let's see if Elias will come".

verse 37...Redemption completed! Jesus gave His life for me!

The tense indicates not a struggle, but "He breathed out His Spirit and was gone".

verse 38... veil¹ - heavy (3-4" thick) curtain that separated the Holy Place and the Most Holy Place.

top to the bottom²...God did it, not man.

The significance of the opening of the Holy of Holies is shown in Heb. 9:7-8 and 10:19-22.

verse 39... centurion³...normally commanded 100 men. This man was in charge of the smaller detachment assigned to perform crucifixions.

The centurion was powerfully moved. He was a pagan man without an understanding of Christianity.

verses 40-41...Two Marys looking on from distance.

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³ *The King James Version*, (Cambridge: Cambridge) 1769.

These and others had ministered to Christ during His ministry.

verse 42-46...in the evening...probably early evening - from about 3-6 PM.

Joseph of Arimathea¹ requested the body.

Matthew tells us the tomb was Joseph's and that it was new, never having been used before.

linen cloth²...probably two feet wide and fifteen to twenty feet long.

hewn out³ - by a stone cutter (common practice)

stone⁴ - flat, circular disk rolling in a channel carved in the rock.

Massive. Probably weighed 1 1/2 to two tons.

C. The Lord's Resurrection 16:1-20

Chapter 16 breaks naturally into two parts. Parts one - verse 1-8 - The visit of the women to the tomb.

Part two - verses 9-20 deals with resurrection appearances of Christ and His ascension.

verse 1...The Sabbath ended at sundown - Apparently the women found a shop open to purchase supplies.

sweet spices⁵...would have been in liquid form like perfumed oil to anoint the body.

verse 2...very early⁶ (John says it was still dark - 20:1)...Apparently began journey while still dark, arriving as the sun broke across the horizon.

verses 3-4...Who will roll away the stone⁷ (There is an old manuscript which says twenty men could not roll the stone away) Isn't that just like a woman! Impulsive, loving, knowing there would be a way.

verse 5...went into tomb - saw a young man

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affrighted¹...utterly amazed, dumbfounded

verse 6..."Stop being utterly amazed"

he is not here²; look where He was; see the graveclothes

verse 7...poignant note...Peter is singled out. Our compassionate Lord knew Peter was feeling rotten and gave Him a special invitation.

verse 8... trembling and astonishment had gripped them³

They fled from the sepulchre.

Apparently they said nothing to anyone along the way but went straight to the disciples.

Verses 9-20 do not appear in the two oldest manuscripts of the NT (Vaticanus and Sinaiticus). They end at verse 8.

We don't know how our ending came to be. Maybe the original stopped at verse 8 or lost a page which was then supplied by someone other than Mark.

verses 9-11...Jesus appeared to Mary Magdalene.

She went and reported it to the rest.

They did not believe her.

verses 14-18...appeared to the eleven disciples. He reproved them for their unbelief.

gave the Great Commission in verse 15.

verse 17-18...signs and wonders shall follow⁴

Why don't we see these today?

verses 19-20...The ascension of Christ and the continuing ministry of His followers. Note resemblance to Hebrews 2:4.

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