



### **Vs 1 The beginning of the gospel of Jesus Christ, the Son of God**

**gospel:** good tidings respecting the way of salvation by the Lord Jesus Christ

**The Son of God** - This title was used here contains no common history. It does not recount the deeds of a mere man - of a hero or a philosopher - but the doctrines and doings of the Son of God.

### **Vs 2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee**

Mark mentions " prophets" here without specifying which. The places are found in Malachi and Isaiah

**Mal 3:1** - Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

# The Gospel of Mark

The voice of one crying in the wilderness,  
Prepare ye the way of the Lord, make his  
paths straight. John did baptize in the  
wilderness, and preach the baptism of  
repentance for the remission of sins.

Mark 1:3-4

**Vs 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight**

Jesus' life fulfilled about 315 Old testament prophecies.

The reciting of these prophecies is considered, by Mark, to be proof that Jesus is the messiah.

**Isa 40:3** The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

**John did baptize ..... and preach** - The thought is "There arose John," in accordance with and in fulfilment of the prophecies mentioned in verses 2 & 3.

The language is used here to show that the appearance of the Baptist was not a mere event in history, but an epoch, ushering in a new regime or dispensation of God's dealings with mankind.

## The Gospel of Mark

And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins

Mark 1:5

The picture is that they kept on constantly going out to John in a steady stream, all the people of the surrounding inhabited places in Judaea and from Jerusalem

The imperfect tense of the Greek verb indicate continuing actions i.e.

- They kept going out to John
- John kept baptizing them
- they kept confessing their sins

## The Gospel of Mark

And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

Mark 1:6-7

vs 6-7 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose

Clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; Unlike his counterparts John lived a modest life of non-flamboyant means.

John was first prophet to peak in Israel in 400 years as was embraced by the common people.

**There cometh one mightier than I.** The definite article is used. There cometh "*the* One," not merely "one." It was a distinctive, unique, outstanding Person, even the Jehovah of the Old Testament who was to come.

**I am not worthy to stoop down and unloose.** This was the menial task of a slave in an oriental household who took off the guest's sandals and washed their feet as they entered the home. John says **I am not worthy.**

## The Gospel of Mark

I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

Mark 1:8-9

### **Vs 8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost**

In this verse, John's purpose is to contrast his baptism with that of the Messiah.

John's baptism had to do with water, Messiah's with the Holy Spirit.

John's, was ceremonial and natural, Messiah's was supernatural.

### **Vs 9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan**

Though He had no sins to confess, he took His place with the righteous of Israel, submitting to the baptism of John. Had He not done so, He would have been misunderstood.

## The Gospel of Mark

And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

Mark 1:10-11

**Vs 10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him**

**Heavens opened.** "Opened" is schizō, "to cleave asunder, to divide by rending."

**Upon** is *eis*, literally "into." This was the act of the Holy Spirit taking up His residence **in** the Messiah. This was the anointing with the Spirit for His three-fold ministry of Prophet, Priest, and King.

**vs 11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased**

**From heaven** - In the previous verse we had, "He saw the heaven being rent asunder." Here we have "There came a voice out from within the heavens." Heaven is a place. It has boundaries. It can be opened and closed.

**Thou art my beloved Son-** Messiah is the unique Son of God. Believers are sons of God, but they sustain a different relationship to the Father than the Son does. Messiah claimed to be the Son of God in a unique way, for He said that God was His own private, personal, unique Father.

# The Gospel of Mark

And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

Mark 1:12-13

## Vs 12 And immediately the Spirit driveth him into the wilderness

The first act of the indwelling Holy Spirit was to bring Messiah to the place of testing and temptation.

**Driveth**, *ekballō*, literally, "to throw out from within, to cast out, to drive out." (*He came back in the power of the Spirit*)

## Vs 13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

The Greek tense speaking of continuous action. Satan tempted Jesus constantly during the forty days. The three temptations which Matthew records at the end of the forty day period of temptation, merely indicate the additional intensity of the temptations as the period of temptation closes.

Of Satan - is the translation of *hupo*, and speaks of personal agency, showing the personality of Satan.

**Was with the wild beasts.** The region abounded with boars, jackals, wolves, foxes, leopards, and hyenas. The beasts may point to one form of temptation, that of terror, which was practiced on Him."

The Last Adam was being put to the test to show that He was equipped and ready for His ministry as prophet, priest, and king. The first Adam fell into sin in an environment that was perfect and harmonious. The Last Adam maintained His sinlessness in an environment that was hostile.

# The Gospel of Mark

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Mark 1:14-15

**Mark 1:14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,**

**John was put in prison** - John was put into prison by Herod for reproving Herod for marrying his brothers wife. This would mark the nearing of the end of John's ministry.

**came into Galilee, preaching the gospel of the kingdom of God,** When one minister is removed God has another that He is able to raise up in replacement. If one is to notice the preaching never stopped.

**Mark 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.**

**The time is fulfilled;** that is, the time for the coming of Messiah and of his kingdom.

**Repent ye.** Exercise sorrow for sins, and turn from them.

**And believe the Gospel.** Literally, trust in the Gospel, or believe the good tidings respecting salvation.

Repentance of itself is not sufficient—it makes no satisfaction for the Law which we have broken; and hence, over and above repentance, there is required from us faith in the Gospel, wherein Christ is revealed to us as a propitiation for sin, and as the only way of reconciliation with the Father.

## The Gospel of Mark

Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

Mark 1:16-17

**Mark 1:16-17 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.**

It is probably that Christ called these four more than once—

1. during the ministry of the forerunner,
2. as indicated in the text,
3. When He commissioned them formally to act as His apostles.

**Come ye after me** - Leave your worldly affairs and occupations and be My disciples.

**Become *genesthai*** – “to cause to be, gradually.” It would be a slow and long process. Jesus would undertake to make fishers of men out of fishermen. Preachers are made out of laymen who are willing to leave their business for service for Christ.

## The Gospel of Mark

And straightway they forsook their nets,  
and followed him.

Mark 1:18

**Mark 1:18 And straightway they forsook their nets, and followed him.**

**And straightway they forsook their nets,...** Which may well have been all they had.

**Matthew 19:27** Then answered Peter and said unto him, Behold, we have forsaken

all, and followed thee; what shall we have therefore?  
**and followed him** - the follow Jesus requires a holistic effort. One can not follow Jesus spiritually without following Him naturally and vice versa.

## The Gospel of Mark

And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

Mark 1:19-20

Mark 1:19-20 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

**And when he had gone a little further thence,**... From the place where Simon and Andrew were casting their nets, though still by the sea side;

**He saw James the son of Zebedee, and John his brother.** James was later killed by Herod with the sword. John was the beloved disciple who died a natural death at about 100 years of age; these were also fishermen:

**And straightway he called them,**... As soon as He saw them

**Left their father** - the power that went along with Christ's call,

1. overrode the natural affection for parents, (left them with servants)
2. overrode the gain they might get by these servants and their trade,
3. they cheerfully quit all, and followed Christ;

## The Gospel of Mark

And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

Mark 1:21-22

**Mark 1:21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.**

**He went to the synagogue at Capernaum**, where the people used to meet weekly to hear the Law read, and to be instructed in divine things; which opportunity Christ laid hold on to preach the Gospel to them, and teach them things concerning the Kingdom of God.

**Mark 1:22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.**

They had not been used to hearing truth; at best they heard the doctrine of the Law, and sometimes only the traditions of the elders, all of which things very trifling and unedifying.

**For he taught them as one having authority, and not as the Scribes;** He did not go about to establish what He said by the authority of the Rabbis, as the Scribes did; but He spoke as from Himself, as one sent of God.

There is little doubt that His teaching was accompanied by a deep weighty moving and operation of the Spirit.

## The Gospel of Mark

And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

Mark 1:23-24

**Mark 1:23 And there was in their synagogue a man with an unclean spirit; and he cried out,**

**And there was in their synagogue,**... In the very synagogue at which time that Jesus was there teaching.

**A man with an unclean spirit:** not with an unclean heart, for there were doubtless many such there, but that had a devil; for in [Lu 4:33](#), it is said, "he had a spirit of an unclean devil (demon)": so called, because he is impure in himself, and the cause of uncleanness in men. This demon's intend is either to disturb the preacher, or to divert the hearer, that the word may be unfruitful and unprofitable:

**And he cried out:** not the man, but rather the unclean spirit in him cried out through dread of the majesty of Christ, whose presence he could not bear.

**Mark 1:24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.**

**Saying, let us alone, etc.** Speaking of himself, the rest of the unclean spirits, that had possessed the bodies of men in Galilee, and Judea; knowing that Christ had power to dislodge them, and fearing He would, entreats Him that He would let them alone.

**What have we to do with thee?** They had nothing to do with Christ, as a Savior; they had no interest in Him, nor in His redemption.

**Art thou come to destroy us?** Not to annihilate them, but to turn them out of the bodies of men, destroy the power, which they had exercised over men.

**I know thee.** Mark is very careful to bring out the hidden knowledge possessed by evil spirits, which enabled them at once to recognize the personality of Jesus.

## The Gospel of Mark

And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

Mark 1:25-26

**Mark 1:25-26 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.**

### **Jesus rebuked him saying**

**hold thy peace;** meaning shut your mouth. this was a:

1. Checking his insolence
2. a despising his flattery
3. a refusing to receive a testimony from the evil spirit

**and come out of him:** I will not let thee alone but will demonstrate my power of the world of darkness.

**When the unclean spirit had torn him,** The unclean spirit exerted his last power by inflicting all the pain he could, but then bowed to the Son of God, and came out.

**Cried with a loud voice, he came out of him.** These spirits do not have a choice as to whether they obey the voice of Christ this the spirit submits not because he chose to but because he was obliged to.

## The Gospel of Mark

And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is this?* for with authority commandeth he even the unclean spirits, and they do obey him. And immediately his fame spread abroad throughout all the region round about Galilee

Mark 1:27-28

**Mark 1:27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.**

Jesus did it in His own name and by His own authority. This proved that He was superior to all the unclean spirits.

**And they were all amazed**,... The people that were in the synagogue, who were met together for divine worship, were astonished, not only at his doctrine but at this miracle and power of His casting out devils: The power of casting out devils was to them new. Jesus did it with but a word.

**What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.** Many questions were asked "what thing?", "what doctrine?" But what was clear to all is that " **with authority commands ...spirits**" and **they do obey Him.**

**Mark 1:28 And immediately his fame spread abroad throughout all the region round about Galilee.**

As a result of the gossip, Jesus quickly gained a reputation as the possibility of Him being the promised Messiah was anticipated and considered.

## The Gospel of Mark

And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

Mark 1:29-30

**Mark 1:29-30 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her.**

**Simon's wife's mother** - Simon's mother-in-law. There is no mention of the name of Peter's wife in the New Testament. However this mention strikes down the Catholic thought that men of God remaining unmarried.

**Lay sick of a fever**,... "A great fever", Luke says, [Lu 4:38](#); a very violent one, which threatened with death, and must be very dangerous to an old person;

## The Gospel of Mark

And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

Mark 1:31

**Mark 1:31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.**

**And he came and took her by the hand,**... He took hold of her hand; not to feel her pulse, as physicians do; but to lift her up.

**And immediately the fever left her:** and there was not the least symptom of it, nor none of the effects which it usually leaves; such was the virtue that went forth from Christ by touching her. (Just a touch)

**And she ministered unto them;** she immediately arose from the bed in perfect health and strength; and, in gratitude to her Savior she assisted in preparing food for him and his disciples, and served at table to them.

## The Gospel of Mark

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door.

Mark 1:32-33

**Mark 1:32-33 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door.**

**And at even,** At which time the Jews' Sabbath was ended when according to the Jews, it was not lawful to heal; nor did the people offer to bring their sick to Him on that day;

**They brought unto him all that were diseased;** The Persic version renders it "epileptics".

**And them that were possessed with devils.** Such of those whose bodies the demons possessed.

If one is to notice, Christ has sufficient power to heal ALL wherever they are (as He will raise the dead since Adam, with but a word) nevertheless He generally required those who would be healed to come to Him.

## The Gospel of Mark

And all the city was gathered together at the door.  
And he healed many that were sick of divers  
diseases, and cast out many devils; and suffered  
not the devils to speak, because they knew him.

Mark 1:33-34

**Mark 1:33-34 And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.**

**And all the city was gathered together at the door** *YLT states "the whole city "*, but at least a very great number who having either heard of the dispossession of the unclean spirit in the synagogue got together in great crowds about the door of the house of Simon and Andrew.

**And he healed many that were sick of divers diseases**,... Not that there were some, who had some sorts of diseases, whom he did not heal; but he healed all that came, or were brought to him, which were many, of every sort of disease, which were divers, with which they were afflicted:

**And cast many devils**; even as many as were brought to Him, or were possessed with any.

**And suffered not the devils to speak, because they knew him.** They knew that He was the Messiah. If they had spoken, they would have made that known to the people. Jesus was not desirous, at that time, that that should be publicly known. His hour had not come when he wished it to be known, and He therefore imposed silence on the evil Spirits.

## The Gospel of Mark

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, *All men seek for thee.*

Mark 1:35-37

**Mark 1:35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.**

**And in the morning, rising up a great white before day,**... Regardless of the fatigue of the former day, through preaching and working miracles; He rose up very early, leaving His disciples and friends behind Him.

**And departed into a solitary place, and there prayed.** Here observe,  
(1.) that the Savior, though perfectly holy, regarded the duty of secret prayer as of great importance.  
(2.) That He sought a solitary place for it--far away from the world, and even His disciples.  
(3.) That it was early in the morning--the first thing after rising-- always the *best* time

**Mark 1:36-37 And Simon and they that were with him followed after him. And when they had found him, they said unto him, All men seek for thee.**

**They that were with him.** The other disciples, showing Peter already taking a leadership role.

**followed after him;** some time after He was gone they set out to pursuit after him, until they found Him.

**All men seek for thee;** a large number of men, who were inquiring after Him, some for one thing, some for another; some to see Him, what manner of man He was, and some to hear Him, what sort of doctrine He preached, and others to see His miracles, or to have themselves, or their sick healed; How many sought Him for salvation was probably very few.

## The Gospel of Mark

And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils.

Mark 1:38-39

**Mark 1:38-39 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils.**

**And he said unto them, let us go into the next towns,**... Instead of returning with His disciples to Capernaum, as they expected he would, and especially since there was such a concourse of people got together, He proposes to go to "the next towns."

Jesus leaves the people of Capernaum in a state of "seeking for Jesus;" this is perhaps the most blessed state that man can be in.

**For therefore came I forth:** not meaning from Simon's house, nor from Capernaum, but from God His Father, from whom He came forth.

**Throughout all Galilee:** taking every town and city in His circuit, He continued preaching the Gospel of the kingdom in one place and another, until He had gone over the whole country:

**And cast out devils;** out of the bodies of men, whereby He confirmed the doctrine He preached.

## The Gospel of Mark

And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

Mark 1:40

**Mark 1:40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.**

**Kneeling down to him.** He kneeled in token of submission, respect, and reverence, and to worship Him.

**If thou wilt, thou canst make me clean.** Canst heal me of this loathsome and offensive disease and in the eyes of the Law render me *legally* clean, and restore me.

This leper was a law-breaker because being within 100 feet of a non-leper or failing to cry out “Unclean! Unclean!” was a breaking of the Law.

## The Gospel of Mark

And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

Mark 1:41-42

**Mark 1:41-42 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.**

**And Jesus, moved with compassion** - At the deplorable case the poor leper was in, being a merciful high priest, and not with a desire of popular applause, and vain glory:

**Compassion:** *splagchnizomai* – “to have the bowels yearn”

**Put forth his hand and touched him and saith unto him, I will be thou clean;** though the leprosy was spread all over him, and there was no place clean to touch, Jesus touching him was forbidden by the law. However, "Jesus touched and said" not "Jesus touched then said." The thought is He spoke as His hand reached out so that by the time contact was made the Leper was cleansed thereby not breaking the Law.

**Immediately the leprosy departed from him, and he was cleansed;** from it, and which seems to be done not by touching Him, but by the words spoken, which were accompanied with such power, as to effect the cure in an instant.

## The Gospel of Mark

And he straitly charged him, and forthwith sent him away; And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

Mark 1:43-44

**Mark 1:43 And he straitly charged him, and forthwith sent him away; And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.**

**And saith unto him, see thou say nothing to any man,**... He was not to reinstitute himself into society until he came to the priest and was declared clean.

**For a testimony unto them.** The law required that, when a leper supposed himself healed, he should report himself to the priest, in order that the reality of the cure might be ascertained, and certain ceremonies performed, by which he was to be released from the restrictions of ceremonial uncleanness.

## The Gospel of Mark

But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

Mark 1:45

**Began to publish it much.** That is, the subject of his own cure. He was so deeply affected with it, and so much rejoiced, that he followed the natural dictates of his own feelings, rather than the command of the Savior.

**Jesus could no more openly enter into the city.** The reason was, probably, that His being in the city drew such crowds of people as rendered it difficult to accommodate them, or so as to excite the opposition of civil rulers.

**The city.** The city, or large town, where the leper was cured. The same reason for not entering that city applied also to others; so that he remained in the deserts, where the multitudes could come to him without any difficulty or opposition.



# MARK

THE SERVANT KING

Chapter 2

## The Gospel of Mark

And again he entered into Capernaum, after *some* days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

Mark 2:1-2

**Mark 2:2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.**

**And straightway many were gathered together,...** From all parts of the city.

**So much as about the door.** In the court or yard before the door. They could not get near enough to hear Him.

**Preached the word unto them.** The word of God being the revelation or doctrine which He came to deliver.

## The Gospel of Mark

And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

Mark 2:3-4

**Mark 2:3 And they come unto him, bringing one sick of the palsy, which was borne of four.**

**And they came unto him,**... A considerable body of people, townsmen, friends, and relations of the person after mentioned.

**Bringing one sick of the palsy, which was borne of four;** carried by four men upon their shoulders, as he could not walk due to his disease.

**Palsy** The palsy is a disease, whereby the body, or some of its parts, lose their motion, and sometimes their sensation or feeling.

**Mark 2:4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.**

**The press.** the multitude of people. who pressed into the area before the door of the house, so that no access was available.

**They uncovered the roof where he was.** Houses were flat & in cities they joined each other, and the roofs constituted an agreeable place for walking. It is not improbable that they ascended a neighboring house, and came over the hall, where Jesus was. They removed the curtain or awning, drawn over the area, where Jesus was, so that they might let the man down before Him.

# The Gospel of Mark

When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

Mark 2:5

**Mark 2:5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.**

**Their faith** Their belief and confidence that Jesus could heal him. Faith is always accompanied by corresponding action. Faith without works is dead.

**Son:** was an endearing appellation of consolation applied by the Savior to the sick man, to show his *compassion* and to assure him that He would heal him.

**Thy sins be forgiven thee;** pointing and striking at the root of his disorder, his sins. All sickness is not due to personal sin, but IS due to original sin.

## The Gospel of Mark

But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

Mark 2:6-7

**Mark 2:6-7 But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this *man* thus speak blasphemies? who can forgive sins but God only?**

**But there were certain of the Scribes sitting there** - to watch and observe what He said and did.

**Why doth this man thus speak blasphemies?**... They took Christ to be a mere man, and so are astonished at His words, and wonder at His arrogance, They were filled with indignation and resentment at Him.

**who can forgive sins but God only?** This was a generally received maxim with them, and a very just one. The Chaldee paraphrase of [Job 14:4](#), is thus "Who can bring a clean *thing* out of an unclean? not one."

# The Gospel of Mark

And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, *Thy sins be forgiven thee*; or to say, *Arise, and take up thy bed, and walk?*

Mark 2:8-9

**Mark 2:8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?**

**And immediately, when Jesus perceived in his Spirit.** Jesus did not operate in omnipotence during His public ministry. He relied on the same resources that every New Testament Christian would have. This attitude had to be perceived, it was not known through omnipotence.

**That they so reasoned within themselves; he said unto them, why reason ye these things in your hearts?** Thereby reproving them, not for reasoning and concluding that none but God can forgive sins; but rather for imputing blasphemy to Him, for pronouncing this man's sins pardoned.

**Mark 2:9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?**

**Whether is it easier to say to the sick of the palsy,...** This question was put to them by Christ, in order to prove His deity, and clearHhimself from the charge of blasphemy; for He that could cure the sick of the palsy, by a word speaking, had power to forgive him his sins: and therefore proposes it to them, which was easiest to say?

**Thy sins be forgiven thee, or to say arise, and take up thy bed, and walk?** Both of them were easy to say, but not with power and effect: Only deity could say either with effect, man could effectively say neither.

## The Gospel of Mark

But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

Mark 2:10-11

**Mark 2:10-11 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house.**

**But that ye may know that the son of man:** Meaning Himself, who was really man, and the true Messiah.

**I say unto thee, arise, and take up thy bed,**... He bid him, in an authoritative way to arise from his bed, in which he was brought, and on which he lay before him, and take it up upon his shoulders, directly, and in the face of all the people, carry it away.

# The Gospel of Mark

And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

Mark 2:12

**Mark 2:12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.**

**And immediately he arose**,... Power going along with the words of Christ, he found himself perfectly well; and at once sprung up from off his bed.

**And went forth before them all**: the Scribes and Pharisees, and the whole multitude of the people, who were eyewitnesses of this wonderful cure.

**And glorified God, saying, we never saw it on this fashion**; They easily perceived it was a supernatural act, and what could never be done by any mere man; they therefore attribute it to God, and give God the glory of it;

This would have enraged the **Scribes who doubted him and attributed his words to blasphemy.**

## The Gospel of Mark

And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the *son* of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

Mark 2:13-14

**Mark 2:13-14** And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the *son* of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

**By the sea side.** That is, by the sea of Tiberias, on the shore of which Capernaum was situated

**and all the multitude resorted unto him;** who had been with Him at Peter's house, and about the door, and those who could not get near Him.

**Levi the son of Alphaeus.** This was *Matthew* the writer of the Gospel. It was common among the Jews to have two names.

**Sitting at the receipt of custom;** the toll booth, or custom house, where he sat to take toll of passengers that came, or went in ships or boats. Most tax collectors would hire underlings so as not to incur the public scorn of fellow Jews, Matthew did not care and sat publically in the booth.

If one is to notice that while the city is stirred regarding Christ, Matthew remains unmoved. He does not seek Christ nor follow Christ, but keeps his attention on the business. However the effectual summon of heaven "Follow Me" is most irresistible.

**Luke 5:27-28** And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And **he left all**, rose up, and followed him.

## The Gospel of Mark

And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

Mark 2:15-16

**Mark 2:15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.**

**Sat at meat in his house.** This feast was made by Matthew, in honour of the Saviour.

We see publicans, sinners and disciples all sitting together indicating all men are equal at the feet of Christ. The idea is some start as publicans, sinners, or even in religion, but the common destination is to "Follow Jesus."

**Mark 2:16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?**

**And when the Scribes and Pharisees saw him eat,**... They were offended at His eating and drinking, even though it was in moderation and because He did not fast as they did; and especially, that He ate **with publicans and sinners**; men of very infamous characters, and bad lives, with whom the Pharisees disdained to keep company.

## The Gospel of Mark

When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

Mark 2:17-18

**Mark 2:17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.**

**When Jesus heard it, he saith to them,**... Christ either overheard what they said to His disciples, or He heard it from the relation of the disciples; He did not know their hearts by omniscience but relied on "hearing".

They that are whole have no need of the physician, but they that are sick: The idea is that a person who know they are sick will seek the help of a physician. However a person who thinks they are whole, although sick, will not cherish the help of the physician.

**Mark 2:18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?**

**And the disciples of John and of the Pharisees used to fast,**... Or "were fasting"; perhaps that very day, and so were the more displeased at this entertainment, Matthew had made for Christ and his disciples, and at their being at it; or fasting was usual with them: they fasted often, both John's disciples, and the disciples of the Pharisees, or the Pharisees themselves.

**And they came:** both the disciples of John, and the Scribes and Pharisees.

## The Gospel of Mark

And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

Mark 2:19

**Mark 2:19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.**

**Can the children of the bride chamber fast, while the bridegroom is with them?** Suggesting that He was the bridegroom, and that His disciples were the children of the bride chamber; and that it was very unsuitable for them, and very unreasonable to desire them to fast at such a time, and under such a character: The answer to this question is returned by Christ, and is; **as long as they have the bridegroom with them, they cannot fast.**

## The Gospel of Mark

But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

Mark 2:20-21

**Mark 2:20** But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

**But the days will come,**... As they were in some sense now come to the disciples of John, their master being taken up by Herod, and confined in prison, and so it was a mourning time with them. The same would eventually happen to the disciples of Christ.

**Mark 2:21** No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

**No man also seweth a piece of new cloth,** The traditions of the elders are meant, particularly concerning eating and drinking, and fasting, things before spoken of; and which occasioned this parable, and which were new things in comparison of the commands of God.

**On an old garment;** the moral and ceremonial righteousness of the Jews **on an old garment;** the moral and ceremonial righteousness of the Jews.

**The new piece that filled it up, taketh away from the old, and the rent is made worse;** for by attendance to the traditions of the elders, the Jews were taken off from, and neglected the commandments of God.

## The Gospel of Mark

And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

Mark 2:22

**Mark 2:22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.**

**And no man putteth new wine into old bottles,...** By "old bottles" are meant, the Scribes and Pharisees, the whole, which needed not a physician, and the righteous.

**The new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred:** The Gospel will only fill them with rage and fury, and they will despise it.

**New wine must be put into new bottles;** into the hearts of sinners, who are called to repentance, and are renewed in the Spirit of their minds; are newborn babes, that desire the sincere milk of the Word, and wine of the Gospel.

## The Gospel of Mark

And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

Mark 2:23-24

**Mark 2:23-24 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?**

**To pluck the ears of corn.** They were hungry, (Matthew.) They therefore gathered the wheat, or barley, as they walked, and rubbed it in their hands to shell it, and thus to satisfy their appetite.

**That which is not lawful.** That is, that which they esteemed to be unlawful *on the sabbath day*. It was made lawful by Moses, without any distinction of days; but they had denied its lawfulness on the sabbath. Christ shows them, from their own law, that it was *not* unlawful.

## The Gospel of Mark

And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

Mark 2:25-26

**Mark 2:25-26 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?**

**Have ye never read what David did when he had need;** referring to the history in [1Sa 21:1](#). when David had need of bread and was in great necessity, and in the utmost distress.

**Was an hungred, he, and they that were with him?** Which was a justifiable reason for what he and his company did; as it was for the action of the disciples; being in a like case, and therefore very appropriate to the purpose.

## The Gospel of Mark

And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath.

Mark 2:27-28

**Mark 2:27-28 And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath.**

*The sabbath was made for man.* For his rest from toil, his rest from the cares and anxieties of the world, to give an opportunity to call off his attention from earthly concerns, and to direct it to the affairs of eternity. It was a kind provision for man that he might refresh his body by relaxing his labours.

*Not man for the sabbath.* Man was made *first*, and then the Sabbath was appointed for his welfare, therefore, the Sabbath was intended for man's *real good*, the law respecting it must not be interpreted so as to oppose his real welfare.



# MARK

THE SERVANT KING

Chapter 3

## The Gospel of Mark

And again he entered into Capernaum, after *some* days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

Mark 2:1-2

**Mark 3:1-2 And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day; that they might accuse him.**

**And there was a man there which had a withered hand;** who came there either for a cure, knowing Christ to be in the synagogue, or for the sake of worship; most likely for a cure since Christ's distracters watched the events transpire.

**That they might accuse him;** as they had accused His disciples before, of the violation of the Sabbath.

They previously put a question to Him, whether it was lawful to heal on the Sabbath day so that they might have something to accuse Him of.

# The Gospel of Mark

And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

Mark 3:3-4

**Mark 3:3-4** And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

**And he saith unto the man which had the withered hand**,... After he had reasoned with them from the lesser to the greater, upon their own principles and practices, in relieving and taking out a sheep fallen into a ditch, on a Sabbath day.

**Matthew 12:10-12** And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift *it* out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.

**Luke 6:8-10** But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy *it*? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

***Or to do evil? to saw life, or to kill?*** It seems to have been a maxim with the Jews, that *not* to do good, when we have an opportunity, was to do evil; *not* to save life was to kill, or to be guilty of murder. If a man has an opportunity of saving a man's life when he is in danger, and does not do it, he is evidently guilty of his death. On this principle Jesus puts this question to the Jews, whether it was better for him, having the *power* to heal this man, to do it, or to suffer him to remain in this suffering condition.

# The Gospel of Mark

And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

Mark 3:5

Mark 3:5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

**With anger.** With a severe and stern countenance; with indignation at their hypocrisy and hardness of heart.

**Hardness of their hearts.** The heart--figuratively the seat of feeling, or affection is said to be tender when it is easily affected by the sufferings of others; It is hard, when nothing moves it; when a man is alike insensible to the sufferings of others, the dangers of his own condition, and the commands, the love, and the threatenings of God.

**He saith unto the man, stretch forth thine hand;** such power accompanied this instruction to the lame that at once a cure was effected: However no explicit action was taken that the Jews could latch on to as accusing Christ of breaking the Sabbath>

# The Gospel of Mark

And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea,

Mark 3:6-7

**Mark 3:6-7 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea,**

***Straightway.*** Immediately; or, as soon as possible.

***The Herodians.*** It is not certainly known who these were, it is probable that they took their name from Herod the Great. Perhaps they were first a political party, and were then distinguished for holding some of his peculiar opinions.

***How they might destroy him.*** They hated Him for His holiness; because He reproved them; because He laid open their hypocrisy; and because He won the hearts of the people, and lessened their influence.

***But Jesus withdrew himself with his disciples to the sea,...*** Knowing their evil designs against Him, He departed out of the synagogue, not out of fear, but because His time was not yet come, and He had more work to do.

# The Gospel of Mark

And from Jerusalem, and from Idumaea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

Mark 3:8

**Mark 3:8 And from Jerusalem, and from Idumaea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.**

**A great multitude;** when all these areas met together.

**When they had heard what great things he did, came unto him:** for His fame went through all the countries, for the miracles He did.

# The Gospel of Mark

And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

Mark 3:9-10

**Mark 3:9-10** And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

**That a small ship should wait on him:** that a boat should be readied to attend Him, that He might go into it should there be any occasion for it so as not to be thronged by the people.

**Lest they should throng him;** crowd, press, afflict, and distress, and make him uneasy, that He could not be able to stand conveniently, and preach to them: so that should this be the case, as it was very likely it would, having a small vessel near the shore, He could go into it, and free Himself from such an inconvenience.

# The Gospel of Mark

And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them that they should not make him known.

Mark 3:11-12

**Mark 3:11-12 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them that they should not make him known..**

**And unclean spirits, when they saw him,**... They *that were possessed with unclean spirits*"; as soon as ever they beheld Christ, though they had never seen Him before, and He was an entire stranger to them

**Fell down before him:** the unclean spirits being said to do that, which they that were possessed with them did; and which, notwithstanding their possession of them, they could not prevent, but were obliged to admit of it, as a token of their subjection to Christ.

**Cried, saying, thou art the Son of God;** a divine person, equal with God.

**And he straitly charged them,**... - Or vehemently rebuked them, both the devils that confessed Him, and the many that were healed of their diseases: He gave them a strict and severe charge.

**that they should not make him known;** or "his work", as the Arabic, his miracles: he sought not vain glory and popular applause, nor did he need the testimony of men or devils;

# The Gospel of Mark

And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach,

Mark 3:13-14

**Mark 3:13-14 And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach,**

**Calleth *unto him* whom he would: and they came unto him** - He called His disciples, such as had been for some time followers of Him, as many of them as he thought fit: for it seems that others were called to Him besides the twelve; and out of them He chose the twelve.

**That they should be with him;** constantly, in private and in public; be taken into his family, and reckoned such; be his familiars, and privy to all his affairs; hear all his discourses, and see his miracles; that so they might be trained up and fitted for the great work he designed them for.

**That he might send them forth to preach;** the Gospel in Judea first, and then in all the world: for He did not at this time send them to preach, only chose; called, and appointed them; and after they had been with him some time, and were better qualified for such service.

# The Gospel of Mark

And to have power to heal sicknesses, and  
to cast out devils:

Mark 3:15

**Mark 3:15 And to have power to heal sicknesses, and to cast out devils:**

**And to have power to heal sicknesses,...** All manner of corporeal diseases that attend men and women.

**And to cast out devils;** from such who were possessed with them: that is, he chose and appointed them to be his apostles.

# The Gospel of Mark

And Simon he surnamed Peter; And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

Mark 3:16-17

Mark 3:16-19 And Simon he surnamed Peter; And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddaeus, and Simon the Canaanite, And Judas Iscariot, which also betrayed him: and they went into an house.

**And Simon he surnamed Peter.** Or Cephas, which signifies a rock, or stone, because of his courage and constancy, his strength and fortitude.

**And James the son of Zebedee, and John the brother of James,**... These are mentioned next, as being first called after Peter and Andrew.

**And Andrew,**... The brother of Peter.

**and Philip,** who was of Bethsaida.

**and Bartholomew,** whom Dr. Lightfoot thinks is the same with Nathaniel.

**and Matthew,** the publican, who was called Levi.

**and Thomas,** who was called Didymus, from his being a twin.

**and James, the son of Alphaeus,** to distinguish him from the other James, the son of Zebedee, and who is sometimes called "the less".

**and Thaddaeus,** whose name was also Lebbaeus, and likewise Jude, the author of the Epistle that bears that name.

**and Simon the Canaanite,** or Zelotes; of these men.

**Judas Iscariot** - was the only Apostle from the tribe of Judah as was Jesus.

# The Gospel of Mark

And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddaeus, and Simon the Canaanite, And Judas Iscariot, which also betrayed him: and they went into an house.

Mark 3:16-19

**Mark 3:16-19** **And Simon he surnamed Peter; And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddaeus, and Simon the Canaanite, And Judas Iscariot, which also betrayed him: and they went into an house.**

**And Simon he surnamed Peter.** Or Cephas, which signifies a rock, or stone, because of his courage and constancy, his strength and fortitude.

**And James the son of Zebedee, and John the brother of James,**... These are mentioned next, as being first called after Peter and Andrew.

**And Andrew,**... The brother of Peter.

**and Philip,** who was of Bethsaida.

**and Bartholomew,** whom Dr. Lightfoot thinks is the same with Nathaniel.

**and Matthew,** the publican, who was called Levi.

**and Thomas,** who was called Didymus, from his being a twin.

**and James, the son of Alphaeus,** to distinguish him from the other James, the son of Zebedee, and who is sometimes called "the less".

**and Thaddaeus,** whose name was also Lebbaeus, and likewise Jude, the author of the Epistle that bears that name.

**and Simon the Canaanite,** or Zelotes; of these men.

**Judas Iscariot** - was the only Apostle from the tribe of Judah as was Jesus.

# The Gospel of Mark

And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

Mark 3:20-21

**Mark 3:20-21 And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.**

**So that they could not so much as eat bread;** the press was so great, and their importunities so urgent, either to hear Him preach, or have their sick healed, that Christ, and His disciples, had neither room nor opportunity to eat some food for the refreshment of nature;

Ministry is self sacrificial by nature and one MUST be willing to put others before self if one is to minister.

**When his friends.** Greek, "They who were of him." Not the apostles, but his relatives, his friends.

**Heard of it.** Heard of His conduct; His preaching; His appointing the apostles; His drawing such a multitude to His preaching. This shows, that by "His friends" were not meant the apostles, but those at a distance who heard of His conduct.

**They went out to lay hold on him.** To take Him away from the multitude, and to remove Him to His home, that He might be treated as a maniac, and, by absence from the causes of excitement, might be restored to his right mind.

**He is beside himself.** He is delirious, or deranged.; The reason why this report gained any belief was, that our Lord had lived among them as a carpenter; that he was poor, and unknown; and that now, at thirty years of age, He broke off from His occupations, abandoned His common employment, spent much time in the deserts, denied Himself the common comforts of life, and set up His claims to be the Messiah, who was expected by all the people to come with great pomp and splendor.

# The Gospel of Mark

And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

Mark 3:22

**Mark 3:22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.**

We see Jesus' family and friends calling him "deranged" and the religious leadership calling him "of the devil."

***And the Scribes***, The occasion of their saying this was, that he had healed a man possessed with a devil. The scribes, who came from Jerusalem to watch his conduct, charged it on a compact or agreement between him and the prince of the devils.

# The Gospel of Mark

And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

Mark 3:23-26

**Mark 3:23-26 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.**

**And he called them unto him,**... The Jerusalem Scribes.

**How can Satan cast out Satan?** Or one devil cast out another. IF I have Beelzebub, can any think I should ever cast devils out of others, as I do?

**if Satan rise up against himself, and be divided, he cannot stand, but hath an end.** - If one is in the business of destroying one's self or one's own interests, then that person can not long be a threat.

# The Gospel of Mark

No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

Mark 3:27

**Mark 3:27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.**

**A strong man;** meaning Satan,--with whom they had accused Him of being in league.

**Spoil** (*diarpasai*). to plunder, thoroughly ransack. A picture of Jesus entering of Satan domain and plundering the demons (his goods), the very tools by which Satan carries on his business. The thought is that Jesus is the conqueror of Satan, and not in league with Him.

# The Gospel of Mark

Verily I say unto you, All sins shall be forgiven  
unto the sons of men, and blasphemies  
wherewith soever they shall blaspheme:

Mark 3:28

**Mark 3:28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:**

**Verily I say unto you,**... This is to capture the attention of the Scribes and Pharisees, who had blasphemed Jesus, and the Spirit of God. It is meant to emphasize the gravity of His words.

**All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme;** the Blasphemy of God; or Christ, angels, or men, may be forgiven through the blood of Christ when brought to a sense of the evil of them.

# The Gospel of Mark

But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

Mark 3:29

**Mark 3:29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:**

**But he that shall blaspheme against the Holy Ghost,**... Against His person, and the works performed by Him, by ascribing them to diabolical power and influence, as the Scribes did.

**Hath never forgiveness:** there is no pardon provided in the covenant of grace, nor obtained by the blood of Christ for such persons, or ever applied to them by the Spirit.

**But is in danger of eternal damnation.** Is guilty of an eternal sin which can never be blotted out, and will never be forgiven, but will be punished with everlasting destruction;.

# The Gospel of Mark

Because they said, He hath an  
unclean spirit.

Mark 3:30

## Mark 3:30 Because they said, He hath an unclean spirit.

**Because they, said, he hath an, unclean spirit.** They charged Christ with having a devil, and his miracles with being wrought by the help of the devil; when, at the same time, they knew in their own consciences they were works which were wrought by the finger and Spirit of God, and so were guilty of the sin against the Holy Ghost

This men are now in everlasting punishment. When the worlds redeemer says your sins can not be forgiven there are no other avenues of escape from damnation.

# The Gospel of Mark

There came then his brethren and his mother, and, standing without, sent unto him, calling him.

Mark 3:31

**Mark 3:31** There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

**There came then his brethren and his mother**, This refers to Mary his surrogate mother and his siblings (*ie, Joseph & Mary biological children which Jude and James are two*)

**and standing without**; for Christ was within, in the house, talking with the Scribes and Pharisees, and preaching to the people; and the crowd being so great, that they could not get into the house;

**sent unto him, calling him**: they not only sent one in to let Him know who they were, and that they were without doors, desirous to speak with Him; but also, with a voice as loud as they could, called to Him themselves;

# The Gospel of Mark

And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren?

Mark 3:32-33

**Mark 3:32-33 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren?**

**And the multitude sat about him**, In a circle, all around Him, to hear Him preach; so that there was no such thing as the messenger coming near Him; but the message being whispered from one to another, it came to those who sat nearest Him:

**saying, who is my mother, or my brethren?** which is said not through ignorance or contempt, but either, as displeased with the interruption given Him; or with a view to take an opportunity from hence of expressing His superior value to His spiritual relations; which looks with no favorable aspect on the superstitious notions, and veneration of the virgin Mary among the Catholics;

# The Gospel of Mark

And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Mark 3:34-35

**Mark 3:34-35 And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother.**

**And he looked round about on them which sat about him,** To find out His disciples among them, and point them out particularly, by stretching forth His hand towards them: and said,

**behold my mother and my brethren:** not in a natural, but in a spiritual sense; his mother, because, in regeneration, He was formed in them; His brethren, because, by adoption, His God was their God, His Father their Father;

**For whosoever shall do the will of God,** By believing in Christ, receiving him as a Savior and Redeemer, and submitting to him in all his ordinances, as King of saints:

**the same is my brother, and my sister, and my mother:** Such are related to Christ in a spiritual sense; and are as dear to Him, and more so, than such persons are who stand in such a relation to others. And this shows not only the near relation, and strong affection which Christ has for His people, but that He is not ashamed of them; and it may be concluded, that He will resent, in the keenest manner, every injury that is done them;



# MARK

THE SERVANT KING

Chapter 4

# The Gospel of Mark

And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. And he taught them many things by parables, and said unto them in his doctrine,

Mark 4:1-2

**Mark 4:1-2 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. And he taught them many things by parables, and said unto them in his doctrine,**

**and there was gathered unto him a great multitude;** which followed Him from the house, and from other parts of the city, and perhaps from the adjacent places:

**so that he entered into a ship, and sat in the sea;** in the ship at sea, at some little distance from the shore; the sea of Tiberias being rather a lake, and within land, had no tide, and so was still and quiet:

**and the whole multitude was by the sea on the land;** stood on the land, all along the sea shore;

# The Gospel of Mark

Hearken; Behold, there went out a sower to sow: And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

Mark 4:3-5

Mark 4:3-8 Hearken; Behold, there went out a sower to sow: And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: But when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

Explain in the interpretation to follow

# The Gospel of Mark

But when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

Mark 4:6-8

Mark 4:3-8 Hearken; Behold, there went out a sower to sow: And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: But when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

Explain in the interpretation to follow

# The Gospel of Mark

And he said unto them, He that hath ears to hear, let him hear.

Mark 4:9

**Mark 4:9** And he said unto them, He that hath ears to hear, let him hear.

**He that hath ears to hear;** who diligently attends to the words of Christ, that he may ponder and obey them. Many heard him out of curiosity, that they might bear something new, or learned, or brilliant; not that they might lay to heart the things which they heard, and endeavor to practice them in their lives. And so it is with those who go to hear sermons on account of the fame of the preacher, and not that they may learn to amend their lives;

**Ezekiel 33:32** And, lo, thou *art* unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

# The Gospel of Mark

And when he was alone, they that were about him with the twelve asked of him the parable.

Mark 4:10

**Mark 4:10 And when he was alone, they that were about him with the twelve asked of him the parable.**

**And when he was alone,**... After the multitude was dismissed

**they that were about him with the twelve;** that is, such disciples of his, who, besides the twelve, constantly attended Him;

# The Gospel of Mark

And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

Mark 4:11

Mark 4:11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

**the mystery of the kingdom of God;** the secrets of the Gospel dispensation and the mysterious doctrines of grace;

**but unto them that are without;** " to those who came to amuse themselves with the sight of Jesus and His miracles:

**all *these* things are done in parables;** are wrapped up figurative expressions, the sound of which they heard, and might be pleased with but understood not the spiritual meaning of them.

# The Gospel of Mark

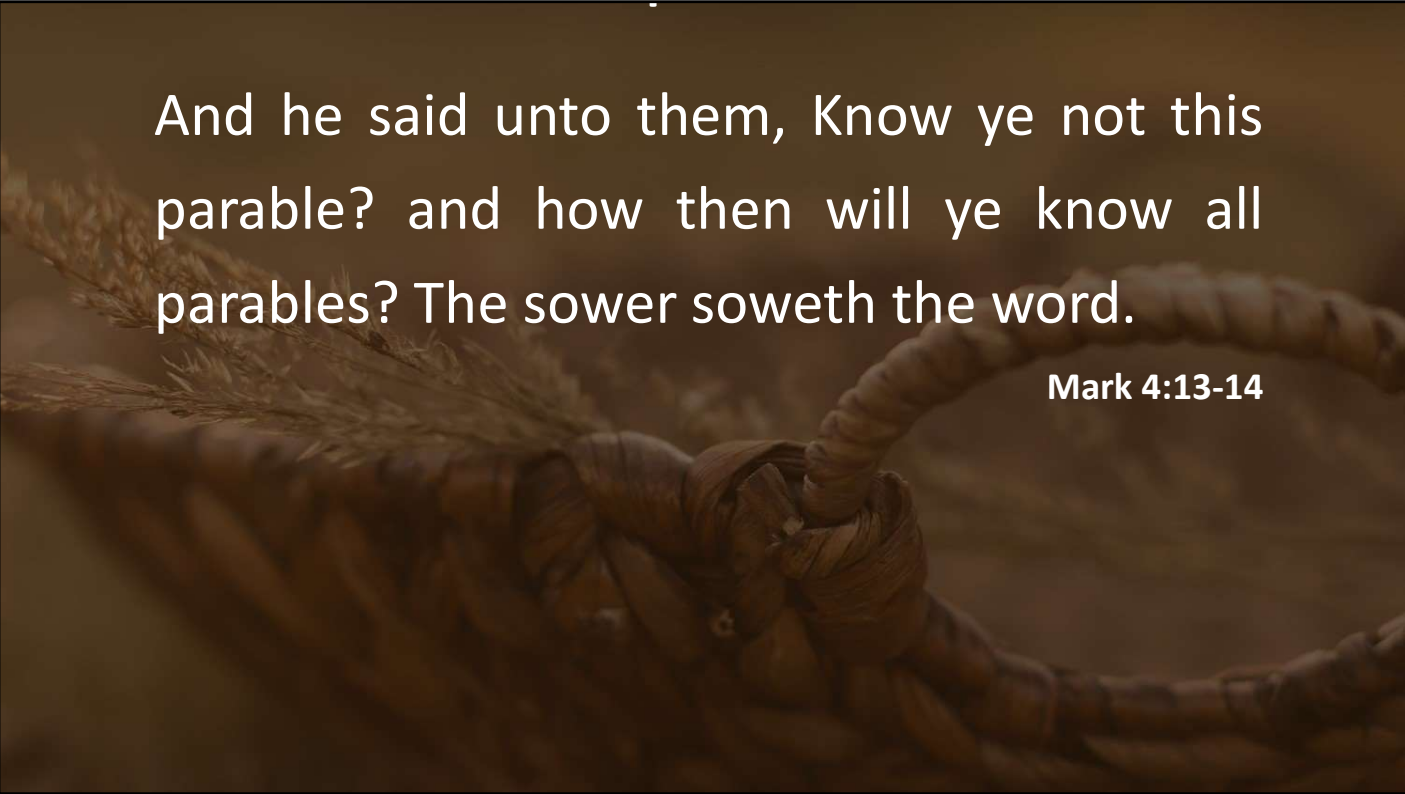
That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

Mark 4:12

**Mark 4:12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.**

**That seeing, they may see, and not perceive** The doctrine is not the cause of blindness. It is as when persons comes out into sunshine, their eyes become dimmer than before, but that defect is in no way attributed to the sun, but to their eyes. In like manner, when the word of God blinds and hardens the reprobate, as this takes place through their own weakness and depravity.

**they should be converted, and *their* sins should be forgiven them.** God desires that his word should be preached is, to reconcile men to himself by renewing their minds and hearts.



And he said unto them, Know ye not this parable? and how then will ye know all parables? The sower soweth the word.

Mark 4:13-14

**Mark 4:13-14 And he said unto them, Know ye not this parable? and how then will ye know all parables? The sower soweth the word.**

The need for interpretation shows the state of the disciples' heart at this point in their development.

**and how then will you know all parables?** If not this single parable which is so plain, how will ye be able to understand the numerous parables hereafter to be related, and which will be much more difficult?

**The sower soweth the word.** This parable holds that the seed sown is the word of God. As natural seed falls upon the dirt, the Word of God also falls upon the hearts of earthen vessels. Jesus is the true preacher/teacher and in His own ministry sowed the Word, but every minister, and every lay-person is also a sower of the Word of God.

# The Gospel of Mark

And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

Mark 4:15

**Mark 4:15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.**

**And these are they by the way side, where the word is sown,...** Such hearers are only casual and accidental hearers of the Word.

**Satan cometh immediately and taketh away the word that was sown in their hearts.** The devil, signified by the fowl, or fowls of the air, immediately takes notice of such hearers, and is very busy with them; filling their minds with other things suitable to their dispositions, and setting before them other objects, whereby their minds are, at once, taken off from what they have been hearing; so that all that they have observed, and laid up in their memories, is lost at once, and never thought of any more.

# The Gospel of Mark

And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

Mark 4:16-17

**Mark 4:16-17 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.**

**And these are they likewise which are sown on stony ground,**... the stony ground represent those who are constant hearers of the word, and have some understanding of it, and some sort of affection for it, and yet their hearts are not truly broken by it; they are not brought to a thorough sight and sense of sin, and of their need of Christ

**who when they have heard the word immediately receive it with gladness;** seem highly pleased, and greatly delighted with it

**And have no root in themselves,**... The word has no root in their hearts, only in their natural affections:

**and so endure but for a time:** they continue hearers and professors of the Gospel but for a small season; like the Jews, who rejoiced in the ministry of John the Baptist for a while, and then left him:

**afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.** As soon as any small degree of trouble comes upon them, and especially when there is a hot persecution of the professors of religion, because of the Gospel they have embraced; such hearers are stumbled at these things, and cannot bear the loss of any thing, or endure any thing severe for the sake of the word they have professed a pleasure in; and therefore, rather than suffer, they relinquish at once their profession of it.

# The Gospel of Mark

And these are they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

Mark 4:18-19

**Mark 4:18-19 And these are they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.**

**And these are they that are sown among thorns,**... Such hearers of the word are of worldly dispositions; who are immoderately careful and anxious about the things of this life, and are bent upon acquiring earthly riches, and gratifying their carnal and sensual appetites.

**And the cares of this world,**... The mindset of get as much of this world as they can, for themselves and families. The deceitfulness of riches and the lusts of other things gaining the ascendant of the heart: choke the word, and renders them unfruitful.

# The Gospel of Mark

And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

Mark 4:20

**Mark 4:20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.**

**And these are they which are sown on good ground**,... Such hearers are those who are made good men by the grace of God;

**such who hear the word, and receive it**; receive it as the word of God, in whose hearts it works effectually; who receive it not into their heads only, but into their hearts; and having received it, hold it fast, and abide by it in the worst of times:

**and bring forth fruit, some thirty fold, some sixty, and some an hundred**; all bring forth good fruit of the same quality, though not of the same quantity: It is not only a matter of how high one can reach in the things of God but also how long the can reach into their old age

# The Gospel of Mark

And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. If any man have ears to hear, let him hear.

Mark 4:21-23

**Mark 4:21-23 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. If any man have ears to hear, let him hear.**

**is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick?** when a candle is brought into a room, in the night, is it proper that it should be covered with a bushel, or any other hollow vessel? (NO)

The Gospel, which is the candle of the Lord, had been lighted by Jesus ministry; it was not his will that it should be always hidden from all men by parables, and dark sayings. But that the light of it should be communicated, especially to his disciples, who were to be the lights of the world.

**For there is nothing hid,**... In these parables.

**which shall not be manifested,** sooner or later, to his disciples:

**neither was any thing kept secret;** any doctrine of the Gospel, or mystery of the kingdom:

**but that it should come abroad;** it was designed to be published in all Judea, and afterwards, throughout the whole world,

# The Gospel of Mark

And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

Mark 4:24-25

Mark 4:24-25 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

**Take heed what ye hear.** Or, consider well what you hear

**With what measure ye mete,** You shall be treated according to the use you make of your opportunities of learning

**Unto you that hear.** To you who are attentive, and who improve what you hear.

**For he that hath,** He that diligently attends to my words, shall increase more and more in the knowledge of the truth;

**He that hath not.** Does not improve what he possessed; or does not make proper use of his means of learning

**That which he hath.** That which he had already learned. It is not sufficient that we have learned some things, or appear to have learned much. All will be in vain unless we go forward, and improve every opportunity of learning the will of God.

# The Gospel of Mark

And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

Mark 4:26-27

Mark 4:26-27 And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

as if a man any Gospel minister, who is sent forth by Christ, bearing precious seed:

should cast seed: seed is the Word of the Lord

into the ground: Adam was created from the dust of the earth so the ground may represent mankind

sleep, and rise night and day The minister of the Gospel is not required to exert any influence of the growth of the Word of God once it has been sown.

# The Gospel of Mark

For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Mark 4:28-29

**Mark 4:28-29**For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

**For the earth bringeth forth fruit of herself:** That is, fruit is produced without the power, input or influence of man. It is done while man is engaged in other things.

**first the blade, then the ear, after that the full corn:** The growth of the fruit is a process that can not be abrogated, just as natural growth is a process that cannot be abrogated.

**But when the fruit is brought forth,...** Unto perfection, and is fully ripe; signifying that when grace is brought to maturity, and faith is performed with power, and the good work begun is perfected; then, as the husbandman,

**immediately he putteth the sickle;** and cuts it down, and gathers it in;

**because the harvest is come;** at death or at the end of the world, which the harvest represents:

# The Gospel of Mark

And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

Mark 4:30-31

Mark 4:30-31 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

**Whereunto shall we liken,**. This shows the effort of Jesus to adapt his instructions to the capacity of his disciples, He sought out the most plain and striking illustrations-- an example which should be followed by all the ministers of the Gospel.

**It is like a grain of mustard seed**,... by which is meant, both the Gospel, and the grace of God in the hearts of his people,

**which when it is sown in the earth, is less than all the seeds that be in the earth:** That which is sown by God in the hearts of his people is at first, is very little; it can scarcely be discerned by themselves, and is often despised by others;

# The Gospel of Mark

But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

Mark 4:32

Mark 4:32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

**But when it is sown, it groweth up:** When the Word of the Lord is truly sown within the heart it will always grow

**and becometh greater than all herbs:** the Gospel exceeds [*herbs*] the traditions of the Jews, and the philosophy of the Gentiles, and any human scheme.

**and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it:** Meaning the child of God in whom the grace of God is growing to maturity becomes a haven and blessing to those around them.

# The Gospel of Mark

And with many such parables spake he the word unto them, as they were able to hear *it*. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

Mark 4:33-34

**Mark 4:33-34** And with many such parables spake he the word unto them, as they were able to hear *it*. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

**without a parable spake he not unto them** Jesus spoke in parable for at least two reasons:

It limited ones understanding of his meaning to their personal desire to understand.

**Matthew 11:25-26** At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.

**Because Jesus teaching was so contradicting the religious thought of his days, it allowed Him to teach without being outright confrontational in every discourse**

**Matthew 21:45-46** And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

**when they were alone, he expounded all things to his disciples.**

Jesus would later openly and plainly show the twelve the spiritual meaning of the parables. This He did as He was training them to take the Gospel to the world and needed to insure the understood the Kingdom.

# The Gospel of Mark

And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

Mark 4:35-37

**Mark 4:35-37** And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

**Let us pass over unto the other side.** Jesus abruptly ending the teaching session that day, telling the 12 that they were to go across the sea of Galilee. Some have thought that Jesus became aware of the cries of the demoniac of the Gadarenes and set sail to deliver him.

**they took him even as he was in the ship.** The previous teaching session was probably conducted from the bow of the ship as He had done in previous times;

**Mark 3:9** And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

**they took him even as he was in the ship.** The crowd was dismissed and immediately the vessel made sail for the other side of the sea of Galilee, with Jesus falling hard asleep in the hinder part of the ship.

**there arose a great storm of wind,** The sea of Galilee is about 600 feet below sea level with a lofty mountain range on the east. The Cold air falls downward across the mountain and strait across the sea, creating unexpected storms.

**the waves beat into the ship, so that it was now full.** meaning the hull of the ship already filling with water. Water tight integrity had been lost altogether.

In Matthew ([Mt 8:24](#)), the sinking is described “insomuch that the ship was covered with the waves”, meaning that these seamen had all but lost the ship to the raging sea.

# The Gospel of Mark

And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

Mark 4:38-39

**Mark 4:38-39 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.**

**he was in the hinder part of the ship, asleep on a pillow:** This scenario gives us a unique glimpse of the Jesus divinity & humanity. The days affairs had so fatigued the Lord's physical body that the raging of the sea, and sinking of the ship had not awaken Him. This is a sample of the level of commitment that you and I should make in our work for the Kingdom.

**he arose, and rebuked the wind, and said unto the sea, Peace, be still** meaning He awakened and spoke to both the wind and the sea, telling the wind to "Hush" and the sea to "Be Silent". Notice that the sudden "hushing" of the sea would not immediately have stopped the raging waves.

**the wind ceased, and there was a great calm.** As Jesus commanded "peace" to the winds and "be still" to the waves, both obeyed in that the "wind ceased" and the waves "were calm".

# The Gospel of Mark

And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Mark 4:40-41

**Mark 4:40-41 And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?**

**he said unto them** speaking to the 12 disciples

**Why are ye so fearful?** Before dealing with the fear and unbelief of the disciples, He graciously removes the cause of the fear. The word “so” means “in this manner” Jesus was asking “How can you fear this manner of fear?”

**how is it that ye have no faith?** The disciples had accepted Jesus as the Messiah, but had an superficial understanding of what that meant. They had the Creator and Sustainer of the universe in the boat with them.



# MARK

THE SERVANT KING

Chapter 5

# The Gospel of Mark

And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

Mark 5:1-2

**Mark 5:1-2 And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,**

**immediately there met him** The man had perhaps seen the approach of the boat and like a wild animal hurried to defend his territory. His approach to Jesus was not for reasons of worship but to destroy the visitor.

**out of the tombs a man with an unclean spirit** This man was fully possessed by over 2000 demons, and was so tormented that he lived among the tombs to avoid other people. The Jews considered the tombs unclean due to the dead bodies there.

# The Gospel of Mark

Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

Mark 5:3-5

**Mark 5:3-5 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.**

**no man could bind him, no, not with chains** These verses describe the extent of the possession. The man's condition was so bad that the efforts of family & friends to bind him with fetters and chains so that he would not hurt and cut himself were of no avail, they the "often" tried to do so.

**the chains had been plucked asunder by him, and the fetters broken in pieces:** this speaks to the strength these unclean spirits had over this possessed soul. "chains" easily plucked asunder and fetters "broken to pieces"

**he was in the mountains, and in the tombs, crying, and cutting himself with stones.** This speaks of the anguish of this poor possessed soul who endured. Whether self-destruction is via the means of "cutting himself" or drugs or alcohol or other means, it is always Satan's diabolical scheme in play.

# The Gospel of Mark

But when he saw Jesus afar off, he ran and worshipped him,

Mark 5:6

**Mark 5:6 But when he saw Jesus afar off, he ran and worshipped him,**

**when he saw Jesus afar off, he ran** probably hasten to meet the unwelcomed visitors to do them harm

**Worship:** *proskuneō*, "to prostrate one's self, to kiss the hand to (towards) one in token of reverence, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence

**Worshipped him.** Bowed down before him; rendered him homage. This was an acknowledgment of his power, and of his control over fallen spirits.

# The Gospel of Mark

And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

Mark 5:7

Mark 5:7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

**And cried with a loud voice**,... The devil making use of the man's voice, expressing great fear, dread, and horror, at the appearance of Christ

**What have I to do with thee**– (*literally*) - what is there in common between you and I

**I adjure thee by God, that thou torment me not.** – this is not the personality of the man who states this but the demons themselves, because the man had no reason to fear his liberator.

**torment me not** - is torment to a devil to be cast out of a man, or to have his power curtailed, or to be confined in the bottomless pit, from doing hurt to men:

# The Gospel of Mark

For he said unto him, Come out of the man, *thou* unclean spirit. And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

Mark 5:8-9

**Mark 5:8-9 For he said unto him, Come out of the man, *thou* unclean spirit. And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.**

**Come out of the man, *thou* unclean spirit** Before the Holy Spirit can well in this man's heart and life, the unclean spirit must be dispossessed. The Holy Spirit will not dwell in the same temple as demonic powers.

**My name *is* Legion: for we are many.** Again this is not the personality of the man himself, but that of the demonic spirits within him. By the spirits own confession we know their count was "*Many*". A Roman legion contained 6,826 men. Although this may not be the exact number of demons we know there were no less than 2000 spirits within these man as evidence by the number of swine.

# The Gospel of Mark

And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding.

Mark 5:10-11

**Mark 5:10-11 And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding.**

**he besought him much that he would not send them away out of the country** - This shows the authority Christ has over the devils, and their subjection to Him; they are not only obliged to quit their former possession, when He gives orders, but they cannot go any where else, or where they would, without His leave:

**a great herd of swine feeding** – this herd of swine were very large (about 2000) even though it was most probably owned by Jews, who were forbidden to have swine as they are unclean animals.

# The Gospel of Mark

And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

Mark 5:12-13

**Mark 5:12-13 And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.**

**the devils besought him** – The KJV uses the term “devils” and “demons” interchangeable, however there is only one devil, the fallen cherub Lucifer, and there are many demons.

**the unclean spirits went out, and entered into the swine:** this shows not only the existence of spirits, but shows that they are circumscribed by space; they are either here or there but cannot be in both at once.

**the herd ran violently down a steep place into the sea:** the sense is, that the devils having entered into the swine, it had a like effect on them, as on the man possessed; they ran mad to the rocks and fell over into the sea.

# The Gospel of Mark

And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

Mark 5:14-15

**Mark 5:14-15 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.**

**they that fed the swine fled, and told *it* in the city, and in the country** - The swineherds would take care that the owners should understand that it was through no fault or carelessness on their part that the swine had perished; but that the destruction was caused by a power over which they had no control.

**they went out to see what it was that was done.** – “*They*” represents most likely that owners of the swine or those who suffered financial loss based on the events of the day

**him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind:** being familiar with the plight of the demoniac, they have a sense of the power necessary to convert the raving demoniac to one “clothed” and in his “right mind”.

**they were afraid.** – Understanding and perhaps even sensing the presence of power not of this world, they became afraid and did not pursue any damages for the lost herds

# The Gospel of Mark

And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine. And they began to pray him to depart out of their coasts.

Mark 5:16-17

**Mark 5:16-17 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine. And they began to pray him to depart out of their coasts.**

**they that saw *it*:** refers to those living in the country-side that were eye-witnesses to the demoniac regaining his senses and the swine losing theirs.

**told them how it befell to him that was possessed with the devil, and *also* concerning the swine.** – they concurred with the story of the herdsmen regain the dispossession of the demons and the loss of the swine.

**they began to pray him to depart out of their coasts** – although they would be angry concerning the great financial loss of the swine, they realized Jesus operated in a power they wanted nothing to do with. They were more concerned about the loss of their product (the swine) than the regaining of their fellow man (the demoniac).

With adequate power available to heal everyone in the city, their own self interest caused them to ask Jesus to leave. This shows a remarkable close attitude with that of the demons (*What have I to do with thee, Jesus, thou Son of the most high God?*)

# The Gospel of Mark

And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

Mark 5:18-19

Mark 5:18-19 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

**he that had been possessed with the devil, prayed him that he might be with him:** this man rose up and followed Jesus; partly to testify his great love to him, and partly for fear, that when Jesus was gone, the devils would repossess him with greater rage and fury.

We see it is the natural inclination of the regenerate soul to "Follow Jesus"

**Go home to thy friends.** The Greek is rather here, "Go into your home to your own." That is, he was directed by our Lord to testify to his own flesh and blood, his own family.

**The Lord hath done.** The verb is in the perfect tense, speaking of the complete, finished results of a past action. It was a permanent cure. If there was a fear of repossession, Jesus' statement indicates the work is done and final.

# The Gospel of Mark

And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel. And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

Mark 5:20-21

Mark 5:20-21 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel. And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

**he departed, and began to publish in Decapolis how great things Jesus had done**

Although a new-born babe, this man published the good news of Christ over all Decapolis. He did not deviate from the words of Christ. Christ stated *“Go home to thy friends, and tell them how great things the Lord hath done for thee”* and the man *“to publish in Decapolis how great things Jesus had done”*. The modern Christian would do well to not deviate from the Words of Christ.

**much people gathered unto him;** those who had before attended on his ministry in these parts, and had seen His miracles; as the casting out of an unclean spirit from a man, healing the centurion's servant, curing the man sick of the palsy, and Simon's wife's mother of a fever, and a man that had a withered hand:

# The Gospel of Mark

And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

Mark 5:22

**Mark 5:22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,**

**one of the rulers of the synagogue** there were only a few of the rulers who believed in Jesus, as Nicodemus did. Sometimes we find that revelation is preceded by desperation.

**And when he saw him, he fell at his feet:** as soon as he came into his presence; though he was a person of such authority threw himself at His feet; and showed great reverence and respect unto Him.

# The Gospel of Mark

And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

Mark 5:23

**Mark 5:23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.**

**saying, my little daughter lieth at the point of death**, or "is in the last extremity"; she was not actually dead when he left her, though she was before he returned, and was at this very moment expiring.

***I pray thee* come and lay thine hands on her, that she may be healed, and she shall live;** expressing faith in the power of Christ to restore his daughter, though in the utmost extremity;

# The Gospel of Mark

And *Jesus* went with him; and much people followed him, and thronged him. And a certain woman, which had an issue of blood twelve years,

Mark 5:24-25

**Mark 5:24-25 And *Jesus* went with him; and much people followed him, and thronged him. And a certain woman, which had an issue of blood twelve years,**

**And *Jesus* went with him,**... Immediately *Jesus* responded to nothing more than a stranger's request. Also *Jesus* held no bitterness that *Jairus* was of the ranks of those who would ultimately kill *Christ*.

**and much people followed him and thronged him;** so many people followed along to see the miracle performed, that it was with some difficulty that he passed along the streets to the ruler's house.

**And a certain woman which had an issue of blood twelve years.** This woman was in the crowd that thronged *Jesus*, as he passed through the streets. Her hemorrhage had existed for twelve years and had drained her physically, financially, and emotionally.

# The Gospel of Mark

And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

Mark 5:26

Mark 5:26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

***Had suffered many things.*** She had suffered pain as a result of the medical condition and had directed by physicians to painful remedies, in order to be healed.

**many things of many physicians** over the 12 years she had tried and suffered MANY remedies for MANY different physicians

**had spent all that she had:** then as now the medical system often does not heal, but only bills, adding poverty to the original physical suffering.

**was nothing bettered, but rather grew worse:** this would be extremely discouraging when every effort only makes the situation worse.

# The Gospel of Mark

When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole.

Mark 5:27-28

**Mark 5:27-28** **When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole.**

**she had heard of Jesus** : This woman had heard of the miracles of Jesus as did all those who met him coming from the Gadarenes.

**came in the press behind, and touched his garment:** In her weakened condition this woman fought and struggled her way close behind the Lord.

**she said, If I may touch but his clothes, I shall be whole:** Her faith was not perfect and was mixed with superstition thinking that a touch would be necessary. But the Lord responds to faith even imperfect faith.

# The Gospel of Mark

And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

Mark 5:29-30

**Mark 5:29-30 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?**

**straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague:** With the touch of his garment she felt the disorder was entirely healed, which had been for so many years a sore affliction to her.

**Virtue:** dunamis - miraculous power

Jesus, immediately knowing in Himself that virtue had gone out of Him: Jesus did not know this by omniscience, but rather experiencing the sensation within Himself that virtue was flowing. One might see it as the cursed flow in herself that was over bounded by the flow of virtue of Jesus.

**Who touched my clothes?:** This statement show that Jesus did not know what the woman did by omniscience, but had to gain knowledge as any other man would, He asked:

# The Gospel of Mark

And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing.

Mark 5:31-32

Mark 5:31-32 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing.

**Thou seest the multitude thronging thee:** The disciples were amazed at the sensitiveness of Jesus to the touch of the crowd. They little understood the drain on Jesus from all this healing.

**And he looked round about:** *kaiperieblepeto*- Imperfect middle indicative. Jesus kept looking around to find out. The answer of Jesus to the protest of the disciples was this scrutinizing gaze. Jesus knew the difference between touch and “touch”.

# The Gospel of Mark

But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Mark 5:33-34

**Mark 5:33-34 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.**

**But the woman fearing and trembling, knowing what was done in her:** She feared due to the the penalties of the law, for appearing in public during the time of her uncleanness.

She was yet close enough to hear Christ's question and felt his gaze, and felt a compulsion to openly confess to Christ.

**fell down before him, and told him all the truth.** Every Christian should exercise this falling down before the Lord Jesus and become personally truthful regarding once own faults

**Daughter.** A word of kindness, tending to inspire confidence, and to dissipate her fears.

**thy faith hath made thee whole:** The tense used indicates that a permanent healing was in view.

**be whole of thy plague:** again the tenses involved indicating being made “continually whole”, which would have been comforting to the woman in days to come.

# The Gospel of Mark

While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

Mark 5:35

**Mark 5:35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?**

**there came from the ruler of the synagogue's *house*:** The ruler of the synagogue had silently endured the anxiety of the master being detained, while knowing his child was on the verge of death.

**Thy daughter is dead: why troublest thou the Master any further?**- everything the ruler feared had now been confirmed. All the frustration, the fear, and the anger of being made too late to help his daughter must have been overwhelming especially since he brought his need to Christ first.

# The Gospel of Mark

As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and John the brother of James.

Mark 5:36-37

**Mark 5:36-37 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and John the brother of James.**

**Jesus heard the word that was spoken, he saith unto the ruler of the synagogue:** Jesus hear the bad news delivered to the ruler, and probably saw the impact it made on the man. He immediately spoke to instruct and comfort the ruler.

**Be not afraid, only believe** : meaning “do not be discouraged, or distrust my power to help thee”. This probably caught the ruler very of guard. When you and I believe that we are trusting in Jesus, there is always deeper water that Christ wants us to move into.

**he suffered no man to follow him:** Though Christ knew that the girl would be raised from the dead, He first dismissed the crowd and most of the disciples, not desiring the applause of men.

**Peter, and James, and John:** These made up the inner circle of the disciples. They were present in several scenarios where the other 9 were not allowed to go

Raising Jairus daughter

The Transfiguration

Gethsemane

# The Gospel of Mark

And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

Mark 5:38-39

**Mark 5:38-39 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.**

**seeth the tumult:**the throng and crowd of people, of relations, friends, neighbours, all expressing their concern by words and gestures.

**And them that wept and wailed bitterly;** the hired mourners who sung mournful songs, and played doleful tunes on musical instruments;

**why make ye this ado and weep?** why all this tumult and noise? this grief and mourning, whether real or artificial? Why mourn and weep, when Jesus is in your home?

**the damsel is not dead, but sleepeth:** The New Testament often refers to those who have died as though they fell asleep (Lazarus). Notice that the greatest problem to the human race, one with remains utterly unresolvable, is but as waking one up from sleep to Christ.

# The Gospel of Mark

And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

Mark 5:40-41

**Mark 5:40-41 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talithacumi; which is, being interpreted, Damsel, I say unto thee, arise.**

**they laughed him to scorn:** Refers to the relations, friends, neighbors and mourners. The power of God is often ridiculed by the world and the unbeliever.

**he had put them all out:** The doubter and unbeliever is excluded from the manifest power of God. Doubt and unbelief can sometimes weight on a spiritual environment. Jesus simply put them out.

**he took the damsel by the hand, and said unto her, Talithacumi; which is, being interpreted, Damsel, I say unto thee, arise.**

**he took the damsel by the hand, and said unto her:** This is Jesus answer to the greatest problem within the human raise; He told her to stop being dead, arise.

**Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise** It is believed that Jesus was bi-lingual, sometime speaking the common language which was Greek and sometimes Syriac, a form of a form of Aramaic

# The Gospel of Mark

And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

Mark 5:42-43

**Mark 5:42-43 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.**

**straightway the damsel arose, and walked;** At the word of Christ the girl raised herself up from the bed, got off of it, and walked about the room in perfect health and strength: death had to immediately let the captive go free.

**they were astonished with a great astonishment;** they were exceedingly amazed at the power of our Lord, even both the parents of the child, and the disciples of Christ.

**he charged them straitly that no man should know it:** he gave this command due to his dislike of ostentation and popular applause as well to avoid the envy of the Scribes and Pharisees, and prevent the people from making any attempts to proclaim him king;

**commanded that something should be given her to eat;** which would be an evidence not only that she was really alive, but that she was restored to perfect health:



# MARK

THE SERVANT KING

Chapter 6

# The Gospel of Mark

And he went out from thence, and came into his own country; and his disciples follow him.

Mark 6:1

**Mark 6:1-2 And he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?**

**his own country:** refers to Nazareth, where Mary and his siblings resided as well as those that had watched him grow as a carpenter for 30 years.

**he began to teach in the synagogue:** Jesus' custom in the synagogue on the Sabbath. The ruler of the synagogue could ask some one to speak whenever he wished. The reputation of Jesus all over Galilee opened the door for him.

**many hearing *him* were astonished:** Jesus' doctrine of the Kingdom shocked and astonished His hearers, being so rich and deep compared to that which has heard be the religious hierarchy of that day.

**From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?:** There is a contemptuous tone about these expression.

**mighty works:** *dunamis* – miracle working power

# The Gospel of Mark

And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands? Mark 6:2

**Mark 6:1-2 And he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?**

**his own country:** refers to Nazareth, where Mary and his siblings resided as well as those that had watched him grow as a carpenter for 30 years.

**he began to teach in the synagogue:** Jesus' custom in the synagogue on the Sabbath. The ruler of the synagogue could ask some one to speak whenever he wished. The reputation of Jesus all over Galilee opened the door for him.

**many hearing *him* were astonished:** Jesus' doctrine of the Kingdom shocked and astonished His hearers, being so rich and deep compared to that which has heard be the religious hierarchy of that day.

**From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?:** There is a contemptuous tone about these expression.

**mighty works:** *dunamis* – miracle working power

# The Gospel of Mark

Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

Mark 6:3

Mark 6:3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

No mention is made of Joseph, commentators believe that since Joseph's death He had carried on the business and was "the carpenter" of Nazareth.

**Is not this the carpenter, the son of Mary** - In Nazareth the people knew Jesus, his family, and his trade and discounted all that they now saw with their own eyes and heard with their own ears. This word **carpenter** throws the only flash which falls on the continuous tenor of the first thirty years from infancy to manhood, of the life of Christ"

**they were offended at him** - The townspeople of Nazareth were offended at Jesus because they could not explain him, having been so recently one of them. Even his own brothers in his own home disbelieved his Messianic claims

# The Gospel of Mark

But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

Mark 6:4-5

**Mark 6:4-5 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.**

**A prophet is not without honour, but in his own country** - Jesus was now in his own country and city, and among his kindred and relations; who envied His gifts and attainments. Over-commonality can sometimes spawn a want of respect.

**he could there do no mighty work** - not that Christ had no power in himself to work miracles, even though their unbelief and contempt of Him were very great; but it was not fit and proper that he should do any there, since such were their prejudices against him:

# The Gospel of Mark

And he marvelled because of their unbelief.  
And he went round about the villages,  
teaching.

Mark 6:6

**Mark 6:6** And he marvelled because of their unbelief. And he went round about the villages, teaching.

He marveled at the faith of the Roman centurion where one would not expect faith. Here He marvels at the lack of faith where he had a right to expect it, not merely among the Jews, but in His own home town, among His kins people, even in his own home.

**Matthew 8:10** When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

# The Gospel of Mark

And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse: But *be* shod with sandals; and not put on two coats.

Mark 6:7-9

**Mark 6:7-9 And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse: But *be* shod with sandals; and not put on two coats.**

**By two and two**—So that they might encourage and support each other; and to show that union among the ministers of the Gospel is essential to the promotion of the cause of truth.

**Power** – *exousia* – means authority as oppose to ability (*dunamis*)

**Gave them power over unclean spirits.** The verb is imperfect meaning He kept on giving them power all through the tour. "Power". They possessed the authority to command demons to leave the individuals in whom they had been operating, and God's power (*dunamis*) was there to see that the command was obeyed.

**that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:** because provision was to be made for them wherever they came at free cost, it being what their labour was worthy of.

# The Gospel of Mark

And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

Mark 6:10

**Mark 6:10-11 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.**

**in what place soever you enter into an house, there abide till ye depart from that place:** that is, in whatsoever city or town they should come to, the first house they went into, they should continue in, during their stay in that city or town, and not shift from house to house; or from accommodation to better accommodation.

**shake off the dust under your feet, for a testimony against them;** as a testimony against them that despised and rejected the Gospel; wherefore they departed from them as an unworthy people, against whom the dust of their feet would rise as a testimony, in the day of judgment;

# The Gospel of Mark

And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

Mark 6:10-11

**Mark 6:10-11 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.**

**in what place soever you enter into an house, there abide till ye depart from that place:** that is, in whatsoever city or town they should come to, the first house they went into, they should continue in, during their stay in that city or town, and not shift from house to house; or from accommodation to better accommodation.

**shake off the dust under your feet, for a testimony against them;** as a testimony against them that despised and rejected the Gospel; wherefore they departed from them as an unworthy people, against whom the dust of their feet would rise as a testimony, in the day of judgment;

# The Gospel of Mark

And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

Mark 6:12-13

**Mark 6:12-13** And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

**Preached that men should repent:** This was the message of the Baptist and of Jesus Christ.

**Matthew 3:1-2** In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand.

**Mark 1:14-15** Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

**And they cast out many devils:** indicates a continued repetition; they continued to cast out many devils

**anointed with oil many that were sick, and healed *them*:** it is possible that the use of oil (olive oil) as a medicine is the basis of the practice.

**Luke 10:33-34** But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*, And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

# The Gospel of Mark

And king Herod heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

Mark 6:14-15

**Mark 6:14-15** **And king Herod heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.**

**John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him** - "This give us a snatch of Herod's theology and philosophy". Though John wrought no miracles in his life, "Herod's superstition and his guilty conscience haunted him.

**Others said, That it is Elias:** This was the opinion of many of the Jews, who expected that Elias the Tishbite would come in person, before the coming of the Messiah; (Mal 4:5)

**Malachi 4:5** Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

**others said, that it is a prophet:** or "the prophet", that was to come, whom Moses had spoken of, and the Jews expected; (Deut 18:18)

**Deuteronomy 18:18** I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

# The Gospel of Mark

But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

Mark 6:16-17

**Mark 6:16-17 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.**

**John, whom I beheaded** His fears got the best of him, Herod had ordered it done and recognizes his guilt.

**For Herod himself had sent forth** it was at Herod's sole command that John was beheaded, not because of the issue with his brother's wife but rather as a deal was made to obtain a lustful dance

# The Gospel of Mark

For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

Mark 6:18-19

**Mark 6:18-19 For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not:**

**It is not lawful for thee to have thy brother's wife;** Herod, as we learn from Josephus, had rejected his own wife to marry the wife of his brother Philip while he was still living. While the brother was alive After a brother's death it was often a duty to marry his widow.

**Herodias had a quarrel against him, and would have killed him; but she could not.** This statement described the feelings of Herodias towards this upstart prophet of the wilderness who had dared to denounce her private relations with Herod Antipas.

**but she could not:**"The power was wanting, not the will" (Swete).

# The Gospel of Mark

For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

Mark 6:20

**Mark 6:20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.**

**Herod feared John, knowing that he was a just man and an holy** - He feared John and also Herodias. Between the two Herod vacillated. He knew him to be righteous and holy and so innocent of any wrong.

**he did many things** properly translated “**he was Much perplexed**” This the correct text not “*did many things*”. John’s holiness was convicting Herod on the one hand and Herodias was pressing Herod on the other.

**He heard him gladly:** This is the way that Herod really felt when he could slip away from the meshes of Herodias

# The Gospel of Mark

And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee; And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

Mark 6:21-22

**Mark 6:21-22 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.**

**When a convenient day was come** A day for which Herodias had long waited. She had her plans all laid to spring a trap for her husband Herod and to make him do her will with the Baptist.

**his lords:** nobles, the chief men of civil life. The politicians

**high captains:** Military tribunes, commanders of a thousand men.

**The chief men of Galilee:** The first men of social importance and prominence

**when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him:** It was toward the close of the banquet, when all had partaken freely of the wine, that Herodias made her daughter come in and dance. "Such dancing was an almost unprecedented thing for women of rank, or even respectability. It was licentious dance normally performed by professionals.

**She pleased Herod and them that sat at meat** The maudlin group lounging on the divans were thrilled by the licentious dance of the half-naked princess.

**Whatsoever thou wilt** The drunken Herod had been caught in the net of Herodias. It was a public promise.

# The Gospel of Mark

And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

Mark 6:23-24

Mark 6:23-24 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

**And he sware unto her,**... He added an oath to what he had before said, the more to confirm it, and to encourage her in her request, and which he repeated in stronger language:

**What shall I ask:** The fact that she went to her mother proves that she had not been told beforehand what to ask. The girl's question implies (by the middle voice) that she is thinking of something for herself. She was no doubt unprepared for her mother's ghastly reply.

**and she said, the head of John the Baptist.** Retribution, to her was more important than to have half the kingdom.

# The Gospel of Mark

And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

Mark 6:25-26

Mark 6:25-26 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

**Straightway with haste** While the king's was still in the presence of his guests and still under the spell of the dancing princess.

**will that thou give me by and by:** *exautes* – immediately, right now. Her petition proceeding upon a promise with an oath, is presented by way of demand; insisting upon it, that in a very little time, "this hour."

**in a charger:** demand the head to be completely severed from the body

**He would not reject her** He was caught once again between his conscience and his environment.

# The Gospel of Mark

And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

Mark 6:27-29

Mark 6:27-29 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

**immediately the king sent an executioner, and commanded his head to be brought:** It was a gruesome job, but soon John's head was brought to the damsel, apparently in the presence of all, and she took it to her mother.

Herod, the slave of Herodias, was now the slave of his fears. He is haunted by the ghost of John and shudders at the reports of the work of Jesus.

# The Gospel of Mark

And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

Mark 6:29

Mark 6:29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb. And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

they came and took up his corpse, and laid it in a tomb: What else could they do, but retrieve the headless body of their master and bury it.

# The Gospel of Mark

And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

Mark 6:30-31

**Mark 6:30-31 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.**

**And the apostles gathered themselves together,**... The twelve apostles of Christ, whom he had sent out, two by two, met together in one place, and came unto Jesus

**and told him all things, both what they had done, and what they had taught;** they gave him an exact and full account of what miracles were wrought by them and also what doctrines they had preached, and what success in all they had had: so every Gospel minister must give an account of his ministrations to Christ.

**Come ye yourselves apart into a desert place and rest** It was plain that they needed refreshment after their labors.

**for there were many coming and going, and they had no leisure so much as to eat;** the people were continually going to and fro; as soon as one company was gone, who came with their sick and diseased to be healed, another came: so that there was no opportunity of private meditation and prayer, nor of spiritual converse together: nor even so much as to eat a meal.

# The Gospel of Mark

And they departed into a desert place by ship privately. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

Mark 6:32-33

Mark 6:32-33 And they departed into a desert place by ship privately. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

**they departed into a desert place by ship privately.** They sneaked away by ship so that few could follow them

**Out went them** The crowds were not to be outdone. They recognized Jesus and the disciples and ran around the head of the lake on foot and got there ahead of Jesus and were waiting for Him when the boat came.

# The Gospel of Mark

And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed: Mark 6:34-35

Mark 6:34-35 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

**They were as sheep not having a shepherd:** The people had plenty of official leaders but these rabbis were for spiritually blind leaders of the blind. Jesus had come over for rest, but His heart was touched by the situation. So "he began to teach them many things"

Few sick people would have been able to make the run around the lake head, so teaching was involved whereas healing was involved on the other side.

**when the day was now far spent, his disciples came unto him :** Although Jesus travelled to this side of Tiberias for rest, they had labored through the day and the weary disciples still had gotten no rest.

# The Gospel of Mark

Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

Mark 6:36-37

**Mark 6:36-37 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?**

**Send them away,**... Leave off preaching, dismiss the assembly;

**and buy themselves bread, for they have nothing to eat;** they brought no provisions with them, and there were none to be had in that desert place; and it was high time they had some refreshment; for the usual time of dining was past.

**He answered and said unto them, give ye them to eat,**... This he said to try their faith, and make way for the following miracle: Thought the Apostles had done so many miracle over the past 24 hours, their own unbelief rendered them helpless in this scenario

**Shall we go and buy two hundred pennyworth of bread, and give them to eat?** This might be just the sum of money they now had in the bag, as Grotius, and others conjecture; and the sense be, shall we lay out the two hundred pence, which is all we have in hand, to buy bread for this multitude?

# The Gospel of Mark

He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties.

Mark 6:38-40

**Mark 6:38-40 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties.**

**when they knew, they say, Five, and two fishes.** : Then Andrew reports the fact of the lad with five barley loaves and two fishes ([Joh 6:8](#)). They had suggested before that two hundred pennyworth was wholly inadequate the lad's lunch which his mother had given him.

**And he commanded them to make all sit down,**... Christ ordered his disciples, without any more ado, to cause the whole multitude, men, women, and children, to sit, or lie down, as they used to do at table when about to take a meal:

**by companies upon the green grass;** that there might be some order among them.

# The Gospel of Mark

And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled.

Mark 6:41-42

Mark 6:41-42 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled.

There is no way to “explain” this verse other than miraculous. Men have labored to make carnal sense of it. God has resources that we are unable to phantom. He can have 5 and subtract 3 and end up with 37, somehow.

blessed, and brake the loaves, and gave them to his disciples - It has been said that this is the process whereby Christian are made into ministers. He first blesses them, He then break them, and then feeds them out to the body of Christ.

# The Gospel of Mark

And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men.

Mark 6:42-44

**Mark 6:42-44 And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men.**

These verse give us the full impact of the miracle. Firstly, all of the people did not simply eat, but rather they eat until were full. Secondly, the two fish, fed this multitude and there were 12 baskets of fish left over when it was all said and done, Thirdly, the number of people exceed 5,000 as the count of women and children are not given.

# The Gospel of Mark

And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray.

Mark 6:45-46

**Mark 6:45-46 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray.**

**straightway he constrained his disciples to get into the ship”:** once the people had been fed Jesus gathered the disciples. They had taken a ship to this region to get some rest and had found no rest at all.

**when he had sent them away, he departed into a mountain to pray.** Jesus would have been as physically weary as the disciples, but pray was of greater need than rest.

# The Gospel of Mark

And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

Mark 6:47-48

**Mark 6:47-48** And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

**And when even was come,**... The second evening, and it was properly night:

**the ship was in the midst of the sea;** of Galilee, about twenty five or thirty furlongs (3.75 miles) from the shore; according to;

**John 6:19** So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

**and he alone on the land;** there was no way, humanly speaking, of Christ's getting to the ship, in order to go over; and is an illustration of the following miracle, of walking so many furlongs, as he must, upon the water, in a stormy, blustering night, to get to it.

**And he saw them;** It may at times seem as though Christ doesn't see you struggle, as the disciples were no doubt SURE Christ did not see their struggle, but "he saw them toiling in rowing"

**toiling in rowing;** they were in the utmost pain and uneasiness of mind, as well as fatigue of body, assisting the men in rowing; for the ship they were in was no other than a vessel managed by oars; and hard work it was to keep it from being overset:

**and about the fourth watch of the night;** or three o'clock in the morning: so that it is very likely, that as the evening when they took to the vessel was sun setting, or about six o'clock, they had been nine hours at sea, and had got but twenty five or thirty furlongs from shore;

**walking upon the sea** It is obvious, to even a child, that this language is meant to retell of a miracle of Jesus walking 3.5 miles on water, however since the age of "Critical thinking" men have sought to explain this miracle away via carnal reasoning.

# The Gospel of Mark

But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

Mark 6:49-50

**Mark 6:49-50 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.**

**they saw him walking upon the sea** – meaning this miracle is confirmed by the eye-witness of the disciples

**they supposed it had been a spirit;** a phantom, a ghost or an apparition.

**and cried out;** as men affrighted at the sight, and fearing they should be hurt by it, or that it portended some evil to them;

**For they all saw him, and were troubled,**... Had it been only seen by one, it might have been thought a fancy, and the effect of mere imagination; but as every one saw it, it was out of all doubt that so it was, and which gave them the greater concern:

**and immediately he talked with them;** as soon as they saw him, "that very moment", so that by hearing his voice their fears might be settled:

# The Gospel of Mark

And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not *the miracle* of the loaves: for their heart was hardened.

Mark 6:51-52

Mark 6:51-52 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not *the miracle* of the loaves: for their heart was hardened.

**and the wind ceased;** from blowing; as soon as ever Christ entered the ship the wind supernaturally ceased;

**and they were sore amazed in themselves beyond measure, and wondered.** They were amazed that it was Christ, and not a spirit; more amazed at his walking upon the sea; They marvelled still more abundantly, when they observed that the wind ceased upon his coming into the ship;

**they considered not *the miracle* of the loaves** their failure to grasp the full significance of the miracle of the loaves and fishes, a nature miracle

**their heart was hardened.** Today some men have such intellectual hardness or denseness that they cannot believe that God can or would work miracles, least of all nature miracles.

# The Gospel of Mark

And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him, And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

Mark 6:53-55

Mark 6:53-55 And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him, And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

**straightway they knew him** Jesus great notoriety made him immediately known by the towns people

**and began to carry about in beds those that were sick;** or lame, or so disordered that they could not walk, or bear any other way of being carried: these they brought to him,

Mark 6:56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

**as many as touched him were made whole.** One must enlarge the details here to get an idea of the richness of the healing ministry of Jesus.

# The Gospel of Mark

And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

Mark 6:56

Mark 6:56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

**And whithersoever he entered, into villages, or cities, or country,** Whether in smaller towns, or larger cities, or the fields, where were houses, here and there one:

**and besought him that they but might touch the border of his garment;** if they might not be admitted to touch his person, or he did not choose to lay his hands on them:

**were made whole;** of whatsoever sickness, or disease, they were afflicted with;



## The Gospel of Mark

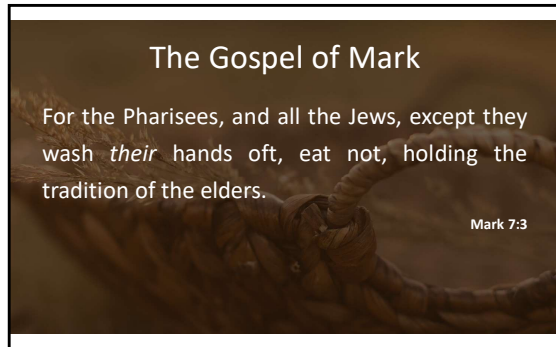
Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

Mark 7:1-2

**Mark 7:1-2 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.**

**Then came together unto him the Pharisees, and certain of the Scribes, which were of Jerusalem** Having heard of his miracles, and that he was come into the land of Gennesaret; they consulted with one another, and came together to Jesus, to watch and observe what was said and done by him, and take what advantage they could against him.

**they found fault.** charged them with the breach of the traditions of the elders, and took an occasion from hence of quarrelling with Christ.



**Mark 7:3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.**

**except they wash their hands oft, eat not;** or except they wash very cautiously, with great care, diligence, and exactness

**holding the tradition of the elders;** the Jews did not pretend the washing was on the authority of the Scriptures but imposed these rules on authority of men (i.e. the elders)

## The Gospel of Mark

And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.

Mark 7:4

**Mark 7:4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.**

**Wash: *baptize*** - to immerse, submerge; to make whelmed

***when they come from the market, except they wash, they eat not*** if the Pharisees touched but the garments of the common people, they were defiled, hence, when they walked the streets, they walked on the sides of the way, that they might not be defiled by touching the common people;

**wherefore, except they wash, they eat not**, wash or immerse themselves in water, or washing of the hands by immersion;

**which they have received to hold**: by tradition from their elders;

**the washing of cups, and pots, brasen vessels, and of tables.** - All such vessels, whether had of a Gentile, or an Israelite, or even a wise man, were to be immersed before used

## The Gospel of Mark

Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

Mark 7:5-6

**Mark 7:5-6 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.**

**Then the Pharisees and Scribes asked him,...** Not the disciples, but Christ himself; for their chief view was to find fault, and quarrel with him:

***Walk*; that is, *act*,--regulate their conduct**

**Tradition of the elders;** rules of action handed down from ancient times, but not contained in the Word of God.

**you hypocrites :** Hypocrisy is always joined with superstition.

**Isaiah 29:13** Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

## The Gospel of Mark

Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

Mark 7:7-8

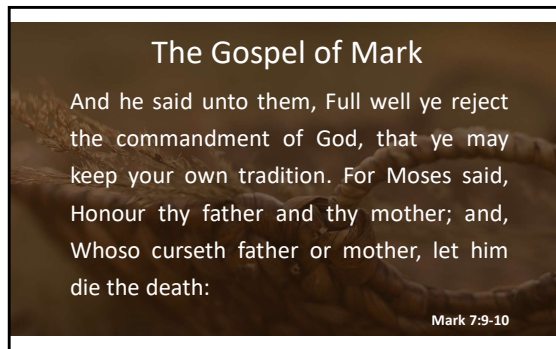
**Mark 7:7-8 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.**

**Howbeit, in vain do they worship me,**... This is the continuation of the citation out of Isaiah, as is also what follows:

**teaching for doctrines the commandments of men.** As all these traditions mentioned were such instead of instructing them in the doctrines of the Bible

**Laying aside.** Rejecting, or making it give place to traditions the traditions as superior in authority to the Divine law.

**The tradition of men.** What has been handed down by men, or what rests solely on their authority.



**Mark 7:9-10 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:**

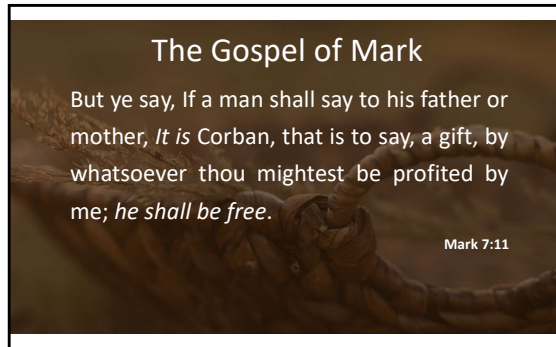
**Full well do ye reject the commandment of God that ye may keep your traditions:** One can almost see the scribes withering under this terrible arraignment. It was biting sarcasm that cut to the bone.

**Moses said:** indicating this commandment is given by God via Moses through inspiration of the Holy Spirit

**Exodus 20:12** Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

**Whoso curseth father or mother** is used in opposition to *honor*; the meaning is, whoso dishonors them or wilfully injures them in any way

**die the death** = surely die. An immediate death sentence was enjoined to this commandment.



**Mark 7:11 But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.***

**But ye say** in opposition to the Word of God given by Moses

**Corban:** i.e. consecrated to God; A son might deprive his parents of any thing by going through an empty ceremony of consecrating it to God. This was in reality nullifying one of the most sacred moral laws of Jehovah, under pretence of rendering him honor; and it was, therefore, a striking instance of the hypocrisy of the Pharisees, and of their making the word of God of none effect through their tradition.

## The Gospel of Mark

And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Mark 7:12-13

**Mark 7:12-13 And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.**

**And ye suffer him no more to do ought for his father, or his mother.** According to the Jewish canons<sup>1</sup>, if a man vowed a thing which is contrary to a command, he was obliged to keep his vow, and break the command: thus, if a man vowed that his father or his mother should never receive any benefit from what he had, but that his substance was as "Corban", or as any thing devoted to divine service, he was obliged to keep his vow;

**many such like things do ye:** there existed many examples of tradition trumping the intent of the word of God

## The Gospel of Mark

And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it cannot defile him;*

Mark 7:17-18

**Mark 7:17-18 And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it cannot defile him;***

The Disciples had probably imbibed many of the popular notions of the Pharisees, and they could not understand why a man was not defiled by external things.

**Cannot defile him.** Cannot render his *soul* polluted; cannot make him a *sinner*

**Do ye not perceive** Matthew expresses it, [Mt 15:16](#), so wretchedly stupid, and so long, and as much, as others:

## The Gospel of Mark

And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear.

Mark 7:14-16

**Mark 7:14-16** **And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear.**

**he had called all the people unto him:** having said what was sufficient to stop the mouths of the Scribes and Pharisees, about their unwarrantable traditions; He turns Himself to the common people, who stood at some distance, because of these venerable doctors, and called to them to come nearer to Him:

**he said unto them, hearken to me every one of you, and understand;** signifying, He had something of moment to say to them, which they would do well to attend unto, and what they should be desirous of understanding aright, it being what concerned every one of them;

**There is nothing from without a man, that entering into him can defile him:** Jesus us referring any sort of food and drink, whether it be received, with, or without washing of the hands: Intoxicants are not intrinsically evil, but they lower a man's morale resistance and allows the evil perversion of the heart to flood forth.

**they that defile the man:** his mind and conscience, the faculties of his soul, and the members of his body

**If any man have ears to hear, let him hear:** Virtually all men have ears, but Jesus is speaking of the ability to hear spiritual truths

## The Gospel of Mark

Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man.

Mark 7:19-20

**Mark 7:19-20 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man.**

***Entereth not into his heart.*** Does not reach or affect the mind, the soul, and consequently cannot pollute it.

**That which cometh out of the man, that defileth the man.:** that which originates from within the heart and mind of man is the defiling agency

## The Gospel of Mark

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

Mark 7:21-22

**Mark 7:21-23 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.**

**from within, out of the heart of men,** The inside of man is very bad, his inward part is not only wicked, but wickedness itself.

**Jeremiah 17:9** The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

This list includes sins that originate in the heart of man and are mainly unaffected by external stimulus. For example: Pornography does not make one sexually perverse, One's perverseness causes him to reach out to sin.

## The Gospel of Mark

And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.

Mark 7:24

**Mark 7:24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.**

**but he could not be hid**; He had wrought so many miracles in Galilee, and His fame was so much spread, and He had been seen, and was known by so many persons, that, humanly speaking, it was next to impossible, that He should be long unknown in such a place.

## The Gospel of Mark

For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

Mark 7:25-26

**Mark 7:25-26 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.**

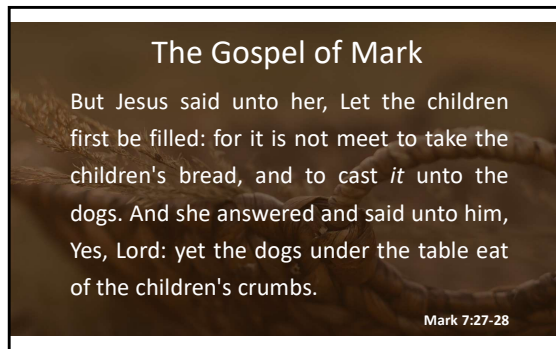
**whose young daughter had an unclean spirit;** a devil, with which she was possessed;

**heard of him, and came;** and understanding that He was in such a place made all haste to Him;

**and fell at his feet;** and with great respect and reverence to so venerable a person; believing He had power to cast the devil out of her, though at a distance from her.

**The woman was a Greek,**... Or Gentile, an Heathen woman

**And she besought him, that he would cast forth the devil out of her daughter;** which she was persuaded, by what she had heard of Him, He was able to do, by a word speaking, though her daughter was not present.



**Mark 7:27-28 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.**

**But Jesus said unto her:** Matthew tells us that Jesus first ignored this woman altogether and then responded

**Matthew 15:22-23** And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil. But ***he answered her not a word.*** And his disciples came and besought him, saying, Send her away; for she crieth after us.

**it is not meet to take the children's bread,** by "the children" are meant the Israelites, who were not only the children of Abraham by natural descent

**Bread:** designates the ministry of the Gospel; which was accompanied by the miraculous cures wrought on the bodies of men

**and to cast *it* unto the dogs.** are meant the Gentiles, who were reckoned as such by the Jews;

**And she answered and said unto him, yes, Lord,**... Agreeing to, and acquiescing in, what He said; which she seemed to have understood, though delivered in a proverbial way; and very appropriately replies,

**yet the dogs under the table eat of the children's crumbs;** that which the children let fall: signifying that she did not envy the blessings of the Jews, or desire any thing might be done injurious to them; only that this favor might be granted her, which she owned she was unworthy of,

## The Gospel of Mark

And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

Mark 7:29-30

**Mark 7:29-30 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.**

**For this saying:**” The words of the mother reflected the faith, humility and persistence of her heart. She believed the word alone irrespective of geographical locations was sufficient to the task.

**when she was come to her house, she found the devil gone out:** indicates that the devil left the girl at the time that Lord said it was done and not at a later time.

## The Gospel of Mark

And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

Mark 7:31-32

**Mark 7:31-32 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.**

*One that was deaf, and had an impediment in his speech.* Not entirely dumb, but who spoke indistinctly or with difficulty.

*To put his hand upon him.* That is, to cure him. Blessings were commonly imparted by laying on the hands.

## The Gospel of Mark

And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

Mark 7:33-35

**Mark 7:33-35 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.**

**And he took him aside from the multitude**,... partly to avoid excitement and vain glory and partly to get the attention of the deaf and dumb demoniac.

**put his fingers into his ears, and he spit, and touched his tongue;** Commentators debate the meaning of spittle in this healing, but Christ used His own spittle to heal the deaf, the blind (Mark 8:23) , in John 9:6 He spat on the ground and made mud to open another's blinded eyes.

**straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.** Jesus used the most unorthodox method but the outcome was the most desirable for the deaf man

**and he spake plain.** The fingers in the ears addressed the deafness and the spittle on the tongue addressed the speech impairment. Although this man may never have heard and spoke correctly, he immediately knew how to form syllables correctly

## The Gospel of Mark

And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*; And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

Mark 7:36-37

**Mark 7:36-37 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*; And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.**

**that they should tell no man**; of the cure that was wrought, being not desirous of the applause of men; and knowing it would bring upon him the envy of the Scribes and Pharisees; and be a means of putting the common people upon setting him up as a temporal king, such as they expected the Messiah would be:

**so much the more a great deal they published *it***; such who have received the grace of God, are become acquainted with Christ, and have a real experience of divine things, cannot but speak of them; they are like new wine which hath no vent; and are ready to burst like new bottles;

**saying, he hath done all things well**; not by Beelzebub, as the Scribes and Pharisees accused; nor for the sake of the honour and applause of men; but for the good of mankind, and for the glory of God: And so all His other works: all that he did in eternity before the world was, he did well;



## The Gospel of Mark

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

Mark 8:1-2

**Mark 8:1-2 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:**

This is the second time that Jesus will feed a multitude with less than adequate supplies.

**the multitude being very great, and having nothing to eat:** verse 9 tells us the number being about 4,000 people.

**I have compassion on the multitude,**... Christ is a compassionate Savior both of the bodies and souls of men:

**compassion** : *splagchnizomai* - to feel sympathy

**they have now been with me three days, and have nothing to eat;** they had been two nights and three days; which showed great affection and zeal and a close attachment to Christ.

## The Gospel of Mark

And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

Mark 8:3-4

**Mark 8:3-4 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?**

**if I send them away fasting to their own houses, they will faint by the way:** Jesus is very away of the “causes and effects” in our lives and is able to prevent and allow different impacts for our growth and patience.

**for divers of them came from far:** This speaks to the realized need of the people; they travelled from far to get to Jesus and then followed him three days into the countryside.

**From whence can a man satisfy these men,** forgetting the late miracle of feeding five thousand with five loaves and two fishes, when they had now a less number, and more provisions: This indicates the natural human disposition towards unbelief.

## The Gospel of Mark

And he asked them, How many loaves have ye?  
And they said, Seven. And he commanded the  
people to sit down on the ground: and he took  
the seven loaves, and gave thanks, and brake, and  
gave to his disciples to set before *them*; and they  
did set *them* before the people. Mark 8:5-6

**Mark 8:5-6 And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.**

**How many loaves have ye? And they said, Seven.** We are to learn that no matter how inadequate our own contribution is, that the Lord can do anything. The 7 loaves are laughably inadequate to feed the multitude as your economic provision can sometimes be inadequate to meet your personal need.

**he commanded the people to sit down on the ground:** The seated position is often a submissive position. If we are to receive from the Master's hand, we must maintain a submission posture before him (to be seated)

**Brake and gave** (*eklasenkaiedidou*). Constativ aorist followed by imperfect. *He broke, and kept on giving*

**To set before them** (*hinaparatithôsin*). Present subjunctive describing the continuous process.

## The Gospel of Mark

And they had a few small fishes: and he blessed, and commanded to set them also before *them*. So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets. And they that had eaten were about four thousand: and he sent them away.

Mark 8:7-9

**Mark 8:7-9 And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away.**

**they had a few small fishes:** In addition to the 7 loaves, they also had a few small fish. Notice the adjective “small” indicating the resources were wholly inadequate to the task at hand.

**they took up of the broken meat that was left seven baskets** The Lord is able to operate in a law that man knows nothing about. He is able to begin with less, use much of it, and end up with more than He began with. This is the same principle we see operating in the tithing concept.

**that had eaten were about four thousand:** Mark relates the approximate number of people that had eaten and the extraordinary amount of food left over.

## The Gospel of Mark

And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

Mark 8:10-11

**Mark 8:10-11 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.**

**And the Pharisees came forth**,... Out of their houses; who dwelt in the coasts of Magdala, and parts of Dalmanutha, hearing of his being arrived in their neighbourhood:

**and began to question with him**; or to dispute with him, it being their manner to carry on disputations by questions and answers. Basically saying, "if thou art the Christ"; provide proof by way of a sign:

## The Gospel of Mark

And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and entering into the ship again departed to the other side.

Mark 8:12-13

**Mark 8:12-13 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and entering into the ship again departed to the other side.**

**he sighed deeply in his spirit:** His soul / heart, was deeply affected at their wickedness and hypocrisy.

**There shall no sign be given unto this generation:** Meaning “no sign from heaven”, however he did give the sign of Jonas;

**Matthew 12:39-40** But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

**he left them, and entering into the ship again departed.** Not only did Jesus not give them the sign they required, he left their company altogether

## The Gospel of Mark

Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying, *It is* because we have no bread.

Mark 8:14-16

**Mark 8:14-16 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying, It is because we have no bread.**

**Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.** Jesus is meaning not to allow any of the thoughts or doctrines of these groups to infiltrate their minds or hearts. It only takes a small amount of false doctrine or error to produce terrible debilitating results in the life of a Christian.

**It is because we have no bread.** This gives us yet another glimpse into the lack of spiritual depth the disciples had at this point in time. They could hardly discern between the spiritual and the natural

## The Gospel of Mark

And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

Mark 8:17-18

**Mark 8:17-18 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?**

**And when Jesus knew it**,... Implies there was a time “He did not know it”, but overheard there questioning one another and realized they misunderstood Him.

**perceive ye not yet, neither understand?** “Do you not understand or perceive my power in providing food”, which He had repetitively proven numerous times.

**have ye your heart yet hardened?** As after the first miracle; see [Mr 6:52](#), for it might have been expected, that by a second miracle of the loaves, their understandings should have been more enlightened, and their faith increased.

## The Gospel of Mark

When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand?

Mark 8:19-21

**Mark 8:19-21 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand?**

**When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve;** Jesus reminds them that they took up MORE than they began with even though 5,000 ate.

**when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven:** He also reminds them of the 7 loaves among 4,000 and they took up MORE than they began with.

**How is it that ye do not understand?** Since this was the case, and they so well remembered the miracles He had wrought, and the circumstances of them, how could they draw such a meaning from Jesus' words.

## The Gospel of Mark

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

Mark 8:22-23

**Mark 8:22-23 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.**

**Out of the town.** On account of the increasing hostility of the scribes and Pharisees, Jesus seems to have thought it best to be more and more cautious in His movements, and in the performance of His miracles.

**when he had spit on his eyes,** - Most commentators have agreed the saliva on the eyes had nothing to do with the healing as there was no virtue in it, nevertheless Jesus does all things for a reason, even when man is unable to plum the depths of those reasons.

It is notable that the implication is that the saliva left the Lord's lips straight into the mans face and eyes.

Christ's taking the blind man by the hand, and leading him out or the town, and then asking him if he saw ought, are emblematical of what He does in spiritual conversion, when He turns men from darkness to light then takes them by the hand, and becomes their guide and leader, always testing their ability to discern.

## The Gospel of Mark

And he looked up, and said, I see men as trees, walking. After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

Mark 8:24-26

**Mark 8:24-26 And he looked up, and said, I see men as trees, walking. After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.**

**I see men as trees, walking.** Meaning the blind man was beginning to see, but his sight was indistinct.

**and he was restored;** his sight was restored to him; he was perfectly cured of his blindness;

**he was restored, and saw every man clearly.** – He was now able to distinguish between men and trees and men and men

**To his home:** He was not allowed to enter the village and create excitement before Jesus moved on to Caesarea Philippi.

## The Gospel of Mark

And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

Mark 8:27-28

**Mark 8:27-28 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.**

**Who do men say that I am?**- It was time that the disciples reveal to Jesus how much they had been influenced by their environment as well as by the direct instruction of Jesus.

**John the Baptist;** which was the opinion of Herod, and others:

**but some say Elias;** that is the "Tishbite", whom the Jews in general expected in person before the coming of the Messiah and imagined that Jesus was he:

**and others one of the prophets;** as Jeremiah or Isaiah or some other. All spoke highly and honorably of him: the people in common did not look upon him as a mean person; they perceived by his doctrine and more especially by his miracles that he was an extraordinary one:

## The Gospel of Mark

And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. And he charged them that they should tell no man of him.

Mark 8:29-30

**Mark 8:29-30 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. And he charged them that they should tell no man of him.**

**But whom say ye that I am?** By this second question, our Lord warned his disciples that they ought to think greater things of him than these. It was necessary that he should show them that these current opinions and floating notions were far below his real claims.

**Thou art the Christ.** St. Peter here spoke as the mouthpiece of the rest. This shows his natural leadership tendencies.

## The Gospel of Mark

And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly. And Peter took him, and began to rebuke him.

Mark 8:31-32

**Mark 8:31-32 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly. And Peter took him, and began to rebuke him.**

**that the son of man must suffer many things;** meaning Himself, as that He should be betrayed, apprehended, and bound, should be smitten, spit upon, buffeted, and scourged; and which things must be done, and He suffer them, because it was so determined by God, and foretold in the Scriptures:

**and be killed;** in a violent manner; His life be taken away by force, without law, or justice:

**and after three days rise again:** not after three days were ended, and on the fourth day, but after the third day was come; that is, "on the third day",

**And he spake that saying openly,**... Concerning His sufferings, death, and resurrection from the dead. He not only spoke it before them all, but in plain words, without a figure; so that it might be, and was clearly understood by them;

**and Peter took him, and began to rebuke him.** Peter was concerned at this free and open account Christ gave of His sufferings and death, because He had just now referred to Him as the Messiah. He now takes Christ aside, and entreats Jesus that He would not think, or talk of such like things: the words of Peter are recorded by Matthew;

## The Gospel of Mark

But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men. And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

Mark 8:33-34

**Mark 8:33-34 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men. And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.**

**But when he had turned about,**... Upon Peter, and showed quick resentment at what he said:

**and looked on his disciples;** He cast his eye toward, them at the same time, and expressed to them the same displeasure in his countenance, they being of the same mind

**get thee behind me, Satan: for thou savourest not the things that be of God;** things which were according to the will of God, as the sufferings of Christ were: they were according to the determinate counsel of His will;

**savourest:** *phroneo* - to interest oneself in

**he had called the people *unto him* with his disciples:** what he was about to say, concerned them groups of people and in fact concerns all of mankind.

**let him deny himself, and take up his cross, and follow me** these steps are a progression which all Christian will become familiar with. A lack of willingness to deny oneself will preclude taking up the Cross and without these one can not follow the Lord.

## The Gospel of Mark

For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Mark 8:35-36

**Mark 8:35-36 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?**

**For whosoever will save his life:** self preservation is a principle in nature; however when it is called to be laid down for Christ's sake; and rather than lay it down, one will deny Christ, and give up a profession of Him, and His Gospel,

**shall lose it:** he shall not enjoy it with honor and comfort now, and shall be under the power of the second death:

**but whosoever shall lose his life for my sake and the Gospel's;** shall willingly part with it when he is called to it, rather than deny Christ and His Gospel,

**the same shall save it:** though he will lose it now, he will find it again in the resurrection of life; for he will rise to eternal life; when such, who have apostatized from Christ, will rise to shame, and everlasting contempt:

**what shall it profit a man, if he shall gain the whole world, and lose his own soul?** This statement sets the value of the human soul. It can not be compared to the valuables, real state, and possessions of the entire world. Yet men generally put no call upon the soul at all and sometimes deny the existence of the soul altogether.

## The Gospel of Mark

Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Mark 8:37-38

**Mark 8:37-38 Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.**

**Or what shall a man give in exchange for his soul?** All the riches of the world, and the whole world itself, are not an equivalent to deliver the soul; in the day of wrath, if a man had the whole world, he could not redeem his soul with it; and he has nothing else to give for it, and therefore it is past all recovery:

**Ashamed of me.** Ashamed to own attachment to Me on account of My lowly appearance, and My poverty, contempt, and sufferings.

**And of my words.** My doctrines, My instructions.

**This adulterous and sinful generation.** This present age given to wickedness, particularly to adultery.

**In the glory of his Father.** The meaning of this verse is, whosoever shall refuse, through pride or wickedness, to acknowledge and serve Christ here, shall be excluded from His kingdom hereafter.



## The Gospel of Mark

And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Mark 9:1

**Mark 9:1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.**

**some of them that stand here, which shall not taste of death**, - some of those standing there were being addressed that they should not physically die until . . .

**till they have seen the kingdom of God come with power.** When the Gospel spread in the world both among Jews and Gentiles, in spite of all opposition, under the power and influence of the grace of God, to the conversion of thousands of souls; and that branch of Christ's regal power exerted in the destruction of the Jewish nation;

## The Gospel of Mark

And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. Mark 9:2-3

**Mark 9:2-3 And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.**

**after six days** – 6 days from when Jesus said “*shall not taste of death, till they have seen the kingdom of God come with power.*”

**Taketh Peter, James, and John.** These three disciples were with him also in the garden of Gethsemane, [Mr 14:33](#).

**Into an high mountain apart.** That is, apart from the other disciples.

**transfigured** = *metemorphoa*. To change the form or appearance. It was the Divine glory within him manifesting itself through his humanity.

**And his raiment became shining...** With the rays of glory and brightness which darted from his body through his clothes, and made them as bright as the light of the sun at noon day:

**so as no fuller on earth can white them.** The Syriac version renders it, "as men cannot white on earth"; and the Persic thus, "so as men could not behold him". Just as the Israelites could not steadfastly behold the face of Moses, because of the glory of his countenance, when he came down from the mount;

**No fuller** -The office of the person mentioned was to *scour* or *whiten* cloth; not to *full* it, or to render it thicker.

## The Gospel of Mark

And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

Mark 9:4-5

**Mark 9:4-5 And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.**

**and they were talking with Jesus;** concerning His decease, and what He was to do and suffer at Jerusalem, and of which He Himself had lately talked with His disciples; so that this might have been a confirmation of these things to them;

The Cross is the conversation of heaven, yet is hardly the conversation of men upon earth.

**master, it is good for us to be here:** the company and conversation were exceeding agreeable to him and his fellow disciples; and the glory that Christ appeared in surpassed every thing they had seen before:

**and let us make three tabernacles;** expressing not a petition, but a resolution; the Persic version states, "if thou wilt give us commandment"; submitting it to the will of Christ:

## The Gospel of Mark

For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

Mark 9:6-7

**Mark 9:6-7 For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.**

**For he wist not what to say**,...He did not know what he should say, or what was proper to be said by him, at such a time, in such circumstances, and before such persons;

**for they were sore afraid**. all three of the disciples were filled with fear at what they saw and heard; so that they were scarcely themselves, and knew not well what they said or did.

**And there was a cloud that overshadowed them**,... Jesus, Moses, and Elias, and also the disciples; who, according to Luke, entered into it, and so were covered by it.

**And a voice came out the cloud, saying, this is my beloved Son, hear him**. This was the voice of God the Father, bearing a testimony to the sonship of Christ; and was directed, not to Moses and Elias, but to the disciples, enjoining them to hear and obey him

## The Gospel of Mark

And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. Mark 9:8-9

**Mark 9:8-9 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.**

**And suddenly, when they had looked round about,**... Upon hearing the voice, to see if they could observe any other object, by whom it was pronounced

**they saw no man any more;** neither Moses, nor Elias, not at that time, nor ever after;

**he charged them that they should tell no man what things they had seen;** on the mount, as the transfiguration of Himself, the persons of Moses and Elias, and the bright cloud from whence the voice came, which bore testimony of Christ's sonship: He ordered to keep the whole of this a secret from every man, even from their fellow disciples,

**till the Son of man were risen from the dead;** i.e. until he crucifixion is accomplished and the resurrection is completed.

## The Gospel of Mark

And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

Mark 9:9-10

**Mark 9:10-11 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they asked him, saying, Why say the scribes that Elias must first come?**

**And they kept that saying with themselves,**... "They retained it in their own mind", as the Persic version renders it; "they kept *it* close", as Luke says, among themselves, and acquainted no man with it: and which refers either to the whole of Christ's charge

**questioning with one other what the rising from the dead should mean:** they inquired, disputed, and reasoned with one another, what should be the meaning of such an expression as "*till the Son of man were risen from the dead*".

## The Gospel of Mark

And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

Mark 9:12-13

**Mark 9:12-13 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.**

**Elias verily cometh first, and restoreth all things:** John the Baptist, whom he means by Elias, comes first, and restores all things:

**And restoreth all things;** that is, he was to revive the religious spirit of former times, or, as it is expressed elsewhere, to turn the hearts of the fathers unto the children.

**how it is written of the Son of man, that he must suffer many things, and be set at nought.** If the writings concerning Elijah perplexed the apostles, those concerning the Messiah perplexed them also. When Elijah (the Baptist) came the Scriptures concerning him were so little understood that he was put to death. The Messiah also came, and the prophecies concerning Him were so little understood that He, too, would be set at naught.

**But I say unto you, that Elias is indeed come,**... Meaning John the Baptist, who in prophecy is designed by him

**it is written of him,** respects not what the Scribes and Pharisees, and the people of the Jews did to John; but rather the prophecies concerning him, and particularly, that under the name of Elijah, in [Mal 4:5](#) and which had had their accomplishment.

## The Gospel of Mark

And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

Mark 9:14-15

**Mark 9:14-15 And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.**

**Questioning with them.** Debating with the disciples, and attempting to confound them. This He saw as he came down from the mount. In His absence they had taken occasion to attempt to perplex and confound his followers.

**Were greatly amazed.** Were astonished and surprised at his sudden appearance among them.

## The Gospel of Mark

And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

Mark 9:16-17

**Mark 9:16-17 And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;**

**What question ye?** What is the subject of your inquiry or debate with the disciples? This is like a father coming upon the school yard bully and asking "What are you doing?"

**And one of the multitude answered and said,**... The Scribes made no reply, being afraid to engage with Jesus, whom they had often found too hard for them; and the disciples were silent, through shame, because they had not succeeded in the cure of the person brought to them

**Master, I have brought unto thee my son, which hath a dumb spirit;** The case of his son was, he had a "dumb spirit". Matthew says he was "lunatic", [Mt 17:15](#); and by his account of him it appears, that he had the "epilepsy", or falling sickness; and which, when upon him, took away the use of his speech.

## The Gospel of Mark

And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

Mark 9:18-19

**Mark 9:18-19 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.**

**he teareth him;** or throws him into it, or dashes him against it; or inwardly racks, tortures, and convulses him:

**and he foameth;** at the mouth, like one that is mad:

**and gnasheth with his teeth;** through the excessive pain he is in:

**and pineth away;** his flesh is withered, dried up, and consumed away.

**and I spake to thy disciples that they should cast him out, and they could not.** It is here applied that the disciple thought they should have been able to cast out this spirit, that the Scribes thought they should have been able to cast out this spirit and that the public thought they should have been able to cast out this spirit. This gives us insight to the power that the disciples were able to manifest under Jesus' direction

## The Gospel of Mark

He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

Mark 9:19-20

**Mark 9:19-20 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.**

**O faithless generation.** These words were no doubt intended primarily as a rebuke to the Jews and their scribes; though not without a glance at the weakness of faith of his own disciples.

**bring him unto me.** – Even though the situation was not what Christ wanted, he responded “bring him unto me”.

**and when he saw him,** the child, in whom the demon was, saw Jesus;

**straightway the spirit tare him;** threw him into a violent fit, resolved to do all the mischief, and put him to all the pain he could:

**and he fell on the ground and wallowed, foaming;** fell at the feet of Jesus, not being able to stand, through the violent convulsions and then rolled about from side to side, foaming at the mouth, and in the most exquisite rack and torture.

## The Gospel of Mark

And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

Mark 9:21-22

**Mark 9:21-22 And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.**

**And he asked his father**,... As he lay rolling about in this miserable condition

**how long is it ago since this came unto him?** since this evil spirit entered into him, and these disorders have attended him?

**and he said of a child**; or "from his infancy";

**If thou canst do any thing.** I have brought him to the disciples, and they could not help him. If THOU canst do anything, have compassion.

## The Gospel of Mark

Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

Mark 9:23-24

**Mark 9:23-24** **Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.**

**If thou canst believe.** This was an answer with a reference to the *doubt* in the man's mind about the power of Jesus. Jesus demands *faith* in his healing power. The same is true today.

**all things *are* possible to him that believeth-** God will do nothing in our favor without faith. It is right that we should *have* confidence in him; and if we *have* confidence, it is easy for him to help us

**Hebrews 11:6** But without faith *it is* impossible to please *him*: For he that cometh to God must believe that He is, and *that* He is a rewarder of them that diligently seek Him.

**I believe; help thou mine unbelief.** The Father exclaims "I have faith". I do put confidence in Thee; though I know that my faith is not as strong as it should be.

## The Gospel of Mark

When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.* And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. Mark 9:25-26

**Mark 9:25-26 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.* And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.**

**When Jesus saw that the people came running together** - Upon hearing the vehement cry of the father of the child, and the earnest solicitations he made, expecting that something would be done:

**saying unto him, thou dumb and deaf spirit;** so calling him, not because the spirit was dumb and deaf, but because he had been the cause of dumbness and deafness in the child: he had at times taken away both his speech and hearing:

**I charge thee come out of him, and enter no more into him.** Christ, in an authoritative way, ordered the unclean spirit to leave his possession, and never attempt to regain it more. This power of this miracle is brought to bear by the Holy Spirit and not because Jesus is deity. As a man he laid aside his expression of deity and relied on the Holy Spirit's power.

**And *the spirit* cried, and rent him sore** - not the child, that cried, but the demon, who was filled with rage, that he must be quit the possession he had so long held; Therefore, before the spirit left, it shook and tore him, and threw him into dreadful convulsions:

**he was as one dead insomuch that many said, he is dead;** As if dead from the violence of the spasm. The demon did him all possible harm in leaving him.

## The Gospel of Mark

But Jesus took him by the hand, and lifted him up; and he arose. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

Mark 9:27-29

**Mark 9:27-29 But Jesus took him by the hand, and lifted him up; and he arose. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting.**

**Jesus took him by the hand, and lifted him up** – No matter how harshly the powers of darkness may throw one down, Christ is able to lift them personally (take him by the hand) and lift him back up.

**his disciples asked him privately, why could not we cast him out?** The disciples who were fearing they had lost the power of casting out devils, inquired why they could not cast the demon out of the child, when they had ejected unclean spirits out of many others; This again show the extent of the miracle working power upon the disciples. They had an expectation that this spirit would be under their personal power WITHOUT Christ being present.

**this kind can come forth by nothing, but by prayer and fasting;** is not meant to imply that power is bestowed as a result of fasting or prayer. Prayer and fasting is meant to speak of one's closeness and communication with the Lord.

## The Gospel of Mark

And they departed thence, and passed through Galilee; and he would not that any man should know *it*. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

Mark 9:30-31

**Mark 9:30-31 And they departed thence, and passed through Galilee; and he would not that any man should know *it*. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.**

**And they departed thence, and passed through Galilee;** He passed through working miracles among them, in as private a manner as could be:

**and he would not that any man should know it;** He used these semi-private times with the disciples to inform them, of some important things, which it was necessary they should know.

**Is delivered** - Is given to me to make atonement by his sufferings and death, and will in due time be taken and killed.

**and they shall kill him;** put Him to death, in a violent manner, contrary to all law and justice: Jesus looked forward to His own painful death throughout his public ministry.

**and he shall rise the third day.** This Christ always takes care to mention, for the comfort and confidence of his disciples, when He tells them of his death.

## The Gospel of Mark

But they understood not that saying, and were afraid to ask him. And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

Mark 9:32-34

**Mark 9:32-34 But they understood not that saying, and were afraid to ask him. And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.**

**But they understood not that saying** - they could not understand how it could be, and upon what account, and for what end, so holy and good, and innocent a man as He was, could be put to death; nor how this could consist with His character, as the Son of God.

**he asked them, what was it that ye disputed among yourselves by the way?** This question Christ asked, not due to ignorance of what had passed among them, but in order to have the case laid before Him; that He might reprove them for their pride and ambition. It is sad to see this argument regarding ambition and political position came on the heels of Christ discussion concerning His own death.

**But they held their peace**,... Fearing a reprimand, for their vanity and affectation of worldly grandeur:

**for by the way they had disputed among themselves, who *should be* the greatest;** that is, who should be advanced to the highest post, and have the greatest place of authority

## The Gospel of Mark

And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

Mark 9:35

**Mark 9:35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.**

**if any man desire to be first;** to have the pre-eminence, and be in the chief place in the kingdom of the Messiah. This is a huge issue within the family of man. Men love to be in control of other men, but this attitude IS NOT consistent with the Kingdom of God.

***the same shall be last of all, and servant of all*** - the only way to preferment in Christ's kingdom, or in the Gospel dispensation, is humility and meekness, and performing the lowest services to all, with diligence and cheerfulness.

## The Gospel of Mark

And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

Mark 9:36-37

**Mark 9:36-37 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.**

**he took a child, and set him in the midst of them** - He did this before His disciples, that all might see and learn from this object lesson.

**and when he had taken him in his arms;** and embraced him, to show his great regard to humility, and humble persons:

**Whosoever shall receive one of such children,**... That is, any believer, who is like to such a child for humility, meekness, and lowliness of mind; whoever shows respect, and performs love and kindness to the meanest believer, comparable to a little child, for the above excellent qualities.

**in my name;** on account that he belongs to Christ, is one of His, bears His image,

**he receiveth me;** this humble believer, being a member of His, and like unto Him, and respected by Him;

**whosoever shall receive me, receiveth not me, but him that sent me** – showing respect to one of Christ's members, is showing respect to Christ; so showing respect to Christ, is showing respect to His Father.

## The Gospel of Mark

And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

Mark 9:38-39

**Mark 9:38-39 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.**

**And John answered him, saying,**... Taking notice of what Christ just now said, John expands the discussion to get Christ's view on how they had treated a fellow believer.

**one casting out devils in thy name and he followeth not us;** was neither one of the twelve apostles; nor one of the seventy disciples; nor even one of the lower class of the professed disciples of Jesus.

**and we forbad him because he followeth, not us;** - again we see the desire of men to control other men.

**Forbid him not.** Do not prevent his doing good. If he can work a miracle in My name, it is sufficient proof of attachment to Me, and he should not be prevented.

**Can lightly speak evil of me** - The meaning of the passage is, that he to whom God gave the power of working a miracle, by that gave evidence that he could not soon be found among the enemies of Jesus.

## The Gospel of Mark

For he that is not against us is on our part.  
For whosoever shall give you a cup of water  
to drink in my name, because ye belong to  
Christ, verily I say unto you, he shall not  
lose his reward.

Mark 9:40-41

**Mark 9:40-41 For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.**

**he that is not against us is on our part-** Some people imagine that they are really for Christ who refuse to take a stand in the open with Him and for Him.

**Matthew 12:30** He that is not with me is against me; and he that gathereth not with me scattereth abroad.

**Whosoever shall give you a cup of water to drink in my name** - it must be in His name-- that is, because he is a Christian, and therefore from love to the Savior. This is very different from giving it from a mere motive of common kindness.

## The Gospel of Mark

And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

Mark 9:42

**Mark 9:42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.**

**And whosoever shall offend one of these little ones that believe in me,**... Whosoever shall do the, least injury to the meanest person that believes in Christ, who are mean both in their own eyes, and the eyes of others; Christ is not merely speaking of little children in age, but all such as belong to Him.

**it is better for him that a mill stone were hanged about his neck, and he were cast into the sea;** allusion is to the drowning of malefactors, by tying a stone, or any heavy thing about their necks, and casting them into the sea. This has been a practice of some nations, like the Grecians. Christ's sense is, that such who give offence to any of his ministers or people, how mean soever they may appear, shall undergo the severest punishment;

## The Gospel of Mark

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched.

Mark 9:43-44

**Mark 9:43-44****And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:Where their worm dieth not, and the fire is not quenched.**

**And if thy hand offend thee, cut it off**,...This language is to show the heinousness of the crimes committed.

**It is better for thee to enter into life maimed**: not that there will be any such thing actually occur at the resurrection, of life, but the sense is, it is better to part with everything here, that is detrimental and enter into eternal life,

**into the fire that never shall be quenched**. This is an allusion to the valley of Hinnom, from whence hell has its name, here and elsewhere; where a constant fire was kept, for the burning of polluted things:

**Where their worm dieth not, and the fire is not quenched**. By their worm is meant, their conscience; for as a worm that is continually gnawing upon the entrails of a man; so the consciences of sinners, will be continually bringing their sins to remembrance, accusing them of them, upbraiding them with them with remorse, and which will never have an end.

## The Gospel of Mark

And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched.

Mark 9:45-46

**Mark 9:45-46 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched.**

**And if thy foot offend thee, cut it off,**... Such who are that to men, as the foot is to the body, the support of them; men if they are a means of causing one to stumble or be removed from the ways of Christ, are to be shunned.

**than having two feet to be cast into hell** - than maintain all of ones relationships (good and bad) no matter what the cost of one self and ultimately miss heaven .

## The Gospel of Mark

And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched.

Mark 9:47-48

**Mark 9:47-48 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched.**

**And if thine eye offend thee, pluck it out,**...There exist nothing dearer to man than his sight. And here it may refer to such, as are most beloved by men, and yet that may need to be parted with, when it prove to be a snare by endeavoring to draw into sin, and away from Christ:

**Mark 9:49-50 For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.**

**Every one shall be salted with fire.** No New Testament passage has given more perplexity to commentators than this; The common meaning affixed to it has been, that as salt preserves from putrefaction, so fire, applied to the wicked in hell, shall have the property of preserving them in existence, or they shall *be* preserved amidst the sprinkling of fire, to be continually, in their sufferings, a sacrifice to the justice of God.

**Salt is good,**... To make meat savory, and keep flesh from corrupting; and so is the grace of God, to season men's hearts, make their discourse savory, and preserve them from the corruption of sin.

**have salt in yourselves;** the doctrine of grace, and word of Christ,

## The Gospel of Mark

For every one shall be salted with fire, and every sacrifice shall be salted with salt.

Mark 9:49

**Mark 9:49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.**

**For every one shall be salted with fire** Every one who does not cut off the offending member, and is cast into hell, shall be salted with fire, preserved but not consumed.

**every sacrifice shall be salted with salt** salted with Divine grace, which purifies the soul, and preserves it from corruption.

## The Gospel of Mark

Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Mark 9:50

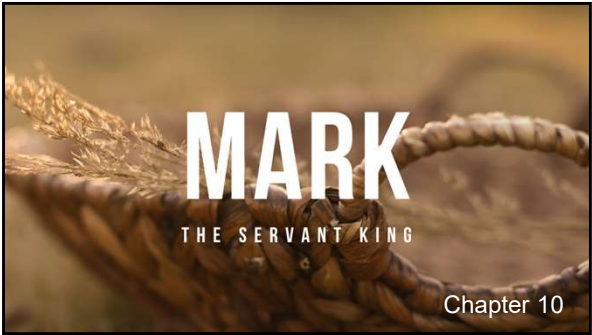
**Mark 9:50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.**

**Salt is good**, To make meat savoury, and keep flesh from corrupting; and so is the grace of God, to season men's hearts, make their discourse savoury, and preserve them from the corruption of sin:

**but if the salt hath lost its saltness, wherewith will ye season it?** there is no recovering it, it becomes good for nothing;

**have salt in yourselves;** the doctrine of grace, and Word of Christ, prudence in talk and conversation

**and have peace one with another;** which the God of peace demands, the Gospel of peace requires, and the grace of God teaches.



## The Gospel of Mark

And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

Mark 10:1-2

**Mark 10:1-2 And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.**

**And the: Pharisees came unto him,**... As they every where did; not to be instructed by Him, but to ensnare Him;

**and asked him, is it lawful for a man to put away his wife?** That is, as Matthew adds, "for every cause"; A divorce might be lawfully made for a cause, namely, adultery, but not for every cause; which is the sense of this question of the Pharisees; and, which they put, not for information, but to ensnare Christ.

**Matthew 19:3** The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife ***for every cause?***

## The Gospel of Mark

And he answered and said unto them,  
What did Moses command you? And they  
said, Moses suffered to write a bill of  
divorcement, and to put *her* away.

Mark 10:3-4

**Mark 10:3-4 And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put *her* away.**

**What did Moses command you?** The Pharisees professed much reverence for Moses; Jesus therefore appeals to their great lawgiver.

**Suffered:** *epitrepo* – allow

**put *her* away:** *apoluo* - to fully free, to divorce

**Moses suffered to write a bill of divorcement, and to put *her* away,** Moses did not command them to divorce their wives, only suffered them to do so: and gave orders that if they could not bear that they should live with them, but would divorce them, that they should give them a bill, which should certify, they were so divorced, and then send them out of their houses, free to marry other men; this law, or permission, is in of the form of a bill of divorcement,

**Deuteronomy 24:1** When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house.

## The Gospel of Mark

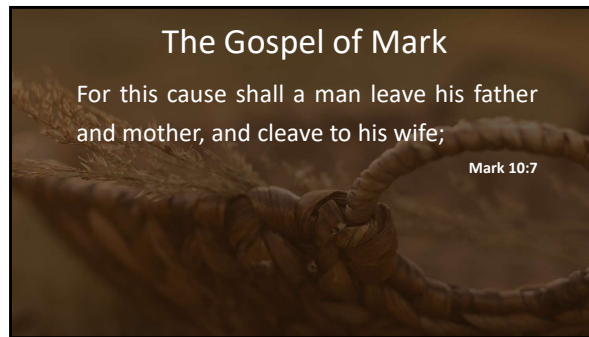
And Jesus answered and said unto them,  
For the hardness of your heart he wrote  
you this precept. But from the beginning of  
the creation God made them male and  
female.

Mark 10:5-6

**Mark 10:5-6 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female.**

**For the hardness of your heart he wrote you this precept.** –This response indicates that Moses DID NOT command divorce but rather allowed it due to human insensitivity. Divorce is allowable by God but is NOT the Lord’s original intent regarding human relationship. Marriage was intended to be 1 man, 1 woman, 1 lifetime.

**God made them male and female** – This scripture shows that homosexual and lesbian marriages are not the will of God



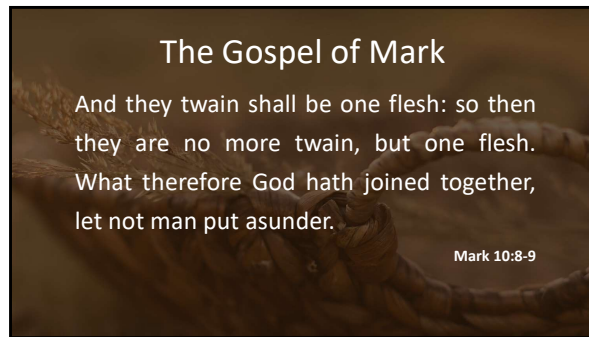
**Mark 10:7 For this cause shall a man leave his father and mother, and cleave to his wife;**

The concept of "Leave and Cleave" are biblical.

**Leave:** *kataleipo* – to abandon. To leave behind, to forsake

**Cleave:** *proskollao* – to join oneself, to glue together

The parental relationship is meant to be temporary and to give way to the marriage relationship which is meant to be life-long.



**Mark 10:8-9 And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.**

**they twain shall be one flesh** - Literally mean that the two shall be one.

**joined together**– *suzeugnumi* – to yoke together

**What therefore God hath joined together** - The idea involves God's active agency in determining who should be married. Again this excludes all homosexual, lesbian marriages as they are defy the creation model.

**let not man put asunder** - Divorce is not the will of God for those relationship that He has enjoined. Man is not to override the will of God regarding marriage and divorce. We must remember that THIS phrase is preceded and qualified by? " **What therefore God hath joined together**" and only applies to such. This phrase could not be applied to homosexual and lesbian marriages.

## The Gospel of Mark

And in the house his disciples asked him again of the same *matter*. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

Mark 10:10-12

**Mark 10:10-12** **And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.**

**disciples asked him again of the same matter** - The teaching of Jesus was so unexpected and different from tradition that the disciples ask “again” for clarification what he meant.

**Whosoever shall put away his wife, and marry another, committeth adultery against her.** – Jesus is here speaking of divinely orchestrated marriages and not marriage which man has devised without God.

Because man forced himself under the umbrella of “marriage?” does not change the will of God nor does it force that marriage to be the will of God. Example would be that devised by the homosexual agenda as well as secular marriages.

**committeth adultery against her** – God does not recognize a divorce when applied to a Divinely instituted marriage, but calls future sexual relationships “adultery”, be it male or female.

## The Gospel of Mark

And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Mark 10:13-14

**Mark 10:13-14 And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.**

**Should touch them** - That is, should lay his hands on them, and pray for them, and bless them. It was common to lay the hands on the head of a person for whom a blessing was asked. See the case of Jacob;

**Genesis 48:14** And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn.

**he was much displeased;** with his disciples, who took too much upon them; for they ought first, to have known their Master's will;

**For of such is the kingdom of God** – this speaks of the likeness of the saved to little children as it regards trust, faith, obedience and humility.

## The Gospel of Mark

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put *his* hands upon them, and blessed them.

Mark 10:15-16

**Mark 10:15-16 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put *his* hands upon them, and blessed them.**

**Whosoever shall not receive.** Whosoever shall not manifest the spirit of a little child.

**As a little child.** With the temper and spirit of a child teachable, mild, humble, and free from prejudice and obstinacy.

**Shall not enter therein.** Shall not be a *real* member of the family of Christ on earth, though he may be a *professor*; and shall never enter heaven.

**And he took them up in his arms,**... which expresses great tenderness towards them, and affection for them:

## The Gospel of Mark

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.*

Mark 10:17-18

**Mark 10:17-18 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.***

**there came one running.** Thus showing the intensity with which he desired to know the way of life.

**good master, what shall I do that I may inherit eternal life?** This man, though a young man, and also a rich man, was thoughtful of the world to come, and the life of it: he believed there was an eternal life after this state of things but he had wrong notions about the way and manner of attaining it:

**there is none good but one, that is, God** - This is not to be understood of the person of the Father, in opposition to the Son and Spirit, who are equally good:

## The Gospel of Mark

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth.

Mark 10:19-20

**Mark 10:19-20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth.**

**Thou knowest the commandments**,... Which God gave to Moses on Mount Sinai; these the Jews taught their children; so that this young man might reasonably be thought to know what, and how many they were. He was however ignorant of the extent and spirituality of them;

**all these have I observed** -This assertion of the young man might be very true, according to the Pharisees' sense and interpretation of the law, which condemned only the gross outward act, not the inward lust and motion of the heart. An outside obedience to the law this young man had performed; this made him think well of himself, and conclude the goodness of his own condition.

## The Gospel of Mark

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. Mark 10:21-22

**Mark 10:21-22** Then Jesus beholding him loved him, and said unto him, **One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions.**

**Jesus--loved him.** Jesus was pleased with his amiableness, his morality, and his *external* regard for the law of God.

**One thing thou lackest.** When the young man came to Jesus, he asked him, "What lack I yet?" [Mt 19:20](#). Jesus responds "*One thing thou lackest*".

**go thy way, sell whatsoever thou hast-** This young man's reigning sin seems to have been an overwhelming affection for the things of this world; his riches were his idol. This was said to force the decision of whether you love God more than you do your *wealth*.

**Deny self, take up the cross, and follow me.** This is a required growth structure for every believing sinner and every maturing Christian.

## The Gospel of Mark

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! Mark 10:23-24

**Mark 10:23-24 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!**

**And Jesus looked round about**,... To see what effect this had upon His disciples; and to raise their attention to what He was about, to say:

**How hardly** = with difficulty. Because of their own reluctance to part with riches: not from denial of God's mercy.

That rich men do meet with more difficulties in their way to heaven than other men.

**Proverbs 18:11** The rich man's wealth is his strong city, and as an high wall in his own conceit.

## The Gospel of Mark

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. And they were astonished out of measure, saying among themselves, Who then can be saved?

Mark 10:25-26

**Mark 10:25-26 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. And they were astonished out of measure, saying among themselves, Who then can be saved?**

**It is easier for a camel to go through a needle's eye**, etc. This is a strong hyperbolic proverbial expression to represent anything that is very difficult to do. St. Jerome says, "It is not the absolute impossibility of the thing which is set forth, but the infrequency of it."

**And they were astonished out of measure**,... They were still more amazed, their surprise increased exceedingly upon our Lord's using the above comparison; which, in their apprehension, showed, that it was utterly impossible for a rich man to enter into the kingdom of God; and they expressed their astonishment,

**saying, among themselves, who then can be saved?** in the Messiah's kingdom, if rich men are not?

## The Gospel of Mark

And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible. Then Peter began to say unto him, Lo, we have left all, and have followed thee.

Mark 10:27-28

**Mark 10:27-28 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible. Then Peter began to say unto him, Lo, we have left all, and have followed thee.**

**With men it is impossible, but not with God:** Though it transcends human power to change one's own avarice and selfishness to benevolence and piety, there is no limit to the control exercised over the heart by the Spirit of God.

**Lo, we have left all, and have followed thee.** Peter realizes an illustration of what Christ had said; for that same power, which had caused the Apostles to quit all their worldly substance for Christ, could also work a like effect upon the heart of a man ever so rich:

## The Gospel of Mark

And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Mark 10:29-30

**Mark 10:29-30 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.**

This evangelist omits what Matthew relates in;

**Matthew 19:28** And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

**there is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's;** for the sake of preaching, or professing Christ, and his Gospel.

## The Gospel of Mark

But many *that are* first shall be last; and the last first.

Mark 10:31

**many that are first shall be last; and the last first.** - **First**; in the enjoyment of outward privileges and blessings. **Last**; in Christ's honor, because they have not valued Christ. Those who thus eagerly seek the wealth of the world, will never rightly prize Christ and his grace.

## The Gospel of Mark

And they were in the way going up to Jerusalem;  
and Jesus went before them: and they were  
amazed; and as they followed, they were afraid.  
And he took again the twelve, and began to tell  
them what things should happen unto him,

Mark 10:32

**Mark 10:32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,**

**Jesus went before them.** In the manner of a fearless leader, exposing himself to danger and death rather than his followers.

**And they were amazed,** They were afraid that the scribes and Pharisees, who had so often sought to kill him, would do so in Jerusalem.

## The Gospel of Mark

*Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

Mark 10:33

**Mark 10:33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:**

**and they shall condemn him to death;** their fears were not unfounded, they ultimately did condemn Him in the palace of the high priest,

**and shall deliver him to the Gentiles;** because the Jews did not have power to put him to death.

## The Gospel of Mark

And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

Mark 10:34

**Mark 10:34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.**

**And they shall mock him, and shall scourge him,**... The Gentiles, as the Roman soldiers did

**and shall spit upon him;** according to the order in which these things were executed, he was first scourged, then mocked, and then spit upon: all which express both the cruel and indecent usage he was to meet with:

## The Gospel of Mark

And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you?

Mark 10:35-36

**Mark 10:35-36 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you?**

**And James and John--come unto him.** They did not come in *person*, but they got their mother to make the request for them according to Matthew 20:20

**Matthew 20:20** Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

**would ye that I should do for you?** Christ insists upon their telling him the thing they wanted, before He would give them any promise

## The Gospel of Mark

They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

Mark 10:37

**Mark 10:37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.**

**one on thy right hand, and the other on thy left hand** - They were asking for political positions at the highest level of the Kingdom of God

This request is being made on the heels of Jesus' revelation that He would die in Jerusalem. The callousness of the timing of this request had to be heart-breaking for Jesus to endure.

**In thy glory** - In the kingdom of thy, which kingdom they expected to be established on earth.

## The Gospel of Mark

But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

Mark 10:38

**Mark 10:38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?**

**ye know not what ye ask:** Jesus points out their ignorance in making their request. They little understood what they were asking for.

**can ye drink of the cup that I drink of** - Jesus is referring to the cup of His suffering

**be baptized with the baptism that I am baptized with?** Baptism also refers to His sufferings as being so immense to be as though He were submerged (*baptized*) in suffering

## The Gospel of Mark

And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

Mark 10:39

**Mark 10:39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:**

**And they said unto him we can,**... This reply is another instance of their ignorance; they were ignorant of their own weakness as well as of the greatness of the sufferings Christ

**And Jesus said unto them, ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized;** not that they should undergo the same sufferings He did, but that they should endure sufferings of the same sort as his as they both afterwards did;

## The Gospel of Mark

But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

Mark 10:40

**Mark 10:40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.**

**to sit on my right hand and on my left hand is not mine to give,...** There being no such places in His kingdom in the sense they petitioned;

**Isaiah 9:6** For unto us a child is born, unto us a son is given: and the government shall be upon **his** shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

**it shall be given to them for whom it is prepared**

**Matthew 25:31-33** When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.

## The Gospel of Mark

And when the ten heard *it*, they began to be much displeased with James and John. But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

Mark 10:41-42

**Mark 10:41 And when the ten heard *it*, they began to be much displeased with James and John.**

Matthew says "they were moved with indignation against them", meaning they highly resented it and were ready to break out into an open quarrel upon it;

**Mark 10:42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.**

**But Jesus called them *to him*, and saith unto them** This discourse is meant to check their pride and vanity and reprove them for their ambitious desires of superiority and pre-eminence over, one another;

**rule over the Gentiles;** or are reckoned worthy of government who are men of honour, reputation, and esteem

**exercise lordship over them;** rule over them in a lordly tyrannical and arbitrary way:

**exercise authority over them;** those who have the supreme rule exercise authority over those whose rule

## The Gospel of Mark

But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all.

Mark 10:43-44

**Mark 10:43-44 But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all.**

**But so shall it not be among you,**... Persic version renders it, "it ought not to be so among you"; such a lordly spirit does not become you; this is heathenish:

**your minister.** This was just the reverse of what the two disciples were seeking for; they were indeed for being ministers but then they were for being prime ministers of state; and would have had all the rest subject to them and attendants on them to be sent out and employed as they should think fit:

**whosoever of you will be the chiefest, shall be servant of all.** the only way to obtain greatness in Christ's kingdom is to labour, in the work, of the ministry more abundantly than others; to take great pains and endure great hardships in order to bring great glory to God, and do great good to the souls of men;

## The Gospel of Mark

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

Mark 10:45-46

**Mark 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.**

**the Son of man came not to be ministered unto** - the sense is that he did not appear as an earthly prince,

**but to minister;** to be a servant

**o give his life a ransom for many** - show the extreme of his willingness to server the Father and humanity. A servant without constraints

**Mark 10:46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.**

**blind Bartimaeus, the son of Timaeus** Matthew says there were two blind men. Mark mentions but one, though he does not deny that there was another. He mentions this man because he was well known

## The Gospel of Mark

And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

Mark 10:47-48

**Mark 10:47-48 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.**

**And when he heard that it was Jesus of Nazareth**,...he had to hear of Jesus because he had no ability to see Jesus. So it is with the human race spiritual blindness prevents us from seeing Jesus, but faith cometh by hearing.

**And many charged him that he should hold his peace**,... And be silent, and don't act improperly in His presence

**but he cried the more a great deal**: he lifted up his voice more loudly, and repeated the same words with greater vehemency

## The Gospel of Mark

And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus.

Mark 10:49-50

**Mark 10:49-50 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus.**

**And Jesus stood still,...**Faith will cause God to stop for your need

**and they call the blind man, saying unto him, be of good comfort, rise, he calleth thee** - called ones may take comfort from it, and be assured that they are loved by God; since they that are called, are justified, and shall be glorified.

**Casting away his garment.** This may be used to illustrate the manner in which a sinner should come to Jesus. He should throw away the garments of his own righteousness and should have full faith in the power of Jesus, and cast himself upon his mercy.

## The Gospel of Mark

And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Mark 10:51-52

**Mark 10:51-52 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.**

**what wilt thou that I should do unto thee?** What is meant by your cry? what do you mean by "have mercy"?

**Lord, that I might receive my sight.** In a nutshell this is what I need, notice there is no "If it be thy will" attached to it.

**Go thy way; thy faith hath made thee whole** Go on with your daily affairs, your have received your request.

**immediately he received his sight, and followed Jesus in the way.** He received not only natural sight, but spiritual sight sufficient to know to follow Jesus. Not following Jesus is proof of one's spiritual blindness.



## The Gospel of Mark

And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

Mark 11:1-2

**Mark 11:1-2** And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

**And saith unto them, go your way into the village,**... Either of Bethany or of Nob.

**And as soon as ye be entered into it, ye shall find a colt tied;** when they came to the town's end, and to one of the first houses in it, their where to see a colt. Matthew says, "an ass tied, and a colt with her

## The Gospel of Mark

And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

Mark 11:3-4

**Mark 11:3-4 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.**

**And if any man say unto you,**... As very likely they would, and it would be strange if they should not say something to them, especially the owners of it:

**why do ye this?** Why do ye untie the ass, and attempt to carry it away, when it is none of your own, and it belongs to another man?

**and straightway he will send him,** hither; as soon as ever he hears that the Lord, by whom he would presently understand Jesus, wanted him for his present purpose;

**And they went their way,**... The two disciples went to the village, where Christ sent them, without objecting any difficulties that might present, in the execution of these orders:

**and found the colt tied by the door without;** in the street, fastened to the door of the owner's house, at the town's end:

**in a place where two ways met;** to go into and out of the village; at the corner house, where two ways met; so that the place was very public, and such an affair could not be transacted, without being seen:

**and they loose him;** as soon as ever they came to the place, they immediately began to untie the colt, and were going away with him.

## The Gospel of Mark

And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

Mark 11:5-7

**Mark 11:5-7 And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.**

**said unto them, what do ye loosing the colt?** What do ye mean by it? do you intend to take the colt away? what business have you with it? what right have you to do so? and what is your end in it?

**they said unto them even as Jesus had commanded:** and they let them go: Exactly as the Lord had prophesied.

**and cast their garments on him; their clothes to be instead of a saddle, for Christ to sit upon:**

And He sat upon him; meaning "Jesus rode on him": The Lord sat on the colt without any trouble, even though it had never been rode before, and rode on his way to Jerusalem;

## The Gospel of Mark

And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way. And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord: Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. Mark 11:8-10

**Mark 11:8-10 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way. And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord: Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.**

**And many spread their garments in the way**,... Instead of carpets to ride on, and in honor to Him as a king:

**and others cut down branches off the trees, and strawed them in the way**; in token of joy, as at the feast of tabernacles;

**And they that went before, and they that followed**,... They that came from Jerusalem to meet Him, and they that followed Him from Jericho and other parts; which two bodies, combined and went before Him and with Him.

**cried, saying, Hosanna, blessed is he that cometh in the name of the Lord**; This is a quote of Psalms 118:26 *Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD*. This indicates the people were accepting Jesus as Messiah the King.

## The Gospel of Mark

And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve. And on the morrow, when they were come from Bethany, he was hungry:

Mark 11:11-12

**Mark 11:11-12 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve. And on the morrow, when they were come from Bethany, he was hungry:**

**And Jesus entered into Jerusalem,**... this public manner, riding upon an ass, with the multitude attending him, some going before, and others after, crying, "Hosanna" to Him:

**and when he had looked round about upon all things;** that is, in the temple, as the Lord and proprietor of it;

## The Gospel of Mark

And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

Mark 11:13-14

**Mark 11:13-14 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.**

**And seeing a fig tree afar off having leaves;** very large and spreading, which made a great show, as if there might be fruit on it:

**if haply he might find any thing thereon;** that is, any fruit; for He saw at a distance, there were leaves upon it; and which was the more remarkable, since it was the time of the fig tree just putting forth its tender branches, leaves, and fruit:

**The time of figs was not yet.** There is an obvious difficulty in making this statement harmonize with the rest of the narrative; for Jesus would certainly have known when to have expected fruit. It can probably be understood as "*He came, if haply he might find any thing thereon, for the time of gathering figs had not yet passed; and when he came to it,*"

**No man eat fruit of thee hereafter for ever.** This episode shows the possibilities within the Christian life. This curse is the result of the tree making a great outward show (hence the leaves) BUT it bore no fruit for the Lord, resulting in a curse.

**Matthew 3:10** And now also the axe is laid unto the root of the trees: therefore *every tree which bringeth not forth good fruit is hewn down, and cast into the fire.*

## The Gospel of Mark

And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry *any* vessel through the temple. Mark 11:15-16

**Mark 11:15-16 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry *any* vessel through the temple.**

**they come to Jerusalem: and Jesus went into the temple** – Although Jesus was accompanied by the 12 as He came into Jerusalem, it was Jesus alone who went into the temple to clear it out

**cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;** - No sooner had our Savior entered Jerusalem, but His first walk was to the temple, and His first work there was to purge and reform. All reformation of manners must begin at the house of God. By the use of violence and a whip forcibly removed everything from the house of God that offended divine sensibilities.

Upon Jesus 2<sup>nd</sup> advent and the a global reformation, again violence and death will become necessary.

**John 2:14-15** And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

**And would not suffer that any man,**... He was more strict and severe than the day before; and gave orders, that "no man" should sit and trade in the temple.

**should carry any vessel through the temple; should make a, thoroughfare of it,** by carrying through to any other place, any vessel that was for common use, or any sort of burden whatever: and this they could not well find fault with, nor complain of, since it was agreeable to one of their own canons;

## The Gospel of Mark

And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

Mark 11:17

**Mark 11:17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.**

My house shall be called of all nations, the house of prayer? For not only the Jews went up to the temple to pray, see [Lu 18:10](#), but the Gentiles also, who became of the Jewish religion, and had a court built for that purpose;

But ye have made it a den of thieves; Speaking against the buyers and sellers of sheep, oxen, and doves, and the money changers, and the priests that made a profit out from them: These had their seats, shops, and tables in that part of the temple which was assigned to the Gentiles.

## The Gospel of Mark

And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

Mark 11:18

**Mark 11:18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.**

**and sought how they might destroy him:** they took counsel together to take away His life, for they hated reformation:

**for they feared him;** lest He should go on to make great changes and alterations among them, which would affect their credit and character, and their gains also, and draw the people after Him:

**All the people was astonished.** He became popular among them. The Pharisees saw that their authority was lessened, or destroyed. Jesus' actions were a public rebuke to the religious leadership; His use of Isaiah inferred the leaders to be not as "holy" and "knowledgeable" as commonly thought

Isaiah 56:7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people.

## The Gospel of Mark

And when even was come, he went out of the city. And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

Mark 11:19-21

**Mark 11:19-21 And when even was come, he went out of the city. And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.**

**they saw the fig tree dried up from the roots;** Not only that the tender branches dried up, but the trunk and body of the tree, and even the roots of it, were all dried up; so that it was entirely dead, and there was no room ever to expect it would revive, and bear any more fruit.

**And Peter, calling to remembrance,**... Not so much the tree, and its spreading leaves, and the greatness of it, and the flourishing condition it was in, the other day, as the imprecation of Christ upon it:

**saith unto him, Master, behold, the fig tree which thou cursedst is withered away;** which he observed, as matter of astonishment, and as an instance of Christ's surprising power and authority;

## The Gospel of Mark

And Jesus answering saith unto them, Have faith in God.

Mark 11:22

**Have faith in God.** Literally Have strong faith or have confidence in God; a strong belief that he is able to accomplish things that appear most difficult with infinite ease, as the fig-tree was made to wither away by a word.

## The Gospel of Mark

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Mark 11:23

**Mark 11:23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.**

**For verily I say unto you, that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea;** Probably speaking of My Olivet and of the sea of Galilee, which was nearest, and yet many miles off:

**and shall not doubt in his heart,** doubt can pay a large part in our request not being accomplished many times. If it takes faith as the grain of a mustard seed, how much doubt is required?

**but shall believe that those things which he saith shall come to pass;** not only as to removing a mountain, and casting it into the sea, but any thing equally difficult;

**he shall have whatsoever he saith:** whatever he commands shall be done;

## The Gospel of Mark

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Mark 11:23

**Mark 11:24-25 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.**

**whatsoever things ye desire when ye pray;** that is, according to the revealed will of God

**when ye pray, believe that ye receive them, and ye shall have them** – the thought is that “faith” is the criteria for success in all spiritual matters, therefore faith should be the attitude of the mind when one prays.

**when ye stand praying** – Prayer can be accomplished in several different postures:

Kneeling Luke 22:41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

Sitting **Matthew 26:20** Now when the even was come, he sat down with the twelve.

**Matthew 26:26** And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

Prostrate **Matthew 26:39** And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.

**forgive, if ye have ought against any, that your Father also in heaven may forgive you your trespasses.** The sense is, that if a man is praying and it comes into his mind that such an one has committed a trespass against him; instead of complaining of it before God, and calling for revenge, he should immediately forgive him, even though he is not present to acknowledge his sin, and ask his pardon;

## The Gospel of Mark

But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

Mark 11:26-27

**Mark 11:26-27 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.**

**But if ye do not forgive,...** Freely and fully, such as have trespassed against you, remit the debts they owe.

## The Gospel of Mark

And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

Mark 11:27-28

**Mark 11: 27-28 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders mAnd say unto him, By what authority doest thou these things? and who gave thee this authority to do these things**

**come to him the chief priests, and the scribes, and the elders;** A member representing each of the three groups come to question Christ. The definite article indicate they represented their respective group

**By what authority doest thou these things? and who gave thee this authority to do these things;** The three groups were the authority over the temple and with Christ exercising a greater authority in cleansing what they had allowed, they come seeking where the authority came from.

## The Gospel of Mark

And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was *it* from heaven, or of men? answer me.

Mark 11:29-30

**Mark 11: 29-30 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me**

Jesus answers their question with a question. In demanding an answer from them, our Lord was claiming an answer as from authorized teachers who were acquainted with the facts. This put them on the spot before the people to take a public stance on John's ministry.

Jesus is the eternal Word of God, hence; Heb 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart

## The Gospel of Mark

But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed. And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

Mark 11:32-33

**Mark 11: 30-32-33 The baptism of John, was it from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed**

Jesus' words make obvious the evil wicked hearts of men.

Jesus will not respond to a heart that is not honestly seeking truth. A manipulative person will be snared in their own ways.



## The Gospel of Mark

And he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place* for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

Mark 12:1

**Mark 12: 1 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country**

this parable is meant to be an accusation against the spiritual leaders of Israel of being the future murderers of the Messiah, and this accusation is made in the presence of the crowd.

**The Certain man** represents God the Father

**The hedge** is the protection of God over Israel

**went into a far country** left it to the leaders of Israel who now questioned Christ

## The Gospel of Mark

And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught *him*, and beat him, and sent *him* away empty.

Mark 12:2-3

**Mark 12:2-3 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught *him*, and beat him, and sent *him* away empty.**

**he might receive from the husbandmen of the fruit** - Refers to God looking for the fruit such as righteousness and judgment, truth and holiness.

**they caught *him*, and beat him,**— this is the treatment of most of God's prophets who spoke in times past regarding God's Word

**and sent *him* away empty** – meaning that the prophets little say any sustained righteousness and judgment, truth and holiness in Israel leadership.

## The Gospel of Mark

And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some.

Mark 12:4-5

**Mark 12:4-5 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some.**

This simply states that God sent his prophets again and again and they were virtually always killed in unrighteousness.

**Acts 7:51-52** Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

Israel will continue to kill the prophets of Christ to the end, including the two witnesses of Revelation

## The Gospel of Mark

Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed *him*, and cast *him* out of the vineyard.

Mark 12:6-8

**Mark 12:6-8 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed *him*, and cast *him* out of the vineyard.**

**Having yet therefore one son, his well beloved, he sent him also last unto them –** refers to God sending his only son into Israel.

**John 3:16-17** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

**They will reverence my son. - come, let us kill him,** - details the stark difference between what God expected of Israel's leadership and their actual actions when Christ came. *God expected reverence and received murder.*

**cast *him* out of the vineyard** – refer to Christ being crucified outside the gates of Jerusalem.

## The Gospel of Mark

And they took him, and killed *him*, and cast *him* out of the vineyard. What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

Mark 12:8-9

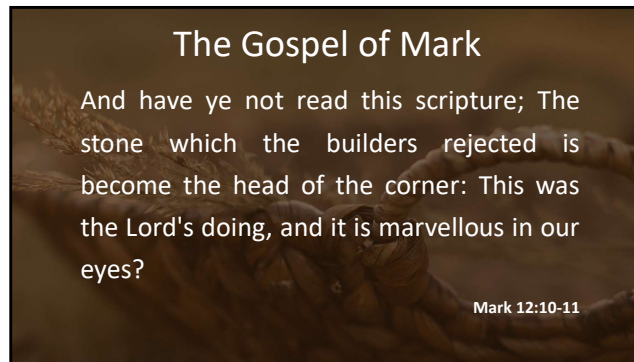
**Mark 12:8-9 And they took him, and killed *him*, and cast *him* out of the vineyard. What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.**

**they took him, and killed *him*** - It is to be remembered that this conversation is with representatives of chief priests, and the scribes, and the elders who is represented in this parabolic statement.

Verse 7 speaks of the evil hearts of Israel's leaders, whereas verse 8 speaks of their murderous thoughts taking action.

**What shall therefore the lord of the vineyard do?** – This question was designed to show these leaders their own hearts and to make them consider God's reaction to the murder of His own Son.

**he will come and destroy the husbandmen, and will give the vineyard unto others.**  
– answers the question of what will God do? This statement was fulfilled when General Titus came into Jerusalem and destroyed the city and its inhabitants.



**Mark 12:10-11 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: This was the Lord's doing, and it is marvellous in our eyes?**

This is a quotation from Psalm 118

**have ye not read this scripture** – the use of this scripture with regard to the scribes and chief priests who were querying Jesus was an open stinging rebuke. Asking them *“have ye not read this scripture”* when they were seen as experts on the scripture put a glaring; light on their lack of scriptural understanding.

**The stone which the builders rejected is become the head of the corner** - Indicates that the ignorance of the Scripture was causing Israel’s leaders to reject the most important Stone of the building, but that it would NOT stop the plan of God.

by "the stone" is meant the same with the Son and Heir in the parable, even Himself, the true Messiah; and by "the builders", the chief priests, Scribes, and elders, the same with the husbandmen, whose rejection of the stone, or of the Messiah, is signified by their seizing Him, casting Him out of the vineyard, and killing Him;

**the Lord's doing** - the exaltation of the Messiah, after He had been so badly treated, and put to death by the Jews. These words are a continuation of the passage cited out of [Ps 118:22](#).

## The Gospel of Mark

And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

Mark 12:12

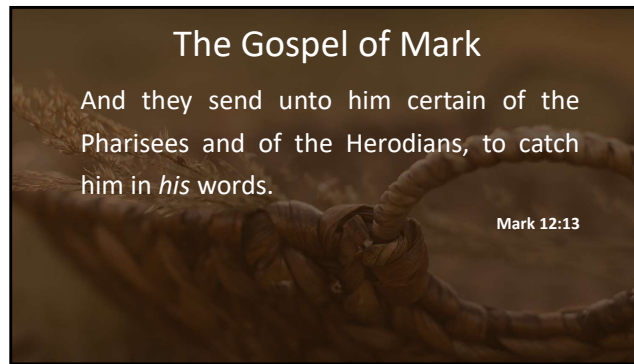
**Mark 12:12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left [him, and went their way**

This is the second time the Sanhedrin representatives would have arrested our Lord in the precincts of the Temple, but fear of the people

"they knew," refer to the religious leaders and shows they had full knowledge of Jesus' words

they left him, and went their way they were forced to admit defeat, and they returned to their council chamber to mature their schemes.

went their way - meaning they left Him but their animosity did NOT subside



**Mark 12:13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words**

These who previously left in defeat, made plans and now send others to continue their assault on Christ

catch" is agreuō "to catch wild animals." Their purpose was to hunt and catch Him like some wild animal.

## The Gospel of Mark

And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?

Mark 12:14

**Mark 12:14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not**

**And when they were come,**... Unto Jesus in the temple: they said unto him, master; they saluted him in like manner, as they did their doctors and Rabbis, calling him "Rabbi", though they were not his disciples; but one part of them were the disciples of the Pharisees, and the other had Herod for their master;

**Is it lawful to give tribute to Caesar, or not** – this was meant to put Jesus in a bind, because to agree that tax was to be paid would alienate Him from the common people, to deny Roman tax would set Him against the Ceasar and Rome, thus making political trouble.

## The Gospel of Mark

Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*. And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Caesar's.

Mark 12:15-16

**Mark 12:15-16 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*. And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Caesar's.**

**Shall we give, or not give?**... They not only ask whether it was lawful, but whether also it was advisable to do it, that they might not only accuse him of his principles, but charge him with dissuading other to pay tax.

**but he knowing their hypocrisy;** expressed in their flattering titles and characters of him.

**and he saith unto them, whose is this image, and superscription;** for it had the head of an emperor upon it, very likely the image of the then reigning emperor Tiberius, and a superscription on it, expressing his name.

## The Gospel of Mark

And Jesus answering said unto them,  
Render to Caesar the things that are  
Caesar's, and to God the things that are  
God's. And they marvelled at him.

Mark 12:17

**Mark 12:17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.**

**render to Caesar the things that are Caesar's:** The idea is that the coin was made in the image of Caesar with the writing upon Caesars upon it. Man was made in the image of God and has God's moral code written upon the conscience.

**they marvelled at him** – the enemies of Christ took the time to plot and plan a political trap for Jesus, which was turn-around and used as a teaching point, This required no forethought on Christ's part.

**Luke 21:12-15** But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle *it* therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

## The Gospel of Mark

Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave *his wife behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother

Mark 12:18-19

**Mark 12:18-23** **Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave *his wife behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren: and the first took a wife, and dying left no seed. And the second took her, and died, neither left he any seed: and the third likewise. And the seven had her, and left no seed: last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.**

**Then come unto him the Sadducees, which say there is no resurrection** – The doctrine taught by the Sadducees denied the resurrection of life. For many, this error of thinking continues unto this day.

**Moses wrote unto us** – they begin with scripture but quickly create a scenario which they believed to be proof of their own position. This is a favourite technique of the enemy start out correct and then lead into misdirection.

## The Gospel of Mark

Now there were seven brethren: and the first took a wife, and dying left no seed. And the second took her, and died, neither left he any seed: and the third likewise. And the seven had her, and left no seed: last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

Mark 12:20-23

**Mark 12:18-23 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren: and the first took a wife, and dying left no seed. And the second took her, and died, neither left he any seed: and the third likewise. And the seven had her, and left no seed: last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.**

**Then come unto him the Sadducees, which say there is no resurrection** – The doctrine taught by the Sadducees denied the resurrection of life. For many, this error of thinking continues unto this day.

**Moses wrote unto us** – they begin with scripture but quickly create a scenario which they believed to be proof of their own position. This is a favourite technique of the enemy start out correct and then lead into misdirection.

## The Gospel of Mark

And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

Mark 12:24-25

### **Mark 12:24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?**

In the previous attack by the scribes and chief priests Jesus asked *“have ye not read this scripture”*, He becomes more blunt by telling these Sadducees that *“Do ye not therefore err, because ye know not the scriptures, neither the power of God”*:

### **Mark 12:25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.**

After telling the Sadducees their error was a lack of knowledge concerning the scripture, Jesus then instructs them that their favourite doctrine was completely wrong

One must remember that Jesus is about 31-32 years old and these Sadducees are far older.

## The Gospel of Mark

And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err.

Mark 12:26-27

**Mark 12:26-27 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err.**

Jesus now proves by way of the scripture that the Sadducee position of resurrection was completely wrong and unscriptural.

Jesus has no publicly, insulted their knowledge of scripture, publically denounced their doctrine, publically proved their doctrine as unscriptural and completes the conversation by publically assuring them “*ye therefore do greatly err*”

## The Gospel of Mark

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

Mark 12:28-29

**Mark 12:28-29 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:**

**one of the scribes** – an interpreter and expert of the law

**perceiving that he had answered them well** - answered worthily"; in a manner deserving praise;

**which is the first commandment of all?** of all the commandments in the law, moral and ceremonial.

**Jesus answered him, the first of all the commandments is,**... Christ replied at once, without taking any time to consider of it,

**Hear, O Israel; The Lord our God is one Lord:** - Other nations worshipped many gods, but the God of the Jews was one, and one only. This great truth it was the design of the separation of the Jewish people from other nations to keep in mind.

## The Gospel of Mark

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: *this is* the first commandment. And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Mark 12:30-31

**Mark 12:30-31 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment. And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.**

**the Lord thy God-** the relationship God intends to have with man is that of a love relationship. Agape love to agape love.

**with all thy heart, and with all thy soul, and with all thy mind;** that is, with all the powers and faculties of the whole man.

**Thou shalt love thy neighbour as thyself –** As well God intends that all of His creation relate to one another on the bases of love (agape love)

**There is none other commandment greater than these –** if true agape love is present, no other commandment is need in order for man to relate to his fellow man or to relate to God.

## The Gospel of Mark

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices. Mark 12:32-33

**Mark 12:32-33 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.**

**Master, thou hast said the truth:** the answer of Jesus was so clearly correct that it invoked admiration.

**Is more than all whole burnt-offerings** - means "is more acceptable to God, and important to mankind."

## The Gospel of Mark

And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

Mark 12:34

**Mark 12:34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.**

**when Jesus saw that he answered discreetly**, Jesus not only heard this man's answer but perceived the honesty of his heart regarding the answer. Whether this *scribe* made any farther progress is uncertain; but he had shown himself to be teachable,

**discreetly** - *nounechos* - means simply intelligence as one who has a mind of his own. Most people in that day, as in our day, prefer not to think for themselves but to follow the leading of their perceived leaders irrespective of right and wrong.

**Thou art not far from the kingdom of God** - This is perhaps one of the most positive statements made by Christ to a Scribe. Nevertheless be "not far" from the Kingdom is not the same as being "in the Kingdom".

**no man after that durst ask him *any question*** - due to the strength of the answer given by Jesus, the religious leaders understood they could not match wits or biblical knowledge with Him and ceased attempting to do so.

## The Gospel of Mark

And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

Mark 12:35-36

### **Mark 12:35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?**

Both the scribes and the people correctly believed that the Jewish Messiah would come from the royal line of David, which He did. David was human, so would the Messiah be human. Thus, He would be David's son.

### **Mark 12:36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool!**

Our Lord reminds His hearers that David himself calls the Messiah his Lord (Ps. 110:1), implying deity. That is, he recognizes Him as Deity, the Jehovah of the Old Testament.

## The Gospel of Mark

David therefore himself calleth him Lord;  
and whence is he *then* his son? And the  
common people heard him gladly.

Mark 12:37

### **Mark 12:37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly**

The difficulty our Lord puts before His listeners and at the same time tosses into the lap of the Pharisees, is as to how, since Messiah is deity, He can also be human. Of course this can only be accomplished by the incarnation.

**David therefore himself calleth him Lord,...** David, whose son you say the Messiah is, speaks of him as one superior to himself; as his Lord: How can that be if Messiah is David's son.

**And the common people heard him gladly.** By all their questioning, the Jews had not been able to weaken public confidence in Christ. However Christ publically stumped the Jews with this question.

## The Gospel of Mark

And he said unto them in his doctrine,  
Beware of the scribes, which love to go in  
long clothing, and *love* salutations in the  
marketplaces,

Mark 12:38

**Mark 12:38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces,**

***Beware of the Scribes.*** Be on your guard, Be cautious about hearing them, or following the scribes, who were the learned men of the Jewish nation..

**which love to go in long clothing;** such as were very unique from others, and out of the common way of apparel; and so were observable and taken notice of by others:

**and *love* salutations the market places;** or "streets", where others would greet them, and show them great respect.

## The Gospel of Mark

And the chief seats in the synagogues, and the uppermost rooms at feasts: Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

Mark 12:39-40

### **Mark 12:39 And the chief seats in the synagogues, and the uppermost rooms at feasts:**

These were where the rulers of the synagogue, and the elders of the people sat; these were considered positions for the elite.

### **Mark 12:40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.**

**Which devour widows' houses.** Which devour widows means of supporting their families. This they did under pretence of counselling them, they took advantage of their ignorance and extorted large sums for their counsel, or perverted their property to their own use.

**a pretence make long prayers** pretending great devotion

**these shall receive greater damnation.** as God is the Friend of the widow and the fatherless, it is expected that such will be visited with heavy condemnation.

## The Gospel of Mark

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

Mark 12:41

**Mark 12:41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.**

**Jesus sat over against the treasury** He positioned himself precisely so He could observe the "who" and "what" of the offerings (*ie, who gave offerings and what they gave*)

**The treasury.** In court of the women there were fixed a number of coffer, made with a large open mouth for the purpose of receiving the offerings of the people; that money was contributed to the service of the temple--to incense, sacrifice,

**and many that were rich cast in much:** they gave liberally and largely, as they were possessed with great worldly substance; for though true heart-felt religion was low priority with them, they took care to support the external and ritual part of it

## The Gospel of Mark

And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

Mark 12:42-43

**Mark 12:42 And there came a certain poor widow, and she threw in two mites, which make a farthing.**

**And there came a certain poor widow**,... Christ took notice that (1) she was a "widow", had no husband to provide for her, and (2) was a "poor" one; had no substance left her by her husband to support her

**she cast in two mites, which make a farthing.** The mite was worth one-fifth of a cent. The offering given by this poor widow was very small in itself, yet it was a great gift, being *all that she had, even all her living*.

**Mark 12:43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:**

**This poor widow hath cast more in**, etc. That is, more in proportion to her means, and therefore more that was acceptable to God. it showed more love to the sacred cause, more self-denial, and of course more sincerity in what she did. This is the rule by which God will reward us.

## The Gospel of Mark

For all *they* did cast in of their abundance;  
but she of her want did cast in all that she  
had, *even* all her living.

Mark 12:44

**Mark 12:44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.**

**Of their abundance.** They have given what they did not need. They could afford it as well and in doing it they have shown no self-denial.

**All her living.** All that she had to live on. She trusted in God to supply her wants, and devoted her little property entirely to him.



## The Gospel of Mark

And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!* And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

Mark 13:1-2

**Mark 13:1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!***

**What manner of stones.** Solomon's temple, rebuilt by Herod, was constructed of white marble, and the blocks were extremely large. Josephus says that these stones were some of them fifty feet long, twenty-four broad, and sixteen in thickness.

**Mark 13:2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.**

**And Jesus answering said unto him, Seest thou these great buildings?--**"Ye call My attention to these things? I have seen them. Ye point to their massive and durable appearance: now listen to their fate."

**one stone upon another, that shall not be thrown down--**Titus ordered the whole city and temple to be demolished in AD 70

## The Gospel of Mark

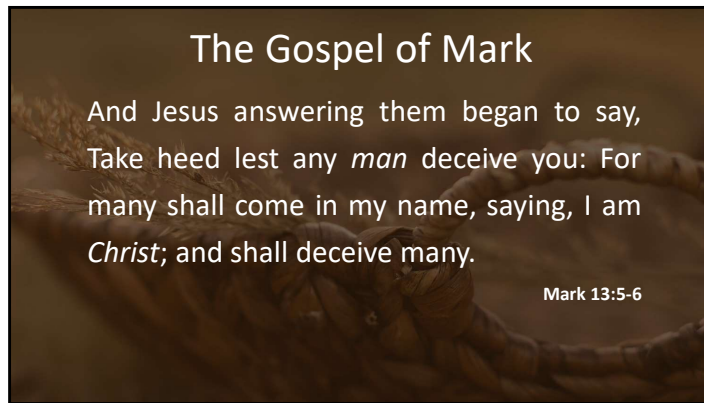
And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

Mark 13:3-4

**Mark 13:3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,**

**Upon the mount of Olives over against the temple.** The Mount of Olives was directly east of Jerusalem, and from it there was a fine view of the temple. It is one thing to say the twin tower would be brought down, it is another thing to say it in view of the magnificence of the towers.

**Mark 13:4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?** A double question is here propounded to our Saviour by His disciples; namely, When the destruction of Jerusalem shall be? and, What shall be the sign of that destruction?



**Mark 13:5 And Jesus answering them began to say, Take heed lest any *man* deceive you:**

It appears that Jesus' answer does not refer to the destruction of 70AD by Titus, but rather to the state of the end of the world systems

**Take heed lest any *man* deceive you:** Their first sign would be that many would come in Christ's name, saying, "I am he;" claiming the title which belonged to Jesus alone.

this also lets us know that although Satan is the Father of Lies, however deception is most often applied through the faculties of men.

**Mark 13:6 For many shall come in my name, saying, I am *Christ*; and shall deceive many.**

You will notice the word Christ is italicized meaning it is not in the original language.

**Saying, I am.** The first sign of approaching destruction would be the appearance of false Christs. These would boldly claim the title, and assert that the time for the setting up of the eternal kingdom had arrived, with them self as the leader of the effort.

**and shall deceive many** Although this is a bold claim, many have made the empty claim and then deceived, not a few, but many. Ignorance is the foundation of deception.

## The Gospel of Mark

And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet.

Mark 13:7

**Mark 13:7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet.**

**Wars, and rumours of wars;** great commotions in nations, which though may be more extreme before the day of judgment.

**Fearful sights,** speaks of apparitions in the air and the heavens.

**but the end *shall not be* yet.** Though these things occur they do not in themselves dictate the imminent end of days

## The Gospel of Mark

For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

Mark 13:8

**Mark 13:8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.**

**For nation shall rise against nation, and kingdom against kingdom** - speaks of political unrest

**earthquakes in divers places** - natural upheavals

**there shall be famines and troubles** as a result of war and earthquakes there will be food shortages

**sorrows (*odin*)** The word in the means *the pains of a woman in travail*.

## The Gospel of Mark

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

Mark 13:9

**Mark 13:9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.**

**Take heed to yourselves.** Be cautious that no man deceive you; or, take care of your lives, not to run into unnecessary danger.

**for a testimony against them.** For a testimony against them. Rather, **to bear testimony to them;** as was the case with Peter and John, [Acts 4](#); iv.; with Stephen, [Acts 6](#), [Acts 7](#); and with Paul, [Acts 23](#); [24:24-25](#).

## The Gospel of Mark

And the gospel must first be published among all nations. But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

Mark 13:10-11

**Mark 13:10-11 And the gospel must first be published among all nations. But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.**

**Gospel** = glad tidings [of the kingdom],

**among all nations.** meaning there exists no nation that God does not intend to hear the Gospel.

**But when they shall lead you, and deliver you up,**... Lead to councils and courts to the civil magistrate, to be punished by the secular arm:

**take no thought beforehand what ye shall speak,** Do not premeditate, or *prepare* an answer. God will furnish you with a reply that shall be adapted to the occasion. This is the importance of relying on the Holy Spirit and not leaning on our own understanding

**for it is not ye that speak, but the Holy Ghost.** This is a full promise that you should be inspired;

**Acts 6:8-10** And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake.

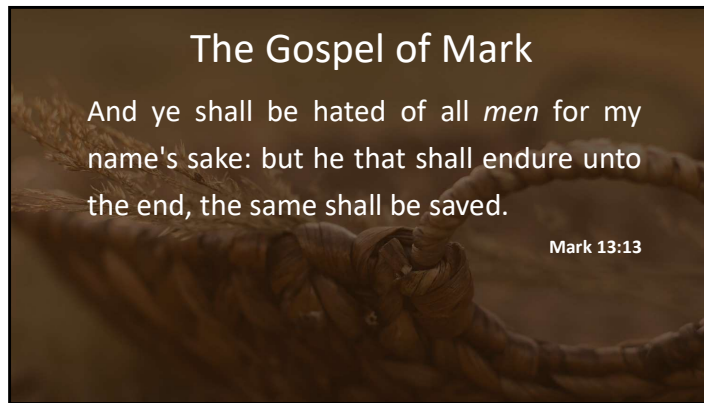
## The Gospel of Mark

Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

Mark 13:12

**Mark 13:12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.**

**the brother shall betray the brother to death** The brother shall give up in a treacherous manner his brother to be put to death, on account of his attachment to Jesus. Nothing could more clearly show the extent of the evil of those times, and the unregenerate hearts hatred of Christ, than the overcoming of natural love-bonds of parents and siblings.



**Mark 13:13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.**

**And ye shall be hated of all men for my name's sake** The preaching of a crucified Saviour sets secular society against the preachers of the Gospel, and against those who were converted to it.

**All men** refers great numbers, and may include the greater majority.

**But he that endureth to the end, the same shall be saved** The Greek word for "**endureth**" implies "a bearing up under great trials." It is not enough once and again or a third time to have overcome, but, in order to obtain the crown, it is necessary to endure and to conquer, even to the end.

**Revelation 2:10** Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

**the same shall be saved.** Though some will be persecuted unto death, God's salvation transcends even death.

**Luke 21:17-18** And ye shall be hated of all *men* for my name's sake. But there shall not an hair of your head perish.

## The Gospel of Mark

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

Mark 13:14

**Mark 13:14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:**

**the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not,** The temple will be rebuilt and sacrifices reinitiated. Mid point of the tribulation period the anti-Christ will break his covenant with Israel and stop the sacrifices and substitute a stature of himself in the Holy of Holies.

**Then let them that be in Judea flee to the mountains;** they that are in Jerusalem, or in any of the cities and towns of Judea, let them make their escape, as soon as possible, to the mountainous parts of the country; where they may be more safe from, the devastations

## The Gospel of Mark

And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house: And let him that is in the field not turn back again for to take up his garment.

Mark 13:15-16

**Mark 13:15-16 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house: And let him that is in the field not turn back again for to take up his garment.**

**not go down into the house & not turn back again for to take up his garment.** a graphic way of denoting the extreme urgency of the situation (Remember Lots wife)

## The Gospel of Mark

But woe to them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter.

Mark 13:17-18

**Mark 13:17-18 But woe to them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter.**

**But woe to them that are with child,...** Who because of their burdens, would be very unfit for, and very incapable of fleeing with any haste; and therefore very liable to fall into the hands of the enemy, and become their prey:

**and to them that give suck in those days;** which would greatly slow their escape, and endanger their being taken by the enemy;

**And pray ye that your flight be not in the winter**--making escape perilous, or tempting you to delay your flight.

## The Gospel of Mark

For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

Mark 13:19-20

**Mark 13:19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.**

**such as was not from the beginning of the creation, which God created, unto this time, neither shall be;** of which there never was the like in any age, and cannot be paralleled in any history, since the beginning of time, or the world was made, nor ever be a time a devastating as this which is predicted.

**Mark 13:20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.**

**except that the Lord had shortened those days,** *shortening,*" by a remarkable concurrence which end the tribulation period,

**no flesh--** is, no human life.

**The elect** - The Christians: (Jew and Gentile) whom he hath chosen

## The Gospel of Mark

And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not: For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

Mark 13:21-22

**Mark 13:21-22 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not: For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.**

Several key points are made here:

1. That the Church's great danger is from seducers, that come in Christ's name
2. The Church will continue to be plagued by seducers and deception
4. The seducers will perform false and even real miraculous acts
5. These "signs and wonders" have the goal of seduction
6. the power of seduction and delusion have been carried away by deception
7. The elect themselves, if left to themselves might be seduced (**They shall seduce, if possible, even the elect.**)

## The Gospel of Mark

But take ye heed: behold, I have foretold you all things. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

Mark 13:23-24

**Mark 13:23-24** **But take ye heed: behold, I have foretold you all things. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,**

**But in those days** - Which immediately precede the end of the world: after that tribulation

**the moon shall not give her light,** the moon's light is merely a reflection of the sun's. So any change in the sun causes a change in the moon.

**Revelation 8:12** And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

## The Gospel of Mark

And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory.

Mark 13:25-26

**Mark 13:25-26 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory.**

In the great events of the creation, the sun and the moon and the stars did not show their light until that period which is called the fourth day. So in the end of the world, the sun and the moon and the stars are represented as withdrawing their light.

**the powers that are in heaven shall be shaken.** mean those great unseen forces of nature by which the universe is now held in equipoise. When the Creator wills it, these powers shall be shaken.

**then shall they see the Son of man coming in the clouds with great power and glory** this most certainly deals with the Second Personal Coming of Christ. This time is prophecied by Daniel.

**Daniel 7:13-14** I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

## The Gospel of Mark

And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Mark 13:27

**Mark 13:27** **And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.**

**And then shall he send his angels--"with a great sound of a trumpet"**

**Matthew 24:31** And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

## The Gospel of Mark

Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

Mark 13:28-29

**Mark 13:28-29 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.**

**her branch is yet tender, and putteth forth leaves, ye know that summer is near:**

Although one could determine the season by viewing the fig tree, one cannot know the day the leaves would begin to show.

As the change of the season in the natural world has its preliminary signs, so the change of conditions in the spiritual realm has its premonitory symptoms. When men see the symptoms which Jesus has described, they will recognize that changes are coming

## The Gospel of Mark

Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away.

Mark 13:30-31

**Mark 13:30-31 Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away.**

**this generation** refers to the Jewish family or race

**shall not pass** the Jews will not be eliminated or exterminated at any time in human history

**but my words shall not pass away.** relate the reality that the Word of God is more sure and steadfast than then the heavenly bodies.

## The Gospel of Mark

But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is.

Mark 13:32-33

**Mark 13:32-33 But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is.**

**But of that day and that hour** -- speaks of the precise time as we have already been taught by the lesson of the fig tree that we can know the times and season, however the precise timing is know only by the Father.

**ye heed, watch and pray: for ye know not when the time is** -This seems to be the principal reason why the exact time is not known, so that men will not fall slumber but prayer and be mindful of the false christs and deceivers that are prophesied to come.

## The Gospel of Mark

*For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.*

Mark 13:34

**Mark 13:34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.**

**as a man taking a far journey, who left his house;** He left his goods to the care and management of others during his absence:

**and to every man his work;** which he was to do, while he was gone, and to give him an account of when he returned:

**and commanded the porter to watch;** his house, and take care that it was not broke open by thieves, and plundered of the substance that was in it.

## The Gospel of Mark

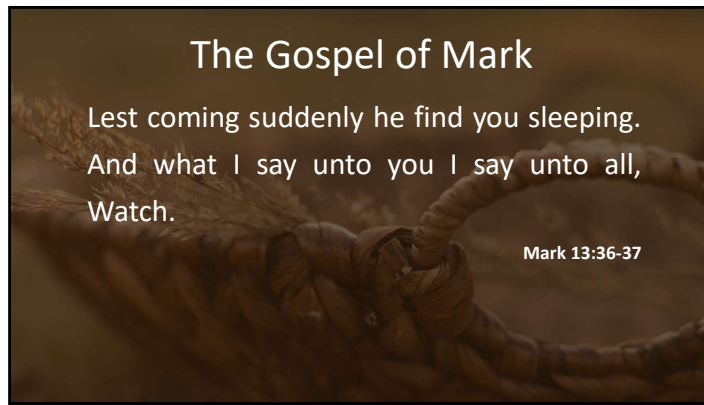
Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning:

Mark 13:35

**Mark 13:35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning:**

**Watch ye.** Be diligent, faithful, and waiting for the return of your Lord, who will come at an unexpected hour and **watch** against false Christs, and false prophets; over yourselves, and the whole Church

**for ye know not when the master of the house cometh,** again the purpose of keeping secret the timing of His coming is to constrain men to watch



**Mark 13:36-37 Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.**

**Lest coming suddenly** Unthought of, and unexpected, at an unawares:

**Find you sleeping.** Inattentive to your post, neglecting your duty, and unprepared for His coming.

**All, Watch.** This command is also proper because we cannot know the time of our own deaths. We never know how soon we shall be called to the judgment.



## The Gospel of Mark

After two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

Mark 14:1

**After two days was *the feast of the passover*,...** Two days after Christ had delivered the foregoing discourse concerning His return

**By craft:** by some secret plan that would secure possession of him without exciting the opposition of the people.

**and put him to death:** for which purpose they assembled together in Caiaphas the high priest's palace, and there took counsel together how to accomplish it;

**Matthew 26:1-4** And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, And consulted that they might take Jesus by subtilty, and kill *him*.

## The Gospel of Mark

But they said, Not on the feast *day*, lest there be an uproar of the people.

Mark 14:2

**lest there should be an uproar of the people;** or among them, lest they should rise in His favour, and rescue Him out of their hands

## The Gospel of Mark

And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.

Mark 14:3

**Ointment.** This word does not convey quite the proper meaning. This was a perfume: it was used only to give a pleasant odor, and was liquid.

**And she brake the box.** This may mean no more than that she broke the *seal* of the box, so that it could be poured out. Boxes of perfumes are often sealed, or made fast with wax, to prevent the perfume from escaping. It was not likely that she would break the box itself when it was unnecessary;

**poured *it* on his head.** speaks of purpose and intent

## The Gospel of Mark

And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

Mark 14:4-5

**Mark 14:4-5 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.**

**And there were some that had indignation within themselves,**... This included Judas but may also have included many of the other disciples

**For it might have been sold for more than three hundred pence,**... Which, was to the value of our money approximately \$10K

**and given to the poor;** which was thought to be a better way of expending it, than by pouring it on the head of Christ:

**and they murmured against her:** that she should lavish so much money away in such an imprudent manner;

## The Gospel of Mark

And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

Mark 14:6-7

**Mark 14:6-7 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.**

**why trouble ye her?** why do you grieve her, by charging her with imprudence and extravagance, as if she had been guilty of a very great crime?

**she hath wrought a good work on me;** she has done me an honor; expressed faith in me, and shown love to me, and ought to be commended, and not reproved;

**and whensoever ye will ye may do them good;** by feeding them when hungry, clothing them when naked, and supplying them with the necessaries of life:

**but me ye have not always;** meaning, with respect to His bodily presence, which, which shortly they would have no opportunity of showing him any such outward respect personally;

## The Gospel of Mark

She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

Mark 14:8-9

**Mark 14:8-9 She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.**

**She hath done what she could.** She has showed the highest honor in her power;

**She is come aforehand to anoint my body to the burying;** Christ signifies by this, that He should shortly die, and that this woman came before hand to anoint Him, and, as it were, to perform the funeral rites before He was dead;

**wheresoever this Gospel,** of the death and resurrection of Christ,

***this* also that she hath done shall be spoken of for a memorial of her;** in remembrance of her, and her work, and in commendation of her faith, love, and duty;

## The Gospel of Mark

And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

Mark 14:10-11

**Mark 14:10-11 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.**

**And Judas Iscariot, one of the twelve**,... who was the principal person that had indignation at the woman, and for the anointing with ointment:

**went unto the chief priests**; as soon as this affair was over, and Christ had defended the woman's conduct to his shame and silence: he immediately went out of the house and went directly to the chief priests.

**to betray him unto them.** Judas had one intent in his heart and that was the betrayal of the Son of God

**And when they heard it, they were glad**,... That such an opportunity offered by one of His own disciples; so that it might be done more secretly and effectually, and with less blame to themselves:

**and promised to give him money**; any sum he should ask; and what was agreed upon were thirty pieces, or shekels of silver; This was the common price of a slave.

**And he sought how he might conveniently betray him**; henceforward he sought the most fitting opportunity, of betraying his master into the hands of these men, when he was alone, and the multitude absent.

## The Gospel of Mark

And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

Mark 14:12-13

**Mark 14:12-13 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.**

**when they killed the passover** during the festival in which the passover lamb was killed, Jesus, the Lamb of God, would also be killed

**And he sendeth forth two of his disciples,**... Peter and John,

**Luke 22:8** And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

**bearing a pitcher of water.** The bearing of the pitcher of water was a solemn religious act preparatory to the Passover. This man bearing a pitcher of water was not the owner of the house. The owner is distinguished afterwards by the term "goodman of the house."

## The Gospel of Mark

And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished *and* prepared: there make ready for us.

Mark 14:14-15

**Mark 14:14-15 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished *and* prepared: there make ready for us.**

**and say ye to the good man of the house;** the owner might be Nicodemus, or Joseph of Arimathea, or some man of note and wealth in Jerusalem, that might have some knowledge of Christ, and faith in Him,

**the master saith.** The Syriac and Persic versions read, **our master saith:** meaning that He is yours, and ours, our Master

**And he will show you a large upper room,**... A room in the highest part of the house, large enough for such a company, for thirteen persons, which was the number of Christ and his disciples:

## The Gospel of Mark

And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve.

Mark 14:16-17

**Mark 14:16-17 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve.**

**they made ready the passover;** they bought a lamb; they had it killed in the temple, according to rule; and they brought it to the house, where they were to sup, and got it roasted; and provided unleavened bread, and wine, and bitter herbs, and every thing that was proper for the feast;

## The Gospel of Mark

And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another *said, Is it I?*

Mark 14:18-19

**Mark 14:18-19 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another *said, Is it I?***

**One of you which eateth with me shall betray me:** words of our Lord were uttered with great solemnity. The presence of the traitor was a burden upon His spirit, and cast a gloom over this usually joyous festival.

**And they began to be sorrowful,**... And were sad at this saying of Christ's, with Judas no doubt imitating sorrow.

**to say unto him one by one, *Is it I?* and another *said, Is it I?*** the degree of deception is to be noted as finally it came to Judas who also responded *Is it I?*

## The Gospel of Mark

And he answered and said unto them, *It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.*

Mark 14:20-21

**Mark 14:20-21 And he answered and said unto them, *It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.***

**The son of man indeed goeth,...** Out of this world by death,

**but woe to that man by whom the son of man is betrayed!**; whose sin will not be excused, nor lessened by accomplishing the prophecies of the Bible:

**good were it for that man if he had never been born;** so aggravating is his crime, and so dreadful his punishment;

## The Gospel of Mark

And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

Mark 14:22-23

**Mark 14:22-23 And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.**

**And as they did eat**,... The paschal lamb, and the unleavened bread, just at the conclusion of that feast:

**this is body**; a figure and representation of it;

**he gave it to them**; His disciples,

**and they all drank of it**; Judas, as well as the rest, as He bid them do;

## The Gospel of Mark

And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

Mark 14:24-25

**Mark 14:24-25 And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.**

**And he said unto them,**... Not after they had drank of it, but before, and as He gave it to them:

**this is my blood of the New Testament, which is shed for many;** in Matthew it is added, "for the remission of sins";

**until that day that I drink it new;** in a figurative and mystical sense; by which are meant the joys of heaven:

## The Gospel of Mark

And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

Mark 14:26-27

**Mark 14:26-27 And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.**

**And when they had sung an hymn,...** The Hallel, used at the passover:

**they went out into the Mount of Olives;** Christ, and eleven of his disciples; for Judas now separated from them, and went to the chief priests to inform where they might apprehend Him;

**for it is written in:**

**Zechariah 13:7** Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

**will smite the shepherd, and the sheep shall be scattered:** Christ is meant by the shepherd, and the apostles by the sheep.

## The Gospel of Mark

But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet *will* not I.

Mark 14:28-29

**Mark 14:28-29 But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet *will* not I.**

**But after that I am risen,**... From the dead, which, for their comfort, He assures them of. Nevertheless they would be discouraged at the arrest, condemning, and crucifixion of Jesus

**Howbeit, after I am raised up, I will go before you into Galilee.** This our Lord said to reassure them. Galilee was more like home to them than Jerusalem, and they would there be less afraid of the unbelieving Jews.

**But Peter said unto him,**... Being greatly moved at what Christ had said, that all of them would be offended with Him that night

**although all shall be offended, yet will not I;** though all the rest of the disciples should deny Him, or yet Peter proclaims he would never do;

## The Gospel of Mark

And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

Mark 14:30-31

**Mark 14:30-31 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.**

**verily I say unto thee**,... As confident as thou art of standing by Me, (Jesus strongly contradicts Jesus)

**even in this night** - within mere hours of Peter's strong profession; how fickle is the human race

**before the cock crow twice**; for there was a first and second cock crowing, the one at midnight, and the other near break of day, the last is actual what is meant by the cock crowing:

**thou shalt deny me thrice**; meaning not a momentary error on Peter's part but a sustain denial of fellowship with the Lord

**But he spake the more vehemently**,... With a louder voice; with and in a more self-confident way. (Peter contradicts Jesus)

**likewise also said they all**; the other 11 were included in Peter's boast to never deny Christ.

## The Gospel of Mark

And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

Mark 14:32-33

**Mark 14:32-33 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;**

**And they came to a place which is named Gethsemane,**... At the foot of the Mount of Olives, where the olives, which grew in great plenty on the mount, were pressed: and where our Lord began to be bruised, for our sins:

**sit ye here while I shall pray;** at some distance from hence;

**And he taketh with him Peter, and James, and John,**... Who were witnesses of His transfiguration on the mount, and now of His sorrows in the garden:

**Sore amazed**" is *ekthambeō* "to throw into amazement or terror, to alarm thoroughly, to terrify, to be struck with terror."

**To be heavy**" is *adēmoneo*, from a word *adēmon*, which means "uncomfortable," as one not at home. It speaks of an experience of which one is not familiar, in which one does not feel at home, that is, at rest, and which distresses him.

## The Gospel of Mark

And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

Mark 14:34-35

**Mark 14:34-35 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.**

**my soul is exceeding sorrowful unto death:** he was surrounded with sorrow, and it pressed Him so hard, and close, on every side, that HSe was just ready to die with it:

**Exceedingly sorrowful**" is *perilupos*, *lupos* meaning "grief," and *peri*, "around," thus, "encompassed with grief," thus, "very sad." Grief enveloped Him, surrounded, saturated His consciousness

**Unto death**" is *heōs thanatou*, the adverb meaning here, "even to"; Thayer says, "so that, I almost die."

**he went forward a little** **Luke 22:41** And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

**on the ground, and prayed** the imperfect tense if the Greek indicates that He fell and kept on falling and that He prayed and kept on praying

**if it were possible, the hour might pass from him** - for so long the Lord looked forward to this hour but now that the time drew near He dreaded it.

## The Gospel of Mark

And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

Mark 14:36

**Mark 14:36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.**

**all things *are* possible unto thee;** praying that God could easily provide a lamb for a sacrifice if it were His will to do so.

**not what I will, but what thou wilt:** this attitude of submission should be the aspiration of every Christian. To seek the will of God above all else

## The Gospel of Mark

And he cometh, and findeth them sleeping,  
and saith unto Peter, Simon, sleepest thou?  
couldst not thou watch one hour? Watch  
ye and pray, lest ye enter into temptation.  
The spirit truly *is* ready, but the flesh *is*  
weak.

Mark 14:37-38

**Mark 14:37-38 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.**

**And he cometh and findeth them sleeping,**... His three disciples, Peter, James, and John:

**and saith unto Peter; Simon, sleepest thou?** particularly, he having recently boasted confidence and willingness to die for Christ cannot do the smallest of tasks to stay awake and prayer for Him..

**Watch ye and pray, lest ye enter into temptation,**... Of the temptation fo denying Christ which would come when they should see him apprehended, bound, and led away.

**The spirit truly is ready.** the spirit of the disciples, their renewed spirit, was ready willing to watch pray, and willing to abide by Christ:

## The Gospel of Mark

And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

Mark 14:39-40

**Mark 14:39-40 And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.**

**And again he went away,**... To the same place, or at much such a distance from them, as before: Do not fall to the erroneous doctrine that a second prayer is an indication of lacking faith

**And when he returned, he found them asleep again,**... Notwithstanding the exhortation He had given them, and the danger He had suggested to them:

**neither wist they what to answer him;** due to their confusion and shame, not knowing how to excuse themselves;

## The Gospel of Mark

And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.

Mark 14:41-42

**Mark 14:41-42 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.**

**And he cometh the third time,**... After He had prayed a third time

**sleep on now, and take your rest;** which words are spoken ironically:

**it is enough;** or "the end is come";

**the hour is come,**

**John 2:4** Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

**John 7:30** Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

**John 8:20** These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

**Rise up let us go,**... To meet the enemy and the danger;

**behold the son of man is betrayed into the hands of sinners;** both Jews and Gentiles, by one of His own disciples;

**lo, he that betrayeth me is at hand;** Judas, was just now coming upon Him, in order to deliver Him into the hands of the Jews, and the Roman band of soldiers;

## The Gospel of Mark

And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

Mark 14:43

**Mark 14:43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.**

**cometh Judas one of the twelve:** a legitimate apostles of Christ; those who propose unconditional eternal security MUST put Judas in a category of unsaved and illegitimate, however the truth is that one can fall from faith in Christ and degenerate.

**and with him a great multitude;** From the captain of this band, who in John 18:12; is called a "*Chiliarch*", that is, a commander of a thousand men, one might conclude there were so many in this band; but it seems, that such an officer might have two bands under his command; and if this was, the case, there were at least five hundred men in this company; a large number indeed, to take an unarmed person; and yet, as if this was not sufficient, it is added, " but the chief priests, captains of the temple, and elders of the people, were themselves among them" Luke 22:52;

## The Gospel of Mark

And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

Mark 14:44-45

**Mark 14:44-45 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.**

**And he that betrayed him had given them a token,**... A common sign, in which they agreed;

**take him, and lead him away safely;** with care and caution, lest He should get out of their hands, and make His escape, as He had sometimes done:

**he goeth straightway to him;** alone; as if he had nothing to do with the company behind, and as if he was His friend, and concerned for his safety:

**and saith, Master, Master;** expressing great affection for Him, and respect to Him, by repeating this word.

## The Gospel of Mark

And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

Mark 14:46-47

**Mark 14:46-47 And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.**

**And they laid hands on him, and took him.** After Christ had said to Judas, "friend, wherefore art thou come?" as in;

; **Luke 22:48** But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

**And one of them that stood by,**... Speaks of Peter that stood by Jesus, as Judas was betraying Him, and the soldiers were laying hold on Him

**drew a sword, and smote a servant of the high priest, and cut off his ear;** his right ear; the servant's name was Malchus;

## The Gospel of Mark

And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

Mark 14:48-49

**Mark 14:48-49 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.**

**Are ye come out, as against a thief, with swords and *with* staves to take me?** Jesus expresses His acknowledgment of the cowardly way in which His arresters acted. In solitude and at night

**I was daily with you in the temple,**... That is, for several days past; but no attempt was made to arrest Him in view of the public.

**But the Scriptures must be fulfilled:** which spoke of the betraying Him by Judas; and of their taking Him in this private and secret manner; and of the flight of the disciples from Him next mentioned;

## The Gospel of Mark

And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him:

Mark 14:50-51

**Mark 14:50-51 And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him:**

**And they all forsook him and fled.** That is, His disciples, which included all of the eleven

**And there followed him a certain young man,**... Some think this was John, the beloved disciple, and the youngest of the disciples; others, that it was James, the brother of our Lord; but he does not seem to be any of the disciples of Christ, since he is manifestly distinguished from them, who all forsook him and fled: It seems most likely, that he was one that lived in an house in Gethsemane, or in or near the garden; who being awaked out of sleep with the noise of a band of soldiers, and others with them, leaped out of bed, and ran out in his shirt, and followed after them, to know what was the matter:

**having a linen cloth cast about his naked body;** which was either his shirt in which he lay, or one of the sheets, which he took and wrapped himself in, not staying to put on his clothes:

**and the young men laid hold on him.** The Roman soldiers attempted to lay hold on this young man, taking him to be a disciple of Christ, or one at least affected to Him, and did take hold of his linen cloth.

## The Gospel of Mark

And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

Mark 14:52-53

**Mark 14:52-53 And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.**

**And he left the linen cloth,**... The young man shed and left his covering just as Joseph left his garment in the hands of his mistress,

**and fled from them naked;** to the house from whence he came.

## The Gospel of Mark

And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

Mark 14:54-55

**Mark 14:54-55 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.**

**And Peter followed him afar off**,... And did another disciple, perhaps John\*  
; who turned back, and followed Jesus, and the company that led him away; keeping at some distance, that they might not be observed.

**John 18:15** And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

**and he sat with the servants**; as if he was one of them, and had no concern with Jesus:

**and warmed himself at the fire**; a fire that cast considerable light, which allowed the maid servant to be able to recognize him:

**sought for witness against Jesus to put him to death; and found none.** the arrest was accomplished, the death sentence was extended, yet a witnesses still need to be found.

## The Gospel of Mark

For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying,

Mark 14:56-57

**Mark 14:56-57 For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying,**

**For many bare false witness against him**,... Many were willing to bare witness against Him and accused Him of many things

**but their witness agreed not together**; which showed it to be false, and so not to be admitted;

**And there arose certain**,... Two false witnesses, as in;

**Matthew 26:60** But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

**bare false witness against him** these final two witnesses also did not agree in the false witness they gave concerning Christ.

## The Gospel of Mark

We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together.

Mark 14:58-59

**Mark 14:58-59 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together.**

**I will destroy this temple that is made with hands, and within three days I will build another made without hands;** which was a very false testimony; for Christ did not say He would destroy any temple at all,

**John 2:19** Jesus answered and said unto them, Destroy this temple, (*his own body*) and in three days I will raise it up.

**But, neither so did their witness agree together.** They both witnessed the same thing; but not rise to the charge of a capital crime against Him and so the death sentence threshold was not met.

## The Gospel of Mark

And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

Mark 14:60-61

**Mark 14:60-61 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?**

**And the high priest stood up in the midst,**... Of the sanhedrim, of which he was now president:

**and asked Jesus, saying, answerest thou nothing?** For He had made no reply to the several witnesses, that came against Him:

**what is it which these witness against thee?** Is it true, or false?

**But he held his peace, and answered nothing,**... Knowing it would be to no purpose, and signifying hereby, that the things alleged against Him were unworthy of an answer:

**again the high priest asked him, and said unto him, art thou the Christ, the Son of the Blessed?** The Vulgate Latin adds, "God": in Matthew it is "God" only,

**Matthew 26:63** But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

## The Gospel of Mark

And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Mark 14:62

**Mark 14:62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.**

**And Jesus said, I am,**... That is, the Son of God; this is one of the few times Jesus publicly admits who He is.

**ye shall see the son of man sitting on the right hand of power;** that is, of God, who is all power, the Lord God Almighty: This further strengthens His answer

**coming in the clouds of heaven;** which speaks of the last day revelation at the second advent.

## The Gospel of Mark

Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

Mark 14:63-64

**Mark 14:63-64 Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.**

**Then the high priest rent his clothes,**... As was usual upon hearing blasphemy; which he now supposed the case to be

**what need we any further witnesses?** or trouble ourselves to see for any more, or to hear and take the depositions of any others;

**Ye have heard the blasphemy,**... The "manifest" blasphemy,

**Luke 22:71** And they said, What need we any further witness? for we ourselves have heard of his own mouth.

**what think ye?** what sentence is to, be passed upon Him?

**And they all condemned him to be guilty of death;** excepting Joseph of Arimathea who also sat on the sanhedrim.

## The Gospel of Mark

And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

Mark 14:65-66

**Mark 14:65-66 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest:**

**And some began to spit on him,**... His captors did this fulfilling the prophecy in [Isa 50:6](#);

**Isaiah 50:6** I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

**and to cover his face;** to blindfold in order to make sport with Him:

**to buffet him;** with their double fists; it speaks of striking on the cheekbone so as to split the skin

**and to say unto him, prophecy** meaning "Tell us Christ, who it is that hath buffeted thee now?"

**the servants did strike him with the palms of their hands.** they began to slap on the face. These were the officers of the high priest, that used Him in this indecent manner.

**And as Peter was beneath in the palace,**... in the lower part of the palace from where Jesus and the Sanhedrin were,

## The Gospel of Mark

And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

Mark 14:67-68

**Mark 14:67-68 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.**

**when she saw Peter warming himself**,... At the fire and in the light which was in the midst of the hall

**she looked upon him**; very earnestly, knowing him to be an associate of Jesus

**thou also wast with Jesus of Nazareth**; that is, one of his disciples;

**But he denied**,... That he was with Jesus

**I know not; Jesus of Nazareth: neither understand I what thou sayest**; It amounts to this: "So little do I know who this Jesus is, that I know not what you say or what you ask concerning him. I know not who or what he is or anything about him.

**he went out into the porch**; adjoining to the palace, to consider what to do, being surprised and confounded at such a challenge:

**and the cock crew**; the first time, being about midnight; and yet he took no notice of it, nor remembered what Christ had but a few hours before said to him:

## The Gospel of Mark

And a maid saw him again, and began to say to them that stood by, This is *one* of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilaean, and thy speech agreeth *thereto*.

Mark 14:69-70

**Mark 14:69-70 And a maid saw him again, and began to say to them that stood by, This is *one* of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilaean, and thy speech agreeth *thereto*.**

**a maid saw him again**,... Either the same maid as before, or possibly another.

**began to say to them that stood by**; the fire, along with Peter, warming themselves:

**this is one of them**; this man is one of the disciples of Jesus of Nazareth;, and is come here only as a spy.

## The Gospel of Mark

And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilaeen, and thy speech agreeth *thereto*. But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

Mark 14:70-71

**Mark 14:70-71 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilaeen, and thy speech agreeth *thereto*. But he began to curse and to swear, *saying*, I know not this man of whom ye speak.**

**And he denied it again,**... This is the second denial of Peter:

**and a little after;** about an hour after and not all within a few moments, meaning Peter had time to reflect on his cowardice

**Luke 22:59** And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with Him: for he is a Galilaeen.

**they that stood by, said again to Peter, surely thou art one of them;** one confidently affirmed that he was with Jesus, meaning Peters denials were not at all hiding his association with Christ

**for thou art a Galilean:** as they supposed Jesus to be; knowing that in Galilee he had chiefly preached, and wrought his miracles, and had there a large number of followers:

**thy speech agreeth *thereto*;** he used words and phrases peculiar to the Galileans,

**But he began to curse and to swear,**... To wish the most dreadful things upon himself, and to swear by the living God;

## The Gospel of Mark

And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Mark 14:72

**Mark 14:72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And when he thought thereon, he wept.**

**And the second time the cock crew**,... Immediately, as soon as he had so said and swore,

**and Peter called to mind**; upon hearing the cock crew a second time,

**the word that Jesus said unto him, before the cock crew twice, thou shalt deny me thrice**: the detail of this prophecy is startling, detailing the number of denials, the number of crows, and the sequence of each.

**he wept**; as Matthew says, "bitterly": being fully convinced of his sin, and heartily sorry for it;



# MARK

THE SERVANT KING

Chapter 15

## The Gospel of Mark

And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

Mark 15:1

**And straightway in the morning** - means He endured abusive treatment throughout the night until the break of day

**the chief priests held a consultation with the elders and Scribes;** who were the principal men in the sanhedrim:

**and bound Jesus, and carried him away, and delivered him to Pilate.** The Jews did not have the power to put Jesus to death, and so the Romans power had to be complicit in their actions. You will also note that the punishment is decided upon **BEFORE** the charges are solidified.

## The Gospel of Mark

And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*. And the chief priests accused him of many things: but he answered nothing.

Mark 15:2-3

**And Pilate asked him, art thou the king of the Jews?** Which either he had heard before that it was said by him, or was what the Jews now suggested. This charge put him in direct opposition to the power of Rome and Ceasar.

**he answering, said unto him, thou sayest it;** which is all one as if he had said, "it is as thou sayest".

**the chief priests accused him of many things: but he answered nothing** - because all that they had to say against him was manifestly false

## The Gospel of Mark

And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled.

Mark 15:4-5

**And Pilate asked him again,** In the presence of the chief priests, who laid so many things to his charge;

**saying, answerest thou nothing behold how many things they witness against thee?** The charges were many, and very heinous, and which Pilate thought called for self-defence;

**But Jesus yet answered nothing,** He still continued silent, and made no defence for Himself, which the governor was willing to give Him an opportunity to make, and, as His friend, urged him to it:

**so that Pilate marvelled;** what should be the meaning of his silence, when He was so capable of defending Himself, and was so innocent, as Pilate himself was ready to believe; and yet the things He was charged with were of, the highest nature, and by persons of the greatest figure in the nation; so that His silence exposed Him to a great deal of danger, which Pilate thought might easily be avoided by answering for himself;

## The Gospel of Mark

Now at *that* feast he released unto them one prisoner, whomsoever they desired. And there was *one* named Barabbas, *which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.*

Mark 15:6-7

**Now at that feast,** The feast of the passover,

**he released unto them one prisoner, whomsoever they desired;** this was a custom of that day.

**which lay bound with them that had made insurrection with him:** he had been at the head of a seditious mob, and he and his accomplices were taken and put in prison:

**who had committed murder in the insurrection;** these were the charges connected with Barabbas

## The Gospel of Mark

And the multitude crying aloud began to desire *him to do* as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

Mark 15:8-9

**began to desire *him to do* as he had ever done to them:** that is, they desired the release a prisoner to them, as he had done at every passover, since he had been a governor over them.

**But Pilate answered them; saying,** Being satisfied of the innocence of Jesus, and being willing to dismiss Him:

**will ye that I release unto you the king of the Jews?** He who is called so; which he said in order to prevail upon them to ask His release, it being scandalous and reproachful to put their king to death.

## The Gospel of Mark

For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them.

Mark 15:10-11

**For he knew that the chief priests**, The Persic version reads in the singular, "the chief of the priests", or the high priest, Caiaphas,

**had delivered him for envy**; at his popularity through his doctrine and miracles, and not from any regard to Caesar;

**But the chief priests moved the people**, Greatly solicited and persuaded them. But this is not an acceptable excuse for the peoples sin. God's people are to always judge the actions, intent, and direction of spiritual leadership.

**that he should rather release Barabbas unto them**; than Jesus of Nazareth; choosing rather to have a murderer granted unto them, than the holy and just One. Anytime Jesus is denied, the murderer (Satan) is by default selected.

## The Gospel of Mark

And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews? And they cried out again, Crucify him.

Mark 15:12-13

**And Pilate answered and said again unto them,** Being astonished that they should ask the release of such an infamous person; and being very desirous of saving Jesus:

**what will ye then that I shall do unto him, whom ye call the king of the Jews?** would you have me put him to death? surely this can never be desired; or would you have me inflict some slight punishment on Him, as scourging Him, and so dismiss Him?

**And they cried out again, crucify him.** For they had cried so once before, Luke relates this was cried over and again.

## The Gospel of Mark

Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

Mark 15:14-15

**why, what evil hath he done?** worthy of death. They had charged Him with many things, but proved nothing against Him. Pilate could find no fault in Him, and judged Him an innocent person, and therefore was loth to condemn Him:

**and they cried out the more exceedingly;** with louder voices, and greater vehemency, the more they found he was inclined to save Him:

**crucify him;** nothing short of death would satisfy them, and no other death but that of the cross;

**And so Pilate, willing to content the people,** To satisfy and make them easy, who were become very noisy and tumultuous. We are to learn that efforts to "content the people" are never to be the highest priority. In our current time of "social platforms and social mindset it can be very easy to bow to the will of the people.

**he released Barabbas unto them;** the seditious person, robber, and murderer. If one rejects and denies Jesus, the murderer is released upon them.

**and delivered Jesus when he had scourged him;** or having scourged him; for this he had done before, hoping the Jews would have been satisfied with that, and not have insisted on any further punishment.

**to be crucified,** as they desired; in which he acted contrary to law and justice, to the violation of his own conscience, and merely to gratify the humour of the people;

## The Gospel of Mark

And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

Mark 15:16-17

**Mark 15:16-17 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,**

**And the soldiers led him away into the hall,** From the place called the pavement, where the judge's bench was located.

**called the praetorium,** or judgment hall; the Jews would not go into the judgment hall, lest they should be defiled, meaning Pilate had Jesus more than once alone

**And they clothed him with purple,** which is what kings were used to wear; and so in derision of Him, as a king, clothed Him with this mock purple robe;

**and platted a crown of thorns, and put it about his head;** for a crown, again in derision of Him, as a king

## The Gospel of Mark

And began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

Mark 15:18-19

**Mark 15:18-19 And began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.**

**And began to salute him, hail, king of the Jews!** In a mocking way, wishing hailing Him as if he was a king just come to his throne, and this was his coronation day.

**And they smote him on the head with a reed,** which drove the sharp pointed thorns into His temples and scalp:

**and did spit upon him;** "upon his face". Here we clearly see the evil hearts of men who did these things without any personal animosity against Jesus seeing they were Gentiles. Man's heart is evil.

**bowing their knees, worshipped him;** False submission and false worship. The world has falsely submitted and falsely worshipped Him every since

## The Gospel of Mark

And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

Mark 15:20-21

**Mark 15:20-21 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.**

**when they had mocked him, they took off the purple from him;** had had enough of this sort of diversion, in their way, they un-“kinged” Him;

**put his own clothes on him:** both that He might be known to be the same person

**led him out to crucify him:** they led Him to the usual place of crucifixion;

**who passed by;** as they were leading Jesus to be crucified: He was not part of the blood-thirsty crowd, but just passing by

**The father of Alexander and Rufus;** who were men well known when Mark wrote his Gospel, and very likely men of eminence among Christians: mention is made of Alexander in [Ac 19:33](#) and of Rufus, in [Ro 16:13](#), which some have thought the same as here; but whether they are or not, is not certain:

**to bear his cross:** the cross of Christ, as Jesus had become to physically weakened by the 39 stripes and the beating of the soldiers.

## The Gospel of Mark

And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received *it* not.

Mark 15:22-23

**Mark 15:22-23 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received *it* not.**

**And they bring him unto the place, Golgotha,** An infamous area much noted for the many executions there:

**which is, being interpreted, the place of a skull;** because the skulls of men that had been executed and buried there, being dug up again, lay scattered about; As well tradition says the skull of Adam was found in this area although that cannot be ascertained

**And they gave him to drink wine mingled with myrrh,** Wine mingled with frankincense was what was usually given by the Jews to persons going to die

**but he received it not;** nor would He so much as taste of it, as He did of the other, to show that He needed no such outward means to support His spirits, nor desired any allay of His sorrows, and was not afraid to meet death in all its terrors; and besides, He had said He would drink no more of the fruit of the vine till He drank it new in his Father's kingdom

## The Gospel of Mark

And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him.

Mark 15:24-25

**Mark 15:24-25** **And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him.**

**And when they had crucified him** Had fastened Him to the cross, and reared it up, and He was hanging upon it:

**they parted his garments, casting lots upon them, what every man should take.** His garments they divided into four parts; and each soldier, as there were four of them, took a part; and upon his vesture, or seamless coat, because they would not rend it, they cast lots who should have it, and so fulfilled a prophecy in [Ps 22:18](#);

**Psalms 22:18** They part my garments among them, and cast lots upon my vesture.

**And it was the third hour, and they crucified him.** The time of the daily sacrifice of the morning, at which the priests ought to have been; and the time when the Sanhedrim usually began to sit, but this being an extraordinary case, and they in a hurry to put Jesus to death, had been sitting up all night;

## The Gospel of Mark

And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left.

Mark 15:26-27

**Mark 15:26-27 And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left.**

**And the superscription of his accusation,** The crime for which he suffered the death penalty

**was written;** over his head, upon the cross, to which it was fastened; His crime being “the king of the Jews”

**And with him they crucified two thieves,** For his greater reproach

**the one on his right hand, and the other on his left;** as if he had been one of them, and a principal among them; This is also a microcosm of humanity as it hangs in relationship to Christ, it hangs in relationship to eternity.

## The Gospel of Mark

And the scripture was fulfilled, which saith,  
And he was numbered with the  
transgressors. And they that passed by  
railed on him, wagging their heads, and  
saying, Ah, thou that destroyest the  
temple, and buildest *it* in three days,

Mark 15:28-29

**Mark 15:28-29 And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,**

**and he was numbered with the transgressors:** He was no transgressor of the law of God Himself, but inasmuch as He stood in the place of sinners, and had all the sins of His people imputed to Him, He was treated by the justice of God as if He had been a transgressor

**railed on him, wagging their heads;** gave him filthy language, and indecent gestures;

**thou that destroyest the temple, and buildest *it* in three days** although this commonly was understood to be the charge against Him, it was an untrue charge altogether.

**John 2:19-21** Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But **he spake of the temple of his body.**

## The Gospel of Mark

Save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

Mark 15:30-31

**Mark 15:30-31 Save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.**

**Save thyself, and come down from the cross.** Suggesting that if He was what He had pretended to be, and could do what He gave out He could, He might easily free Himself from the cross

**likewise also the chief priests mocking,** Or "laughed having gained their point, and satisfied their revenge on Him:

## The Gospel of Mark

Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Mark 15:32-33

**Mark 15:32-33 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour.**

**Let Christ the King of Israel descend now from the cross** meaning that if Jesus was how He claimed He would have the power to come down from the cross, which in fact He could easily have done.

**that we may see and believe.** seeing may have produced some little faith, however it is the weakest form of faith, because when that which was seen is no longer seen, the faith it produced would also dwindle.

**And when the sixth hour was come,** Or twelve o'clock at noon, having hung upon the cross from about the third hour, or nine in the morning: He was hunger there a the tie of the morning sacrifice (9PM) and died at the time of the evening sacrifice (3PM).

**there was darkness over the, whole land until the ninth hour;** or three o'clock in the afternoon. It is said this is the time in which the Father turned His back on the Son so as not to behold the sin which was imputed to Him.

## The Gospel of Mark

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

Mark 15:34-35

**Mark 15:34-35 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.**

**Eloi, Eloi, lama sabachthani** are Hebrew words, and signify the same; and are both used in **Ps 22**. It is generally supposed that our Lord recited the whole of the psalm [[Ps 22](#)] of which these are the first words, that He might show Himself to be the very One to whom the words refer;

**And some of them that stood by**, The cross:

**said, behold he calleth Elias**; whom they ignorantly, or willfully took for Eloi;

## The Gospel of Mark

And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost.

Mark 15:36-37

**Mark 15:36-37 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost.**

**one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink,** so fulfilled a prophecy in [Ps 69:21](#)

**Psalms 69:21** They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

**let alone; let us see whether Elias will come to take him down** as though forbidding him to go near Him, and offer Him anything to drink: until they could see whether Elias would appear. They badly misunderstood Christ's words to the Father.

**And Jesus cried with a loud voice,** A second time, and said the words which are in [Lu 23:46](#) and in [Joh 19:30](#), both expressing finality.

**Luke 23:46** And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

**John 19:30** When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

**gave up the ghost.** Meaning that his physical life expired at that time, but the wording suggests this was under His control. Not the ghost was taken, but He gave up the ghost.

## The Gospel of Mark

And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Mark 15:38-39

**Mark 15:38-39 And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.**

**And the veil of the temple was rent in twain, from the top to the bottom,** the Vail stood some 60 feet high and could not easily have been ripped from top to bottom by the efforts of man. This signifies that the death of Christ immediately restored access to the Father and that all men who came through the blood had access to the throne of Grace.

**And when the centurion, which stood over against him,** To watch Him, that nobody released Him, and that He did not come down from the cross Himself;

**saw that he so cried out, and gave up the ghost;** that He cried with so loud and strong a voice, and the next moment expired:

**he said, truly this man was the Son of God;** and so said the rest of the soldiers that were with them, as appears from [Mt 27:54](#);

**Matthew 27:54** Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

## The Gospel of Mark

There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

Mark 15:40-41

**Mark 15:40-41 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.**

**Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome**  
They might have been excused from witnessing the horrible scene of Christ's crucifixion, but they could not allow themselves to go away. He still represented their highest spiritual interest, and they were willing to brave anything for His sake.

**followed him, and ministered unto him** it is impossible to truly "*follow*" Christ and not "*minister*" unto Him. These ministered with their substance and service, but every true follower will be careful to service Him

**Who also, when he was in Galilee, followed him,** Wherever he went in Galilee, and from thence to Jerusalem:

**and ministered unto him;** of their worldly substance, (money, food, time)

**Luke 8:3** And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

## The Gospel of Mark

And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

Mark 15:42-43

**Mark 15:42-43 And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.**

**And now when the even was come, because it was the preparation;** it was the night of the sixth day, with the Sabbath occurring the next day

**Joseph of Arimathea, an honourable counsellor,** A man of a good aspect: he seems to have been a priest, and one of the bench of priests that sat in the high priest's chamber

**Came and went in boldly unto Pilate;** not now ashamed of Christ, or afraid openly to appear in His cause, and declare himself a lover of Him, a believer in Him, and a disciple of His, though he formerly was:

**and craved the body of Jesus;** desired leave to take it down from the cross, and bury it;

## The Gospel of Mark

And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead. And when he knew *it* of the centurion, he gave the body to Joseph.

Mark 15:44-45

**Mark 15:44-45 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead. And when he knew *it* of the centurion, he gave the body to Joseph.**

**And Pilate marvelled if he were already dead**, For death, by crucifixion, was a slow lingering death; persons that were in their full strength hung a great while before they expired; and the two thieves, which were crucified with Christ, were not dead when He was:

**when he knew *it* of the centurion, he gave the body to Joseph** Pilate first verified that Jesus was actually dead so soon after the crucifixion.

## The Gospel of Mark

And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

Mark 15:46-47

**Mark 15:46-47 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.**

**And he bought fine linen, and took him down** “He” being Joseph,

**and wrapped him in the linen;** This was the manner of the Jews, and showed respect for the body of Christ, the religious leadership wanted His body discarded in the valley of Hinnom.

**and laid him in a sepulchre, which was hewn out of a rock, and rolled a stone unto the door of the sepulcher**

This was done to keep animals away from the body and was also used to guard the body of Jesus so that His disciples could not steal Him away, as recorded in **Matthew 27:64**

**Matthew 27:64** Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

**Mary Magdalene, and Mary the mother of Joses,** these are some of the women who watched the crucifixion standing afar off.

**beheld where he was laid:** very likely they saw Joseph, and his men, take him down from the cross, and they followed him, and observed where he laid Him;



## The Gospel of Mark

And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

Mark 16:1-2

**Mark 16:1-2 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.**

**And when the sabbath was past**, "In the end of it", for it was not lawful to buy spices, and anoint with on the Sabbath day;

**Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.** These women had watched the entire affair and Joseph receiving the body, now they acted with respect toward the body of Jesus Christ.

**And very early in the morning, the first day of the week, They came to the sepulchre at the rising of the sun;** though it was dark when they set out, and when it dawned towards the first day, yet by that time that they all got to the sepulchre, the sun was rising; There is something special about early morning dedication toward the Lord because it is performed with a personal cost.

## The Gospel of Mark

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great.

Mark 16:3-4

**Mark 16:3-4 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great.**

**who shall roll us away the stone from the door of the sepulchre?** Which they saw was placed there by Joseph, or his orders: this was the only difficulty they had, that they were aware of; for they seem to know nothing of the sealing of the stone, and of the watch that was set to guard the sepulchre:

**And when they looked,** Towards the sepulchre, as they came near it:

**they saw that the stone was rolled away;** they perceived it lay at some distance from the door of the sepulchre.

**for it was very great;** these words are to be read as an explanation as to why they were so concerned, who should roll the stone away for them, it being so big, that they could not think that they were able to do it themselves.

## The Gospel of Mark

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

Mark 16:5-6

**Mark 16:5-6 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.**

**They saw a young man;** an angel; as angels used to appear in the form of men

**and they were affrighted;** They were afraid at the sight of him, as it was unexpected and they desired to have seen, the body of their Lord.

**he saith unto them, be not affrighted** this is a common greeting from angelic beings as man is given to fear, as a result of the fall

**ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.**  
This is evidence of Jesus real death and bodily resurrection; The angel showed the women where Jesus had previously been laid and where he no longer was. The sepulcher was empty of dead bodies.

## The Gospel of Mark

But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

Mark 16:7-8

**Mark 16:7-8 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.**

**But go your way, tell his disciples and Peter**, Peter is particularly mentioned, to comfort him in his great sorrow, on account of his fall. "If the angel had not named Peter, perhaps he would not have dared to come amongst the disciples.

**they went out quickly**, Out of the sepulchre, into which they had been, to see where Christ lay, as invited by the angel

**fled from the sepulchre; for they trembled and were amazed:** at what they saw and heard, and yet this dread and fear were mixed with joy at the news of Christ's resurrection

**Neither said they any thing to any man;** they met with by the way, till they came to the disciples; to whom they told all,

## The Gospel of Mark

Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. *And* she went and told them that had been with him, as they mourned and wept.

Mark 16:9-10

**Mark 16:9-10** Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. *And* she went and told them that had been with him, as they mourned and wept.

**Now when *Jesus* was risen early the first *day* of the week;** The first day of the week is Sunday, and at least part of the reason the New Testament church meets on Sunday (*although it is not law*). Christ met with the disciples the first two Sundays after the resurrection

**he appeared first to Mary Magdalene** not only did he choose to first appear to a female who was not one of the twelve, Mary's background was one of demonic possession, yet Jesus bestows this high honor upon her.

**out of whom he had cast seven devils**, she had probably been a very wicked person, as she is commonly thought to be, since Satan had such a power over her.

**Luke 8:2** And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

**she went and told them that had been with him:** speaks of the eleven remaining disciples, these had been "*with Him*" not "*with her*"

**As they mourned and wept**, mourning and weeping for the death of their Lord, and also because one among them should betray Him, another deny Him, and all forsake Him: Mary brought them the joyful news of Christ's resurrection from the dead.

## The Gospel of Mark

And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told *it* unto the residue: neither believed they them.

Mark 16:11-13

**Mark 16:11-13 And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told *it* unto the residue: neither believed they them.**

**when they had heard that he was alive, and had been seen of her, believed not.** Although Christ had foretold His resurrection, they response of the disciples to Mary's report was disbelief, for it seemed as idle tales to them.

**he appeared in another form unto two of them** This is not to be understood of any change in the shape of his body, or the features of his face; for as soon as their eyes were opened they recognized Him perfectly: whereas, if there had been such an alteration made in Him, then He could not have been known.

**And they went and told it unto the residue,** Upon their return to Jerusalem, which was on the same night, they went to the eleven apostles, and the other disciples that were with them, and related the whole affair to them; how that Jesus had joined them by the way,

**neither believed they them.** this was the second testimony, and a second set of witnesses of Christ's resurrection to them; all which emphasizes their unbelief:

## The Gospel of Mark

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature.

Mark 16:14-15

**Mark 16:14-15** **Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature.**

**Afterward he appeared unto the eleven**, Apostles; for this was now the number of them, Judas being gone from them, and dead; and they were so called, though Thomas was not now with them; This appearance of Christ to them was on the same first day of the week, at evening

**and upbraided them with their unbelief, and hardness of heart:** the reason of Christ's upbraiding them in this manner was due to their unbelief

**upbraided** *gk: oneidizo*: to rail at, chide, or taunt

**Go ye into all the world, and preach the gospel to every creature.** This is known as the Great Commission. It is the Christians authority to present the gospel to every creature and it is a direct command from Christ Himself.

## The Gospel of Mark

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

Mark 16:16-17

**Mark 16:16-17 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;**

**He that believeth** Not only gives a bare assent to the truth of the Gospel; but spiritually, who sees Christ, his need of Him, and the worth and excellency. He who comes to Him as a poor perishing sinner, and commits himself to Him, and lives upon Him; and expecting life and salvation alone by Him:

**and is baptized;** faith must precede baptism, and those who have faith ought to make a public profession of it, and be baptized;

**shall be saved,** such receive the remission of their sins a justifying righteousness

**but he that believeth not shall be damned;** who, are exposed to the Gospel message; but either deny it, reject and despise it, or are disobedient to it; and whose punishment and damnation will be the more intolerable;

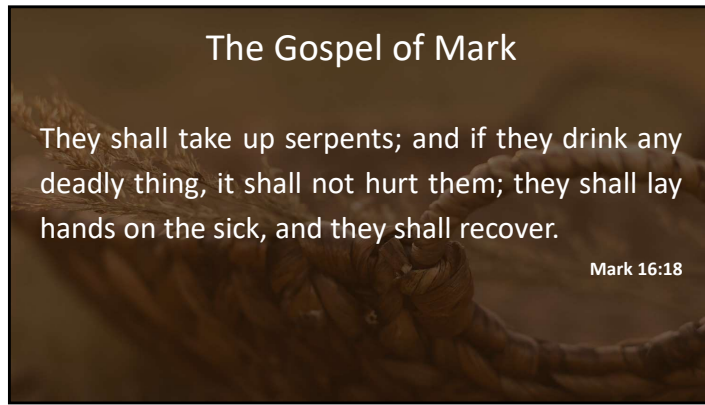
**And these signs shall follow them that believe,** We can still expect these signs to follow us today.

**In my name** for by the power and authority of Christ, and not their own, and by calling upon, and making use of his name,

**shall they cast out devils;** so the Apostle Paul dispossessed the damsel, that had a spirit of divination;

**Acts 16:18** And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

**they shall speak with new tongues:** or languages; this not only did the apostles on the day of Pentecost, but even common believers at other times and currently in our times.



**Mark 16:18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.**

**They shall take up serpents**, This was not meant to create a doctrine or sect of snake handlers

**Acts 28:3-4** And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

**And if they drink any deadly thing, it shall not hurt them**; not that they were hereby warranted to drink poison, to show what power they had; but should they accidentally drink it, or be forced to it by their enemies they should find no hurt by it:

**they shall lay hands on the sick, and they shall recover**; as the Apostle Paul did on the father of Publius, who was thereby healed of a fever, and a bloody flux, and also others, [Ac 28:8](#);

**Acts 28:8** And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

## The Gospel of Mark

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

Mark 16:19-20

**Mark 16:19-20 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.**

**after the Lord had spoken unto them** the disciples, the above words, which commissioned them where to go, what to do, and what to say; and what should follow them.

**he was received up into heaven;** in a cloud, angels attending Him

**and sat on the right hand of God;** this is an honor never conferred on angels, or any mere creature; and is a peculiar dignity conferred on the human nature of Christ, in union with His divine person; and here He will remain, till His second coming.

**And they went forth, and preached every where** After this the apostles went forth, from Galilee to Jerusalem; and on the day of Pentecost, they appeared publicly, and preached the Gospel

**the Lord working with them;** making their ministry useful, for the conviction and conversion of large multitudes