

***Supplemental Notes:***

# *The Gospel of Mark*

*compiled  
by  
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## Acknowledgments

These notes have been assembled from speaking notes and related materials which had been compiled from a number of classic and contemporary commentaries and other sources detailed in the bibliography, as well as other articles and publications of Koinonia House. While we have attempted to include relevant endnotes and other references, we apologize for any errors or oversights.

The complete recordings of the sessions, as well as supporting diagrams, maps, etc., are also available in various audiovisual formats from the publisher.

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Jesus Is Risen. Jesus Appears to Mary. The Last 12 Verses of Mark.

## The Gospel of Mark Session 1 Introduction & Chapter 1

### Why *Four* Gospels?

This is not incidental: The Holy Spirit determined before the foundation of the world that there would be these four portraits of the Lord Jesus Christ. He took these four men and prepared each of them to tell the story of Jesus' life, each in his own way.

### In Retrospect

- Matthew—The Promised One is here; see His Credentials.
- Mark—This is how He worked; see His Power.
- Luke—This what He was like; see His Nature.
- John—This is who He really was; see His Godship.

The Design of the Gospels				
	Matthew	Mark	Luke	John
Presents as:	Messiah	Servant	Son of Man	Son of God
Genealogy:	Abraham (Legal)	--	Adam (Blood line)	Eternal (Preexistence)
What Jesus	Said	Did	Felt	Was
To the:	Jew	Roman	Greek	Church
1st Miracle:	Leper cleansed (Jew = sin)	Demon expelled	Demon expelled	Water to Wine
Ends with	Resurrection	Ascension	Promise of Spirit: Acts	Promise of Return: Revelation
Camp Side:	East	West	South	North
Ensign:	Judah	Ephraim	Reuben	Dan
Face:	Lion	Ox	Man	Eagle
Style:	Groupings	Snapshots	Narrative	Mystical

### Levitical Offerings: Lev 1-7

- John: the death of our Lord as the **burnt offering**, glorifying the Father in the scene where He had been so dishonored by sin;
- Luke: as the **peace offering**, that man may have fellowship with the Father.

- Matthew: whose theme is the government of God, identifies the work of the Cross with the **trespass offering**, where the Lord could say, as in Psalm 69, “Then I restored that which I took not away”;
- Mark: the **sin offering** is before us, Christ dying not only for trespasses committed, but because we are sinners by nature, which our practice makes evident.

[Source: Ironside, *Mark*, p.10-11.]

## Mark's Uniqueness

*And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.*

Acts 12:25

*...and they had also John [with them] to minister.*

Acts 13:5

## “To Minister”

- αγγελος *aggelos*, a messenger, envoy; angel; ministering spirit.
- ἀποστολος *apostolos*, one sent forth; a delegate; apostle.
- διάκονος *diakonos*, one who executes the commands of another; one who serves; deacon.
- λειτουργός *leitourgos*, a public minister, a servant of the state, or of the temple (from which we get the term, *liturgy*).
- υπηρέτης *huperetes*, under-rower; the lowest of all ranks. The lowest rank of the slave positioned in the most difficult spot with the most unwieldy oar; the common workhand; the subordinate; the menial laborer... *This is the one used to refer to Mark.*

## Mark's Background

John Mark was the son of a wealthy woman named Mary, probably a widow, whose home was large enough to serve as a meeting place for many of the early disciples after the Pentecostal outpouring (Acts 12:1-19).

When the rich young ruler questioning Christ about what he needed to do to inherit eternal life (Mark 10:17-22), Mark includes a detail that Matthew and Luke failed to mention: “And Jesus looking upon him loved him...” (Mk 10:21). This hints at the possibility that young John Mark himself may have been that rich young man.

An early church tradition suggests that it was Mark who was the certain “young man” who followed Christ right up to His entry into the house of the high priest and then, when the guards tried to lay hold of him, left

the linen cloth that he was clothed with in their hands and fled naked (Mk 14:51-52). *Mark was the only one who included this incident.*

Mark accompanied Paul and Barnabas to Cyprus, but later returned to Jerusalem, which deeply disappointed Paul (Acts 12:25; 13:13; 15:37-39). Having felt abandoned, Paul refused to take him on the second journey, and thus began a bitter quarrel between Paul and Barnabas, to whom Mark was related: probably a cousin—not “nephew” (KJV); the word *anepsios* (Col 4:10) being used in Num 36:11, for “father’s brothers’ sons.”

Paul and Mark later reconciled when Paul was in prison in Rome. Mark served as his aide and then as a delegate on an important mission to Asia Minor (Cf. Phile 24 and Col 4:10). Later Paul would ask Timothy to bring Mark back with him to Rome because he was useful in service (2 Tim 4:11).

When Peter was writing 1<sup>st</sup> Peter, he affectionately called Mark “his son” (1 Pet 5:13). It may have been Peter that originally led him to Christ. It was Mark’s intimacy with Peter that resulted in this intimate portrait of Christ.

## A Gospel of Action

Mark’s gospel is that of a shooting script, as for a movie or a teleplay. It moves rapidly through a series of visual images, emphasizing *action*. Mark continually uses a word εὐθέως *eutheos*, which is translated “immediately,” “straightway,” “forthwith,” “anon,” etc. (It appears over 40 times—about equal to the rest of the NT. Only 7X in Matthew; only once in Luke.)

Mark uses the “historical present tense” 150 times: Jesus comes, Jesus says, Jesus heals—all in the present tense.

There are more miracles recorded in Mark than in the other Gospels, despite its being shorter. [Matthew’s gospel seems longer because he includes the discourses—probably verbatim, having the skill to take them down in shorthand (as a customs official). Removing the discourses, it is shorter than Mark’s.]

It takes only 20 short verses in Chapter 1 to describe the ministry of John the Baptist, Jesus’ baptism, His temptation in the wilderness, and the call of the disciples.



## The Gospel for Romans

Mark's purpose was to write down the Gospel as Peter had presented it to Romans (so say the Fathers, at least, and internal evidence supports them). That the Gospel was for Gentiles can be seen:

- a) From the translation of the Aramaic expressions
  - *Boanerges* Mk 3:17
  - *Talitha cumi* Mk 5:41
  - *Corban* Mk 7:11
  - *Bartimaeus* Mk 10:46
  - *Abba* Mk 14:36
  - *Golgotha* Mk 15:22
- b) In the explanation of Jewish customs (Mk 14:12, 15:42).
- c) From the fact that the Law is not mentioned and the Old Testament is only quoted once in Mark's own narrative;
- d) The Gentile sections, especially in Mark 6 - 8.

That it was for Romans is seen in:

- a) The explanation of a Greek term by a Latin (Mk 12:42).
- b) The preponderance of works of power, the emphasis on authority (Mk 2:10), patience and heroic endurance (Mk 10:17 ff).
- c) Forbids a practice that was not Jewish but Roman (Mk 10:12).

Those who believe it was written at Rome find further hints in the mention of Rufus (Mk 15:21; cf. Rom 16:13 ) and the resemblance between Mark 7:1-23 and Romans 14.

The Roman centurion's remark (Mk 15:39) is the style of the author, and bears the same relation to Mark's purpose as to John's (Jn 20:31).

## Mark 1

- 1] The beginning of the gospel of Jesus Christ, the Son of God;

"...the gospel of Jesus Christ": The Gospel is not a philosophy; it is not a system of morality; it is a history of a person. A person who is the focus and fulcrum of all history of the entire universe. It is defined in 1 Corinthians 15:1-4. [And it is tragically absent from many pulpits...] Facts without purpose behind them are meaningless.

Love that goes upward is adoration; Love that goes outward is affection; Love that goes downward, that stoops, is grace. The Gospel of the grace of God is what Mark presents to us (Acts 20:24).

## The Glory of God

In Mark we clearly see that the glory of God is not only to be found in His power, His majesty, His might, and His dominion. The true glory of God is in His grace.

- Not the awesome attributes that separate His inconceivable nature from us;
- Not the eternity of His existence;
- Not the infinitude of His being;
- Not the omnipotence of His unwearied arm;
- Nor His omniscience that sees to the heart of us;
- ...but rather the lowliness and death of Christ are the glory of God.

## Servanthood

But one cannot escape the feeling that we have in this Gospel the antitype of the Servant of YHWH. It is not strange that this Servant-emphasis—this remarkable blend of strength and submission, achieving victory through apparent defeat—should appeal to Peter: He was himself an ardent, whole-souled man who knew both defeat and victory.

Moreover, he himself had hired servants (Mark 1:20), and now for years had been a servant of Christ (cf. Acts 4:29). That it did appeal to him and became familiar to the early Christians can be seen from Acts 3:13 and 4:30.

Temperamentally Mark seems to have been like Peter. And his experience in a wealthy home where servants were kept (Acts 12:13) and as himself *huperetes* of apostles in Christian service, fitted him both to appreciate and record the character and doings of the perfect servant—Mark's focus is *Servanthood*. The key verse is:

*For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

Mark 10:45

We are introduced to the God who, in the words of Paul to the Philippians:

*...who, being in the form of God, thought it not something to be grasped to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men...*

Philippians 2:6, 7

- 2] As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Cf. Malachi 3:1.

- 3] The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Cf. Isaiah 40:3.

- 4] John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

“...baptism of repentance”: John came and began to baptize in the desert, proclaiming baptism as a mark of a complete change of heart and recognition of the need for forgiveness of sins.

## The Meaning of Baptism

The origins of the word *baptism* precede any concept of immersion in water. 500 years before Christ, the word *immerse* was used to describe the process of turning a piece of pink cloth into blue cloth, or yellow cloth into black cloth—the process of cleaning and dyeing. The dyer was called a “baptist.” You took your cloth to Sam the Baptist to change its appearance and, hence, its identity.

—*International Standard Bible Encyclopedia*

- 5] 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.

There were so many attending these gatherings (walking over 20 miles!) that the Temple authorities sent an inquiry team! (Jn 1:19ff). *Why?*

- 6] 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;

[The *legend* of Elijah’s mantle: devolved upon Elisha (2 Kgs 2:13,14); upon his death, stored in the Altar of Incense; Zechariah retrieved it at John’s annunciation and John was wearing it at the Jordan...]

- 7] 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.  
8] I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.  
9] And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

“...shoes”: Make a *remez* study of shoes: Deut 29:5; Neh 9:21; Lk 15:22; Eph 6:15; Ex 3; Ruth 4; John 1. Shoes speak of your walk.

## Why Was Christ Baptized?

It even seemed to John that there was a contradiction in Jesus’ baptism: Matthew (Mt 3:14) records John’s protest. It would seem to contradict the truth of the announcement: “Behold the Lamb of God who takes away the sin of the world!”

Every year, Jewish families would choose a Passover lamb and examine it with care to assure that it was free of any spot or blemish. (They would take it into their home for 3 days and then kill it.)

Jesus was baptized to be identified with His sinful people under the law of God.

*But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.*

Galatians 4:4,5

Jesus was voluntarily identifying Himself as a man, undertaking the obligation to fulfill the requirements of the Law, to accomplish His purpose to save His people from their sin.

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

“...like a dove”—The Poet’s Dove:

The dove that abandoned Noah

...did not rest on Abraham: he lied;

...did not rest on Moses: he failed;

...did not rest on David: he sinned...

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

“...beloved”: The word “beloved” ἀγαπητός *agapetos* not only declares affection; it also carries the meaning of “the only one.” Three years later, at the mount of the Transfiguration, as Moses and Elijah stood beside Him, once more a voice out of heaven used the same words (Mk 9:7).

- 12] And immediately the Spirit driveth him into the wilderness.  
 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.

“...forty days”: [The details are in Matthew 4:1-11 & Luke 4:1-13.] Forty days is viewed by some as suggestive of the 40 years in the wilderness of Israel. Having triumphed over the enemy, Jesus (“Joshua”) could now go forth and call a new people who would enter into their spiritual inheritance.

## The Temptation

The other parallel is that of the “last Adam” (1 Cor 15:45) succeeding where the first Adam failed. Adam lost his dominion over Creation because of his sin (Gen 1:28; Ps 8), but in Christ that dominion has been restored for all who trust Him (Heb 2:6-8).

- 14] Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

Here Mark passes over a full year of Jesus’s ministry. Herod had imprisoned John the Baptist in Machaerus Prison; it was then that Jesus began His Galilean ministry. He announced His mandate from Isaiah 61:1, 2 at the synagogue in Nazareth (Lk 4).

- 15] And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.  
 16] 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.  
 17] And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

It was the Lord Jesus who took the initiative (Jn 15:16) This was not their initial call to faith and salvation; it was an call to discipleship. [Have *you* accepted the call to discipleship?]

- 18] And straightway they forsook their nets, and followed him.  
 19] 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.  
 20] And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

They were not poor: they had servants who remained with their father. Apparently as many as seven of our Lord’s disciples were fishermen (Jn 21:1-3).

- 21] And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

Capernaum is where our Lord and His mother and brethren had moved to from Nazareth (Mt 4:13; Jn 2:12). But Mark focuses on His deeds, not words.

Synagogues could be formed whenever there were at least 10 Jewish men above the age of 12. They welcomed visiting teachers to read and teach; Paul always took advantage of these opportunities (Acts 13:14-16; 14:1; 17:1-4).

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

Not “Thus saith the Lord”; but rather, “Verily, verily, *I* say unto you...” *There is no other person in history who has the right to speak that way.*

- 23] And there was in their synagogue a man with an unclean spirit; and he cried out,  
 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.

Evil is not to be left alone. *Note the plural pronouns...*

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

“Hold thy peace”: φημιώ *phimoo*= “Be muzzled!” Jesus rebuked him: Our Lord did not desire testimony from demons. Jesus would use the same terms when stilling the storm (Mk 4:39).

- 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.  
 28] And immediately his fame spread abroad throughout all the region round about Galilee.

Jesus did not welcome this type of superficial public excitement lest it create problems with both the Jews and the Romans...

- 29] And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

Originally these brethren dwelt in Bethsaida. It may have been after Simon's marriage that he moved to Capernaum, possibly to share the home of his wife's mother.

30] But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

"...anon": ἐὺθέως *eutheos* "again."

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.

"...took her by the hand." Mark also notes:

- Jairus' daughter                      Mark 5:41
- The Blind man                        Mark 8:23
- Demon possessed child            Mark 9:27
- Picking up the child                Mark 9:36-37

[*We need to take people by the hand...*]

32] And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

The Scripture differentiates the diseased from the possessed.

33] And all the city was gathered together at the door.

34] 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.

He would not receive testimony from the hosts of the Evil One.

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

The late hours the night before did not defer His appointed meeting with His Father in the early morning hours. Jesus was always praying. Sometimes, all night. And certainly at the beginning of the day... It was His discipline in His prayer life that was key to His power. [Not praying is like planning a long trip but not taking the time to put oil in the engine...]

36] And Simon and they that were with him followed after him.

37] And when they had found him, they said unto him, All men seek for thee.

38] And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

Jesus did not alter His priorities from any popular acclaim...

39] And he preached in their synagogues throughout all Galilee, and cast out devils.

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.

Leprosy is a "type" of sin: It is deeper than the skin (Lev 13:3); it spreads (Lev 13:5-8); it defiles and isolates (Lev 13:44-46); and, it renders things only fit for the fire (Lev 13:47-49).

## Leprosy

Leprosy is an infectious disease that is characterized by disfiguring skin sores, nerve damage, and progressive debilitation. Symptoms include:

- Skin lesions that are lighter than your normal skin color;
- Lesions have decreased sensation to touch, heat, or pain;
- Lesions that do not heal after several weeks to months;
- Numbness or absent sensation in the hands, arms, feet, and legs;
- Muscle weakness.

Leprosy (from the Greek *lepi*, meaning scales on a fish), or Hansen's disease. It is caused by the organism *Mycobacterium leprae*. It is not very contagious and has a long incubation period, which makes it difficult to determine where or when the disease was contracted.

All forms of the disease eventually cause peripheral neurological damage which causes sensory loss in the skin and muscle weakness. People with long-term leprosy may lose the use of their hands or feet due to repeated injury resulting from lack of sensation.

In 1995, the World Health Organization (WHO) estimated that between 2 and 3 million people were permanently disabled because of leprosy. In the past 20 years, 15 million people worldwide have been cured of leprosy. Today, the diagnosis and treatment of leprosy is easy. Although the forced quarantine or segregation of patients is unnecessary in places where adequate treatments are available, many leper colonies still remain around the world.

41] And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

Lepers were supposed to keep their distance (Lev 13:45-46). God has made it abundantly clear that He is not willing that sinners perish (2 Pet 3:9) and that He is willing that all men be saved (1 Tim 2:4).

- 42] And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

[So are we.]

- 43] And he straitly charged him, and forthwith sent him away;  
44] 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.

Only as required in Lev 14. The two birds represent: a) Jesus' incarnation and death: the bird in the jar and killed; b) Jesus' resurrection and ascension: the bird stained with the blood and set free.

The blood was applied to the man's right ear (God's Word); right thumb (God's work); and right big toe (God's walk). The oil was put on the blood, symbolizing the Holy Spirit, who cannot come on human flesh until after the blood has been applied.

- 45] 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.

Lessons: The Son of God came as a servant...with authority...with compassion.

## Next Session

What the Servant Offers You. Read Mark Chapter 2.

## The Gospel of Mark Session 2 Chapter 2

John Mark—*John* was his Jewish name, while *Mark* was his Latin surname (Acts 12:12). John Mark was the son of a wealthy woman named Mary, probably a widow, whose home was large enough to serve as a meeting place for many of the early disciples after the Pentecostal outpouring (Acts 12:1-19).

## Healing

Israel had been promised immunity from disease if obedient to the law of God (Ex 23:25). Every blind, deaf, crippled or diseased person among

them was a witness to their failure in this respect (Deut 28:15-23). In healing the sick, Jesus was undoing the work of the devil (Acts 10:38). In doing so, He was YHWH's servant (Isa 35:4-6).

Every form of disease healed by our Lord seems to picture some aspect of sin:

- ...a fever burning in the soul;
- ...a leprosy polluting the whole being;
- ...a palsy making one utterly unable to take a step toward God;
- ...a withered hand incapable of true service.

Whatever form sin may take, Jesus can give complete deliverance from it.

## Mark 2

- 1] And again he entered into Capernaum after some days; and it was noised that he was in the house.

“And”: 1,286 times in Mark. A conjunction of action: No sentence can end with *and*. *And* always leads to further action. The style of Mark is brief and blunt, pertinent and pithy, short and sweet.

“...in the house”: (“He was at home” NASB). Some suspect that it was Peter's house. [Churches will have no attendance problem if is “noised that Christ is in their house.”]

- 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.

“...preached the word”: Note the emphasis upon the integrity and inerrancy of the Word of God. It will never return unto Him void (Isa 55:11).

- 3] And they come unto him, bringing one sick of the palsy, which was borne of four.

“...palsy”: Fine illustration of Mark's vivid dramatic historical present. The man was literally “without strength”; he thus pictures all men in their sins. (The Greek word παραλυτικός *paralutikosis* from which we get the word *paralytic*.) We are all spiritual cripples:

*For when we were yet without strength, in due time Christ died for the ungodly.*

Romans 5:6



- 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.

We all have a tremendous obligation to bring our needy loved ones into the presence of Jesus—even if it was inconvenient and unconventional!

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

“...Jesus saw their faith...” Faith is evidenced by works. Actions speak louder than words. In the OT, physical healing and forgiveness of sins were intimately connected (Ps 103:3; 67:2; Isa 58:8). Cf. Paul’s prayer of Gaius (3 Jn 2). While God may have some hidden purpose, we may still pray for healing (James 5:16).

Here, Jesus spoke to the conscience *before* He spoke to the body. “The tap root of all misery is sin, and until it is dealt with, hacking at the branches is a sad waste of time” [Source: Maclaren, *The Gospel of Mark*, p.52 (q.v. Barnhouse, p.36).]

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

Within themselves; not going to the Scriptures for insight. It is disturbing to note that the professional theologians were the last to understand the times...

They were dead right: This prerogative belonged to God alone. And they were dead and right...

“...this man” οὗτος οὕτως *hoto, hotos*: this, thus = a derogatory construction in the Greek. We, again, owe a debt of gratitude to the Pharisees: whenever we might miss a key point, they always come to our rescue. Whenever they are upset, examine the text closely to uncover the reason why! Cf. Luke 4:28, 29 (Gentile election); Luke 19:39,40 (Daniel’s 69th week);

*And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.*

Luke 4:28,29

*And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.*

Luke 19:39,40

- 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?  
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?

“...so reasoned within themselves”: Jesus knew their thoughts. Ps 94:11; 139:2.

- 10] 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,)  
11] I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

“...Son of man”: Title used 14X in Mark’s Gospel; 80X in the Gospels. A Messianic title (Dan 7:13-14).

“...he saith to the sick of the palsy”: This remarkable parenthesis in the middle of the sentence occurs also in Mt 9:6 and Lk 5:24, suggesting that both Matthew and Luke followed Mark’s narrative.

- 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.

But that is not enough. There is no emotion more transient or less fruitful than gaping astonishment. That piddling acknowledgment of God’s power led to nothing: Later Jesus would say of this very town,

*And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.*

Matthew 11:23-24

- 13] And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.  
14] 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.

Matthew was a customs official; as such, he had to be skilled in *short-hand*. (That’s why his gospel details the main discourses: he probably took them down *verbatim*!) Ps 45:1 reference, LXX common term...

An unlikely specimen was Levi (Matthew), son of Alpheus, sitting at the toll-gate (τελωνιον *telōnion*) on the Great West Road from Damascus to the Mediterranean. He was a publican (τελωνης *telōnēs*) who collected toll for Herod Antipas. The Jews hated or despised these publicans and classed them with sinners (αμαρτωλοι *hamartōloi*).

The challenge of Jesus was sudden and sharp, but Levi (Matthew) was ready to respond at once. He had heard of Jesus and quickly decided. Great decisions are often made on a moment's notice.

“...Levi”: Tribe of Levi (one of the “lost” tribes?).

The tax collectors were on an incentive: they purchased the franchise and had incentives to be rigorous. He knew he had burned his bridges; he could never go back. “He left everything behind” (Luke 5:28 NASB).

- 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.

Matthew (his new name: “Gift of God”) apparently celebrated his new calling and allegiance with a feast (my kind of guy!).

- 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?

“...Publicans and sinners” Used 3X in two verses. It was an offence for a Jew to eat with Gentiles as many of the early Jewish Christians felt (Acts 11:3), and publicans and sinners were regarded like Gentiles (1 Cor 5:11). They were obviously oblivious to Jesus’ mission. So are too many even today! (Gossiping and backstabbing are not unique to our situation today...)

- 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.

There are, of course, “none righteous” (Rom 3:10). It is the confessed sinner who finds mercy. [Re: National testimony of Star Parker, a dramatic example of having been freed from the welfare trap characterizing the African-American community...]

Many Pharisees and priests ultimately *did* come to faith in Christ (Acts 6:7); but there are no records of a Sadducee—the liberals of the period—coming to faith...

Beware the false physicians:

*They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.*

Jeremiah 6:13; 8:11

Christ is not only our Savior, He is also our Lord. Redemption involves much more than salvation from the guilt of, and the judgment due to, sin. It includes our *deliverance* from the power and authority of Satan, the god of this world, and our glad subjection to the One who has purchased us with His own precious blood. 1 Cor 6:19-20 [Review Romans 6: “It ain’t gonna reign no more!”]

We often hear it said that our wills must be broken, but that is poor psychology and even worse theology: A broken-willed man is not longer capable of making definite decisions: “Our wills are ours, To make them Thine”—Tennyson. We aren’t to yield to Him anything that is “broken.” It should be of delight, not exhaustion.

- 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?

Christianity is, indeed, a wedding. Jesus is echoing the words of John the Baptist:

*He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.*

John 3:29

Cf. Psalm 45; Song of Songs

Israel had been “married” to YHWH and they belonged to Him (Isa 54:5; Jer 31:32). Their unfaithfulness was the primary theme in Hosea. [Even the Talmud absolves friends of the Bridegroom even from prayer for the several days after the wedding as they had but one duty: to rejoice.]

- 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.  
20] But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

The first hint of the death and resurrection in Mark. Fasting is not just for the OT (Jesus fasted: Mt 4:2); Mt 6:16-18; Mk 9:29; Acts 10:30; 13:2, 3; 14:23; 1 Cor 7:5; 2 Cor 6:5; 11:27.

- 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.

He came to introduce the new, not patch up the old.

- 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.

Jesus would establish a new covenant with His blood (Lk 22:19-20). The Law would be written on human hearts, not stones (2 Cor 3:1-3; Heb 10:15-18). The indwelling Holy Spirit would enable God's people to fulfill the righteousness of the Law (Rom 8:1-4).

Salvation is not patching up the old; you become a new creation (2 Cor 5:17). Blessed are the flexible for they shall not be broken. Ossification is one of the reasons the Holy Spirit tends to use new channels of communication... How tragic it is to retain dead religious traditions when one gains living spiritual truth. Why cherish shadows when the reality has come? (Heb 10:1ff).

- 23] 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.

“...corn”: σπόριμος *sporimos* grain fields (wheat, barley etc.). This was in accordance with the Law:

*When thou comest into the standing corn of thy neighbour; then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.*

Deuteronomy 23:25

This was also ordained in the Law of Gleaning (Lev 19:9, 10; Deut 14:19-21; Cf. Ruth 2).

- 24] And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

Even today, we let the trivial obscure the perception of the critical; formalism rather than substance; etc. These were proud, covetous, liars, lustful; but they put their “holiness” on display to the public.

We are to be marked by love rather than doctrine. We mustn't enthrone orthodoxy at the expense of the substance of Christ: love. It is our union with Him that needs to eclipse the exaltation of the trivial...

- 25] 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?  
26] 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 *you* never read...”: Have you done your homework? (Lev 24:9; 1 Sam 21:6). Note: Abiathar was the son of Ahimelech; both probably had both names (1 Chr 18:16 & 24:6; 1 Sam 2:20 & 2 Sam 8:17).

They had the most elaborate rules for the preparation of the shewbread (τους αρτους της προθεσεως *tous artous tēs protheseōs*), the loaves of presentation, the loaves of the face or presence of God. It was renewed on the commencement of the sabbath and the old bread deposited on the golden table in the porch of the Sanctuary.

This old bread was eaten by the priests as they came and went. This is what David ate.

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

Verse 27 is A VERY key verse to absorb. Much can be said about this concerning the Sabbath. There seem to be two errors still widely prevalent: 1) Failing to “remember the Sabbath day”; and 2) Ignoring our being freed from the Law.

The Sabbath was ordained long *before* the Law of Moses. In Exodus 16 they were accustomed to the practice of the observing the Sabbath; the Law was not given until Exodus 20. [How did Noah know which animals were “clean” and “unclean”? These were ceremonial definitions, probably given in Eden.]

Most discussions concerning the relation of the Christian to the Sabbath fail to recognize that in the Millennium all nations will worship on the Sabbath (Isa 66:22, 23) and the Millennial Temple will only be open on the Sabbath and the New Moon (Ezek 46:1).

Yet, let us also remember our liberty in Christ:

*Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:*

Colossians 2:16



*One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.*

Romans 14:5

Indeed! He is the Lord of *Everything!* [Cf. Our briefing pack, *The Seventh Day*, for a fuller discussion of the Christian and the Sabbath. Anyone who thinks this is a simple topic hasn't studied it carefully!]

This Sabbath incident in the field and the Sabbath incident which we will find at the beginning of Chapter 3 should go together.

## Next Session

Study Chapter 3.

## The Gospel of Mark Session 3 Chapter 3

### Features of Mark's Gospel

Mark records about half of Christ's miracles, but also records miracles found *only* in Mark:

- The healing of a deaf and dumb man Mk 7:31–37
- The healing of a blind man Mk 8:22–26

Of the eighteen parables he records, two are peculiar to Mark's Gospel (Mk 4:26–29; 13:34–37).

### Miracles of Physical Healing

- A leper Mt 8:2-4; Mk 1:40-45; Lk 5:12-15
- A paralytic Mt 9:2-8; Mk 2:3-12; Lk 5:18-26
- Fever (Peter's mother-in-law) Mt 8:14-17; Mk 1:29-31
- Nobleman's son healed Jn 4:46-53
- Physical infirmity Jn 5:1-9
- A withered hand Mt 12:9-13; Mk 3:1-6; Lk 6:6-11
- Deafness and dumbness Mk 7:31-37
- Blindness at Bethsaida Mk 8:22-25
- Blindness in Jerusalem Jn 9
- Blindness of Bartimaeus Mk 10:46-52
- Ten lepers Lk 17:11-19
- Malchus' severed ear Lk 22:47-51

- Hemorrhage Mt 9:20-22; Mk 5:25-34; Lk 8:43-8
- Dropsy Lk 14:2-4

## Miracles

Jesus' miracles were outward proofs of His deity and messiahship (cf. Jn 15:24). They also were the expression of His love for and identification with the human race, performed for its redemption from suffering, sin and death. *Most of Jesus' miracles are unrecorded* (cf. Mt 4:24; Lk 4:40; Mk 6:53-56; Lk 6:17-19; Mt 15:30-31; Jn 21:25).

Those that are recorded, as in John's gospel (cf. Jn 20:30-31), are highly selected for a specific purpose—to arouse faith in Jesus as “the Christ, the Son of God, and that by believing you may have life in his name.”

## Miracles of Resurrection

- Jairus' daughter Mt 9:18-26; Mk 5:35-43; Lk 8:41-56
- Widow's son Lk 7:11-15
- Lazarus of Bethany Jn 11:1-44

## Miracles of Nature

- Water changed to wine Jn 2:1-11
- Stilling of a storm Mt 8:23-27; Mk 4:35-41; Lk 8:22-25
- Unnatural catch of fish Lk 5:1-11; Jn 21:6
- Multiplying food Mt 14:15-21; Mk 6:34-44
- 5,000 fed Lk 9:11-17; Jn 6:1-14
- 4,000 fed Mt 15:32-39; Mk 8:1-9
- Walking on water Mt 14:22-33; Mk 6:45-52; Jn 6:19
- Money from a fish Mt 17:24-27
- Fig tree dried up Mt 21:18-22; Mk 11:12-14

## Capernaum

This busy fishing port, which became Jesus' headquarters, was located on the NW shore of the Sea of Galilee, two and one half miles SW of the spot where the Jordan enters the lake, and is identified with modern Tell Hum, where extensive ruins exist (cf. Mt 11:23).

It was also a toll-collecting station (Mt 9:9; 17:24-27), gathering tax revenue from caravans en route from Damascus to the Mediterranean coast and Egypt, as well as from the fishing trade.

Excavations at Tell Hum have yielded one of the finest white limestone synagogues in Palestine, restored by the Franciscans. Ornamented with motifs of centaurs, lions, eagles, palm trees and vines, it is dated 2<sup>nd</sup> or 3<sup>rd</sup> century A.D. It was probably built on the site of this synagogue in which Jesus ministered

## Five Decisions

The crowds continued to follow Jesus (v. 7, 20, 32) and were now having to make personal decisions about Him. Is he:

- |                          |                   |
|--------------------------|-------------------|
| 1) A Lawbreaker?         | Mk 3:1–6          |
| 2) A Miracle Worker?     | Mk 3:7–12         |
| 3) Our Master?           | Mk 3:13–19        |
| 4) Beside Himself?       | Mk 3:20–21, 31–35 |
| 5) In League with Satan? | Mk 3:22–30        |

## Mark 3

- 1] And he entered again into the synagogue; and there was a man there which had a withered hand.

## Synagogue

“...entered again into the synagogue”: The synagogue was a form of assembly developed upon the return from the Babylonian captivity. The congregation sat in an appointed order, the most distinguished in the front seats, the younger behind; men and women probably apart (cf. Mt 23:6; Mk 12:39; Lk 11:43; 20:46).

(In the great synagogue in Alexandria the men are said to have been set apart according to their respective trades. A special division was prepared for lepers.)

The chief parts included a prayer, the lesson from the prophets, the blessing of the priest, followed by the translation of the Scripture that had been read, and the discourse.

The *Sh'ma*, so called from its commencing words, *shema*, “Hear, O Israel,” (Deut 6:4–9; 11:13–21; Num 15:37–41), was recited, together with benedictions before and after. It is a confession of faith rather than a prayer.

The Scripture lessons, from both the law and the prophets, could be read by any member of the congregation, even by minors (the latter being only excluded from reading the book of Esther at the feast of Purim.) If priests and Levites were present, they took precedence in reading the lesson. The reader usually stood (Lk 4:16).

The lesson from the Torah was so arranged that the whole Pentateuch was completed in a cycle of three years, for which purpose it was divided into 154 sections.

On Sabbaths, several members of the congregation, who were summoned for the purpose by some official (originally, indeed, by the ruler of the synagogue), took part in the reading; each (at the reading of the Torah) to read at least three verses, but not to repeat them by heart. The reading of the law was followed in NT times by a paragraph from the prophets (see Lk 4:17; Acts 13:15).

The prophets not being read in order, a choice of them was open, and they were always read by one person, and that during the chief services of the Sabbath. (The Hebrew of the Scripture text was no longer the first language of the people, for they spoke Aramaic in daily life; consequently the reading of Scripture was followed by translation into the Aramaic dialect.)

The reading of the Scripture was followed by a lecture or sermon, explaining and applying the portion read (Mt 4:23; Mk 1:21; Lk 4:15; 6:6; 13:10; Jn 6:59; 18:20); the preacher sat on an elevated place (Lk 4:20). The position of preacher was open to any competent member of the congregation.

The service closed with the blessing pronounced by a priestly member of the congregation, to which the whole congregation responded, “Amen.”

- 2] And they watched him, whether he would heal him on the sabbath day; that they might accuse him.  
The question arises here: was this cripple planted there purposely? They knew that, if they planted this crippled man right in the way of our Lord, Jesus would heal him when He came into the synagogue.
- 3] And he saith unto the man which had the withered hand, Stand forth.

The Wycliffe translation is better here: “Rise, come into the midst and stand there.”

- 4] 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.

They had learned not to answer Him because they always got into trouble when they did.

- 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”: The empty legalism and utter hypocrisy of the Jews evoked His righteous anger (vv. 1-4). Mark has a good deal to say about the looks of Jesus with this word (Mk 3:5, 34; 5:37; 9:8; 10:23; 11:11).

- 6] And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

The Pharisees (legalists) joined with Herodians (Hellenizing conformists) in common rejection and hatred of the Servant of God; they began their plot to kill Him (but *not* on a feast day; cf. Mt 26:5).

This is the first mention of the Herodians or adherents of Herod Antipas and the Herod family rather than the Romans. The Pharisees would welcome the help of their rivals to destroy Jesus. In the presence of Jesus they unite their forces (Mk 8:15; 12:13; Mt 22:16).

For the 3<sup>rd</sup> time, Jesus deliberately violated the Jewish Sabbath traditions. The man with the paralyzed hand had no idea that Jesus would come to the synagogue to heal him, so waiting one more day would not have upset him. But Jesus wanted to do more than merely heal a man; He wanted to teach the Pharisees (Lk 6:7) that God wanted His people to enjoy freedom and not suffer in religious bondage (see Acts 15:10). It is always right to do good; and if we do not do good, we do evil (James 4:17).

Jesus knew what His critics were thinking and was angry at the hardening of their hearts. He saw the evil process taking place within them, and He knew where it would end. These religious men would actually become murderers of their own Messiah!

## Five Decisions

The crowds continued to follow Jesus (v. 7, 20, 32) and were now having to make personal decisions about Him. Is he:

- |                             |                   |
|-----------------------------|-------------------|
| 1) A Lawbreaker?            | Mk 3:1–6          |
| 2) <b>A Miracle Worker?</b> | <b>Mk 3:7–12</b>  |
| 3) Our Master?              | Mk 3:13–19        |
| 4) Beside Himself?          | Mk 3:20–21, 31–35 |
| 5) In League with Satan?    | Mk 3:22–30        |

- 7] But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea,

Great crowds followed Jesus from all over the region so that He was unable to have any privacy. Thousands of people came from all over either to be healed or to watch Jesus heal others. When He was near the Sea of Galilee, the disciples kept a boat handy so He could preach from it (Lk 5:3).

- 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.

The crowds came from a very wide area and created a potential problem for Jesus, for the Romans might think He was leading a popular uprising and interfere with His ministry.

- 9] And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.  
10] For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.  
11] And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

## Demonism

Demons are evil or unclean spirits (cf. Mk 1:23 with Mk 1:32-34; Rev 16:13-16) and are servants of Satan (Mt 12:26-27; 25:41, et al.). It is a matter of divine revelation that demonism is the dynamic of idolatry (1 Cor 10:20). There is only one devil, but myriads of demons who serve the devil and make his power practically universal.

A demoniac is a person (Mk 5:1-20) whose personality has been invaded by one or more demons, who at will can speak and act through their human victim, deranging both his mind and body. A number of such victims of Satan were delivered by Jesus. The unhindered power of God working through the sinless humanity of the Servant challenged the supernatural world of evil and explains the outburst of demonism during His earthly ministry.

The reality and personality of demons are attested in all eras of history since the Fall, as in the case of Saul and the medium of Endor (1 Sam 28:7-20); in the case of ancient idolatry of which demonism was the dynamic (Ps 106:36-37; 1 Cor 10:20); in ancient divination and magic, and in ancient necromancy and modern spiritism.

Demons can derange mind and body (Mt 12:22; 17:15-18; Lk 13:16). They know the deity and lordship of Christ in the spirit world (Mt 8:31-32; Mk 1:24; Act 19:15; Jas 2:19). They also realize their predestined fate (Mt 8:31-32; Lk 8:31). They have a conspicuous role in the government of the Satanic world system (Dan 10:13; Eph 6:12), in promoting cultism and false doctrine (1 Tim 4:1-3), and in opposing God's program and God's people (Eph 6:12; 1 Jn 4:1-6).

[Source: Unger, Merrill, *Biblical Demonology*, pp. 58-61.]

Prayer is the believer's resource against Satan and demons (Eph 6:10-20). Specific instances (Mk 1:21-27; Lk 4:31-37):

- Demoniac in the synagogue at Capernaum (Mt 9:32-34).
- Dumb demoniac (Mt 15:21-28; Mk 7:24-30).
- Daughter of Syrophenician woman (Mt 8:28-34; Mk 5:1-20; Lk 8:26-39).
- Gadarene demoniacs (Mt 12:22; Lk 11:14).
- Blind and mute demoniac (Mt 17:14-21; Mk 9:14-29; Lk 9:37-43).

## Distinctions: Angels and Demons

Some (including this author) make a distinction between fallen angels and demons: Angels can materialize, take people by the hand (Gen 19), eat meals with them (Gen 18), and engage in physical combat, etc. (2 Kgs 19:35; Isa 37:36). Demons are always seeking embodiment: they appear powerless except to the extent that they can take possession of a person.

## Disembodied Nephilim?

Some suspect that they may be the disembodied spirits of the hybrid *Nephilim* of Genesis 6 (and subsequently: Gen 6:4; cf. *Alien Encounters*, Chapter 10). They apparently are ineligible for resurrection Isa 26:14 (Heb).

- 12] And he straitly charged them that they should not make him known.

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| 5) In League with Satan? | Mk 3:22-30        |

- 13] And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

Our Lord's response was to go to a mountain alone and spend the night in prayer (Lk 6:12). When He came down the next morning, He selected twelve men and named them apostles: "one who is sent with a commission."

- 14] And he ordained twelve, that they should be with him, and that he might send them forth to preach,  
15] And to have power to heal sicknesses, and to cast out devils:

Ten times in his Gospel, Mark refers to "the Twelve" (Mk 3:14; 4:10; 6:7; 9:35; 10:32; 11:11; 14:10, 17, 20, 43). These men would live with Jesus, learn from Him, and go out and serve under His authority. The qualifications given in Acts 1:21-22 indicate that there can be no apostles today in the strictest meaning of the word.

- 16] And Simon he surnamed Peter;

**Peter:** His name Peter means "stone" (Greek, *Petras*; *Cephas* is Aramaic). He was married (Mt 8:14; Mk 1:30; Lk 4:38) and although he came from Bethsaida (Jn 1:44), he lived in Capernaum, and was a fisherman in partnership with James and John.

Peter was a paradoxical combination of cowardice and courage, impulsiveness and fearlessness. His association with Jesus, and his being filled with the Spirit (Acts 2), transformed him into an articulate spokesman. He is always listed first.

- 17] And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

**James:** Brother of **John**, both nicknamed *Boanerges* (“sons of thunder”). They and their father Zebedee conducted a fishing business partnership with the brothers Simon Peter and Andrew. James suffered martyrdom under Herod (Acts 12:2).

These were fishermen; and from their nickname it doesn’t seem to support the namby-pamby passives you usually see portrayed in the typical Sunday School videos.

- 18] And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite,

**Andrew:** One of the earliest of the converts, who led his brother Peter to Christ (Jn 1:40-42). **Philip:** With Peter and Andrew, he hailed from Bethsaida, a lake town NE of Capernaum. Philip brought Nathanael to Christ. **Bartholomew:** Little is known of him. Some identify him with Nathanael.

The word “Canaanite” comes from the Heb. and means “a zealous one.” Before his conversion, Simon belonged to a Jewish “underground” group, the Zealots, who tried to overthrow Rome (Lk 6:15).

**Matthew:** We discussed him before—as a tax collector and customs official he would have been skilled in shorthand; thus, the detailed discourses which characterize his Gospel. **Thomas:** (“twin”) displayed zeal (Jn 11:16), but also a spirit of skepticism regarding Christ’s resurrection (Jn 20:24-25). This, however, was completely dissipated by proof furnished by his contact with the living Christ.

**James:** The son of Alphaeus. He was called “James the Less” (Mk 15:40), possibly because he was shorter in stature than James, the son of Zebedee. [Some connect James (Hebrew: “Jacob”) with the James of the first church council (Act 15) and writer of the book of James (cf. Act 21:18); though it is more commonly believed that Jesus’ brother James was the Jerusalem church leader and writer referred to in Acts.]

**Thaddeus:** This is a Greek form of Theudas, his surname being Lebbaeus (Aramaic, “heart,” KJV). The name is likely a nickname for the Judas mentioned in Luke and Acts, selected to avoid confusion with Judas Iscariot. **Simon:** A Zealot, Simon had been a member of an extremely nationalistic sect of Judaism. Matthew the publican represented the opposite extreme. It is interesting that Jesus chose men of such diverse background.

- 19] And Judas Iscariot, which also betrayed him: and they went into an house.

**Judas:** the Greek form of Judah. He was the black sheep of the 12: Avaricious, greedy and ambitious, he chose to deny the Lord when hope of kingly position and reward failed (Mt 26:14,47; 27:5; Act 1:18).

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| 5) In League with Satan?  | Mk 3:22–30               |

- 20] And the multitude cometh together again, so that they could not so much as eat bread.

- 21] And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

Our Lord’s own friends and family did not understand Him. His friends came to “take charge of Him” because they thought He was a fanatic (see Acts 26:24–25; 2 Cor. 5:13). His family was greatly worried about Him. The huge crowds, the miracles, and the widespread reports about Jesus convinced them that something had to be done.

## Five Decisions

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- |                                 |                   |
|---------------------------------|-------------------|
| 1) A Lawbreaker?                | Mk 3:1–6          |
| 2) A Miracle Worker?            | Mk 3:7–12         |
| 3) Our Master?                  | Mk 3:13–19        |
| 4) Beside Himself?              | Mk 3:20–21, 31–35 |
| <b>5) In League with Satan?</b> | <b>Mk 3:22–30</b> |

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

“...Beelzebub”: Unwilling to submit to our Lord’s authority, the religious leaders had to explain His miracles in some way; so they said He was empowered by the devil.



## Beelzebub

[Cf. *Ba'al-ze'bub*, The form of the name of Baal as worshiped at the Philistine city of Ekron. Baal, under this aspect of worship, was viewed as the producer of flies and hence able to control this pest so common in the East. He was consulted by Ahaziah of Israel, c. 849 B.C. (2 Kgs 1:2-16).]

“Lord of the Dung” or filth, from the rabbinic בעל *baal* lord, and זבול *zebul* dung (the spelling “Beelzebub” came from the Latin Vulgate which derives the word from the Hebrew בעל lord, and זבול flies).

[It could have been a play on words: בעל זבול, *baal zebuhl* was “Lord of the Temple;” but they called Him the “Lord of the Dung heaps.”]  
[Source: Zondervan’s *Pictorial Encyclopedia of the Bible*, 1:505]

This was also tantamount to accusing Jesus of casting out demons by the power of Beelzebub as (the or a) prince of demons.

- 23] And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

Jesus pointed out the folly of that argument; for if He were casting out demons by Satan’s power, then Satan would be fighting against himself! Satan’s kingdom and house would be divided!

Note that Satan does have a kingdom, for he is the “prince of this world.” (Cf. John 12:31; Eph 6:10–20; Col 1:13).

- 24] And if a kingdom be divided against itself, that kingdom cannot stand.  
25] And if a house be divided against itself, that house cannot stand.  
26] And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.  
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.

The fact that Jesus cast out demons is proof that He is stronger than “the strong man” and able to deliver those who have been bound by the devil.

- 28] Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:  
29] But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:  
30] Because they said, He hath an unclean spirit.

## The “Unpardonable” Sin?

It is much more than a sin of words because words come from the heart, and that is where the sin lies (Mt 12:34–37). If it is only a sin of words, then why can blasphemy against Jesus be forgiven (Mt 12:32), but not blasphemy against the Holy Spirit? Is the Holy Spirit greater than the Son of God? Jesus made it clear that God can and will forgive all sins (v. 28). The only “unpardonable sin” is refusal to trust in Jesus Christ (Jn 3:16–18, 36).

When Jesus warned the Jewish leaders, He was actually warning the Jewish nation. They could reject the Son of God while He was on earth, and God would not judge them immediately: “Father, forgive them” (Lk 23:34).

But when the Spirit came at Pentecost and the believers did many marvelous works, the leaders still refused to believe. This was their last opportunity: they rejected the evidence and died in unbelief. They sinned against the witness of the Spirit and could not be forgiven.

In the strictest sense, there can be no “unpardonable sin” today, but the sinner who resists the witness of the Spirit and rejects Christ commits the one sin God cannot forgive. Satan uses passages like Heb 6:1–8 and 10:26–31 to accuse and attack God’s people, trying to convince them they are lost; but it is impossible for a true Christian to commit an “unpardonable sin.” *All* of our sins have been forgiven (Eph 1:7; Col 2:13) and if we sin against God, we can confess that sin and He will forgive us (1 Jn 1:5–2:2).

## Five Decisions

The crowds continued to follow Jesus (v. 7, 20, 32) and were now having to make personal decisions about Him. Is he:

- |                           |                          |
|---------------------------|--------------------------|
| 1) A Lawbreaker?          | Mk 3:1–6                 |
| 2) A Miracle Worker?      | Mk 3:7–12                |
| 3) Our Master?            | Mk 3:13–19               |
| <b>4) Beside Himself?</b> | <b>Mk 3:20–21, 31–35</b> |
| 5) In League with Satan?  | Mk 3:22–30               |

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

33] And he answered them, saying, Who is my mother, or my brethren?

Jesus had four brothers and at least two sisters (Mt 13:55; Mk 6:3). Verse 31 is the only mention of Mary in the Gospel of Mark.

34] And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35] For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Our Lord was not rude to His family; He simply used their concern as an opportunity to explain what it means to belong to the family of God. God's children are closer to Jesus than even His own earthly family, for we are "bone of His bone and flesh of His flesh" (see Eph 5:30).

## 2<sup>nd</sup> Epistle of John: To the Elect Lady

*The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; For the truth's sake, which dwelleth in us, and shall be with us for ever.*

2 John 1:1,2

Who is the most "elect" of all women? To whom did Jesus consign the care of His mother? (Jn 19:26, 27). (Why not her own other sons?)

"...whom I love in the truth, but also all they that have known the truth" (2 Jn 1:1) "...that which we had from the beginning..." (2 Jn 1:6).

She had a sister (Jn 19:25).

*And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.*

Luke 1:28

Is there any woman more singularly chosen or "elected"? And here's one specifically assigned to John's personal care.

## Next Session

Study Mark Chapter 4. Also read Matthew 13. Why did Jesus speak in parables?

## The Gospel of Mark Session 4 Chapter 4

The chapter presents four responsibilities of God's people:

- |             |                  |
|-------------|------------------|
| 1) Sowing   | Mk 4:1–20, 30–34 |
| 2) Shining  | Mk 4:21–25       |
| 3) Reaping  | Mk 4:26–29       |
| 4) Trusting | Mk 4:35–41       |

## Mark 4

- 1] 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.
- 2] And he taught them many things by parables, and said unto them in his doctrine,

"...by parables": Why did He speak in "parables"?

The Kingdom Parables (Matthew 13): "Without a parable spake He not unto them" (Mt 13:34; Cf. Mk 4:34).

Mark introduced the word "parable" in Mk 3:23 and used it seven times in this chapter (Mk 4:2, 10–11, 13, 33–34). The word means "to throw alongside." Jesus used familiar images to help explain the spiritual truths in His message about "the kingdom" (vv. 11, 26, 30). He used this approach so that He could arouse the careless and instruct the concerned, and yet conceal the truth from His enemies who would use it against Him (vv. 10–12).

- 3] Hearken; Behold, there went out a sower to sow:
- 4] 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.

## The Hard Heart: vv. 4, 15

"...fowls of the air": The Hard Heart resists the Word of God, making it easy for Satan (the birds) to snatch it away. Hard hearts must be plowed up before they can receive the seed and this can be painful (Jer 4:3; Hos 10:12).

- 5] And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:
- 6] But when the sun was up, it was scorched; and because it had no root, it withered away.

## The Shallow Heart: vv.5-6; 16-17

“...stony ground”: Having no depth, nothing can last without roots. The emotional hearer, not realizing the cost to be genuine. Always chasing the next “experience.”

- 7] And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

## The Crowded Heart: vv. 7, 18-19

“...among thorns”: The one who does not truly repent and remove the weeds: the worldly cares and the lust for things. The careful farmer is commanded to “break up the fallow ground, and sow not among thorns.” (Cf. Jer 4:3; Hos 10:12).

- 8] 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.

## The Fruitful Heart: vv. 8, 20

“...good ground”: The true believer evidenced by a changed life (2 Cor 5:17; Gal 5:19-23).

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

[A key phrase with strategic significance (what might be dubbed a *remez*: Cf. v. 23).]

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

To the unbelieving public, it was not given. Why was it given to *them*?

- 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.

Isa 6:9,10; Ezek 12:2; Mt 13:14,15; Lk 8:10; Jn 12:38-40; Acts 28:26-28; Rom 11:8-10.

*Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is*

*perfect, and blind as the LORD'S servant? Seeing many things, but thou observest not; opening the ears, but he heareth not.*

Isaiah 42:18-20

*And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.*

Isaiah 6:9,10

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

Jesus' interpretation: the seed = the Word. [These idioms are consistent within the seven parables...]

- 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.

“...Satan”: The birds are the ministers of Satan (Judas must have been standing right there during this presentation...).

There are always birds in the branches:

- Judas among the disciples;
- Ananias and Sapphira in the Jerusalem church (Acts 5:1-11);
- Simon Magus in the church in Samaria (Acts 8:1-24);
- Satan's ministers boldly invaded the Corinthian church (2 Cor 11:13-15).

The bigger the net, the greater the possibility of catching both good and bad fish (Mt 13:47-50).

- 16] And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;  
17] 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.

“...stony ground”: Impulsive hearers without roots...

- 18] And these are they which are sown among thorns; such as hear the word,  
19] 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.



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.

There are specific forces that fight against the seed-bearing fruit:

- The devil snatches the seed from hard hearts (vv. 4, 15);
- The flesh produces a temporary response in shallow hearts (vv. 5–6, 16–17);
- The world smothers the growth in crowded hearts (vv. 7, 18–19).

The good ground represents the prepared heart that receives the seed and produces a harvest in varying degrees: “fruit . . . more fruit . . . much fruit...” (Jn 15:1–8).

## Four Soils

Four soils; four different results; four different hearts:

**The Hard Heart** (vv.4, 15) resists the Word of God, making it easy for Satan (the birds) to snatch it away. Hard hearts must be plowed up before they can receive the seed and this can be painful.

**The Shallow Heart** (vv.5-6; 16-17 ). Having no depth, nothing can last without roots. The emotional hearer, not realizing the cost to be genuine. Always chasing the next “experience.”

**The Crowded Heart** (vv.7, 18-19). The one who does not truly repent and remove the weeds: the worldly cares and the lust for things.

**The Fruitful Heart** (vv.8, 20). The true believer evidenced by a changed life.

Each of the first three represent a different enemy:

- In the Hard Heart, the devil snatches the seed;
- In the Shallow Heart, the flesh produces counterfeits;
- In the Crowded Heart, the things of the world smother the growth and prevent a harvest.

These are the great three: the world, the flesh, and the devil (Eph 2:1-3).

It is significant that three-fourths of the hearts did not produce fruit (they were never truly born again), and the hearts that were fruitful did not all produce “a hundredfold.”

As we sow the seed in our preaching, teaching, and witnessing, we must not become discouraged (Gal 6:9; Ps 126:5–6) for God will use His Word as He sees fit, and it will not be wasted (Isa 55:8–11).

Neither should we become elated over a false growth (vv. 30–34). A mustard seed is tiny but, when grown, produces a large shrub, not a tree. There is the suggestion here that Satan (the birds in the tree, v. 15) will encourage a false growth that will give opportunity for the enemy to work. In Scripture, a large tree can symbolize a great worldly kingdom (Ezek 17:22–24; 31:3–9; Dan 4:20–22).

Who is the “Sower”? Jesus, of course.

*As my Father hath sent me, even so send I you.*

John 20:21

We need to sow *abundantly*:

*But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.*

2 Corinthians 9:6

We need to sow *passionately*:

*He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*

Psalms 126:6

We need to sow *patiently*:

*And let us not be weary in well doing: for in due season we shall reap, if we faint not.*

Galatians 6:9

This chapter presents four responsibilities of God’s people:

- |                   |                   |
|-------------------|-------------------|
| 1) Sowing         | Mk 4:1–20, 30–34  |
| 2) <b>Shining</b> | <b>Mk 4:21–25</b> |
| 3) Reaping        | Mk 4:26–29        |
| 4) Trusting       | Mk 4:35–41        |

- 21] 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?
- 22] For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.
- 23] If any man have ears to hear, let him hear.

“...ears to hear, let him hear”: This strange phrase occurs seven times *in addition to* being the “closing phrase” in Jesus’ letters to 7 churches in Revelation 2 & 3.

- 24] 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.  
 25] For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

*The Lord gives you some truth and sees how you receive it and what you do with it; that will determine the next step...*

The word “hear” is used 13 times in this chapter and refers to the receiving of God’s truth into the inner person, just the way soil receives the seed. We must be careful how we hear (Lk 8:18) and what we hear (v. 24); for this determines what we have to share with others.

We do not receive the Word so we can enjoy it by ourselves. We receive that we might share, just as a lamp gives itself to provide light for the house (cf. Mt 5:15–16; Lk 11:33–36).

This chapter presents four responsibilities of God’s people:

- |           |                |                   |
|-----------|----------------|-------------------|
| 1)        | Sowing         | Mk 4:1–20, 30–34  |
| 2)        | Shining        | Mk 4:21–25        |
| <b>3)</b> | <b>Reaping</b> | <b>Mk 4:26–29</b> |
| 4)        | Trusting       | Mk 4:35–41        |

- 26] And he said, So is the kingdom of God, as if a man should cast seed into the ground;  
 27] And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.  
 28] For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

[Men do not suddenly become mature saints. “*Grow* in grace,” etc.]

- 29] But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

This parable can be summarized in four words: 2) sowing, v. 26; 2) sleeping, v. 27; 3) growing, v. 28; and, 4) reaping, v. 29. All we can do is sow the seed; God alone can give the increase (1 Cor 3:6–7). We cannot make the seed grow; in fact, we do not fully understand how the seed grows. Our task is to sow the seed and be alert when the harvest is ready (Jn 4:35–38).

While sleeping is sometimes a picture of sin (Rom.13:11–14; 1 Thess 5:1–11), here it simply reminds us that hard-working people need their rest. See Mark 6:31. If workers do not take care of themselves, they cannot do the work God has called them to do.

This chapter presents four responsibilities of God’s people:

- |           |               |                         |
|-----------|---------------|-------------------------|
| <b>1)</b> | <b>Sowing</b> | <b>Mk 4:1–20, 30–34</b> |
| 2)        | Shining       | Mk 4:21–25              |
| 3)        | Reaping       | Mk 4:26–29              |
| 4)        | Trusting      | Mk 4:35–41              |

- 30] And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?  
 31] 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:  
 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.

Are these the same “fowls of the air” that stole the seed in v.4? Fowls of the air = emissaries of Satan...

The Mustard bush (tree?) is an imitation of a great world-power: cf. The cedar tree of Assyria (Ezek 31:3-6) and the great tree of Babylon (Dan 4:10-12).

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

Similar to Matthew’s account, which is more detailed and includes a total of seven parables. (He took them down in shorthand...)

“...without a parable spake he not unto them”: This is astonishing: He only spoke in public with parables, explaining it to them in private. The turning point was Mark 3 (Matthew 12), when they ascribed His actions to Satan...

## Review

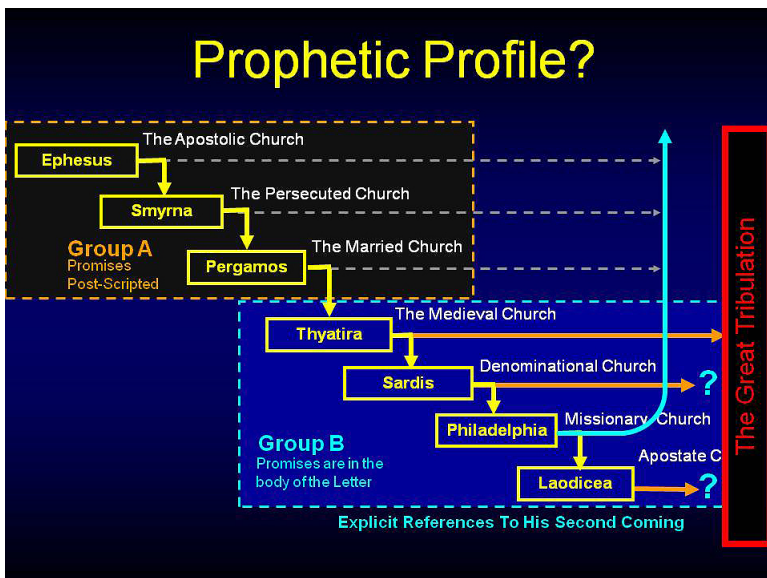
- Matthew 13.
- The Seven Letters to Seven Churches.
- Paul’s Letters to Seven Churches.

**Design Tally:**

	Ephesus	Smyrna	Pergamos	Thyatira	Sardis	Philadelphia	Laodicea
Name	✓	✓	✓	✓	✓	✓	✓
Title	✓	✓	✓	✓	✓	✓	✓
Commendation	✓	✓	✓	✓	✗	✓	✗
Concerns	✓	✗	✓	✓	✓	✗	✓
Exhortation	✓	✓	✓	✓	✓	✓	✓
Promise to the Overcomer				✓	✓	✓	✓
"He that hath an ear, hear what the Spirit says to the Churches"							
Promise to the Overcomer	✓	✓	✓				

**The Seven Kingdom Parables**

Rev. 2 & 3	Matthew 13
• Ephesus	• The Sower and 4 Soils
• Smyrna	• The Tares and the Wheat
• Pergamos	• The Mustard Seed
• Thyatira	• The Woman & the Leaven
• Sardis	• The Treasure in the Field
• Philadelphia	• The Pearl of Great Price
• Laodicea	• The Dragnet



**12 Kingdom Parables**

1. Sower and the Seed	Matt 13:18-23
2. Tares and Wheat	Matt 13:24-30
3. Mustard Seed	Matt 13:31-32
4. Woman and Leaven	Matt 13:33
5. Treasure in the Field	Matt 13:34
6. Pearl of Great Price	Matt 13:45-46
7. Dragnet	Matt 13:47-50
8. Forgiveness of Debts	Matt 18:23-35
9. Latecomers equally paid	Matt 20:1-16
10. Guests at Marriage Feast	Matt 22:1-14*
11. Ten Virgins	Matt 25:1-13
12. Stewardship of Talents	Matt 25:14-30*

\* "the darkness outside"?

## The Kingdom of Heaven Twelves

- 12 Tribes;
- 12 Apostles (ruling over the 12 Tribes) Mt 19:28; Lk 22:30;
- 12 Kingdom of Heaven Parables;
- 12 Kingdom Mysteries;
- 12,000 sealed from each of 12 Tribes (Rev 7);
- New Jerusalem (Rev 21);
  - 12 gates
  - 12 foundation stones
  - 12,000 x 12,000 x 12,000 furlongs.

## The Sea of Galilee

In Jesus' day this beautiful body of fresh water, 13 miles long and seven and one-half miles wide, was dotted with populous towns, such as Capernaum, Bethsaida, Chorazin, Magdala and Tiberias. The lake abounds in fish, with fishing an important industry (Mt 4:18-22; Mk 1:16-20). The sunny climate, with health-giving sulphur springs near Tiberias, made it a mecca for the sick, and a fruitful scene for Jesus' healing ministry (Mk 1:32-34).

The lake lies in a depressed cup 680 feet below sea level and enjoys a healthful semitropical climate. The Israeli Defense Force is the only air force that must have special altimeters to fly up the Jordan Valley: *below sea level*. (On our annual Bible study tours to Israel, as we come over the hills of Nazareth and approach the Sea of Galilee, the road signs highlight when we are going below sea level; we always tell our bus passengers to roll up their windows!)

The lake was often subject to sudden and violent storms as the cold air from snowy Lebanon collided with the warmer air above the lake. The valley on the NW side, near Magdala, formed by the two prominent mountains: "The Horns of Hattin" which create a venturi effect that can cause a surprising squall on this relatively small body of water (as we shall note in this chapter.)

This chapter presents four responsibilities of God's people:

- |    |                 |                   |
|----|-----------------|-------------------|
| 1) | Sowing          | Mk 4:1–20, 30–34  |
| 2) | Shining         | Mk 4:21–25        |
| 3) | Reaping         | Mk 4:26–29        |
| 4) | <b>Trusting</b> | <b>Mk 4:35–41</b> |

- 35] And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.
- 36] 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.

## The Galilean Fishing Boat

In 1986 a Roman-era fishing boat was discovered in the mud during a drought when the lake was at a record low. It was 26 ft long and 7 ft wide; of Lebanese cedar and oak. It was radiocarbon dated 85 B.C. - 15 A.D., and thus appears typical of the Gospel period. After careful chemical treatments, it has been placed on display in a specially built facility, Yigal Allon Museum, next to Kibbutz Nof Ginosar, since 1995.

- 37] And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.
- 38] 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?

Did Jesus know the storm was coming? Can He be trusted in the storms of life?

These were not "and landlubbers" unfamiliar with these waters: these were professional fishermen well acquainted with seamanship and the storms characteristic of this area. Some (Barnhouse, et al.) believe that this was a supernaturally induced storm (in anticipation of the events of the next chapter?).

Just as Satan raised the storms that destroyed Job's poverty and children, he may have been trying to destroy Christ before He could go to the Cross.

- 39] 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.

"Rebuked"? The Greek verb *φίμω* comes from the *phimos*, for muzzle: "Be muzzled!" [There was even more "muzzling" to come on the approaching shore!]

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

Indeed!



Jesus completed the lesson and then gave His disciples an unexpected examination! They had listened to the Word of God, and that Word should have increased their faith (Rom 10:17).

Alas, they failed the test! It is not unusual for terrible storms to come suddenly on the Sea of Galilee, although this one may have been satanic in origin—the word “rebuked” in v. 39 is the same word Jesus used when dealing with the demons (1:25).

Perhaps the enemy was trying to keep Jesus from arriving at Gadara, where He would deliver two demoniacs from Satan’s power.

“With Christ in the vessel, you can smile at the storm”—if your faith is in Him and Him alone.

They’re getting the message...” He was crucified on a cross of wood; Yet He made the hill on which it stood!” The storms of life can come suddenly; but none take Him by surprise. There is no life where sorrow does not come. However, earth has no sorrow that heaven cannot heal. They can come for several reasons. *Our review in Romans listed 10:*

## Why Do Christians Have Trials?

1. To glorify God (Dan 3:16-18, 24-25).
2. Discipline for known sin (Heb 12:5-11; Jas 4:17; Rom 14:23; 1 Jn 1:9).
3. To prevent us from falling into sin (1 Pet 4:1-2).
4. To keep us from Pride. Paul kept from pride by his “thorn in the flesh.” (2 Cor 12:7-10) His eyes? (Gal 4:15; 6:11).
5. To build faith (1 Pet 1:6-7).
6. To cause growth (Rom 5:3-5).
7. To teach obedience and discipline (Acts 9:15-16; Phil 4:11-13).
8. To equip us to comfort others (2 Cor 1:3-4).
9. To prove the reality of Christ in us (2 Cor 4:7-11).
10. For testimony to the angels (Job 1:8; Eph 3:8-11; 1 Pet 1:12).

[Source: Hal Lindsey, *Combat Faith*; 3, 4, & 6: *Faith in the Night Seasons...*]

*My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.*

James 1:2-4

We can cause the storm ourselves: Jonah did. The Lord can send one to discipline you (or to train you to help others in their storms...).

And, of course, they can be produced by Satan, as here. We should note that the presence of Jesus on the boat did not keep the storm from coming. Yet, fear and faith are mutually exclusive. Faith is taking Jesus at His Word.

What say *ye* of Christ? Do you really understand who He is? Is there anything more important in your life?

## Next Session

The Case of the Deviled Ham; a glimpse into the Dark Side... Do *you* believe in “demon possession”? ...for *today*? Study Mark Chapter 5.

## The Gospel of Mark Session 5 Chapter 5

### Agenda: Desperate People

- The Demoniac at Gadara Mk 5:1-21
- The Raising of Jairus’ daughter Mk 5:20...43
- The Woman with the issue of blood Mk 5:25-34  
— A Remez?

### Mark 5

- 1] And they came over unto the other side of the sea, into the country of the Gadarenes.

“...the other side of the sea”: The “east bank”: Gentile country; the Decapolis (“ten cities”).

- 2] And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

Living among the dead. “An unclean spirit” = 2,000! Demon possession is real. (Especially) today.

*Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*

1 Peter 5:8

Never underestimate the destructive power of Satan. Every unsaved person is controlled to a certain extent by Satan (Eph 2:1–3; Col. 1:13).

His goal is *your* destruction. Society cannot cope with the problems caused by Satan and sin. (Matthew indicates that there was another man, but Mark and Luke center on this one.)

- 3] Who had his dwelling among the tombs; and no man could bind him, no, not with chains:
- 4] 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.

He was “dead”: living among tombs... Superhuman strength is often reported in similar cases today. [He was also a picture of our society...]

- 5] And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

Death means separation: soul from the body; spirit from the soul. [“Those that are born once die twice; those that are born twice, die once.”]

*And as it is appointed unto men once to die, but after this the judgment:*  
Hebrews 9:27

- 6] But when he saw Jesus afar off, he ran and worshipped him,
- 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.

*The devils also believe and tremble.*

James 2:19

Neither their faith nor their fear can save them! [The *nephilim* and *rephaim* are apparently not eligible for resurrection; cf. Isa 26:14.]

Astonishing (undeclared) insights: They (the demons) knew who Jesus was; they knew their own prophetic destiny; they believe in prayer: they begged Jesus not send them into the *aboussso*, the place of torment (Mk 5:7; Lk 8:31). Yet, they did not know what Jesus planned to do; Satan can know God’s plans only if God reveals them. (There is no evidence in Scripture that Satan can read the mind of a believer, either.)

## The Nature of Demons

They desperately seek embodiment. This is in contrast to angels (fallen or otherwise). Demons can derange mind and body (Mt 12:22; 17:15-18; Lk 13:16). They know the deity and lordship of Christ in the spirit world (Mt 8:31-32; Mk 1:24; Acts 19:15; Jas 2:19). They realize their predestined fate (Mt 8:31-32; Lk 8:31).

They do need to get across the gate of *your* will: what are sometimes called “entries”—occult involvements (ouija boards, horoscopes, et al.). William Blatty’s *The Exorcist* was based on actual case studies

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

“My name is Legion”: They are subject to Him. A Roman legion was typically between 5000-6,826 men.

- 10] And he besought him much that he would not send them away out of the country.
- 11] Now there was there nigh unto the mountains a great herd of swine feeding.
- 12] And all the devils besought him, saying, Send us into the swine, that we may enter into them.

“...great herd of swine feeding”: This is surprising: it implies a Gentile marketplace. A strange request. Apparently they need God’s permission even to enter animals. *They don’t hesitate to touch an unregenerate person!* They can touch him anytime they want to:

*And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*

2 Timothy 2:26

- 13] 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 Case of the Deviled Ham”

“...Jesus gave them leave”: Stranger still, Jesus acquiesced to their request! Why? To warn us concerning the reality of these beings. Note the astonishing number: 2,000!

- 14] 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.

We all have our priorities...

- 15] 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.

What the man needed was not reformation, but resurrection. Don’t we *all*!

Give Jesus a schemer like Jacob and He'll give you an Israel, a prince  
with God;  
Give Jesus Simon the cursing fisherman, and He'll give you a Simon  
Peter, a mighty preacher;  
Give Jesus Saul, a persecutor of the church, and He'll will give you  
Paul, a militant missionary, an Apostle.  
Give Him yourself, and *see what happens!*

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

The local Committee for the Prevention of Cruelty to Swine. “Impressive, but not here.” Typical of many “liberal” groups, they put the welfare of the animals ahead of that of the man.

- 18] And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.  
19] 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.

Bloom where you're planted.

- 20] And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

His ministry was fruitful; the next time Jesus visits this region he is welcomed (Mk 7:31ff). [Mt 8:28-34 records *two* demoniacs; only one here; probably the only one that was subsequently responsive?]

Rabbi, begone! Thy powers  
Bring loss to us and ours.  
Our ways are not as Thine,  
Thou lovest men, we—swine.

Oh, get Thee hence, Omnipotence!  
And take this fool of Thine!  
His soul? What care we for his soul?  
What good to us that Thou has made him whole?  
Since we have lost our swine.

And Christ went sadly,  
He had wrought for them a sign  
Of love and hope and tenderness divine—  
They wanted swine.

Christ stands without your door and gently knocks,  
But if your gold or swine the entrance blocks,  
He forces no man's hold—he will depart  
And leave you to the treasures of your heart.

No cumbered chamber will the Master share,  
But one swept bare  
By cleansing fires, then plenished fresh and fair  
With meekness and humility and prayer.  
There he will come, yet coming, even there  
He stands and waits and will no entrance win  
Until the latch be lifted from within.

—Joseph H. Odell

[Source: q.v., McGee, J. Vernon: *Thru the Bible Commentary*, electronic ed. Nashville: Thomas Nelson, 1997, c1981, S. 4:181.]

## Jairus' Daughter

- 21] 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.  
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,  
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.

It was not easy for Jairus to come to Jesus publicly and ask for His help. This was a gutsy move: it jeopardized his standing among the Jewish leadership... He was *desperate*.

“...point of death”: We, too, are all *always* at the point of death. We all will die on time. It almost always comes as a surprise; as an interruption in our presuppositions...

- 24] And Jesus went with him; and much people followed him, and thronged him.

Jesus is always ready to respond to us; He will already be on His way into our own experiences when we call upon Him...

- 25] And a certain woman, which had an issue of blood twelve years,  
26] And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

“...an issue of blood”: Twice in these verses (vv. 29, 34) her disease was called a “plague”; the Greek word μάστιξ *mastix* has the connotation of whip, or scourge.

She also was desperate. Dr. Luke adds the perspective that she was humanly incurable (Lk 8:43). What remedies are *you* trying? Pleasure? Education/Intelligence? Religion? [Three songs and a 40-minute sermon once a week isn't an answer...]

She was destitute. Sin will rob you of your health, your home, your happiness, your life.

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

“...touch but his clothes”: A touching situation... Her goal: The blue fringe of the hem (Mt 9:20,21; Num 15:38).

## Background: Hems

The Greek word: κράσπεδον *kraspedon*. The Hebrew word: שׁוּל *shuwl* hem, border, fringe, bottom edge of skirt or train. In ancient Mesopotamia, “to cut off the hem” was to strip one of his personality, authority, etc. A husband could divorce his wife by cutting off the hem of her robe. A nobleman would authenticate his name on a clay tablet by pressing the hem on the clay.

### Hems were the symbol of authority, rank, in ancient Israel:

- Fringes on Levitical garments (Num 15:38,39; Deut 22:12; Ex 28:33,34).
- God's Covenant with Israel: “I spread my (*shuwl*) over thee...” (Isa 6:1; Ezek 16:8; Ex 39:25,26).
- David's removal of King Saul's hem (1 Sam 24). In the wilderness of En Gedi, David cut off the skirt (*shuwl*) of Saul's robe. The genealogy was woven into the threads of the hem.
- Later, David was conscience stricken because he had personally interrupted the lineage to the throne and symbolically taken the away the authority from the Lord's anointed. Saul understood (1 Sam 24:20).
- Ruth & Boaz: “Spread thy (*shuwl*) over thine handmaid...” (Ruth 3:9).
- Jesus is our Kinsman-Redeemer: we request to be covered with His (*shuwl*) and allow Him to assume legal responsibility over us:
- Other Touching Situations: other instances where Lord's hem sought for healing (Mt 14:36; Mk 6:56; Lk 8:44).

She trusted; she touched Him personally.

- We don't go to heaven as a group: we go one by one, individually.
- We don't get there because our parents are saved.
- We don't get there because we go to a Bible-teaching church.
- We are not saved because we belong to a group of folks who are saved.
- We each have to reach out by faith and touch Jesus.

- 29] And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

“Straightway” (again). Immediately. On the spot.

- 30] 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?  
 31] And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?  
 32] And he looked round about to see her that had done this thing.

He's calling for her public testimony.

*Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.*

Matthew 10:32

*That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

Romans 10:9, 10

- 33] 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 call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.*

Psalms 50:15

- 34] And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

“...Daughter”: the only time He addressed anyone that way; i.e., “You're a child of God.”

- 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?



Whoops! A devastating report. Too late...? “Bothering Him?” Jesus is never annoyed by our bringing our circumstances to Him. We don’t trouble Him by bringing our prayers.

*If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and [He] upbraideth not; and it shall be given him.*

James 1:5

- 36] As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

Blessed, comforting words! When we are at the end of our own resources, these same blessed words come home to our hearts to yield peace and confidence *today*! Literal translation: “Be not afraid, but go on believing.”

- 37] And he suffered no man to follow him, save Peter, and James, and John the brother of James.

The Inner Circle: at the transfiguration (Mk 9:1-8); at the Olivet Discourse (with Andrew; cf. Mk 13:3); and, at Gethsemane (Mk 14:32, 33).

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

For the believer, death is the only period during which *the body* sleeps awaiting resurrection (1 Thess 4:13-18; 1 Cor 15:51-58). The spirit does not sleep: for in death, the spirit of the believer leaves the body (James 2:26) and goes to be with Christ (Phil 1:20-3).

There is a significant insight in the plight of Job:

*And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.*

Job 1:2,3

Satan destroyed all his substance, including his seven sons and three daughters. Yet, God ultimately restored to Job twice as much as before:

*So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. ...And in all the land were no women found so fair*

*as the daughters of Job: and their father gave them inheritance among their brethren.*

Job 42:12-15

## Tally of Restoration

### Job 1

- 7,000 sheep
- 3,000 camels
- 500 yoke of oxen
- 500 she asses
- 7 sons & 3 daughters

### Job 42

- 14,000 sheep
- 6,000 camels
- 1,000 oxen
- 1,000 she asses
- 7 sons & 3 daughters

The Lord restored twice of his possessions, but only seven sons and three daughters. Why? *He hadn't lost the ones who died! They were there in heaven waiting for him...*

- 40] 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.

There are no degrees of death. It is digital. There is no dead, deader, deadest.

- 41] And he took the damsel by the hand, and said unto her, *Talitha cumi*; which is, being interpreted, Damsel, I say unto thee, arise.

The Source of All Life, the Creator of the Universe (Jn 1:3; Col 1:16) took her by the hand...and said “*Talitha cumi*” = Aramaic: “Little Lamb, wake up.” (Mark is translating for the Gentile reader) Great astonishment, indeed! Can you picture this? Four Distinct incidents in Chapters 4 & 5:

- |                                       |            |
|---------------------------------------|------------|
| 1) Power of nature: the storm         | Mk 4:35-41 |
| 2) Power of Satan: the Demoniac       | Mk 5:1-20  |
| 3) Power of disease: the woman        | Mk 5:25-34 |
| 4) Power over death: Jairus' daughter | Mk 5:35-43 |

From Danger, Devil, Disease, and Death.

42] And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

“...age of twelve”: We’ll come back to that relevant detail...

43] And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

The little child was beyond all human help. All of us are dead in sin; only He can give life. Others include: the widow of Nain’s son (Lk 7:11-17) and Lazarus (Jn 11). No one ever died in His presence.

## Hebrew Hermeneutics

- *Peshat*—the literal, direct meaning.
- *Remez*—an allegorical significance; a hint of something deeper.
- *Derash*—the homiletical, or practical application.
- *Sod*—the mystical or hidden meaning.

## A Remez

How long did the woman have an issue of blood? Jesus called her “Daughter”—Was she Jewish or Gentile? She apparently was a Gentile: The law would have deemed her ceremonially unclean and not have permitted her among the crowd (Lev 15:19ff).

How old was Jairus’ daughter? *Each* “daughter” involved 12 years (vv. 25, 42). 12 is the “Kingdom” number...

## The Kingdom of Heaven Twelves

- 12 Tribes.
- 12 Apostles (ruling over the 12 Tribes); Mt 19:28; Lk 22:30.
- 12 Kingdom of Heaven Parables.
- 12 Kingdom Mysteries.
- 12,000 sealed from each of 12 Tribes; Rev 7.
- New Jerusalem: Rev 21: 12 gates; 12 foundation stones; 12,000 x 12,000 x 12,000 furlongs.

## 12 Kingdom Parables

- Sower and the Seed Mt 13:18-23
- Tares and Wheat Mt 13:24-30
- Mustard Seed Mt 13:31-32
- Woman and Leaven Mt 13:33

- Treasure in the Field Mt 13:34
- Pearl of Great Price Mt 13:45-46
- Dragnet Mt 13:47-50
- Forgiveness of Debts Mt 18:23-35
- Latecomers equally paid Mt 20:1-16
- Guests at Marriage Feast Mt 22:1-14\*
- Ten Virgins Mt 25:1-13
- Stewardship of Talents Mt 25:14-30\*

\* “the darkness outside”?

## 12 Kingdom Mysteries

- 1) Mystery of the Kingdom of God (Lk 8:10; Mk 4:11); kept secret (Rom 16:25; Col 1:26; Eph 3:3,5; 1 Cor 4:1; 2 Cor 12:1-5; Gal 1:11-12).
- 2) Mystery of the Kingdom of Heaven (Mt 13:11).
- 3) Mystery of Manifestation in the Flesh (1 Tim 3:16).
- 4) Mystery of Salvation by Faith (Eph 3:19; Rom 16:25,26; 1 Tim 3:9).
- 5) Mystery of the Ultimate Unity (Eph 1:9).
- 6) Mystery of Gentiles in same Body (Rom 16:25; Eph 3:3).
- 7) Mystery of the Bride of Christ (Eph 5:10; Eph 2:6; 1 Cor 6:17; cf. Col 1:26,27; 2:2; 4:3).
- 8) The Mystery of the *Harpazo* (1 Cor 15:51; 1 Thess 4:12-18; OT: Isa 26:19-21; Ps 27:5; cf. Pavilions: Ps 18:11; 31:20; Jer 43:10).
- 9) The Mystery of Iniquity (2 Thess 2:6-12).
- 10) Mystery of the Seven Churches (Rev 1:20).
- 11) Mystery of Israel’s Blindness (Lk 19:42-44; Rom 11:25).
- 12) Mystery Babylon (Counterfeit Kingdom) Rev 17, 18 (Cf. Gen 10:10, 1<sup>st</sup> mention).

[Mysteries Finished: Rev 10:7.]

## A Remez?

*The “Daughters” both “began” at the same time*; thus, are linked (at least rhetorically). Jesus was on His way to raise a Jewish maid (Israel, the “Daughter of Jerusalem”?); and “on the way” restored a Gentile woman (the Church?).

## Next Session

The Consequences of Unbelief: among Jesus’ acquaintances; among His enemies; among His disciples. Study Mark Chapter 6.

# The Gospel of Mark Session 6

## Chapter 6

### Introduction

The Servant rejected; opposition develops. Will anyone trust God's Servant?

*Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.*

Hebrews 3:12

God takes unbelief seriously. So should we.

### Structural Outline

- The Unbelief of His Acquaintances      Mk 6:1-13
- The Unbelief of His Enemies      Mk 6:14-34
- The Unbelief of His Disciples      Mk 6:35-56

### Mark 6

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

“...his own country”: Nazareth. Psalm 69 yields a glimpse into those unhappy boyhood years...

### The Early Years

There is a psalm which has hints about the silent years of Christ's childhood and young manhood, of which the Gospels tell us practically nothing. Dr. Luke tells us about an incident in the life of our Lord when He was twelve years old, but we learn nothing else about Him until He is about thirty years old. Psalm 69 fills in some of the details of those early years...

*I am become a stranger unto my brethren, and an alien unto my mother's children.*

Psalm 69:8

Mary had other children, which confirms the record in the Gospels (Mt 13:55; Mk 6:3). It may have been a very unhappy home. This verse also teaches the virgin birth of Christ.

“...my mother's children”: He became an alien unto His mother's children—not His father's children because Joseph was not His father. They were half-brothers and half-sisters. This verse tells a lot we would not know otherwise. Possibly her boys, James, Judas and Joses, said to her, “Mother, we heard somebody say that Jesus is not really our brother. They said that nobody knows who His father is.” ***It must have been interesting when they later discover who He really is!!***

*Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?*

Matthew 13:35

*Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Judas, and Simon? and are not his sisters here with us?*

Mark 6:3

*For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.*

Psalm 69:9

This is a verse which our Lord also quoted—in reference to the temple.

*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 said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.*

John 2:14-17

*When I wept, and chastened my soul with fasting, that was to my reproach. I made sackcloth also my garment; and I became a proverb to them. They that sit in the gate speak against me; and I was the song of the drunkards.*

Psalm 69:10-12

The drunkards at the local bar made up dirty little ditties about Him and His mother. Why did He endure all of this? He was raised in a town where He was called illegitimate in order that I might be a legitimate son of God. The Son of God bore that for me on the cross; He paid the penalty for my sins.

We have no idea what He endured for 30 years in order that we might have a clear title as a legitimate son of God

## Messianic Genealogy

The most distinguished Family Tree in history:

- Encrypted in Torah (Gen 38);
- Prophesied in Judges (Ruth 4);
- Evades the blood curse on Jeconiah (Jer 22:30);
- Virgin Birth (Gen 3:15; Isa 7:14; Ps 69, 110).

- 2] 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?

These were people who (*thought* they) knew Him well; they were from His “home town.” They had been neighbors for 30 years! On a previous occasion He was here they tried to throw Him off a cliff! (Lk 4:16-30). Here’s a “second chance,” but very little learning seems to have taken place. (“Learning” is defined as the modification of behavior.)

- 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.

“...carpenter”: τέκτων *tehton* actually means a builder; it can mean a craftsman, a worker; (it can also mean a planner and an architect). We really don’t know what the specific skill was; it is commonly thought that he was a simple carpenter, replacing Joseph who apparently had died. Every Jew, even the rabbis, learned a manual trade; Paul was a tentmaker. The context of the remark implies a humble village carpenter.

“...son of Mary” is actually an insult: in that culture you identified a man by his father.

Jesus belonged to family of at least seven children: four brothers and two sisters. The Roman Catholic position (as many others of its views) is contradiction to the Scriptures. Jesus was Mary’s firstborn (Mt 1:25), but Mary actually did become the wife of Joseph.

“...offended at Him”: Lit., “they stumbled over Him.” He, indeed, was a “stone of stumbling” to those of unbelief (Isa 8:14; Rom 9:32-33; 1 Pet 2:8). The Greek word, σκανδαλίζω *skandalizo*, is the word from which we get “scandalize.”

- 4] 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.

He reminded them of what He had told them at that first visit! (Lk 4:24; Jn 4:44).

*Familiarity breeds contempt.*

—Publius, the Syrian, 2 B.C.

[Our own land is “familiar” with Jesus; we, too, have become a “gospel hardened” people...]

- 5] And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

What is limiting *God*? God is omnipotent, but He always works according to the laws of His own being and the laws of His attributes. Christ had all power, but He would not *force* His blessings on those who did not wish to receive them. He will not violate *our* sovereignty.

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

“...marvelled”: Only twice does the Scripture say the He “marvelled.” Here, it is at the *unbelief* of the Jews. The other case was concerning the *faith* of the centurion (Mt 8:10; Lk 7:9).

Faith is more than mere belief; it is belief plus a total commitment. Salvation is more than an insurance policy against the flames of hell; salvation is a new creation: new life, new love, a new direction of the will.

Jesus’ heart was broken as He saw the desperate plight of the people (Mt 9:35-38).

- 7] And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

“...sent”: ἀποστέλλω *apostello*, to order one to a place appointed; from which we get *Apostle*, or Sent One.

“...by two”: In pairs: *Two are better than one...* (Eccl 4:9). A review of the lists of disciples reveals that they always given in pairs. Also, the law always required at least two witnesses (Deut 17:6; 19:15; 2 Cor 13:1).

- 8] And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:

Every day God seems to ask each of us the same question: Do you trust Me?...

- 9] But be shod with sandals; and not put on two coats.  
 10] And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

They were not to “pick and choose.” They were to be profitable servants, not pampered guests. There was to be no ground for the suspicion that they were seeking personal comfort or special recognition.

- 11] 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.  
 12] And they went out, and preached that men should repent.  
 13] And they cast out many devils, and anointed with oil many that were sick, and healed them.

“...anointed with oil”: Cf. James 5:14. Oil is a type of the Holy Spirit.

## Herod Antipas

Herod Antipas was a son of Herod the Great by his Samaritan wife Malthace. When Herod the Great died, the Romans divided his territory among his three sons; Antipas was made tetrarch of Perea and Galilee, and reigned during the whole period of our Lord’s life on earth (Lk 23:7).

He was a frivolous and vain prince, and was chargeable with many infamous crimes (Mk 8:15; Lk 3:19; 13:31,32). He had married the daughter of King Aretas IV and then had divorced her so he could marry Herodias the wife of his half brother Herod Philip. It was a wicked alliance (cf. Ahab and Jezebel, 1 Kgs 18-21). Jesus called him “that fox” (Lk 13:32).

- 14] 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.

His conscience was bothering him. (Mark will give us a flashback to fill in the background; vv.17-29).

- 15] Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

This mystery of the identity of John the Baptist is also highlighted in John 1:19-28.

- 16] But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.  
 17] 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.

“...in prison”: Probably Machaerus Prison, on the cliffs overlooking the Dead Sea.

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

Contrary to the Law of Moses (Lev 18:16; 20:21).

*Hell hath no fury like a woman scorned.*

—William Congreve

- 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.

Amazing: This monarch feared his prisoner. He privately listened to him preach.

- 21] 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;  
 22] 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.

The Jews would not have permitted a woman to dance before a group of men. Most Gentile mothers would have forbidden the daughters to do what Salome did.

- 23] And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.  
 24] And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.  
 25] 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.

That’s a compliment to John! His head was considered to be worth more than half the kingdom!

- 26] 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.  
 27] And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,



- 28] And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.
- 29] And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

...and they went and told Jesus (Mt 14:12). Don't feel sorry for John: he got an instant trip to glory.

[America, too, has lost its conscience, the voice of its moral conscience, *because the preachers of this land have ceased to denounce sin.*]

Herod got a chance to see Jesus just before His crucifixion (Lk 23:7-11), but Jesus didn't even give him a word: Herod's conscience was long dead and buried. Antipas' nephew, Herod Agrippa denounced his uncle to the Roman emperor and Antipas was deposed and sent into exile (Acts 12:1).

*For what shall it profit a man, if he shall gain the whole world, and lose his own soul?*

Mark 8:36

- 30] And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.
- 31] 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.
- 32] And they departed into a desert place by ship privately.
- 33] 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.

[Haven't we all experienced this kind of schedule?]

- 34] 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.
- 35] 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:
- 36] 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.

Someone has defined a committee as a group of people who individually can do nothing, and collectively decide that nothing can be done.

- 37] 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?

The "ye" is emphatic. The amount required to purchase that much bread equates to about a year's wages.

"...pennyworth": the Roman penny is seven pence halfpenny. It was the daily pay of a Roman soldier in the time of Christ. In the reign of Edward III, an English penny was a labourer's day's wages.

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

It was Andrew who discovered a lad who apparently had brought his lunch (Jn 6:8, 9).

"...green grass"? Only Mark includes this scenic detail (Cf. Ps 23:2).

- 41] 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.
- 42] And they did all eat, and were filled.
- 43] And they took up twelve baskets full of the fragments, and of the fishes.
- 44] And they that did eat of the loaves were about five thousand men.

"Besides women and children" (Mt 13:21). Assuming at least an equal number of women and children—having used one of their lunches!—the total was twice what is commonly taught: 5,000 + 5,000 = 10,000? And a left-over basket for each disciple? [12 is also the "kingdom" number...]

## The Kingdom of Heaven Twelves

- 12 Tribes.
- 12 Apostles (ruling over the 12 Tribes); Mt 19:28; Lk 22:30.
- 12 Kingdom of Heaven Parables.
- 12 Kingdom Mysteries.
- 12,000 sealed from each of 12 Tribes; Rev 7.
- New Jerusalem: Rev 21: 12 gates; 12 foundation stones; 12,000 x 12,000 x 12,000 furlongs.

Can God furnish a table in the wilderness? (Psalm 78:19).

*I will satisfy her poor with bread.*

Psalm 132:15  
Isaiah 40:15

John tells us that this miracle occasioned Jesus' sermon on the "bread of life" (Jn 6:22ff). Amazed, they still failed to get the *spiritual* message.

- 45] 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.  
46] And when he had sent them away, he departed into a mountain to pray.

In the previous storm, He was with them. This time He was on the mountain praying for them. He was teaching them to live by faith. [This is us, today. He is in glory, interceding for us; Heb 7:25.]

- 47] And when even was come, the ship was in the midst of the sea, and he alone on the land.  
48] 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.

"...toiling": same as "vexed" in 2 Pet 2:8; tortured; implies real mental distress and anxiety. These professionals were concerned that they might be swamped

"...fourth watch": 3 - 6 AM.

- 49] But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

"...walking upon the sea": Mark (Peter's amanuensis) omits the episode of Peter attempting to join Jesus (Mt 14:28-32).

- 50] 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.  
51] And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

(This is another instance where the Gnostics seem to have been correct: He didn't leave footprints!)

- 52] For they considered not the miracle of the loaves: for their heart was hardened.

This is most disturbing. But aren't *we* also guilty? Even a disciple of Jesus Christ can develop a hard heart if he fails to respond to the *spiritual* lessons that must be learned in the course of life and ministry. If we really understand who He is, none of these narratives are surprising.

- 53] And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

- 54] And when they were come out of the ship, straightway they knew him,  
55] And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.  
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.

Again, the borders of the garments were a target.

When people say, "Have faith!" That is an empty suggestion unless it is faith *in Him!*

## Faith Does Not Save Us (!?)

You go to the doctor for surgery and put your faith in that doctor. He performs his service and you recover. Are you well because you had faith in the doctor? No. It wasn't your faith that saved you: the doctor did. What saves you is the *object* of your faith. You are saved not by your faith, but by the One in whom you trust. It is Jesus who saves us.

## Next Session

The hazard of traditions: Study Mark 7.

## The Gospel of Mark Session 7 Chapter 7

The hazard of traditions...

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

This had nothing to do with personal hygiene, nor were they commanded by the Law. These professionals were the theological "hit-men." They were upset every time that Jesus undermined their authority over the people and their traditions.

- 3] For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

"Tradition is a fence around the law." (The *Mishnah*, a compilation of Jewish oral traditions made at the end of the 2<sup>nd</sup> century A.D.)

The Jews viewed tradition as protecting God's Holy Word and assisted His people in keeping it. This probably began with good intentions, but ultimately produced some famous absurdities.

In the effort to protect the Sabbath from being broken by inadvertent labor, the devout were given an amazing list of prohibitions—"fences":

- One could not look into a mirror, lest a gray hair might be plucked;
- One couldn't wear false teeth, lest they fall out and picking them up would be working.
- The rabbis debated about a man with a wooden leg: if his home caught fire, could he retrieve it on the Sabbath?
- If someone spit on the Sabbath he had to take care of where it landed: if it landed in the dirt and was scuffed with his sandal it would be cultivating the soil and thus performing work.

If you are in an Israeli hotel on *Shabbat*, you will encounter the Sabbath elevators: every floor is pre-selected to avoid having to push a button. (Usually there are two: one stopping on odd numbered floors; the other on even.) The Pharisees' commitment to ritual purity made them extremely pious and self-righteous.

- 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.

The biggest concern of the *Mishnah* (186 pages) was "cleanesses," including ritual washing. Originating from the Biblical command that all priests must wash their hands (Ex 30:19; 40:12), all pious Jews began to do it about 200 B.C.

A rabbi who once omitted washing his hands before eating bread was excommunicated. It is reported that another rabbi who suffered imprisonment under the Romans nearly died because he used his ration of drinking water to ritually wash up.

Ultimately, the concept of true inner purity had been trivialized to a system of external washings. These washings not only indicated a wrong attitude toward people, they also conveyed a wrong idea of the nature of sin and personal holiness.

- 5] 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?

- 6] 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.

Often, the best defense is a well-directed offence. Jesus quotes:

*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.*

Isaiah 29:13

- 7] Howbeit in vain do they worship me, teaching for doctrines the commandments of men.  
 8] 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.  
 9] And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

*He who expounds the Scriptures in opposition to the tradition has no share in the world to come.*

Rabbi Eleazer

*It is a greater offense to teach anything contrary to the voice of the Rabbis than to contradict the Scripture itself.*

The *Mishna*

- 10] For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:  
 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.

Now Jesus refers to the Law (Ex 20:12; 21:17; Lev 20:9). They side-stepped the Commandment by simply declaring that their possessions were "Corban" ("given to God"), and thus dedicated for spiritual purposes (Num 30).

- 12] And ye suffer him no more to do ought for his father or his mother;  
 13] Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Those who try to justify themselves by the Law end up modifying it in order to escape its authority. Note the tragic sequence:

- Teaching their doctrines as God's Word; v.7
- Laying aside God's Word; v.8
- Rejecting God's Word; v.9
- Robbing God's Word of its power. v.13



*In the same way, those who handle God's Word without submitting to it are in the constant process of conforming it to their self-complacency.*

- 14] And when he had called all the people unto him, he said unto them, Harken unto me every one of you, and understand:  
 15] 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.  
 16] If any man have ears to hear, let him hear.

Jesus had the Pharisees reeling; and He made his closing remarks as public as possible! This is declaring null and void the entire Mosaic system of “clean and unclean” foods! (How did Noah know about them?)

- 17] And when he was entered into the house from the people, his disciples asked him concerning the parable.

The disciples still just did not “get it.” It wasn’t “a parable.” It was straightforward exposition.

- 18] 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;  
 19] Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

Jesus had declared all foods “clean.”

- 20] And he said, That which cometh out of the man, that defileth the man.  
 21] For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,  
 22] Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:  
 23] All these evil things come from within, and defile the man.

Some regard this declaration as the most revolutionary passage in the New Testament. Most of us fail to appreciate its impact since are unfamiliar with the bondage from the fastidious legalism which had taken over. [Peter had this re-emphasized on a rooftop in Joppa; Acts 10:10-16.]

Some traditions can be helpful as reminders of our heritage, but we must constantly beware lest traditions take the place of truth. Holiness has always been a matter of the heart, a right relationship with God by faith.

Ceremonial purity was a matter of external obedience to a law as evidence of that faith (Ps 51:6, 10, 16-17). Moses made it clear that God

wanted love and obedience to come from the heart, and not be merely outward obedience to rules (Deut 6:4, 5; 10:12; 30:6, 20).

## Summary

Man's traditions	vs.	God's Truth
• Outward forms; bondage		Inward faith; liberty
• Trifling rules		Fundamental principles
• Outward piety		True inward holiness
• Neglect, replace the Word		Exalts the Word of God

## A Heinous List

- **“Evil thoughts”**: διαλογισμοὶ οἱ κακοί, *dialogismoi hoi kakoi*, evil reasoning within oneself.
- **“Sexual immorality”**: πορνεία, *porneia*, illicit sexual intercourse; adultery, fornication, homosexuality, lesbianism, intercourse with animals etc. ; sexual intercourse with close relatives, etc.
- **“Adulteries”**: μοιχεία *moicheia*.
- **“Murders”**: φόνος *phonos*, murders, slaughter.
- **“Thefts”**: κλοπή, *klope*, kleptomania.
- **“Covetousness”**: πλεονεξία *pleonexia*, greed, appetite for what belongs to others.
- **“Wickedness”**: πονηρία *poneria*, depravity, malice, evil desires.
- **“Deceit”**: δόλος *dolos*, craft, guile, deceit.
- **“Lasciviousness”**: ἀσέλγεια *aselgeia*, unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence.
- **“An evil eye”**: ὀφθαλμὸς πονηρός, *ophthalmos poneiros*, an evil eye that watches another's possessions.
- **“Blasphemy”**: βλασφημία *blasphemia*: slander, detraction, speech injurious, to another's good name; thus, also, impious and reproachful speech injurious to divine majesty.
- **“Pride”**: ὑπερηφανία *hyperephania*, pride, haughtiness, arrogance.
- **“Foolishness”**: ἀφροσύνη *aphrosune*, foolishness, folly, senselessness; thoughtlessness, recklessness.

This is radical stuff if you think that mankind is intrinsically good!

*The heart is deceitful above all things, and desperately [incurably] wicked: who can know it?*

Jeremiah 17:9

[There is no power *in the world* that can make the heart good.]

*As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God.*

Romans 3:10,11

All are *willfully* ignorant! Romans 1:18-32 nailed this thoroughly. If “none seeks,” then all that “seek” do so upon God’s initiative => Election! (Cf. Lk 4:25-29; Jn 6:43:47).

*They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*

Romans 3:12

They deliberately turned their backs on the truth; they dishonored God instead of glorifying Him. What use are they? (like “overripe fruit”?) They do not follow after that which is good. Man does not *evolve* upwards: he devolves downward!

*Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:*

Romans 3:13

Quoting Psalm 5:9. Asp = Egyptian cobra. Cf. Ps 140:3.

*Whose mouth is full of cursing and bitterness:*

Romans 3:14

Man’s tongue is a window into his heart (Mk 7:18-23; Mt 12:34-37; Rom 10:9-10). Anatomical order: from the inside outward... throat, tongue... lips... feet...

*Their feet are swift to shed blood:*

Romans 3:15

Quoting Isa 59:7 (Cf. Eph 6:15).

*Destruction and misery are in their ways:*

Romans 3:16

Man has no fulfillment except in glorifying God.

*And the way of peace have they not known:*

Romans 3:17

There is no peace when separated from God (Eph 6:15).

*There is no fear of God before their eyes.*

Romans 3:18

Quoting Psalm 36:1. Similar to the days of Noah: “The end of all flesh has become before me; Gen 6:12, 13; Deut 5:29.”

Fear of God: from your *devotional* life...

*For all have sinned, and come short of the glory of God.*

Romans 3:23

Paul says of himself—as we also must:

*O wretched man that I am! who shall deliver me from the body of this death?*

Romans 7:24

- 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.

The only recorded occasion outside Israel: a summer cottage for privacy, on the Mediterranean coast, about 40 miles from Capernaum.

## A Pleasing Faith

There are only a few in Scripture commended for their faith. Here is one whose name is unknown.

- 25] For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:  
26] The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

The verb tense indicates that she *kept on begging*. Nationality was against her: Gentile, not Jewish. “Unclean” by Jewish standards; despised by the religious establishment.

She was a woman; no standing in that society. Satan was against her: demons had taken control of her daughter; Disciples were against her; tried to send her away (Mt 15:23).

- 27] 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.

“...the dogs”: κυνάριον *kunarion*, little pet household dogs, not street scavengers. [Jesus hinted at hope, and she grabbed it!]

- 28] And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children’s crumbs.

She used Jesus’ own words and used them as the basis for her plea! A bright persistence of faith. This woman was willing to spend untiring energy in pursuit of spiritual things. [Do *you* persistently and passionately

pray for anything?'] She depended entirely upon Christ's goodness and not her own: it was all grace.

*The sacrifices of God are a broken spirit: a broken and a contrite heart,  
O God, thou wilt not despise.*

Psalm 51:17

*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.*

Hebrews 11:6

- 29] And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.
- 30] And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

*Blessed are they which do hunger and thirst after righteousness: for they  
shall be filled.*

Matthew 5:6

- 31] 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.
- 32] 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.

(Some authorities indicate that deafness is more debilitating and traumatic than blindness! The social stigma and isolation is more severe.)

- 33] And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;
- 34] And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.
- 35] And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

"...and he spake plain": verb tense suggests *he kept on speaking*.

Why are these details recorded? Jesus' procedure seems to be a form of communication with him; a form of sign language. It also gives us an example to follow: His look; His sigh; His touch; and His Word.

His was a "hands-on" ministry: it was personal; it was compassionate; it was directed to a *specific* need. [Our *prayerlessness* is probably among our most serious sins...]

- 36] 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;

- 37] And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

[We get it backwards: He charged us to tell everyone; and we treat it as a secret...] The credentials reported to John in his doubts (Lk 7:22).

## Next Session

Study Mark Chapter 8.

## The Gospel of Mark Session 8 Chapter 8

### Feeding the 4,000 (Cf. Mt 15:38...8,000?)

Not to be confused with the feeding of the "5000" in Chapter 6:

- the 5000 were with Jesus only one day; here, three days;
- other details also varied: what they started with; what they had left over; etc.
- Jesus' declaration in v.19 is conclusive.

Also, they were distinctively different groups of people: the 5,000 were exclusively Jews; the "4,000" were fed in the Decapolis, a Gentile area.

- 1] In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,
- 2] I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:
- 3] And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

Jesus was always touched by the need of the multitude... For three days they flocked about Him, absorbed in His teachings.

- 4] And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?
- 5] And he asked them, How many loaves have ye? And they said, Seven.

"...Seven": This time there were more loaves for fewer people but it was still true, "What are these among so many?"

- 6] 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.

- 7] And they had a few small fishes: and he blessed, and commanded to set them also before them.
- 8] So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

## The Feeding of the “4000”

“...seven baskets”: In Chapter 6, after feeding the “5000,” there were 12 hand-baskets left over (κόφινος *kophinos*, a basket, such as were carried while traveling on foot.)

Here, there were seven hampers-full, large baskets such as were often used for carrying commercial goods (σπυρίς *spuris*, a plaited reed basket; a wicker hamper). These were large enough to hold a person: Paul escaped from Damascus in one of these (Acts 9:25).

Much of this was intended to be instructional for the disciples themselves; Jesus wanted them to understand the following:

### 1) That He was the Bread of Life (Jn 6:48-51)

He deliberately identified Himself with the manna, “the bread from heaven” (Ex 16:4). Bethlehem, His place of birth, echoes this very emphasis. He also underscored this at the Last Supper: *Take, eat: this is my body, which is broken for you: this do in remembrance of me* (1 Cor 11:24; Cf. Prov 30:1-4).

### 2) He wanted his disciples to understand that He was not only the Bread of Life for the Jews, but also for the Gentiles.

*Man does not live on bread alone.*

Matthew 4:4

### 3) The supply always meets and exceeds the demand.

Whatever the Lord has given us, there is still far more for Him to give us still. Our souls are “elastic.”

- 9] And they that had eaten were about four thousand: and he sent them away.
- “Beside women and children” (Mt 15:38). Probably as many as twice that number!
- 10] And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

“...Dalmanutha”: A place on the west of the Sea of Galilee; in the parallel passage it is called “into the borders of Magdala” (Cf. Mt 15:39). Probably the Greek name of one of the many *Migdols* (i.e., watch-towers) on the western side of the lake. It has been identified in the ruins of a village about a mile from Magdala, in the little open valley of *Ain-el-Barideh*, “the cold fountain,” the mouth of a glen a mile south of Magdala, near the beach; called *el-Mejdel*, possibly the “*Migdal-el*” of Josh 19:38. Now the bloodhounds of hate are on His trail again...

- 11] And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.
- 12] 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.

The grammatical construction indicates that Christ was angry. Why did they ask for a sign? It was evidence of the state of their hearts.

- 13] And he left them, and entering into the ship again departed to the other side.
- 14] Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.
- 15] And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

“...leaven of the Pharisees”: hypocrisy and self-righteousness.

“...leaven of Herod”: political chicanery; worldliness.

In the Scriptures leaven represents wrong or evil teaching; it never means the gospel. One of the fallacious things that is being taught today is that leaven represents the gospel in the parable of the woman who hid leaven in three measures of meal (Mt 13:33).

## Woman and the Leaven (Mt 13:33)

In Matthew 13:33, the *meal* symbolizes the gospel, and the leaven, which represents wrong teaching, was hidden in it. This is the process of making something taste good to the natural man.

Actually, what is liberalism? It all came into existence by the pulpit trying to please the unsaved church members. And today we have a lot of men trying to please the congregation, even when they are unsaved: that is putting leaven in—mixing wrong teaching with the truth of the gospel.

- 16] And they reasoned among themselves, saying, It is because we have no bread.
- 17] 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?
- 18] Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

There are people who have been studying the Bible for years and who are like that...

- 19] When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.
- 20] And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.
- 21] And he said unto them, How is it that ye do not understand?

“...twelve”: Symbolic of the Kingdom?

## Evidences of the Past

We, too, need to dwell on the evidences of the past:

- Israel’s crossing of the Red Sea;
- The fall of Jericho;
- The sun standing still for Joshua;
- Elijah at Mt. Carmel;
- The raising of Lazarus;
- Peter’s deliverance from jail;
- And, above all, the empty tomb...

- 22] And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.
- 23] 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.

“...they”: his friends did the begging, not the blind man. He apparently was acquiescing to *their* enthusiasm; willing, but wary.

But you notice that He led the blind man out of town. Had Bethsaida, where many of His mighty works had been performed, become like Nazareth where He could no longer perform mighty works?

- 24] And he looked up, and said, I see men as trees, walking.

## Three Stages

1. Blindness. We are all first spiritually blind. Like the blind man we can say, “Once I was blind, but now I can see.” But you’ll notice that He gained only partial sight, and only Mark tells us this.
2. Partial sight. Is this not our condition today? “For now we see through a glass darkly; but then face to face ...” (1 Cor 13:12). Socrates, in his day, made the statement that he was the wisest of the Athenians. “Well there are a great many of the Athenians who think they know, and I know I do not know. And since I know that I do not know, I am the wisest of the Athenians.”
3. Perfect sight. The third stage is perfect vision. We’ll get our 20/20 spiritual vision when we come into His presence, and that’s when we’ll really be able to see.

When our Lord had finished, He had healed this man perfectly

## Strange *Incompleteness*?

Jesus’ staged healing was premeditated: the man was beginning to understand; his expectations were being transcended... Key to idiomatic uses of “trees”? Cf. Dan 4, et al. Cf. Jotham’s Parable.

## Old Testament Parables

- |                                     |   |
|-------------------------------------|---|
| • Jotham’s Parable of the Trees     | Judges 9:7-15   |
| • Nathan’s Parable of the Ewe Lamb  | 2 Sam 12:1-4  |
| • The Parable of the Woman of Tekoa | 2 Sam 14:5-20   |
| • The Parable of the Thistle        | 2 Kings 14:8-14   |
| • The Parable of the Vineyard       | Isa 5:1-7; Cf. Jer 13, 18-19, 27-28; Ezek 4-5, 16, 31, et al. |

## Jotham’s Parable of the Trees (Judg 9:7-15)

*And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over*



us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

Judges 9:7-15

## “Politics”

*A strife of interests masquerading as a contest of principles; The conduct of public affairs for private advantage.*

—Ambrose Bierce *The Devil’s Dictionary*

## The Parable of the Trees

- |              |   |  |
|--------------|---|--|
| • Olive Tree | — | Valuable oil                             |
| • Fig Tree   | — | Sweet Fruit                              |
| • Vine       | — | Wine                                     |
| • Bramble    | — | No fruit; only good as fuel for the fire |

## “Expositional Constancy”

- The Rock that followed them (1 Cor 10:4);
- The Stone cut without hands (Dan 2:34);
- The Stone the builders rejected (Mt 21:42);
- The Chief Cornerstone (Ps 118:22; Isa 28:16; Jer 51:26; Mt 21:42; Mk 12:10; Lk 20:17; Act 4:11; Eph 2:20; 1 Pet 2:6,7; et al.)

## “Expositional Constancy”

• The soils, birds, mustard seed	Matt 13
• The woman	Matt 13, Rev 2
• The Olive	Lineage
• The Fig	Political
• The Vine	Spiritual
• The Bramble	Satan’s

}
Israel

- 25] After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.
- 26] And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

“...Neither go into the town, nor tell it to any in the town”: This place of Bethsaida had already had judgment pronounced upon it (Mt 11:21).

## Lessons

“Clearly from afar.” 20/20 vision. Jesus matched the improvement of his sight with the growth of his faith. The Lord’s miracles were more than simply remarkable events: they were parables of spiritual reality. The progressive healing of the blind man reveals to us that sometimes God heals or saves in stages.

*For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

Isaiah 55:9

*Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.*

Psalms 77:19

## Variation in Methods

Different methods which our Lord used in opening eyes of the blind: Here at Bethsaida when He healed the blind man, he touched his eyes. So this man had an experience. When Jesus healed blind Bartimaeus, He didn’t touch him at all but just told him from a distance, and faith alone opened his eyes. But the man who had been born blind was told to go and wash in the pool of Siloam, an entirely different method (Jn 9).

## Lessons

And there is a risk in our responding to His truth: *For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath* (Mt 13:12; 25:29; Lk 19:26).

## Caesarea Philippi: The Watershed Issue

- 27] 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?
- 28] And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

Cf. Malachi 4:5.

- 29] And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

“...the Christ”: *Christ* is not a name. *Jesus* is His name. *Christ* is a title—in the Hebrew, it was the *Messiah*, which means the “Anointed One.” (The term “Christ” does not appear in the ISV: it uses “Messiah.”)

This title gathers up all the rich meaning of the Old Testament. It is a fragment with fullness (Micah 5:2; Isa 7:14; Ps 2:2; Ps 45:6-7; Mal 3:1).

It is not enough to be familiar with other men’s views of Christ, be they right or wrong. Our Lord’s question was intended to emphasize the *responsibility of individuals* to know Him for themselves. Peter’s fuller confession is given Matthew:

*When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*

Matthew 16:13-18

“...upon this rock I will build my church”: *Petros*—part of a rock, that which is hewn out of a rock, a stone. *Petra*: the rock out of which a stone is hewn (Mt 7:24, 25).

This is a pun between Peter (the stone) and Petra (the rock). Who is the Rock? (1 Cor 3:11; Eph 2:20; 1 Cor 10:4; 1 Pet 2:4-7). Peter was not infallible; Paul had to dress him down (Gal 2:11-16).

The idea of Peter being the first pope is not Biblical. (See the briefing package, *The Kingdom of Blood*, for an in-depth study.)

*And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ.*

Matthew 16:19,20

“...keys of the kingdom of heaven”: Defined (Isa 22:22; Cf. Isa 9:6; Ps 2:7). Were these given only to Peter? No, given to all disciples (Mt 18:18; Cf. Church of Philadelphia; Rev 3:7).

- 30] And he charged them that they should tell no man of him.

“And he charged them”: This is a strong rebuke: the verb, ἐπιτιμάω *epitimao*, is the same one Jesus used in rebuking the demons (Mk 1:25). They were to wait until the gospel story was complete (Cf. Mk 8:31).

## Omissions

This Gospel of Mark makes no mention of:

- The Lord’s commendation of Peter;
- His prophetic words concerning the building of His Church upon the rock of His deity; nor
- His giving of the keys of the kingdom of heaven, which Peter used on Pentecost and in Cornelius’ house to admit Gentiles as well as Jews in its present aspect.
- Peter humbly made no mention of his affirmation to Mark.

- 31] 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.

“...suffer many things, and be rejected”: Jesus did not reveal His Person apart from His work of redemption. Salvation depends on who He is and what He did.

The final phase of their training begins here. It was at Caesarea Philippi that He first revealed His cross to them. (Yet only a few women seemed to anticipate that final week.)

- 32] And he spake that saying openly. And Peter took him, and began to rebuke him.  
33] 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.

There were the harshest words Jesus ever spoke to a devoted, well meaning heart. Peter had become the unwitting carrier of demonic doctrine, paralleling Satan’s proposition during the temptations following Jesus’ baptism (Mt 4:8-10). Only moments before, Peter confessed Jesus as the Christ, the Son of the living God; now he ventures, with an air of protective superiority, to rebuke Him!? The disciples knew He was

the Messiah early. When Andrew first introduced Jesus to his brother Simon, he used this very identity (Jn 1:41).

Peter apparently was a victim of the “Two Messiah” view of the OT: 1) The Messiah ben Joseph: the Suffering Servant; and 2) The Messiah ben David: the Ruling King.

The fixation on the Ruling King view, and his political aspirations, is what ultimately disenchanting Judas.

## The Necessity of the Death of Christ

The sacrificial death of Christ was essential to make atonement for sin and the very mission that He was in the world to accomplish: appeasement, satisfaction, substitution, redemption, pacification, and reconciliation.

The Hebrew word translated by these various terms is rendered by a Greek word meaning “propitiation”: ἱλαστήριον *hilasterion*, relating to an appeasing or expiating, having placating or expiating force, expiatory; a means of appeasing or expiating, a propitiation.

The Hebrew term, כַּפֶּרֶת *kapporeth*, “mercy-seat,” refers to the place of atonement: the golden plate of propitiation on which the High Priest sprinkled the seat seven times on the Day of Atonement, symbolically reconciling YHWH with His chosen people.

The slab of gold on top of the ark of the covenant measured 2.5 by 1.5 cubits (about 4 feet by 2 ½ feet). On it, and part of it, were the two golden cherubim facing each other whose outstretched wings came together above and constituted the throne of God.

God, in the OT, is repeatedly viewed as He who “dwelleth between the cherubim.” The “mercy seat” in the Holy of Holies was sprinkled with the blood of the expiatory victim on *Yom Kippur*, the annual day of atonement, signifying that the life of the people, the loss of which they had merited by their sins, was offered to God in the blood as the life of the victim, and that God by this ceremony was appeased and their sins expiated.

All through His life Jesus had the cross before Him. He became Man that He could die as our Kinsman-Redeemer, גּוֹעַל *goel* (Lev 25:48; cf. Boaz in Ruth 4). [There are some scholars who believe that this seat will literally be the seat from which the Messiah will rule during the Millennium: Cf. the briefing pack, *The Seat of Mercy*.]

*Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*

Romans 3:25

*And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

1 John 2:2

*Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*

1 John 4:10

The cross was the very purpose He came for.

*Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

Matthew 20:28

It is the central doctrine of grace.

*For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;*

1 Corinthians 15:3

*Then said he, Lo, I come to do thy will, O God.*

Hebrews 10:9

*Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:*

Acts 2:23

## A Model for Living

What it meant. And what it requires:

- 34] 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.

“...take up his cross”: We must follow him to crucifixion. We, too, march to death. Of *ourselves*. Paul spoke of “dying daily” (1 Cor 15:31).

*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

Galatians 2:20

- 35] 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.
- 36] For what shall it profit a man, if he shall gain the whole world, and lose his own soul?
- 37] Or what shall a man give in exchange for his soul?

“...whosoever will lose his life for my sake...”: The fundamental law of life: Losers are keepers.

- 38] 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.

## Next Session

We are now at the midpoint of this Gospel: From here all events move toward Jerusalem: the betrayal, the whipping post, the bloody cross. Study Mark Chapter 9. The Transfiguration.

## The Gospel of Mark Session 9 Chapter 9: The Transfiguration

### Introduction

Sometimes a lesson needs a dramatic emphasis. It takes faith to receive and put into practice the various lessons on discipleship, so a week later the Lord provided a dazzling proof that God does, indeed, transform suffering into glory.

- 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.

A remarkable statement. Yet, a week later there was an unforgettable surprise...

- 2] 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.

“...an high mountain”: Probably Mt. Hermon: 9,000 ft above sea level (Almost 11,000 ft above the Jordan valley). (Luke’s “8 days” were inclusive; cf. Luke 9:28.)

This was also a demonstration of the glory of the future kingdom. John, who was among those present, makes reference to it (John 1:14). So does Peter (2 Pet 1:12-21).

“...transfigured”: μεταμορφόω *metamorphoo*, to change into another form, to transform, from which we get the term *metamorphosis*, a comprehensive change from within; an example is the caterpillar: emerging from a cocoon as a beautiful butterfly (the opposite of *masquerade*, a superficial outward change that does not come from within). It is the same word that appears in Romans Chapter 12.

*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

Romans 12:1

“...therefore”: A response to all the foregoing in Romans. God’s compassion had been described in detail in the first 11 chapters of Romans.

“...mercies” = *oiktirmos* rendered “compassion” (2 Cor 1:3; Phil 2:1 Col 3:12) and “mercy” (Heb 10:28).

“...present” = “yield” (Heb 6:13, 16, 19).

“...your bodies”: A Christian’s body is temple of Holy Spirit (1 Cor 6:19-20).

“...living sacrifice” (in contrast to the OT sacrifices). Christians are believer-priests, identified with the great High Priest, the Lord Jesus Christ (Heb 7:23-28; 1 Pet 2:5, 9; Rev 1:6). A believer’s offering of his total life as a sacrifice to God represents a complete change in lifestyle (Gen 2:24).

*And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*

Romans 12:2

“And be not conformed”: “Stop being conformed to this [age].”

“Conformed”=pressed into a mold. Modern media has placed incredible technology in Satan’s hands. The export of depravity is unprecedented. The underlying presuppositions of the entertainment industry is anti-godly. Advertising is an exploitation of our basest desires. Nan’s book: *Be Ye Transformed* is a practical guide to implementing this passage...

“Keep on being transformed”: Present tense, Passive voice, Imperative mood

“...transformed” = *metamorphousthe*, is seen in the English word “metamorphosis”: a total change from inside out (2 Cor 3:18).

Key to change is the “mind,” the control center of one’s attitudes, thoughts, feelings, actions (Eph 4:22-23).

Jesus has promised us that we would share in His glory in His home forever:

*And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

John 17:22,23

Jesus has promised us that we would share in His glory in His home forever:

*Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

John 17:24

- 3] And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

“...fuller”: originally a dresser of skins or hides; later, applied in a wider sense as above. These garments appeared to be etherealized, glowing with a brilliancy such as no worker in linen or other material for apparel could produce.

- 4] And there appeared unto them Elias with Moses: and they were talking with Jesus.

Moses would seem to represent the Law; Elijah, the prophets. Jesus had previously explained:

*Think not that I am come to destroy **the law**, or **the prophets**: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*

Matthew 5:17, 18

“...talking with Jesus”: Also, they might represent those who have died (Moses; Deut 34:6) and those who will have been raptured (Elijah; 2 Kgs 2:11). Cf. John 11:25, 26; 1 Thess 4:13-18.

What were they talking about? The verb tense indicates that this was an extended conversation. Luke tells us that they “spoke of His departure [ἐξοδος *exodus*,] which He would accomplish in Jerusalem” (Lk 9:31).

The cross was not a tragedy, not an accident, not a disaster. It was what Jesus came into this world *for*! It was not an afterthought. It was the fulfillment of Psalm 22, Isaiah 53, and virtually all of the rest of Scripture! [I believe that there is not passage in the Bible that you can *disconnect* from the Messiah Himself: His mission, His destiny, His glory!]

The three disciples had fallen asleep during Jesus’ prayer and almost missed seeing Moses and Elijah and Jesus in His glory! (Lk 9:29, 32). Matthew indicates that the three heard the voice from heaven and “fell facedown to the ground, terrified. But Jesus came and touched them. ‘Get up,’ He said, ‘Don’t be afraid.’” (Mt 17:6, 7).

- 5] 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.  
6] For he wist not what to say; for they were sore afraid.

Some infer that this may have been about the time of the Feast of Succoth, of Feast of Booths. Peter, like many of us, cannot yield in silence.

[Many, since Peter’s day, have thought to honor Christ by giving special prominence to His servants, never realizing that in thus recognizing them as worthy of such homage they have actually dishonored the Master Himself.]

- 7] And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

The Father interrupted Peter’s suggestion, and focused their attention, not on the vision, but on the Word of God: “Hear Him.” Jesus is the ultimate expression of truth (Heb 1:1, 2). The vision was not an end in itself, but a means of confirming the Word: “A more sure word of prophecy”? (2 Pet 1:12-21). More sure than being an eyewitness to this event? Indeed. This is the subject included in our briefing pack, *Beyond Coincidence*, and is also included in “Hour 13” of *Learn the Bible in 24 Hours*.]



- 8] And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.
- 9] 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.

The three men were not to tell the other nine. (If they did it may have contributed to the tensions in v.33, 34.)

- 10] And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

Their confusion is understandable. That's a tough concept, even today.

- 11] And they asked him, saying, Why say the scribes that Elias must first come?
- 12] 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.

The confusion concerning Elijah continues even today. They knew the prophecies (Mal 3:1,4:5,6) and it was widely recognized that these would be fulfilled before the Messiah appeared (John 1:21). [This very appearance would qualify!]

- 13] 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.

For those who trusted in Him, this "Elijah" was John the Baptist, for John had indeed "prepared the way before Him" (Cf. Lk 1:16, 17). John denied that he was Elijah (Jn 1:21). There will be a future coming of Elijah just as Malachi predicted (v.12, and Mt 17:11), as seems evident in Rev 11:2-12.

## The Two Witnesses

*And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.*

Revelation 11:5,6

James and John would have duplicated Elijah's acts, but Jesus rebuked them (Lk 9:54-56).

## Identities (Summary)

- 1) Three were expected (Jn 1:20,21). [Talmudic Messiah expectations, etc. Cf. Mal 3:1-3, 5,6.]
  - Elijah (Last words in OT) Mal 4:5,6
  - Moses Deut 18:15-19
  - John the Baptist: "I am not." Jn 1:19, 20; Mt 11:14; 17:10-11. He did not "turn the hearts of the children" as Malachi predicted, nor usher in the "great and dreadful day," etc.
- 2) Two ministries were unfinished:
  - Moses: Num 20:12; Deut 3:26-28
  - Elijah: 1 Kgs 17:1; 19:13-16; 2 Kgs 2:11
- 3) Unique Miraculous Powers
  - **Elijah** (most agree on this one): Fire from heaven (1 Kgs 18:37; 2 Kgs 1:10, 12; Jer 5:14;); shut heaven (1 Kgs 17:1); 3 1/2 years! (Lk 4:25; Jas 5:17).
  - **Moses**: Water into blood (Ex 7:19); Plagues (Ex 8 - 12)
  - vs. ministers of Church to be harmless (Phil 2:15; Rom 16:19).
  - James and John would have duplicated Elijah's acts, but Jesus rebuked them (Lk 9:54-56).
- 4) It wasn't necessarily Enoch: Heb 9:27 = general rule; Exceptions: Lazarus, Jairus' daughter, Nain's son, etc. He was a *Gentile*: The Witnesses are Jewish. Model of rapture? Enoch was born, and translated, on 6<sup>th</sup> of Sivan, the Feast of Shavuot?
- 5) "Staff Meeting" in Mark 9. Connected with second coming (Lk 9:31; 1 Pet 1:10-12; 2 Pet 1:6-18).
- 6) Mystery: Why did Michael contend with Satan for the body of Moses? (Jude 9; Deut 34:5, 6).

## Other Alternatives

- 1) John, the Apostle (and writer)? Previous chapter: "Thou must prophecy again" (Rev 10:11); "...tarry till I come..." (Jn 21:20-24). [However, we would include the Apostle John in the Church which is in heaven. John was expressly rebuked from desiring Elijah's acts.]
- 2) John the Baptist? (Cf. McGee, et al.): Had the nation accepted John the Baptist's ministry, he would have served as the "Elijah" God sent; and they would also have received Jesus. Instead, they rejected both and allowed them to be slain.

## From Light to Darkness

When they returned to the other nine, they found them involved with a double problem: 1) they were unable to deliver a boy from demonic control; and 2) the scribes were taunting them because of their failure.

- 14] And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.
- 15] And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

A crowd had gathered, and the scribes were stirring things up...

- 16] And he asked the scribes, What question ye with them?

(with them: or, among yourselves...)

- 17] And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;
- 18] 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 was both deaf and dumb (vv.17, 25). The demon was attempting to destroy him. [Can you imagine that father trying to care for the boy and unable to protect him?] Jesus had given His disciples authority to cast out demons; yet their ministry had been ineffective (Mk 6:7, 13).

- 19] 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.

“O”: an emotional cry from the heart! [How often Jesus must be grieved with us when we fail to use the spiritual resources He has so graciously given to His people!]

- 20] 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.
- 21] And he asked his father, How long is it ago since this came unto him? And he said, Of a child.
- 22] And oftimes 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.

“...if...” The father was candid about his doubts.

- 23] Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

Here is one of the most abused verses in the Bible. People have ripped it out of context and made it a rationale for false confidence in personal wishes. Some have taught that with enough faith you can control God! This is man-made, man-centered religion.

- 24] And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

How candidly honest. Matthew adds that the father got on his knees (Mt 17:14). Luke adds that he was an only child (Lk 9:38).

- 25] 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.
- 26] 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.
- 27] But Jesus took him by the hand, and lifted him up; and he arose.
- 28] And when he was come into the house, his disciples asked him privately, Why could not we cast him out?
- 29] And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

A good question for all of us. Our carelessness: The neglect of prayer and fasting. [Fasting is *not* “an Old Testament” concept to be abandoned in our times. With a little background it is still an effective part of the serious spiritual person.]

The main lesson of this miracle is the power of faith to overcome the enemy (Cf. vv.19, 23-24; Mt 17:20). Faith must be cultivated through spiritual *discipline* and *devotion*.

Not only did their failure embarrass them, but it also robbed the Lord of glory and gave the enemy opportunity to criticize and blaspheme. It is our faith that glorifies God (Rom 4:20).

Service Leads to Honor. Jesus is still leading them to Jerusalem.

- 30] And they departed thence, and passed through Galilee; and he would not that any man should know it.
- 31] 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.
- 32] But they understood not that saying, and were afraid to ask him.

He is still reminding them of His mission: death and resurrection. They did not understand, yet were deeply grieved. (But not so grieved as to prevent their personal ambitions to lead to disputes...)

## Death Predicted

Jesus' death is predicted in Gen 22; Ps 22; Isa 53; Dan 9:26; Hos 5:15...Zech 12:10.

- 33] And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?  
34] But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

Perhaps the singling out of Peter, James, and John was also a contributing factor.

- 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.

Here is Mark's special emphasis throughout his Gospel. The night before Jesus died, they again were arguing about who was to be greatest. No one had condescended to be a servant and wash the other's feet. Jesus Himself gave them an object lesson by taking a towel and a basin and washed *their* feet (Jn 13:14-16). Here, Jesus gives them a similar object lesson

- 36] 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,  
37] 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.

(The house they were in was in Capernaum and may well have been Simon Peter's; the child may even have been one of his.) An unspoiled child is the example of submission and humility. The words "child" and "servant" are the same in the Aramaic language.

- 38] 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.

Their exclusiveness is a strange companion to their own ineffectiveness earlier! The anonymous exorcist was giving glory to His name, in contrast to the scene in vv.14-29. John certainly was a "Son of Thunder"! (Mk 3:17). He also was ready to call down fire from heaven! (Lk 9:54).

- 39] 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.  
40] For he that is not against us is on our part.

Can you think of some challenging examples? Cf. Num 11:26-30. [That includes some interesting deviations!]

- 41] 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.  
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.  
43] 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:

"...hell": γέεννα *gehenna*, from the Hebrew phrase, "the valley [.] of Hinnom," referring to an actual valley outside Jerusalem where wicked King Ahaz worshiped Molech, the fire god, and even sacrificed his children in the fire (2 Chr 28:1-3; Jer 7:31; 32:35).

## "Hell"

"Hell" is often an area of confusion: The grave, or the abode of the dead, is *Sheol* in Hebrew, and *Hades* in Greek. It had two compartments (Lk 16:19ff). It is always expressed in geocentric terms (Mt 12:40, et al.).

[A "bottomless pit" could, topologically, only be at the center of a sphere.]

*Gehenna*, the lake that burneth with fire and brimstone, is the ultimate destiny, even of Hades. *Hades* is temporary; *Gehenna* is forever (Rev 20:10, 13, 14).

- 44] Where their worm dieth not, and the fire is not quenched.

Jesus treated hell with extreme seriousness. Quoted (3X) from:

*And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.*

Isaiah 66:24

- 45] 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:  
46] Where their worm dieth not, and the fire is not quenched.

His solemn message carries a warning to all of us to deal drastically with sin. Halfway measures won't do. Any encumbrance should be removed

from our lives as if by surgery. Literal surgery? He had made it clear that sin comes from the heart (Mk 7:20-23). But certainly made it clear that sin is to be dealt with drastically! (Cf. Rom 12:1, 2).

- 47] 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:  
 48] Where their worm dieth not, and the fire is not quenched.

Quoted (3x) from:

*And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.*

Isaiah 66:24

- 49] For every one shall be salted with fire, and every sacrifice shall be salted with salt.  
 50] Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Jews were not allowed to put leaven or honey on their sacrifices, but they were required to use salt on their sacrifices (Lev 2:11,13; Ezek 13:24; cf. Ex 30:35).

Salt speaks of purity, savoriness, and preservation. The disciples were God's salt (Mt 5:13), but were in danger of losing their flavor and becoming worthless. [Our salt today is purified and does not lose its taste; but the salt of that day contained impurities and could lose its flavor.]

Let's hear from the one for whom Mark was the amanuensis:

*Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:*

1 Peter 1:6, 7

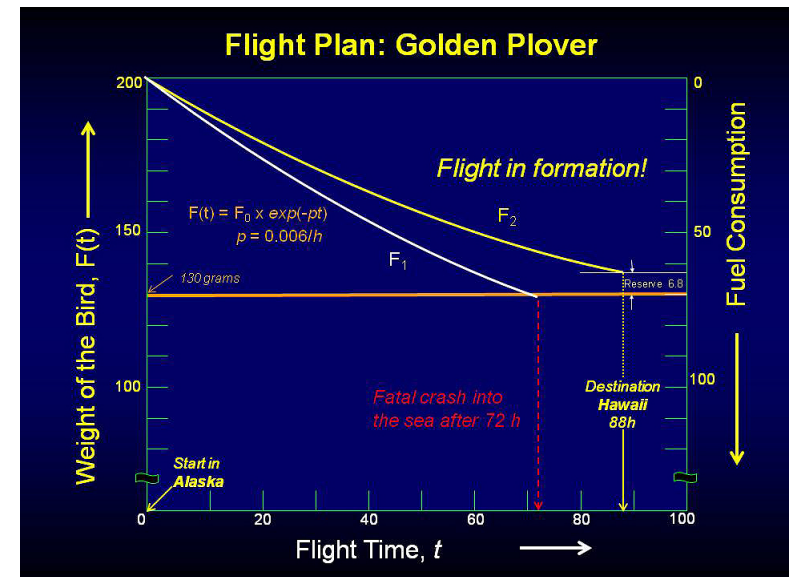
*Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.*

1 Peter 4:12, 13

*But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.*

1 Peter 5:10

We need to stand together. [Remember the Golden Plover...]



## Next Session

Study the "Five Paradoxes" of Mark Chapter 10.

## The Gospel of Mark Session 10 Chapter 10: The Five Paradoxes

### Introduction

There are many figures of speech and rhetorical devices in the Scriptures: symbols, types, parables, proverbs, and paradoxes.

(Our book, *Cosmic Codes: Hidden Messages From the Edge of Eternity*, includes an appendix which catalogues over 200 different kinds of rhetorical devices, with examples and references.)

A paradox is a statement that ostensibly contradicts itself and yet embraces a valid truth or principle (i.e., 2 Cor 12:10; Cf. 2 Cor 6:8-10).

## Five Paradoxes

This chapter is structured around five succinct paradoxical declarations:

- 1) **Two Shall Be One**
- 2) Adults Shall Be as Children
- 3) The First Shall Be Last
- 4) Servants Shall Be Rulers
- 5) The Poor Become Rich

In our cultural emphasis on “self-fulfillment,” “self-realization,” and “self-actualization”—that is, the worship of self—this passage is painfully relevant.

More important than “self-fulfillment,” or even our own happiness, is obedience to God’s Word. God desires obedience more than actual worship (1 Sam 15:22).

*There is a way which seemeth right unto a man, but the end thereof are the ways of death.*

Proverbs 14:12; 16:25

- 1] 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.

“...the farther side of Jordan”: Perea, or present day Trans-Jordan. A region ruled by Herod Antipas, which may explain why the Pharisees tried to trap Him by raising the question about divorce. John the Baptist had lost his head when he preached against Herod’s adulterous marriage (Mk 6:14-29).

With one statement Mark summarizes about six months of Christ’s ministry (v. 1). His mention of Judea covers the later Judean period, recorded largely in John 7:10-10:39 and Luke 10:1-13:21. The reference to the farther side of Jordan has to do with the Perea ministry, the greater part of which is reported in Luke 13:22-19:28. The events of Mark 10:2-52 are in reality the closing events of this Perea period (Luke 18:15-19:28).

- 2] And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

“...and asked him”: “Kept asking Him”: the verb indicates that they had hoped to provoke something incriminating.

There was more than simply politics involved: divorce was an extremely controversial topic among the Jews—as it remains among Christians today—and no matter what answer Jesus would give, it would be certain to displease somebody and even might yield an opportunity to arrest Him.

The two prevailing views on divorce depended upon how one would interpret the phrase *some uncleanness* in Deuteronomy 24:1-4.

- The followers of Rabbi Hillel were quite lenient and permitted a man to divorce his wife for any reason, even the burning of his food.
- The school of Rabbi Shammai was much more strict and taught that the critical words *some uncleanness* referred only to premarital sin. If a newly married husband discovered that his wife was not a virgin, then he could put her away.

- 3] And he answered and said unto them, What did Moses command you?  
4] And they said, Moses suffered to write a bill of divorcement, and to put her away.

As usual, Jesus ignored the current debates and focused attention on the Word of God (Deut 24:1-4). Two key facts are paramount:

1) It was the *man* that divorced the wife, not the wife who divorced the husband, for women in Israel did not have this right. (Roman women did have the right of divorce.)

2) The official “bill of divorcement” was given to the wife to declare her status and to assure any prospective husband that she was indeed free to remarry. Apart from the giving of this document, the only other requirement was that the woman not return to her first husband if her second husband divorce her.

Among the Jews, the question was not, “May a divorced woman marry again?” because remarriage was permitted and even expected. The big question was, “What are the legal grounds for a man to divorce his wife?” [The Torah did not give adultery as grounds for divorce: in ancient Israel, the adulterer and the adulteress were stoned to death (Deut 22:22; Lev 20:10; also see John 8:1-11).] Whatever Moses meant by “some uncleanness” in Deut 24:1, it could not have been adultery!



- 5] And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

Jesus explained that the divorce law was given because of the sinfulness of the human heart: the law protected the wife by restraining the husband from impulsively divorcing her and casting her off rather than treating her like a human being.

Without a bill of divorcement, a woman would be likely to become a social outcast and treated like a harlot. No man would want to marry her, and she would be left defenseless and destitute.

By giving this commandment to Israel, God was not putting His approval on divorce or even encouraging it. Rather, He was seeking to restrain it and make it more difficult for men to dismiss their wives. He put sufficient regulations around divorce so that the wives would not become victims of their husbands' whims.

- 6] But from the beginning of the creation God made them male and female.

Jesus takes them back far before Moses to the record of the original creation (Gen 1:27; 2:21-25). God established marriage and has the right to determine the rules.

- 7] For this cause shall a man leave his father and mother, and cleave to his wife;

According to Scripture, marriage is between a man and a woman (*not* two men or two women!).

- 8] And they twain shall be one flesh: so then they are no more twain, but one flesh.

- 9] What therefore God hath joined together, let not man put asunder.

The relationship is sacred, intimate, and intended to be permanent. For a more complete rendering of Jesus' teaching, see Matthew 19:1-12. (Matthew had shorthand skills—they were required for his profession as a customs official.)

The union is a physical union: only a physical cause can break it: either death (Rom 7:1-3) or fornication (Mt 5:32; 19:9).

Mark didn't include the "exception clause" found in Matthew, but neither did he say that death breaks the union. With the abandonment of execution for adultery, divorce was substituted for death; it was understood as adequate grounds.

- 10] And in the house his disciples asked him again of the same matter.  
11] And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.  
12] And if a woman shall put away her husband, and be married to another, she committeth adultery.

The disciples were now convinced that marriage is a dangerous thing to get involved in.

To remarry after divorce, other than one granted on the grounds of fornication, would make the person guilty of committing adultery, and this is a serious thing. Notice that Jesus included the women in His warning, greatly elevating their status in society and giving them equality of responsibility with men. The rabbis would not have gone this far.

A divorce may be legal according to secular laws and yet not be right in the eyes of God. He established the institution of marriage and He makes the rules. He expects married people to remain committed to each other.

In Paul's further amplification for unequally yoked couples, there appear to be three potential grounds for remarriage after divorce (1 Cor 7:8-16):

- 1) When one's mate was guilty of sexual immorality and unwilling to repent;
- 2) When a believer is deserted by an unbelieving spouse;
- 3) When the marriage and divorce occurred before coming to Christ.

[The breakdown of the "sanctity of commitments" in our society—in business as well as in the family—is a core cancer of our present moral bankruptcy and is actively promoted by so-called "liberals."]

Our government is now the *purveyor* of immorality. Why are we surprised? Governments have always loved crises: they provide the rationale for increasing budgets and bureaucracies, and subjugating the population.

Most new dictators create external crises to consolidate their internal powers. In our country, they long ago learned that social crises serve as well as military ones. There is one insight that supplies a key missing link: *immorality* results in social crises. Is it any surprise to learn that governments have an enormous incentive to promote immorality?!

## Five Paradoxes

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- 13] And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.
- 14] 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.

“Much displeased” is understated. The Lord *became indignant* and openly rebuked His disciples.

First marriage, then children: the sequence seems logical. It was customary for parents to bring children to the rabbis for a blessing.

The disciples may have been trying to protect His time and strength, but they were failing to attach sufficient importance to the children. This is surprising since He had already taught them to receive the children in His name and to be careful not to cause any of them to stumble, etc. (Mk 9:36-37).

Children are a blessing, not a burden; a treasure not a liability (Cf. Psalms 127, 128). Did you realize that the commitment of “Guardian Angels” is *Biblical*?! (Mt 18:10).

- 15] Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.
- 16] And he took them up in his arms, put his hands upon them, and blessed them.

The children were better kingdom examples than were the adults. We tell the children to behave like adults, but Jesus tells the adults to model themselves after the children: How?

- Their humble dependence upon others;
- Their acceptance of themselves and their position in life;
- Children live by faith. A child enjoys much but can explain very little.

We enter God’s kingdom by faith, like little children: helpless, unable to save ourselves, totally dependent upon the mercy and grace of God.

Note: there is no suggestion here that Jesus baptized these children. He didn’t even baptize adults (Jn 4:1-2). *If the disciples had been accustomed to baptizing infants, they would not have turned the people away.*

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- 17] 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?

Of all the people who ever came to the feet of Jesus, this man is the only one who went away worse than when he came! (But we have some suspicions...)

Calling Him “Good Master (Teacher),” was flattery; rabbis never let the word “good” be applied to them.

## The “Religious” View

He certainly had some superficial views regarding spiritual things. His presumption that there was “something he could do” to earn eternal life: *The underlying fallacy behind every false cult or religion.*

Behind this “good works” view is a superficial view of sin, man, the Bible, Jesus Christ, and salvation.

- 18] And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.
- 19] 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.

Jesus was not denying that He was God: *He was affirming it.*

Jesus points the young man to Moses: He wanted him to see himself as a sinner bowed before the holy God. We can't be saved by keeping the Law (Gal 2:16-21; Eph 2:8-10). The Law is simply a mirror that shows us how dirty we are, but the mirror can't make us clean. It can only lead us to Christ (Gal 3:24). It can't make us like Christ: only grace can do that.

- 20] And he answered and said unto him, Master, all these have I observed from my youth.

He had a superficial view of the Law of God. He measured obedience only by the externals rather than the inward attitudes. His problem was covetousness:

- 21] 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.

“...loved him”: Jesus “loved him.” This is a detail that Matthew and Luke failed to mention. How did Mark know that? He must have looked into Jesus’ eyes. *This appears to be suggestive evidence that this rich young “ruler” may have been Mark himself.*

- 22] And he was sad at that saying, and went away grieved: for he had great possessions.  
23] And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

“...grieved”: λυπέω *lupeo*, yields the picture of storm clouds gathering...

## Background Review

John Mark was the son of a wealthy woman named Mary, probably a widow, whose home was large enough to serve as a meeting-place for many of the early disciples after the Pentecostal outpouring (Acts 12:1-19).

An early church tradition suggests that it was Mark that was the “certain young man” who followed Christ right up to His entry into the house of the high priest and then, when the guards tried to lay hold of him, left the linen cloth that he was clothed with in their hands and fled naked (Mk 14:51-52). *Mark was the only one who included this incident.*

Mark accompanied Paul and Barnabas to Cyprus, but later returned to Jerusalem, which deeply disappointed Paul (Acts 12:25; 13:13; 15:37-

39). Having felt abandoned, Paul refused to take him on the second journey, and thus began a bitter quarrel between Paul and Barnabas (to whom Mark was related: probably a cousin, not “nephew” (KJV); the word *anepsios*, Col 4:10 being used in Num 36:11, for “father’s brothers’ sons”). Silas accompanied Paul in retracing his steps; Mark accompanied Barnabas to Cyprus. [Source: Indebted particularly to Warren Wiersbe, *Be Diligent*. See bibliography.]

- 24] 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!  
25] It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

“...trust”: Trust is the operative word. Money is a marvelous servant, but a terrible master. If you possess money, gratefully use it for God’s glory. If money possesses you, beware! It is possible—perhaps too likely—that wealth can rob you of God’s riches blessing: eternal life.

- 26] And they were astonished out of measure, saying among themselves, Who then can be saved?  
27] And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

“...astonished out of measure”: The disciples were shocked at these declarations about wealth because most Jews thought that the possession of great wealth was evidence of God’s special blessing. Many people today still cling to this error (in spite of the message of Job, and the clear teachings in the NT).

- 28] Then Peter began to say unto him, Lo, we have left all, and have followed thee.

Peter’s response indicates that there were a few problems in his own heart. “...What then will there be for us?” (Mt 19:27).

- 29] 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,  
30] 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.

Both now and then.

- 31] But many that are first shall be last; and the last first.

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- 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,

“...and Jesus went before them: and they were amazed...”: Walking alone was a surprising departure from his usual practice of companionship with his disciples. No doubt there was something about his strange aloofness that **amazed** them and made them **afraid**. The tenses used here indicate that this was a continuing situation that went on for some time.

- 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:

Their destination still was Jerusalem, and the final climactic week...The things that He told them are foreshadowed in the “Servant Passages” (Isa 42-53).

*For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.*

Isaiah 50:7

He had previously told them *what* was going to happen (Mk 8:31, 9:31); now He told them *where*. And that the Gentiles were to be involved.

- 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.

Remember: He did it all for you and me. *Specifically*.

- 35] 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.

It seems they *really* didn’t get it. Here, James and John—with their mother (Mt 20:20,21) are still preoccupied with what’s in it for them!

## Salome

The wife of Zebedee (Mt 27:56), she was present at the crucifixion (Mk 15:40) and was among those who came to the tomb of Jesus on the resurrection morning (Mk 16:1,2).

- 36] And he said unto them, What would ye that I should do for you?  
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.

However, they are, in a sense, simply laying a claim to what Jesus had promised:

*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.*

Matthew 19:28

[Since Mark was writing to Gentiles, he did not include this promise.]

- 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?  
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:

God does not answer selfish prayers (James 4:2-3). If He does, it is that He might discipline us (Ps 106:15; 1 Jn 5:14-15). James, John, and Salome didn’t realize that it costs something to get answers to prayer...

Jesus used the idioms of a cup (Mk 14:32-36) and baptism (Lk 12:50; Ps 41:7; 69:2, 15).

- 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.  
41] And when the ten heard it, they began to be much displeased with James and John.

[They still hadn’t learned the lessons from Chapter 9.] Anger and disunity...

- 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.  
43] But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44] And whosoever of you will be the chiefest, shall be servant of all.

They hadn't learned the basic lesson of the Gospel of Mark: One must be a servant before God promotes one to rule; to be *under* authority before exercising authority (Cf. Joseph, Moses, Joshua, David, Timothy, and, of course, our Lord Himself).

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.

“...a ransom”: This significant word was common in the Greek world of Jesus' day, where it was used to refer to the price paid to free a slave. This was the price demanded by a holy God in order that justice might be satisfied in the forgiveness of sins. As a result of this payment, the believer is freed from sin and Satan.

“...for many”: The Greek preposition *anti* is more accurately translated *in the place of*, as overwhelming evidence from Greek sources demonstrates.

[Sources: Adolf Deissmann, *Light from the Ancient East*, trans. L. R. M. Strachan, p. 327 ff.; cf. J. H. Moulton and George Milligan, *The Vocabulary of the Greek Testament*, pp. 46, 47; Arndt, pp. 72, 73; Vincent Taylor, pp. 444, 445 and Arndt Arndt-Gingrich, *Greek-English Lexicon*.]

## Five Paradoxes

This chapter is structured around five succinct paradoxical declarations:

- 1) Two Shall Be One
- 2) Adults Shall Be as Children
- 3) The First Shall Be Last
- 4) Servants Shall Be Rulers
- 5) **The Poor Become Rich**

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.

47] 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.

## Jericho

The Jericho of Jesus' day was located about five miles west of Jordan and fifteen miles northeast of Jerusalem where Herod the Great and his successors built a lavish winter palace. The ruins of the Canaanite

city of Joshua's day lay one mile to the north. This helps explain the ostensible differences between v.46 and Luke 18:35.

48] 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.

49] 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.

From Matthew's account, there were apparently two (Mt 20:30). Mark's account focuses on the more vocal of the two.

50] And he, casting away his garment, rose, and came to Jesus.

“...casting away his garment”: So it wouldn't trip him in his dash forward!

51] 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.

[The same question He had asked John, James, and Salome in v.36!]

“Lord”: *Rabbouni*, “My Master;” a expression of personal faith. The only other recorded use as that of Mary in the Garden (Jn 20:16).

52] 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.

Matthew tells us that they both received their sight and joined the following throng. This is the last miracle recorded in Mark, and it certainly fits his “Servant” theme. We will now see Jesus on His way to the cross, fulfilling the Suffering Servant climax of Isaiah 53...

## Next Session

Next Week: In Jerusalem! The Triumphal Entry: Palm Sunday  
Read Chapters 11-16; Study Chapter 11.

## The Gospel of Mark Session 11 Chapter 11

## Review

We are heading for Jerusalem, and that climactic final week. Nine months before we began the meandering journey from Galilee, through Samaria, then Perea, and finally to Judea, ministering in at least 35 lo-



calities and yet timing the journey *purposefully* to end up in Jerusalem for the Passover.

Passover season was the delight of the Jews, and the despair of the Romans. Thousands of devout Jews from all over the world arrived in the Holy City, filled with excitement and nationalistic fervor.

## The Entrance into Jerusalem: Mark 11:1-26

From this point on, Christ abandoned the cautious attitude that had caused him to withdraw from areas of tension and possible crisis. Now he challenged the Jewish leaders. In the entry into Jerusalem he openly provoked disapproval and opposition.

This “Triumphal Entry” should be viewed not as the coming of a glorious king, but as the presentation of a Saviour who was soon to suffer. It was on the 10<sup>th</sup> of Nisan, when the lambs were being inspected in anticipation of being sacrificed.

## Review

The population more than tripled, putting the Roman military on special alert. Some scholars estimate over a million people may have enveloped the city.

Josephus records that in A.D. 65, over 255,000 lambs were offered; if there were ten offerers for each lamb, that would suggest over 2.5 million celebrants in Jerusalem.

Unparalleled tensions were in the air; and riots or insurrections could ruin an entire Roman career...

[Source: Alfred Edersheim, *The Life and Times of Jesus the Messiah*, Volume 2, Eerdmans, Grand Rapids MI, 1967, p.367.]

- 1] And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

“...the mount of Olives”: About two miles east of Jerusalem. From the peak at 2,600 feet, there is a breathtaking panorama of this fabled city. Here the Lord will do something He had never allowed before: He would present Himself as the *Meshiach Nagid*, the Messiah the King, in accordance to the OT prophecies, *on the very day that the angel Gabriel had prophesied to Daniel* over 500 years earlier! (Dan 9:25).

- 2] 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.

“...a colt”: Since Mark is writing to the Gentiles, he doesn’t develop the prophetic background of this pivotal event, deliberately fulfilling the predictions of Zechariah 500 years earlier (Zech 9:9).

An unbroken colt: an animal devoted to a sacred task was to be one that had not been put to ordinary use (Num 19:2; Deut 21:3; 1 Sam 6:7).

[Do you want to hear a message from the donkey?]

*When fishes flew and forests walked  
And figs grew upon thorn,  
Some moment when the moon was blood  
Then surely I was born.*

*With monstrous head and sickening cry  
And ears like errant wings  
The devil’s walking parody  
On all four-footed things.*

*The tattered outlaw of the earth,  
Of ancient crooked will;  
Starve, scourge, deride me: I am dumb,  
I keep my secret still.*

*Fools! For I also had my hour;  
One far fierce hour and sweet:  
There was a shout about my ears,  
And palms before my feet.*

—G. K. Chesterton

- 3] 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.  
4] 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.

A pre-arranged password? Matthew states that there were two animals, an ass and a colt (Mt 21:2).

- 5] And certain of them that stood there said unto them, What do ye, loosing the colt?  
6] And they said unto them even as Jesus had commanded: and they let them go.  
7] And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.  
8] And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

“...garments on him”: The **garments** placed on the colt were outer cloaks or robes, the bright colors of which would give the colt the appearance of bearing the accouterments of royalty.

“...cut down branches”: Thus, “Palm Sunday”—The 10<sup>th</sup> of Nisan, four days before Passover. Palm branches had become a nationalistic symbol when Simon Maccabaeus delivered Jerusalem 150 years earlier. The palm frond was the symbol of the 2<sup>nd</sup> Maccabean Revolt (1 Maccabees 13:51).

The Passover crowd had heard about Lazarus...(Jn 12:12-18). The spreading of outer garments before a king was not uncommon (2 Kgs 9:13).

- 9] And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:
- 10] Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

“...cried, saying”: The Greek indicates that those who followed *repeatedly shouted*. This was probably an antiphonal chant between those in front and those behind...

“...Hosanna”: This is a transliteration of a Hebrew expression meaning, *Save, I pray*, coming from (Ps 118:25, 26).

“Blessed be he that cometh” is an exact quotation from the LXX of Ps 118:26.

“Stone which the builders refused has become the headstone of the corner” (Ps 118:22, 23; Mt 21:42-44; Acts 4:11; Ps 118:25,26).

This was one of the Hallel Psalms sung in connection with the Passover festival, and was thus particularly appropriate at this time. That the crowd used the words in a Messianic sense is made clear by the next verse.

## Throne of David

Jesus is openly affirming His kingship as the Son of David: Cf. “The very stones would cry out!” (Lk 19:40); The promise to Mary (Lk 1:32); Acts 15:16, quoting Amos 9:11, 12.

Jesus actually wept for them all, and predicted the coming destruction which took place 38 years later (Lk 19:29-48). *Jesus held them accountable to know the relevance of this very day* (Lk 19:39-44).

He then retired to Bethany on the eastern side of the Mount of Olives; within “a Sabbath’s days journey”: less than two miles.

- 11] 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.

“...he had looked round about”: His eyes would surely take in the booths of the money-changers and of the sellers of doves, which were to be the objects of his displeasure on the following day.

- 12] And on the morrow, when they were come from Bethany, he was hungry:
- 13] 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.

The fig tree usually produces leaves in March or April and then starts to bear fruit in June, with another crop in August, sometimes a third in December.

- 14] And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

This is the only instance of our Lord using His miraculous powers to destroy something in nature. He was making a lesson on failure to be fruitful. [Jesus used it as a visual parable; it became the most fruitful tree that ever grew!]

## The Cursed Fig Tree

[An incident widely puzzling to those who have an unhealthy eagerness to find fault.] The condemning of the tree and the cleansing of the Temple were both symbolic acts that illustrated the sad spiritual condition of the nation of Israel: fruitless and corrupt (Cf. Jn 12:35-41).

Jesus pronounces a “blindness” on the nation (Lk 19:44; cf. Rom 11:25). The fig tree is often associated with the nation Israel (Jer 8:13, 29:17; Hos 9:10, 16; Joel 1:7; Mic 7:1-6; Nah 3:12); cf. Jotham’s Parable in Judges 9:

## Old Testament Parables

- |                                     |               |
|-------------------------------------|---------------|
| • Jotham’s Parable of the Trees     | Jdg 9:7-15    |
| • Nathan’s Parable of the Ewe Lamb  | 2 Sam 12:1-4  |
| • The Parable of the Woman of Tekoa | 2 Sam 14:5-20 |

- The Parable of the Thistle 2 Kgs 14:8-14
- The Parable of the Vineyard Isa 5:1-7  
[Cf. Jer 13, 18-19, 27-28; Ezek 4-5, 16, 31, et al.]

## Jotham's Parable of the Trees: Judges 9:7-15

*And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us.*

*But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?*

*Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.*

## The Parable of the Trees

- |                                  |                    |
|----------------------------------|--------------------|
| • Olive Tree                     | Genealogy          |
| – Valuable oil                   |                    |
| • Fig Tree                       | Political (cursed) |
| – Sweet Fruit                    |                    |
| • Vine                           | Spiritual          |
| – Wine                           |                    |
| • Bramble                        | Satan's Empire     |
| – No fruit                       |                    |
| – Only good as fuel for the fire |                    |

## The Cursed Fig Tree

The tree dried up “from the roots” (v.20). The year before, John the Baptist had put the ax to the roots of the tree:

*And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 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.*

Matthew 3:10

The disciples might also have remembered Jesus' parable some months before...

*He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down.*

Luke 13:6-9

They might also have recalled Micah 7:1-6 where the prophet declares that God is seeking “the first ripe fruit” from His people (Cf. Jn 15:16).

- 15] 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;

They were in the employ of Annas and the high priestly family. The animals were sold for sacrificial purposes, and the moneychangers exchanged the common currency for the half-shekel necessary to pay the temple tax. Exorbitant rates, however, were charged.

Jesus had cleansed the Temple during his first Passover visit (Jn 2:13-22), but it was not long before the religious leaders had permitted the money changers and merchants to return. (They had a piece of the action...)

[Have you ever seen a table flipped over? It is a very violent act...]

Mark emphasizes those that “sold doves.” The dove was one of the few sacrifices that poor people could afford (Lev 14:22). It was the sacrifice that Joseph and Mary brought at Jesus' dedication (Lk 2:24). Jesus was always especially sensitive to the poor (as seen in the next session: Mk 12:41-44).

- 16] And would not suffer that any man should carry any vessel through the temple.

The Court of the Gentiles had become a convenient cross-town shortcut to the Mount of Olives. Even the *Mishnah* contained an ordinance aimed at curbing traffic by forbidding anyone to enter the Temple Mount carrying his staff or sandal or wallet, or to use it as a shortcut, but people still did so. It became a huge religious circus.

- 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.

Campbell Morgan points out that “a den of thieves” is the place to which thieves run *when they want to hide*. The Temple was a cover-up.

Both Isaiah and Jeremiah warned that the presence of the Temple is no guarantee of blessing from God (Isa 1:10-17; Jer 7:1-16). The quote from Isaiah highlights the purpose of the Court of the Gentiles specifically (Isa 56:6,7).

*Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even then 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.*

Isaiah 56:6,7

This was a massive national sin against God and the lost people of the world! And, *Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD* (Jer 7:11). The high priest’s family had perverted the Temple into a means of extortion. Thus,

*The zeal of thine house has eaten me up.*

Psalms 69:9; John 2:19

Jesus also thus exposed the sins of the leaders: they looked upon the Temple primarily as place of sacrifice; Jesus saw it as a place of prayer. Prayer is in itself a sacrifice to God:

*Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.*

Psalms 141:2

- 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.

The scribes and chief priests obviously took a dim view of these proceedings and plotted to take Him. Judas would ultimately provide them an assist, *but Jesus controlled the timing!*

Before we condemn them too quickly, let’s take inventory of our own ministries:

- Do outsiders see our activities as making merchandise of the Gospel?
- Do outsiders see our buildings as a house of prayer?
- Are all nationalities welcome there?
- Do we flee to our sanctuaries to hide from our real selves?
- If Jesus were to show up, what changes would *He* make?

- 19] And when even was come, he went out of the city.  
20] And in the morning, as they passed by, they saw the fig tree dried up from the roots.  
21] And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

“...the fig tree dried up from the roots”: Spiritual decay is always from the roots.

- 22] And Jesus answering saith unto them, Have faith in God.  
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.  
24] Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

“...believe...receive”: A present tense imperative, calling for persistent, continuing faith. Superior manuscript evidence favors the aorist tense—you *did* receive. In other words, we are to keep on believing that God has already given us our request. True faith in God is based on His Word (Jn 15:7; Rom 10:17) and His Word reveals His will to us.

The purpose of prayer is not to get man’s will done in heaven but to get God’s will done on earth. Prayer is God’s way of enlisting you in what He is doing!

- 25] 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.  
26] But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Statements such as these, which make God's forgiveness dependent on our forgiveness have been misunderstood as being legal in nature. However, Christ does not here address himself to the unsaved but to his disciples, those who have already entered into a saving relationship with himself.

The forgiveness of which he speaks is not the initial forensic act of forgiveness which abolishes the guilt of sin. It is rather the forgiveness of a father which restores fellowship.

The point here is that a disciple cannot pray effectively if an unforgiving spirit has broken his fellowship with God.

Prayer also involves forgiveness as well as faith. I must be in fellowship with both my Father in heaven *and* my brethren on earth if God is to answer my prayers (Cf. Mt 5:21-26; 6:14-15; 18:15-35).

The first word in the "Lord's Prayer" is *Our*: "Our Father which art in heaven." No Christian ever prays alone; for all of God's people are part of a worldwide family that unites to seek God's blessing (Eph 3:14-15).

## A Busy Tuesday

The debates recorded in the following verses all took place on one busy day—Tuesday of the Passion Week:

- |  |             |
|--|-------------|
| 1) The source of our Lord's authority          | Mk 11:27-33 |
| 2) The parable of the vineyard & husbandmen    | Mk 12:1-12  |
| 3) A question about taxation                   | Mk 12:13-17 |
| 4) The resurrection                            | Mk 12:18-27 |
| 5) The greatest commandment                    | Mk 12:28-34 |
| 6) The Messiah's relationship to David         | Mk 12:35-40 |
| 7) An account of the widow's gift of two mites | Mk 12:41-44 |

- 27] 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,
- 28] And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

"...By what authority...": The leaders of the religious establishment were bent on tripping Him up...

The officials referred to Christ's purging of the Temple (Jn 2:18). It was said that the Temple could be cleansed only by the Sanhedrin, by a prophet, or by the Messiah.

As official guardians of the Law, the members of the Sanhedrin had both the right and the responsibility to investigate anyone who claimed to be sent by God (Deut 18:15-22). But they did not have pure motives: they were seeking to destroy Him (v.18).

- 29] 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.
- 30] The baptism of John, was it from heaven, or of men? answer me.

Why take them all the way back to John the Baptist? God does not teach us a new truth if we have rejected the truth He has already revealed!

*Obedience is the organ of spiritual knowledge.*

—F. W. Robertson

Jesus is not refusing to answer their question: He only refused to accept and endorse their hypocrisy.

- 31] And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?
- 32] But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.
- 33] 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.

In the next chapter, before they had opportunity to escape, He told them a parable that revealed where their sins were leading them...

## Next Session

For next time: Read Psalm 80:8-16 and Isaiah 5:1-7. Study Mark Chapter 12.

## The Gospel of Mark Session 12 Chapter 12

### Introduction

In Chapter 11, the cursing of the fig tree (a symbol of Israel and its unfruitfulness) and the cleansing of the Temple (an indication of its corruption) led to a challenge by the official guardians of the Law, the members of the Sanhedrin. Jesus had them off balance from His responses to their challenges; He now takes the initiative with a parable drawn from familiar images in the OT (Ps 80:8-16; Isa 5:1-7).



A Busy Tuesday

The debates recorded in the following verses all took place on one busy day—Tuesday of the Passion Week:

- 1) The source of our Lord’s authority Mk 11:27-33
- 2) The parable of the vineyard husbandmen Mk 12:1-12
- 3) A question about taxation Mk 12:13-17
- 4) The resurrection Mk 12:18-27
- 5) The greatest commandment Mk 12:28-34
- 6) The Messiah’s relationship to David Mk 12:35-40
- 7) An account of the widow’s gift of two mites Mk 12:41-44

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.

“...vineyard”: The vineyard was also a national symbol for Israel (Cf. Jotham’s Parable: Judges 9:7-15).

“Politics”

A strife of interests masquerading as a contest of principles; The conduct of public affairs for private advantage.

Ambrose Bierce  
The Devil’s Dictionary

“Expositional Constancy”

- The Olive
  - The Fig
  - The Vine
  - The Bramble

Israel
- The soils, birds, mustard seed Mt 13
  - The woman Mt 13, Rev 2
  - The Rock that followed them 1 Cor 10:4
  - The Stone cut without hands Dan 2:34
  - The Stone the builders rejected Mt 21:42
  - The Chief Cornerstone Ps 118:22; Isa 28:16; Jer 51:26; Mt 21:42; Mk 12:10; Lk 20:17; Act 4:11; Eph 2:20; 1 Pet 2:6,7

The Vineyard

The very Temple in which Jesus was standing featured a richly carved grapevine 70 cubits high (>100 ft) sculpted around the door which led

from the porch to the Holy Place. The branches, tendrils and leaves, were of gold; the bunches hanging upon them were costly jewels. (Herod had first placed it here, and rich and patriotic Jews had continued to add to its embellishment.) The Maccabbean coins also bore the same symbols.

Jesus is using phrases directly from the Song of the Vineyard (Isa 5:1-7). Just as with Israel: *How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out* (Ps 44:2; Ex 15:17).

[We farm a far richer vineyard than that of ancient Israel. More than the prophets, we have the Word of God and the indwelling Spirit. And we also have the testimony of the saints over the past 2,000 years. Cf. Lk 12:48!]

*Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.*

Isaiah 5:1-7

“...hedge”: The word used by Mark means *fence*; it may have been a stone fence or wall.

“...place for the winefat” was a pit or trough beneath the winepress for the purpose of catching the juice.

“...tower” was a combination watchtower and storage place.

- 2] And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.
- 3] And they caught him, and beat him, and sent him away empty.
- 4] 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.

“...wounded him in the head”: “Brake his head” (Wycliffe version).

- 5] And again he sent another; and him they killed, and many others; beating some, and killing some.

A farmer would not use the fruit until the fifth year (Lev 19:23-25). In order to retain his legal rights to the property, the owner had to receive produce from the tenants, even if it was only some of the vegetables that grew between the rows of the trees or vines.

This explains why the tenants refused to give him anything: they wanted to claim the vineyard for themselves. It also explains why the owner continued to send agents to them; it was a question of authority and ownership.

The analogy to Israel is no exaggeration: Elijah was driven into the wilderness by the monarchy (1 Kgs 19:1-5); Isaiah was sawn in half (according to tradition, and hinted at in Hebrews 11:37); Zechariah was stoned to death near the altar (2 Chr 24:21); John the Baptist was beheaded. Summary: Hebrews 11:37, 38.

- 6] Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.  
7] But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

“...his welbeloved”: These words are an obvious description of Christ himself. The plot to **kill him** was a description of the scheming at that very time to put Jesus to death.

- 8] And they took him, and killed him, and cast him out of the vineyard.

If vv.2-5 covers the three years when the fruit was not used, then it was in the fourth year that the beloved Son was sent. This is the year when the fruit was devoted to the Lord (Lev 19:24).

If the tenants could do away with the heir, they would have a clear claim to the property; so they cast him out and killed him (Cf. Heb 13:12-13). They were willing to kill to accomplish their evil purpose (Jn 11:47-13).

- 9] What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

In answering they condemned themselves (Mt 21:41). The prediction that the owner would **destroy the husbandmen** was fulfilled in A.D. 70,

when the Romans under Titus destroyed Jerusalem and put an end to any semblance of self-rule which the Jew had previously enjoyed.

“...give the vineyard unto others”: The **others** unto whom the vineyard was to be given are further described in Matthew’s Gospel where Jesus is quoted as saying, *The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof* (Mt 21:43). This is an obvious reference to the Gentiles and the Church.

- 10] And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

Again, a quote from Psalm 118:22-23 (LXX). The “Stone” was a well-known idiom for the Messiah (Ex 17:6; esp. Dan 2:34; Zech 4:7; Rom 9:32-33; 1 Cor 10:4; 1 Pet 2:6-8). [1 Cor 10:4 underscores the gravity of Moses’ misfeasance at Meribah (Cf. Exodus 17:6 vs. Numbers 20:11-13).]

The Hebrew *Midrashic* view is that prophecy is not simply prediction-and fulfillment (the Western model); it is *pattern*, not just prediction. If Moses had specifically followed the Lord’s instructions, the two events could have prefigured the two comings of the Messiah: smitten on only the first occasion!

- 11] This was the Lord’s doing, and it is marvellous in our eyes?

Jesus was God’s Ultimatum!

- 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.  
13] And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

The common threat had forced two traditional enemies to unite: The *Pharisees*, the nationalistic legalists; and, The *Herodians*, the sold-out liberals. The former were unalterably opposed to any foreign overlordship, while the latter were supporters of the foreign government of the Herods.

The Herodians supported the family of Herod as well as the Romans who gave them the power to rule. The Pharisees considered the Herod clan to be evil usurpers of the throne of David: Herod was an Edomite, not even a Jew. The Pharisees opposed the poll tax that the Romans had inflicted on Judea and they resented the very presence of Rome in their land.

- 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?

Their words dripped with insincere flattery, but were aimed at setting a subtle trap: He was ostensibly snared to offend either: the Jewish population or the Roman leadership!

- 15] 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.

“...penny”: a denarius: a small silver coin of 3.8 grams. One side bore the head of Caesar and the abbreviated inscription:

TI. CAESAR DIVI AVG. G. AVGVSTVS  
“Tiberius Caesar, son of the divine Augustus, Augustus”

The reverse was inscribed:

PONTIFEX MAXIMUS  
“Chief Priest”

[This still remains a title of the Pope, in contrast to 1 Tim 2:5; Heb 4:14, 15; et al.]

- 16] And they brought it. And he saith unto them, Whose is this image and super-scription? And they said unto him, Caesar’s.  
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 Caesars...”: Astonishing reply! Some have regarded it as the single most influential political statement ever made in the history of the world.

“...render” = ἀποδίδωμι *apodidomito*: pay a debt; to pay back (Cf. Rom 13; 1 Tim 2:1-6; 1 Pet 2:13-17).

Coinage was regarded the property of the government that minted it. They were already accepting Caesar’s authority or they would not be using his money.

The state is a valid institution (even when it is controlled by a man who thinks he is god!) *Being created in the image of God*, we are under God’s authority as well! *He has total ownership of us all!*

[The Federal Reserve background is particularly interesting in this regard...]

## Our Unique Predicament

A representative republic places the responsibility on our own shoulders: *I personally believe we will be held accountable before the Throne of God for our stewardship of our present mandate which has come to us at such a high price...*

- 18] Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

“...Sadducees”: This is the only place in Mark where the Sadducees are mentioned. Nowhere is it recorded (that I’m aware of) did any of these “liberals” come to faith. Many of the Pharisees and priests did.

## Sadducees

The Sadducees did not believe in the existence of the soul, life after death, resurrection, final judgment, angels or demons (Cf. Acts 23:8). They did, however, accept the *Torah*, the books of Moses. Most of them were wealthy; the religious aristocrats.

*The Sadducees . . . are, even among themselves, rather boorish in their behavior, and in their intercourse with their peers are a rude as aliens.*  
Josephus, *Jewish War*, II, 8.14

(They did not believe in the resurrection: “That’s why they were sad, you see.” A corny pun, but it is a helpful mnemonic.)

- 19] 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.

This hypothetical question was based on the law of levirate marriage (Deut 25:5-10). From Latin *levir* “husband’s brother;” the practice or requirement of marriage of a widow to the brother of her deceased husband. This custom was practiced in ancient Jewish society and is common in parts of Africa today.

- 20] Now there were seven brethren: and the first took a wife, and dying left no seed.  
21] And the second took her, and died, neither left he any seed: and the third likewise.  
22] And the seven had her, and left no seed: last of all the woman died also.  
23] In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

- 24] And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?

Jesus pointed out their ignorance of two things: 1) the truth of Scripture, and 2) the Power of God.

- 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.

“...the angels which are in heaven”: Much confusion has arisen from this verse: He doesn’t indicate that *fallen* angels could not meddle with women: Cf. Genesis 6, confirmed by 2 Peter 2:4 & Jude 5, 6). Angels *in heaven* do not marry: there is no procreation necessary among immortal beings. That doesn’t limit the technologies available to *fallen* angels bent on mischief!

οἰκητήριον *oiketerion*, appears only in 2 Cor 5:2, referring to the heavenly resurrection body the believers aspire to, and in Jude 6, the “habitation” the fallen angels disrobed from. For a discussion of the role of fallen angels in Genesis 6, and commonly taught fallacies of “the line of Seth,” etc., see *Return of the Nephilim* briefing pack, or our book, *Alien Encounters*, Chapter 10.

The same God who created the angels is able to give us the new bodies we will need for the new life in heaven (1 Cor 15:38ff).

- 26] 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?

“...have ye not read”: The question expects an affirmative answer, for Christ knew well that these Sadducees were thoroughly familiar with the Pentateuch. He referred specifically to Ex 3:6, quoting the LXX. The Sadducees accepted only the Torah; so Jesus nails this one from Exodus 3:6! God didn’t use past tense: “I *am* the God of Abraham, et al.”

[Origen pointed out in the second century that it is ridiculous for God to say that he is the God of men who have no existence! Origen, *Commentary on Matthew*, Tom. XVII, 36.]

The patriarchs were *alive* when those words were spoken: the Torah *does*, thus, teach that there is life after death! The covenant promises were eternal (Heb 11:10-13).

- 27] He is not the God of the dead, but the God of the living: ye therefore do greatly err.

The Sadducees—the liberals of that day—did not know Scripture or the power of God. What about us? Resurrection is the signature of my soul. Even the Torah is replete with other examples:

- Adam, created *ex nihilo* is a *proto-resurrection* (Gen 2:7);
- Enoch was raptured; not subject to death.
- Abraham’s offering of Isaac is also imbued with the *resurrection of Isaac* (Gen 22:5; Heb 11:19).
- Israel’s deliverances: Red Sea, manna, quail, water, etc: all life-giving power...

## The Great Commandment

- 28] 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?

This next challenge was a scribe who was a Pharisee (Mt 22:34-35). The scribes had determined that there were 365 negative precepts and 248 positive, for a total of 613 precepts in the Law: One of their common exercises was discussing which were the greatest.

- 29] And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

“Hear, O Israel...”: the familiar words of the *Sh'ma* (“hear”); Deut 6:4-5. This great confession of faith is quoted by the pious, morning and evening, and is inserted in the little *muzuzahs* that adorn virtually all Jewish doorposts. (It is also the capstone engraving in the logo of the Koinonia Institute.)

- 30] 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.

What is the “heart”? ...the “soul”? ...the “mind”? We use these terms without precision. [For the practical results of 20 years research on these very questions, see *The Way of Agape*, the first of a trilogy on our personal relationship with God.]

- 31] And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Quoting Lev 19:18. Thus, “love is the fulfilling of the Law” (Rom 13:8-10). We do not live by rules, but by relationships.

- 32] 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:

The scribe dared to commend the reply. The Word had spoken to his heart.

- 33] 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.

Even the Old Testament taught that there were some things more important than offering sacrifices and keeping laws (1 Sam 15:22; Ps 51:16-17; 141:1,2; Jer 7:22-23; Hos 6:6; Mic 6:6-8).

- 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.

“Thou art not far from the kingdom of God”: What a tantalizing statement! You can be close, but that only counts with hand grenades and the game of horseshoes! And this is eternity we’re talking about! ...within an inch of heaven, yet on the way to hell. He was informed; honest; he was not a coward; but still not in the kingdom.

## John Wesley

John Wesley’s coming to faith was one of the most important events in the Western world. Born in 1703, the 15<sup>th</sup> child of Samuel and Susanna Wesley, John had a sound upbringing under an unusually talented mother. He went on to a brilliant career at Charterhouse and Oxford; was elected fellow of Lincoln College in 1726; served as a double professor of Greek and logic; ordained as a priest in the Church of England in 1728.

He met regularly for prayer, study of Greek New Testament and devotional exercises... fasted twice a week, visited prisons, assisted the poor and sick...In 1735 he accepted an invitation to become a missionary to the American Indians in Georgia. It was a fiasco—conflicts—he almost died from disease. (He still was *unsaved*.)

Aboard the ship on his return he met some German Moravian Christians, which had a profound effect on him and upon his return to London, he sought out one of their leaders. Through a series of conversations, Wesley (in his own words) was “clearly convinced of unbelief, of the want of that faith whereby alone we are saved.” On the morning of May 24, 1738, he opened his Bible haphazardly and his eyes fell on

Mark 12:34: “Thou art not far from the kingdom of God.” It would become his life verse.

*In the evening I went very unwillingly to a society in Aldersgate Street where one was reading Luther’s preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death.*

q.v., James McGraw,  
*Great Evangelical Preachers of Yesterday*,  
Abington, NY, 1961, p.57.

From then on, Wesley became a dynamo: he preached in churches; in mines; in fields; on horseback. He preached 42,000 sermons; averaged 4,500 miles a year; 60-70 miles/day; 3 sermons a day...the Church has never been the same.

The Lord conversing with a *lost* clergyman of the house of Israel bore parallels to Wesley’s own lostness! Both were clergymen. Both were highly educated. Both were scholars who knew their Scriptures inside and out. Both were “not far from the kingdom” when confronted with Christ.

It is possible to have studied theology and have never become a true Christian. You can hear of the grace of Christ preached all your life and still be resting on your own goodness...

- 35] And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?

“What think ye of Christ? Whose Son is He?” (Mt 22:42). This was the key question at Caesarea Philippi (Mt 16:15). And it is the most important question *in our* life! If we’re wrong on this one, nothing else matters (Jn 3:16-21; 8:24; 1 Jn 2:18-23). The Jews believed that the Messiah had to be a physical descendant of David (2 Sam 7:12; Isa 9:7; Jer 23:5ff; et al.).

- 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.

“...my LORD”: Quoting Psalm 110:1. “YHWH said unto Adonai...”

*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and*



earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Matthew 5:17,18



- 37] David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

“...when is he then his son”: His argument hangs on a *yot*! (Cf. Mt 22; 5:18.) Matthew records that *And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions* (Mt 22:46). A call to taking the text *very* seriously.

The Jews believed that the Messiah would be David’s son (Jn 7:41-42), but the only way David’s son could also be David’s Lord would be if the Messiah were *God come in human flesh*! The answer, of course, is the miraculous virgin birth, etc. (Isa 7:14; Mt 1:18-25; Lk 1:26-38).

*And before the week was over, the Son of David would die* (in fulfillment of Psalm 22, Isaiah 53, et al.) *...and would be resurrected!*

*Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.*

Romans 1:3, 4; Cf. 2 Timothy 3:8

The Church easily falls captive to culture. This section closes with two warnings: 1) against the *pride* of the scribes (vv.38-40); 2) against the *pride* of the rich (vv.41-44).

- 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,

- 39] And the chief seats in the synagogues, and the uppermost rooms at feasts:  
40] Which devour widows’ houses, and for a pretence make long prayers: these shall receive greater damnation.

It is *character* that counts, not credentials or other appurtenances.

## Money Reveals

*Where your treasure is, there your heart will be also.*

Matthew 6:21

Money reveals the state of the heart as few other things can.

- 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.

He is beholding us right now. “He loves us so much that He can’t take His eyes off of us!” There were 13 trumpet-shaped chests around the Court of Women where people deposited their offerings.

- 42] And there came a certain poor widow, and she threw in two mites, which make a farthing.

“...mites”: so small they were called a λεπτόν *lepton*, or *lepta* (literally, “peeled” or “fine”; a really tiny thin coin); 1/400<sup>th</sup> of a shekel; 1/8 of a cent. Two *lepta* were her day’s earnings, a considerable sum to her.

“...farthing”: the smallest Roman coin or the smallest Greek imperial coin.

## Farthing

Representing two Greek words: *kodrantes* (Latin: *quadrans*, cf. Mt 5:26; Mk 12:42) and *assarion* (Latin: *as* cf. Mt 10:29; Lk 12:6). the “two assaria” constituted probably one coin).

The *quadrans* was originally the fourth of an *as*, i.e. three ounces. In Christ’s time the *quadrans* equaled two Greek *lepta*, “mites.” Among the Roman copper coins current then in Palestine there was none smaller than the *assarich*.

Among the Greek imperial coins there was the *quadrans* (quarter of the *assarich*) and *lepton*, “mite,” one-eighth of an *as* and half of a *quadrans*. The *assarich* was one and three-fourths of a farthing; the *quadrans* thus less than half a farthing.

But either the lowest Roman coin, or the *quadrans*, the lowest Greek imperial coin, is sufficiently expressed by the term “farthing,” as being the lowest coin.

- 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:

It was *proportion*, not *portions*.

- 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.

*There were two!* She could have retained one of them. She gave *everything*. Yet, “And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing (1 Cor 13:3).”

## Cirrhosis\* of the Giver

[\*Cirrhosis: a progressive disease of the liver characterized by an excessive formation of connective tissue followed by hardening and contraction that results from unknown toxemia, deficiencies, or parasites. From Greek *kirrhos*, orange-colored; the yellowish appearance a diseased liver presents when cut.]

*It was actually discovered about 34 A.D., and ran a terminal course in a couple named Ananias and Sapphira (Acts 5). It is an acute condition which renders the patient's hand immobile when it attempts to move from the billfold to the offering plate. The remedy is to remove the afflicted from the House of God, since it is clinically observable that this condition disappears in alternate environments such as golf courses or clubs or restaurants.*

—R. Kent Hughes

The disease is really not a motor problem, but a heart problem. The best remedy is to fall in love with God with all your heart, for where your heart is, there will your treasure be (Mt 6:21, reversed).

## The Six Woes (Isaiah 5)

- 1) Woe unto them that join house to house, that lay field to field, till there be no place, that they [ye] may be placed alone in the midst of the earth! (Isa 5:8).
- 2) Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! (Isa 5:11).

- 3) Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope (Isa 5:18).
- 4) Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! (Isa 5:20).
- 5) Woe unto them that are wise in their own eyes, and prudent in their own sight! (Isa 5:21).
- 6) Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: Which justify the wicked for reward, and take away the righteousness of the righteous from him! (Isa 5:22,23).

Six woes. So what is the result?

*Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.*

*Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases were torn [dung] in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.*

*And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:*

*Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it. And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.*

Isaiah 5:24-30

## Next Session

Jesus' Farewell Prophecy: The Olivet Discourse.

Read Matthew 24 & Mark 13. [*Contrast* them with Luke 21.]

# The Gospel of Mark Session 13

## Chapter 13: The Olivet Discourse

### Jesus' Farewell Prophecy

This is widely recognized as one of the most difficult passages in Scripture and the source of confusion among many prophetic points of view. It requires a perspective of all of the rest of prophetic Scripture. Matthew's account is the more detailed. (Remember, he had shorthand skills!)

*Warning:* Do not confuse Luke 21 with the Olivet Discourse (Matthew 24 and Mark 13). *While Luke 21 includes similarities, it was on a different occasion, to a different audience...*

### The Harpazo

There are those—and I am among them—that believe that the believers in the present age of the Church will be “raptured” by Christ and taken to heaven *before* the events of “the (Great) Tribulation” begin (vv.5-27).

This strange *harpazo* is undoubtedly the most bizarre notion in Scripture, but is clearly explained by Paul in 1 Thess 4:13-5:11; 1 Cor 15:51-55; Rev 3:10-11. It is at the close of this Tribulation that Christ returns to the earth *with* these believers to reign with Him (Rev 19:11-20:6). [This strange view—but one we clearly believe is true—is detailed in our briefing package, *The Rapture*.]

- 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 !

They had reason to be proud: Herod had it built to placate the Jews; it was 46 years in the building and was nearing completion (Jn 2:20). Yet Jesus had given His opinion of it (Mk 11:15-17).

- 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.

The Jewish leadership had defiled it; Jesus had overturned it and pronounced it desolate (Mt 23:38). The Romans would destroy it in a literal fulfillment 38 years later... (Cf. Mt 12:6).

- 3] And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

This is the very place that the *Shekinah* glory had departed from the Temple 600 years earlier (Ezek 11:22-25) and it would also be the spot upon which the Lord would return (Zech 14:4f).

Only these four were here; this confidential briefing is also recorded in Matthew 24-25. *Not the same audience as in Luke 21:5-36.*

- 4] Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

This difficult passage must be viewed in the light of the rest of Scripture: “The whole counsel of God” (Acts 20:27).

### Part One: The Beginning (Mk 13:5-13; Mt 24:4-14)

- 5] And Jesus answering them began to say, Take heed lest any man deceive you:

Jesus' briefing was for some very practical and personal reasons: “Take heed” *against deception* is the primary emphasis.

- 6] For many shall come in my name, saying, I am Christ; and shall deceive many.

Cf. vv.21,22. History is replete with examples. Jesus warned about false prophets (Mt 7:15-20). Paul also did (Acts 20:28-31), as did John (1 Jn 4:1-6).

*A lie runs around the world while Truth is putting on her shoes.*

—Mark Twain

- 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.

“...the end shall not be yet”: *Pax Romana* was coming to an end.

*In the last 3,421 years of recorded history only 268 have seen no war.*

—Will Durant

These are “*non-signs*.”

- 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.

“...beginnings of sorrows”: “Beginnings of birthpangs” ὥδίν *odin*, the pain of childbirth, travail, pain; intolerable anguish (Cf. Isa 13:6-8; Jer

4:31; 6:24; 13:21; 22:20-23). This suggests that they will come suddenly, build up gradually, increasing in intensity.

- 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.

Again, note the *Jewish* councils, etc.

- 10] And the gospel must first be published among all nations.

“2,000 tongues to go”? Wycliffe’s challenge. Already fulfilled? (Cf. Rev 14:6).

- 11] 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.

Hardly an excuse to be poorly prepared, however!

- 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.

Cf. Matthew 10:34.

- 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.

“...endure unto the end”: It is interesting to notice how the introduction of the name of Jesus always creates tension like no other... His name is still hated by the world and the “earth dwellers.” The Christian life is not a sprint, but a marathon. It’s a battlefield; not a playground...[Cf. *The Kingdom, Power & Glory*...]

*They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.*

1 John 2:19

“Us” = the fellowship of believers, the Church; they have *koinonia*. We are sometimes presented as a body (1 Cor 12) and sometimes as a building (Eph 2:19-22). Not all who are in the fellowship are saved; but remaining in the fellowship is one evidence.

Jesus makes it clear that only those who produce fruit are truly “born again.”

It is interesting that in the history of the false cults and anti-Christian religious systems, every leader started out in a local church. They were “with us” but not “of us.”

The NT makes it clear that it is dangerous to depart from the fellowship (2 Tim 3-4; 2 Pet 2).

*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*

Matthew 7:21-23

## Part Two: The Middle (Mk 13:14-18; Mt 24:15-28)

- 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:

“...abomination of desolation”: This very Jewish technical term is *the key* to end-time prophecy (Dan 9:24-27).

## The “Abomination of Desolation”

“Abomination” is a term for idolatry (Deut 29:17; 2 Kgs 16:3). “The Abomination of desolation” is the ultimate insult: placing an idol on the holiest spot on the planet: in Jerusalem, in the Temple, in fact, in *the Holy of Holies*!

This was an allusion to an historical event in anticipation of an event more climactic event Jesus described as yet future (Dan 9:27; 12:11; Cf. 2 Thess 2:3-12).

This had occurred two centuries earlier (167 B.C.) when Antiochus IV (“Epiphanes”) forbid circumcision (1 Maccabees 1:60); outlawed the reading of the Torah as a capital crime; slaughtered a sow on the sacred altar, and erected a statue to Zeus in the Holy of Holies—all of which precipitated the Maccabean revolt which ultimately threw off the yoke of the Seleucid empire, predicted in Daniel 11:31.

Mark’s parenthesis enlists each of us to *understand* the amazing prophecy of Daniel 9! In fact, Jesus held the people *accountable* to have understood it! (Luke 19:44).

[It is interesting that this never happened (again) in history (...so far!): in 40 A.D. the Emperor Caligula ordered his image to be erected in the Holy of Holies, but died before it could be carried out.]

“...spoken of by Daniel the prophet”: *Who is here authenticating the authorship and reliability of Daniel?*

“...standing where it ought not”: Thus, this very Jewish technical specification is *the key* to end-time prophecy (Dan 9:24-27).

“...let him who readeth understand”: To whom is this responsibility assigned? How will you acquit yourself in this regard?

“...then let them that be in Judea flee to the mountains”: The focus is to those in Judea: Like all history, it is Jerusalem-centric...

- 15] 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:

This is the middle of the “70<sup>th</sup> Week.” [Warning: regarding this a “double reference,” re: 70 A.D., leads to the error of preterism...]

- 16] And let him that is in the field not turn back again for to take up his garment.  
17] But woe to them that are with child, and to them that give suck in those days!  
18] And pray ye that your flight be not in the winter.

“...be not in the winter”: Judea was often impassible. That’s one reason Jesus was probably *not* born in December: no Roman administrator would require everyone to travel to their home town during the winter. (Matthew includes “pray that your flight be not on a sabbath day”; Mark does not mention this as he is addressing Gentiles.)

### Part Three: The End (Mk 13:19-27; Mt 24:29-31)

The last *half* of the “70<sup>th</sup> Week” (of years) is described in Revelation as “the wrath of God” (Rev 14:10, 19; 15:1, 7; 16:1, 19; 19:15).

- 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.

“...not from the beginning of the creation”: This is clearly *not* a reference to the Fall of Jerusalem in 70 A.D.! [In fact, it appears that this will even exceed the Holocaust in Nazi Germany!]

This refers to the period that the OT calls “the time of Jacob’s trouble” (Jer 30:7) a time of *wrath* (Zech 1:15-18) and indignation (Isa

26:20-21). [Note: Isa 26:20 indicates that there are those who will be absented!...]

*Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.*

Isaiah 26:19-21

*Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD’S anger.*

Zephaniah 2:3

*For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.*

Psalms 27:5

- 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.

Here, the “elect” refers to the believing remnant in Israel and the Gentile believers surviving the Tribulation (Rev 14). This is hard to visualize occurring with the technologies of earlier periods; but contemporary technologies make this a primary concern in virtually every geopolitical decision today!

- 21] And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:  
22] For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

“...shall shew signs and wonders”: These imposters *will actually do miracles!* [Is it possible to deceive the elect?]

- 23] But take ye heed: behold, I have foretold you all things.  
24] But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,  
25] And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

This did not happen in 70 A.D.



- 26] And then shall they see the Son of man coming in the clouds with great power and glory.
- 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.

“...his elect”: Gathered (Deut 30:3-6; Isa 11:12; Jer 31:7-9; cf. Rom 11).  
The Messiah will then be recognized (Zech 12:9-13:1; 14:4-11).

## Concluding Exhortations (Mk 13:28-37; Mt 24:32-44)

[Matthew also appends three parables in Matt 25.]

- 28] Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:
- 29] So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

*When the LORD shall build up Zion, he shall appear in his glory.*  
Psalm 102:16

- 30] Verily I say unto you, that this generation shall not pass, till all these things be done.

This phrase has launched a barrage of speculations and conjectures...

## “This Generation”?

Who is “this generation”? There are several possible understandings:

1. The people then living (this didn’t happen).
2. The word can mean “race, stock, family”; simply, the Jewish people would survive (Josh 21:45; 1 Kgs 8:56; Mt 24:35). Jesus used the term for the Jewish nation (Mk 8:12, 38; 9:19). However, this view would make this parable simply a tautology, redundant in the light of the abundance of other prophecies.
3. That “all” would occur within the lifetime of the witnesses of these last things. But this popular view raises another dilemma: what is the *trigger*? The State of Israel? Jerusalem? (...many similar conjectures have fallen by the wayside...) Some suggest that it is the *Harpazo* (“rapture”). This would seem consistent with the apparent mutual exclusiveness of Israel and Church; and with the “interval” in Daniel 9:26. We’ll see...

## Addenda: Luke 21

Frequently confused with the Olivet Discourse: Matthew 24 & Mark 13.

## The Beginning of Sorrows

	<u>Matthew</u>	<u>Luke</u>	<u>Revelation</u>
• False Christs	24:4-5	21:4	6:1-2
• Wars	24:6	21:9,10	6:3-4
• Famines	24:7a	21:11	6:5-6
• Pestilences	24:7b-8	21:12	6:7-8
• Earthquakes	24:9	21:24	6:12

*When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)*

Matthew 24:15; Mark 13:14

Cf. Daniel 8:13; 9:27; 11:31; 12:11.

*And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. 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.*

Luke 21:11-13

“...but before all these”: Verse 12 = Key verse: Luke focuses on that which will occur *prior* to the “Beginning of Sorrows”:

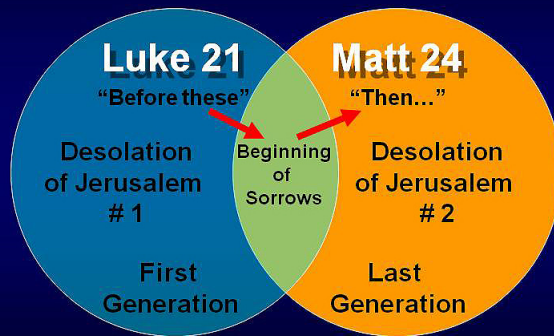
## The Siege of Jerusalem

Vespasian was commanded by Nero to attack Jerusalem. Vespasian, and his son, Titus, attack cities in the Galilee, et al. and then Nero dies! Galba, Otho, and Vitellius vie for throne; Vespasian succeeds as Emperor, so Titus is left to complete the siege [Josephus: *Wars* VI, vi, 1]. Christians escaped to the mountains in Pella in Perea [Eusebius, Book III, 5.1].

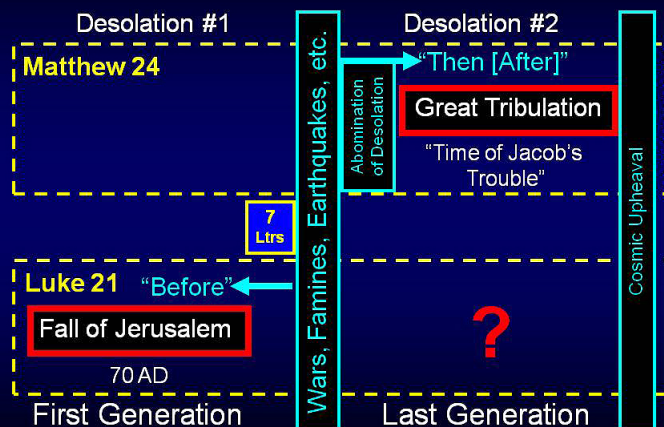
## Different Emphasis?

“All these are the beginning of sorrows.” “*Then* shall they...” (Mt 24:8,9) “But *before* all these...” (Lk 21:12).

## Resolving Power



## Different Emphasis?



*And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him.*

Luke 21:37,38

Apparently Luke's "Olivet Discourse" didn't occur on the Mt. of Olives: these are summaries of teachings in the Temple over several

days!! [Contrast Mark's (Peter's) rendering which was confined to four insiders.]

## Distinctions

- Luke: To that first generation, in the Temple (Lk 21:37,38)
- Matthew: To the last generation; private briefing on the Mt. of Olives (Mt 24:3; Mk 13:3).

- 31] Heaven and earth shall pass away: but my words shall not pass away.  
 32] But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

"...neither the Son!" (only here in Mark!). Don't try to set dates!!!

- 33] Take ye heed, watch and pray: for ye know not when the time is.

"...watch": be on the alert.

- 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.

The analogy to the ancient Jewish wedding is evident in a number of passages (Eph 5:23-33). After the *Ketubah*, the engagement, but before the *huppah*, the formal ceremony, the groom departed to prepare her new home, usually an addition to his father's house.

- 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:

The bride was kept in a state of expectancy pending his return—often at night, as a surprise. (The *huppah*, the wedding ceremony, was followed by a seven day celebration, etc.)

- 36] Lest coming suddenly he find you sleeping.  
 37] And what I say unto you I say unto all, Watch.

Are you?

## Next Session

Next we will explore the greatest victory ever won. As we explore His footsteps in the final hours of this last week, let's be prepared to be astonished at the spectrum of responses to various people to the Lord Jesus Christ... Study the final chapters of Mark: Ch. 14 - 16.

## The Gospel of Mark Session 14

### Chapter 14: Gethsemane

Here we explore the greatest victory ever won. Let's pray that the lessons not be wasted...*He humbled himself, and became obedient unto death, even the death of the cross* (Phil 2:8).

As we explore His footsteps in the final hours of this last week, let's be prepared to be astonished at the spectrum of responses to various people to the Lord Jesus Christ...

• In Bethany:	Adored	vv. 1-11
• In the Upper Room:	Betrayed	vv. 12-26
• In the Garden:	Forsaken	vv. 27-52
• In the Palace:	Rejected	vv. 53-72

#### In Bethany: Adored (vv. 1-11)

- 1] 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.

Their resolve was unified after the healing of the withered man's hand (Mk 3:6) and when He cleansed the Temple. They were prompted in Chapter 12, but were fearful of the crowd.

- 2] But they said, Not on the feast day, lest there be an uproar of the people.

"...Not on the feast day": Yet they did: why? *Who* determined the *timing*?

- 3] 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.

"...a woman": John tells us that this was Mary, the sister of Martha and Lazarus (Jn 11:1-2). She is found three times in the Gospel narratives, each time at the feet of Jesus (Lk 10:38-42; Jn 11:31-32; 12:1-8).

Lazarus, too, was the subject of an assassination plot (Jn 12:10).

This incident is not to be confused with a similar encounter in the home of Simon the Pharisee, where the unnamed woman expressed her love for the forgiveness of her many sins. *This* incident, in the house of Simon the (healed) leper, is preparation for a funeral.

- 4] And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

"...waste": ἀπώλεια *apoleia* [translated "perdition" in Jn 17:12 when applied to Judas]; destroying, utter destruction, of vessels; a perishing, ruin, destruction of money; the destruction which consists of eternal misery in hell.

- 5] For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

This was about a year's earnings for a common worker.

- 6] And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.  
7] For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

It is impossible to be true disciples without serving others (Rom 12:1).

- 8] She hath done what she could: she is come aforehand to anoint my body to the burying.  
9] Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

Indeed: it is recorded in *three of the four* eternal Gospels!

- 10] And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.  
11] And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

His price was much less: 30 pieces of silver, the price of a common slave (Ex 21:32; Zech 11:12, 13).

#### In the Upper Room: Betrayed (vv. 12-26)

- 12] 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?

"...first day of unleavened bread": The Passover Lamb was selected on the 10<sup>th</sup> of Nisan—the day of the triumphal entry. It was slain four days later: the 14<sup>th</sup>.

- 13] 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.

Peter and John followed up *on confidential arrangements already made* (Lk 22:8).

- 14] 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?

Some scholars suspect that this was the home of John Mark himself—a center for fellowship in Jerusalem (Acts 12:12). The man, distinctive for bearing a pitcher, may have been Mark's father.

- 15] And he will shew you a large upper room furnished and prepared: there make ready for us.  
16] And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.  
17] And in the evening he cometh with the twelve.

The lamb was slain after sundown—"between the two evenings"—of the 14<sup>th</sup>, which began at sunset on the Hebrew calendar. (Cf. *The Feasts of Israel* briefing package.)

[Here we insert the washing of the disciples feet (Jn 13:1-20)—Jesus included *Judas*.]

## John 13

- 1] Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.  
2] And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

"...supper being ended": Passover Supper included four "cups." First, "Bringing Out"; Second, "Delivering"; Third, "Redemption," or "Blessing" [which ended this one]; and the Fourth (1 Cor 10:16), "Taking Out."

- 3] Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;  
4] He riseth from supper, and laid aside his garments; and took a towel, and girded himself.  
5] After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Jesus removed his outer garment, *himatia*, but was still wearing a tunic (*chiton*); the normal costume for a servant (Lk 22:27). A slave of Jewish birth could not be forced to wash feet. *Doulos*: bondsman (Ex 21:2-5, 6); cf. *kenosis* (Phil 2:5; 11:7,8) "Wash": *Leloumenos*, bathing the entire body (Acts 9:37; 2 Pet 2:22). *Nipsasthai*, cleaning a particular soiled area; hands, etc. (Mt 6:17).

The Bible speaks of being "washed" two different ways: Washed "once and for all" (Heb 10) and washed "daily."

Washing with the Blood: Godward (Lev 16: atonement); sacrificial cleansing. Washing with the Water (of the Word of God): saintward (Num 19: water of purification). At the Cross: **both** came out (Jn 19:34).

First bath of regeneration, (Tit 3:5). Relationship; position; guilt. Once and for all (Heb 10:1-12). Daily washing: defilement (1 Jn 1:9). Water = Word (Ps 119:9; Eph 5:25,26).

Feet speak of our walk (Phil 2:5-11). Book of remembrance (Mal 3:16).

- 6] Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?  
7] Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.  
8] Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.  
9] Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.  
10] Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.  
11] For he knew who should betray him; therefore said he, Ye are not all clean.  
12] So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?  
13] Ye call me Master and Lord: and ye say well; for so I am.  
14] If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.  
15] For I have given you an example, that ye should do as I have done to you.  
16] Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

Never do we find apostles addressing Him as "Jesus" while he was with them on the earth: He exhorted them to call him "Lord" (Mt 9:28; Lk 19:31; Mt 26:18). Disciples call him "Lord": Mt 14:28; Lk 9:54; Mt 26:22; Lk 24:33, 34; Jn 14:5; 21:7. ("Jesus" in narratives: *written by the Holy Spirit!*) Who did call him "Jesus"? His Enemies (Mt 26:71); Demons (Mk 1:23,24).

## Foot Washing

- |  |             |
|--|-------------|
| 1) Example of humility                                   | Jn 13:14    |
| 2) Rebuke to pride                                       | Lk 22:24-27 |
| 3) Picture of our daily cleansing                        | Jn 13:10    |
| 4) Warning to Judas Iscariot                             | Jn 13:18    |
| 5) Picture of His humiliation                            | Phil 2:5-11 |
| 6) Reminder of His union and communion with the believer | Jn 13:8     |

- 17] If ye know these things, happy are ye if ye do them.
- 18] I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.
- 19] Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

David was betrayed by Ahithophel (Ps 41:9)“...in whom I trusted” omitted; Jesus had warned them a year earlier (Jn 6:70,71).

- 20] Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
- 21] When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

\* \* \*

## Back to Mark Chapter 14

- 18] And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

They had *not* planned to take Jesus during the holiday season; however, the “cat’s out of the bag”! “Fish or cut bait, Judas!” *Who’s controlling the timing?*

- 19] And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?
- 20] And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.
- 21] 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.

Confusion reigns. Especially in Judas’ heart... Judas was neither a martyr nor a robot. Judas was totally responsible for his actions, despite the fact a message from outside the dimensional restrictions of the time dimension had predicted it (Ps 41:9). Psalm 41:9 refers to the infamous treachery of Ahithophel.

## Ahithophel

At the time of Absalom’s revolt Ahithophel deserted David (Ps 41:9; 55:12-14) and espoused the cause of Absalom (2 Sam 15:12). His hatred of David is more understandable when one realizes that Ahithophel was Bathsheba’s grandfather! (2 Sam 11:3; 23:34,39). David sent his old friend Hushai back to Absalom, in order that he might counteract the counsel of Ahithophel (2 Sam 15:31-37).

This end was so far gained that Ahithophel saw he had no longer any influence, and accordingly he at once left the camp of Absalom and returned to Giloh, his native place, where, after arranging his worldly affairs, he hanged himself, and was buried in the sepulchre of his fathers (2 Sam 17:1-23). He was the “type” of Judas (Ps 41:9). In Hebrew hermeneutics, *pattern is prophecy*.

## Judas

Confronted, he quickly left to improvise any available arrangements. Judas was lost for the same reason that millions are today: he did not repent of his sins and believe on Jesus Christ (Jn 6:64-71; 13:10-11). *[If you are not born again, one day you, too, will wish you had not been born at all.]*

## The Lord’s Supper

The elements are first introduced *by Melchizedek* to Abraham (Gen 14:18). Bread and wine were significant in Joseph’s experience (Gen 40). Even at the incarnation, bread speaks of the life of Christ; at *Beth-Lehem* (“House of Bread”). The wine speaks of His blood, poured out for many (Isa 53:12).

The old covenant was solemnized by shedding of sacrificial blood (Ex 24:6-8 ); Jesus sealed the new covenant with His own blood. This is first suggested in where God teaches Adam and Eve that they would be covered with the shedding of innocent blood (Gen 3:21). Cf. *Learn the Bible in 24 Hours* highlights the integrity of design throughout the entire Scriptures.

- 22] 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.
- 23] And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.
- 24] And he said unto them, This is my blood of the new testament, which is shed for many.



“This do in remembrance (in memory of) me.” Present participation in a past event (1 Cor 11:24-25; Heb 9 - 10).

## Four Cups of Passover (Exodus 6:6,7)

- 1) The cup of the Bringing Out
- 2) The cup of the Delivery
- 3) The cup of Redemption or Blessing
- 4) The cup of the Taking Out

*Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.*

Exodus 6:6,7

- 25] 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.

“...until”: Some believe this was instituted in “the cup of blessing,” the third of four cups (1 Cor 10:16; Cf. Ex 6:6,7) and that it won’t be finished until the Marriage Supper of the Lamb (Rev 19:9).

## In the Garden: Forsaken (vv. 27-52)

- 26] And when they had sung an hymn, they went out into the mount of Olives.  
27] 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.  
28] But after that I am risen, I will go before you into Galilee.

Quoting Zech 13:7. And they soon are.

- 29] But Peter said unto him, Although all shall be offended, yet will not I.  
30] 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.  
31] 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.

Peter wasn’t paying attention to the lesson.

- 32] And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.  
33] And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

- 34] And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

Gethsemane = oil press. Indeed.

The insiders were present at the home of Jairus (Mk 5:37), the Mount of Transfiguration (Mk 9:2), and here. Why? *For their instruction.*

*That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;*

Philippians 3:10

“...exceeding sorrowful unto death”: Overtaken with horror. Indeed: He knew what was coming.

*For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

2 Corinthians 5:21

He would bear the entire curse of the Law:

*Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*

Galatians 3:13

- 35] And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

“...if it were possible”: Was it possible? Was there *any other way*? If so, His prayer wasn’t answered!

- 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.

It wasn’t the physical aspects: it was the realization that this would involve being forsaken by His Father (Cf. the *only* time He *didn’t* address Him as “Father”; Mk 15:34.)

- 37] And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?  
38] Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

“Watch ye and pray, lest ye enter into temptation”: A lesson in spiritual warfare; the resulting setback that very evening will echo throughout eternity... An oft repeated admonition (Neh 4:9; Mk 13:33; Eph 6:18; Col 4:2).

- 39] And again he went away, and prayed, and spake the same words.  
 40] And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

[Notice: Even Jesus didn't tell the Father what to do...]

“Returning the third time, he said to them, ‘Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is betrayed into the hands of sinners.’” (NASB v.41)

Lessons of Gethsemane: the need for dependent prayer. Daily prayer. A call to discipline.

- 41] 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.  
 42] Rise up, let us go; lo, he that betrayeth me is at hand.  
 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.  
 44] 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.  
 45] And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.  
 46] And they laid their hands on him, and took him.  
 47] And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

You don't fight spiritual battles with physical weapons (2 Cor 10:3-5). If Jesus had not healed Malchus' ear (Lk 22:51) there might have been four crosses on Calvary...

- 48] And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?  
 49] I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

Jesus gives *them* a command: “Let these go their way” (Jn 18:8). *Who's in charge here?*

- 50] And they all forsook him, and fled.

Peter, too, would have been better off had he followed instructions...

- 51] 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:

- 52] And he left the linen cloth, and fled from them naked.

“...a certain young man”: Some suspect that this was Mark himself; he is the only one recording this detail. If the Upper Room was in the home of John Mark, then Judas may have led the soldiers there first. John Mark may have hastily put on an outer garment and followed the mob to the garden...

## In the Palace: Rejected (vv. 53-72)

- 53] And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

The first of six legal confrontations—I shouldn't dignify them by calling them “trials”—three Jewish: Annas, Caiaphas, Sanhedrin; and three Roman: Pilate, Herod, and Pilate again. (Cf. *The Agony of Love* for a detailed review.)

- 54] 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.  
 55] And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.  
 56] For many bare false witness against him, but their witness agreed not together.

Two required (Deut 17:6).

- 57] And there arose certain, and bare false witness against him, saying,  
 58] 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.  
 59] But neither so did their witness agree together.

Cf. Matthew 12:6.

- 60] And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?  
 61] 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?  
 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.

Kept silent (Isa 53:7; 1 Pet 2:23).

“Son of Man” is a Messianic title (Dan 7:13).

- 63] Then the high priest rent his clothes, and saith, What need we any further witnesses?

- 64] Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.
- 65] And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

(None needed if you allow self-incrimination as a procedure.)

## Peter's Denial of Jesus

- 66] And as Peter was beneath in the palace, there cometh one of the maids of the high priest:
- 67] And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.
- 68] But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.
- 69] And a maid saw him again, and began to say to them that stood by, This is one of them.
- 70] 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.
- 71] But he began to curse and to swear, saying, I know not this man of whom ye speak.
- 72] And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

## Peter's Lessons

Before we judge Peter too severely, let's examine *ourselves*. How many times have we denied the Lord and lost opportunities to share the Gospel with others? Do we talk when we should listen? ...Argue when we should obey? ...Sleep when we should pray? ...Fight when we should submit?

Peter repented and the Lord, after a private meeting with him (Lk 24:34) forgave him publicly (Jn 21).

## Summary

Jesus' death was no accident. Jesus' words at the Last Supper make no sense at all if Jesus was not master of His own death. Jesus maintained sovereign, premeditated, precise mastery. *A God who is in control when the foundations of His own earthly existence are crumbling is a God who can be trusted to sustain us when it appears our own life is tumbling in.*

## Next Session

Read Mark Chapters 15 & 16.

## The Gospel of Mark Session 15 Chapter 15: The Crucifixion

### Six Trials

Having been arrested in Gethsemane, Jesus was subjected to three Jewish "trials":

- 1) before Annas,
- 2) before Caiaphas,
- 3) and finally the Sanhedrin.

He will now be subjected to three Roman "trials":

- 4) before Pilate;
- 5) then to Herod;
- 6) and back to Pilate.

- 1] 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.

"...the whole council": The Jewish council—the Sanhedrin—had a basic problem: they did not have the authority to administer the death penalty.

### Background

In 6-7 A.D., King Herod's son and successor, Herod Archelaus was dethroned and banished to Vienna, a city in Gaul. Archelaus was the second son of Herod the Great [Josephus, *Antiquities*, 17:13].

The older son, Herod Antipater, was murdered by Herod the Great, along with other family members. Archelaus' mother was a Samaritan (¼ or less of Jewish blood) and was never accepted.

After the death of Herod (4 B.C.?), Archelaus was placed over Judea as "Entharch" by Caesar Augustus. Broadly rejected, he was removed in 6-7 A.D. He was replaced by a *Roman* Procurator named Caponius. The legal power of the Sanhedrin was immediately restricted and the adjudication of capital cases was lost. This was normal Roman policy.

This transfer of power was recorded in *The Jerusalem Talmud* (Sanhedrin, folio 24); and by Josephus: *Wars of the Jews*, Bk 2 Ch. 8; and *Antiquities of the Jews*, 20:9:

*After the death of the procurator Festus, when Albinus was about to succeed him, the high priest Ananias considered it a favorable opportunity to assemble the Sanhedrin. He therefore caused James, the brother of Jesus, who was called Christ, and several others, to appear before this hastily assembled council, and pronounced upon them the sentence of death by stoning. All the wise men and strict observers of the law who were at Jerusalem expressed their disapprobation of this act... Some even went to Albinus himself, who had departed to Alexandria, to bring this breach of the law under his observation, and to inform him that Aranius had acted illegally in assembling the Sanhedrin without the Roman authority.*

*Antiquities of the Jews*, 20:9

(This remarkable passage not only mentions Jesus and His brother James as historical figures, it also underscores that the authority of the Sanhedrin had passed to the Romans.) This also explains:

*Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:*

John 18:31

## Their Reaction

When the members of the Sanhedrin found themselves deprived of their right over life and death, they covered their heads with ashes and their bodies with sackcloth, and bemoaned, “Woe unto us for the sceptre has departed from Judah and the Messiah has not come!” [*Babylonian Talmud*, Chapter 4, folio 37; also, Augustin Lemann, *Jesus before the Sanhedrin*, 1886, translated by Julius Magath, NL#0239683, LofC #15-24973.]

Jacob, before he died, had prophesied:

*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh [the Messiah] come; and unto him shall the gathering of the people be.*

Genesis 49:10

They actually thought that the Torah, the Word of God, had failed! They should have known better. The sceptre had, indeed, been removed from Judah, but Shiloh *had* come! While the Jews wept in the streets of Jerusalem, a young son of a carpenter was growing up in Nazareth.

He would present Himself as the Messiah the King on the very day that had been predicted by the Angel Gabriel to Daniel five centuries earlier (Dan 9:24-27; Cf. Lk 19:39-44).

- 2] And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

Pilate had no love for the Jews and was not about to do them any favors. He knew that the leadership had delivered Jesus to him for envy and vengeance (v.10). John gives us the most details of the Roman trial.

## Pilate's Dilemma

When you combine the Gospel accounts, you discover that Pilate—the personal representative of the ruler of the world—repeatedly stated that he found no fault in Jesus (Jn 18:38; 19:4; Lk 23:14; 23:22; Mt 27:24).

But his assignment was to keep the peace and avoid a riot during this touchy holiday period. He attempted every bureaucratic trick he could think of. When he discovered Jesus was a Galilean, he attempted to pass the issue on to Herod, since he, too, was in town for the holiday (Lk 23:6-12). But the slippery old fox was too smart to take the bait. Pilate finally caved in.

- 3] And the chief priests accused him of many things: but he answered nothing.  
4] And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.  
5] But Jesus yet answered nothing; so that Pilate marvelled.

Fulfilling Isaiah 53:7. Peter also, in his first epistle, emphasized this quiet suffering (1 Pet 2:21-24).

- 6] Now at that feast he released unto them one prisoner, whomsoever they desired.  
7] And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.  
8] And the multitude crying aloud began to desire him to do as he had ever done unto them.

“...Barabbas”: Bar-Abbas: “Son of the Father.” A leading zealot (Acts 3:14; Mt 27:16; Lk 23:19; Jn 18:40; Cf. Jn 5:43).

- 9] But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?  
10] For he knew that the chief priests had delivered him for envy.  
11] But the chief priests moved the people, that he should rather release Barabbas unto them.

“...The personal representative of the ruler of the Roman Empire identified Jesus as “King of the Jews!”

- 12] 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?
- 13] And they cried out again, Crucify him.
- 14] Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

“...King of the Jews”: Again, Pilate uses the royal title!

- 15] And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.
- 16] And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.
- 17] And they clothed him with purple, and platted a crown of thorns, and put it about his head,
- 18] And began to salute him, Hail, King of the Jews!
- 19] And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

“...Praetorium”: The palace, or hall of audience.

## The Praetorium

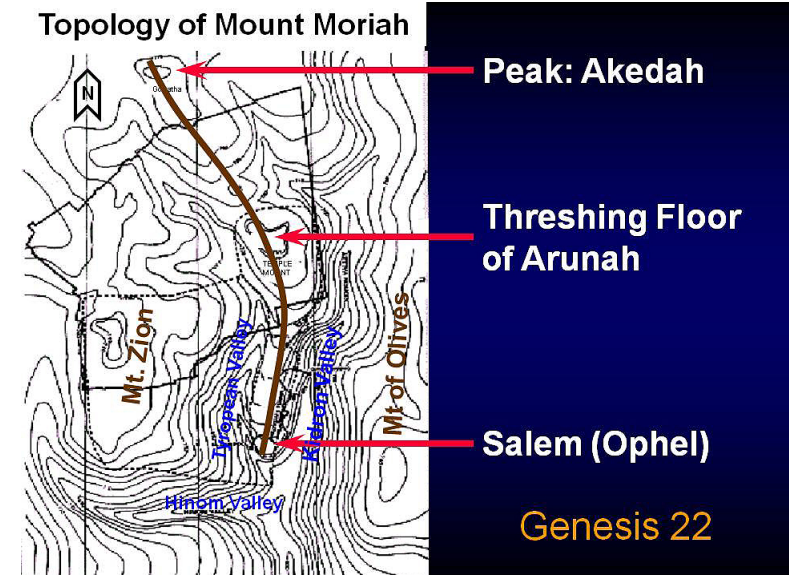
The Praetorium where Jesus was brought to trial has been traditionally located in the neighborhood of the present Turkish barracks where once stood the Antonia and where was stationed a large garrison (Cf. Acts 21:32-35). But the statements of Josephus make it almost certain that the headquarters of the procurator were at Herod’s palace [*Wars of the Jews*, I, xxi, 1; V, iv, 4].

(This refutes the traditional “Via Dolorosa,” the whole course of which depends on theory that the “Way of Sorrow” began at the Antonia, the Praetorium of a later ecclesiastical tradition.)

- 20] 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.
- 21] 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.

From this statement of Mark, it is apparent that at the time his Gospel was written, Alexander and Rufus were Christians, and that they were well known in the Christian community (cf. Rom 16:13).

- 22] And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.



## Levitical Locations

- On the north side
  - Burnt offerings Lev 1:11
  - Sin Offerings Lev 6:25
- Outside the camp Lev 4:12, 21; 16:27
- “Without the gate” Heb 13:12

- 23] And they gave him to drink wine mingled with myrrh: but he received it not.
- 24] And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

“They part my garments among them, and cast lots upon my vesture” (Psalm 22:18).

## Psalm 22

- 1] My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?
- 2] O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.
- 3] But thou art holy, O thou that inhabitest the praises of Israel.



“My God, my God”: The only time in eternity that Jesus didn’t call Him “Father.” He couldn’t: He was in *our* shoes...

- 4] Our fathers trusted in thee: they trusted, and thou didst deliver them.
- 5] They cried unto thee, and were delivered: they trusted in thee, and were not confounded.
- 6] But I am a worm, and no man; a reproach of men, and despised of the people.

“...worm”: We’ll come back to this term in a moment.

- 7] All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,
- 8] He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.
- 9] But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother’s breasts.
- 10] I was cast upon thee from the womb: thou art my God from my mother’s belly.
- 11] Be not far from me; for trouble is near; for there is none to help.
- 12] Many bulls have compassed me: strong bulls of Bashan have beset me round.
- 13] They gaped upon me with their mouths, as a ravening and a roaring lion.
- 14] I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.
- 15] My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.
- 16] For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.
- 17] I may tell all my bones: they look and stare upon me.
- 18] They part my garments among them, and cast lots upon my vesture.

Verse 6: “But I am a worm, and no man; a reproach of men, and despised of the people.”

תולע *Tolah* also means “scarlet” (“Crimson” 38x). Scarlet dye was made from a particular worm, *Cermes vermilio*. The *Cermes vermilio* pierces the thin bark of twigs to suck the sap, from which it prepares a waxy scale to protect its soft body. The red dye is in this scale. When reproducing, the female climbs a tree (usually the holm oak), where it bears its eggs; the larvae hatch and feed on the body of the worm. It gives its life...*A crimson spot is left on the branch; when the scarlet spot dries out, in three days, it changes to white as it flakes off...*

*Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*

Isaiah 1:18

## Back to Mark 15

- 25] And it was the third hour, and they crucified him.
- 26] And the superscription of his accusation was written over, THE KING OF THE JEWS.

John provides more detail...

*And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.*

John 19:19-22



Acronym on YHWH! [Remember, Hebrew goes from right to left.] If Pilate had rewritten it in the manner they had requested, it would not have spelled out the Name of God. Did Pilate realize this? Was it deliberate? Did he do it just to upset the Jewish leadership, realizing they had delivered Him up for envy? (Mt 27:18; Cf. Mt 27: 65-66!)

When they requested a special guard for the tomb, he also responded with an enigmatic remark, “Make it as sure as you can.” Was he really surprised when Jesus was resurrected after three days? One wonders.

- 27] And with him they crucify two thieves; the one on his right hand, and the other on his left.

28] And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

Cf. Isaiah 53:12.

- 29] 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,  
30] Save thyself, and come down from the cross.  
31] Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.  
32] 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.

## The Death of Jesus

- 33] And when the sixth hour was come, there was darkness over the whole land until the ninth hour.  
34] 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?  
35] And some of them that stood by, when they heard it, said, Behold, he calleth Elias.  
36] 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.  
37] And Jesus cried with a loud voice, and gave up the ghost.  
38] And the veil of the temple was rent in twain from the top to the bottom.  
39] 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.  
40] There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Josès, and Salome;  
41] (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.  
42] And now when the even was come, because it was the preparation, that is, the day before the sabbath,

“...the sabbath”: Not necessarily Saturday: it was the day before the Feast of Unleavened Bread. A Friday Crucifixion has (at least) three rebuttals:

- 1) Three days & nights specification    Matthew 12:40
- 2) The plural of sabbaths by Sunday    Matthew 28:1
- 3) The trip from Jericho    John 12:1

- 43] Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.  
44] And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45] And when he knew it of the centurion, he gave the body to Joseph.

## Joseph of Arimathea

A disciple not “secretly” (adv.); cf. John 19:38, but “secreted” (verb participle: adj). He was known to Pilate (!) and was probably next of kin...

- 46] 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.  
47] And Mary Magdalene and Mary the mother of Josès beheld where he was laid.

## The Garden Tomb



“...which was hewn out of a rock”: General Charles George Gordon, a distinguished British general, was commissioned a second lieutenant in 1852. He discovered this area, originally derisively called “Gordon’s Calvary” (now known as “The Garden Tomb”) in 1883.

*Andrew Bonar described this tomb, from only the Torah text, 43 years before its discovery by General Gordon!*

## Order of Events

- 1) Jesus arrived at Golgotha (Mt 27:33; Mk 15:22; Lk 23:33; Jn 19:17).
- 2) He refused the offer of wine, vinegar and myrrh (Mt 27:34; Mk 15:23).
- 3) Nailed to the cross between two thieves (Mt 27:35-38; Mk 15:24-28; Lk 23:33-38; Jn 19:18).
- 4) First cry from Cross: "Father forgive them for they know not what they do" (Lk 23:34).
- 5) Garments allocated (Mt 27:35; Mk 15:24; Lk 23:34; Jn 19:23).
- 6) Jews mocked Jesus (Mt 27:39-43; Mk 15:29-32; Lk 23:35-37).
- 7) Conversated with two thieves (Lk 23:39-43).
- 8) Second cry: "You will be with me in paradise" (Lk 23:43).
- 9) Third cry: "Woman, behold your son," "Behold thy mother." (Jn 19:26-27).
- 10) Darkness from noon to 3 PM (Mt 27:45; Mk 15:33; Lk 23:44).
- 11) Fourth cry: "My God, My God, Why hast thou forsaken me!" (Mt 27:46,47; Mk 15:34-36).
- 12) Fifth cry: "I am thirsty" (Jn 19:28).
- 13) He drank wine vinegar (Mt 27:48; Mk 15:36; Jn 19:29).
- 14) Sixth cry: "It is finished" (Jn 19:30).
- 15) Seventh cry: "Father, into your hands I commend my spirit" (Lk 23:46).
- 16) He dismissed His Spirit (Mt 27:50; Mk 15:37; Lk 23:46; Jn 19:30).
- 17) Temple curtain torn in twain (Mt 27:51; Mk 15:38; Lk 23:45).
- 18) Roman soldiers declare, "Surely He was the Son of God" (Mt 27:54; Mk 15:39).

## Seven Cries from the Cross

- 1) "Father, forgive them for they know not what they do" (Lk 23:34).
- 2) "Today shalt thou be with Me in paradise" (Lk 23:43).
- 3) "Woman, Behold thy Son! Behold thy mother!" (Jn 19:26-27).
- 4) My God, My God, Why hast Thou forsaken me?" (Ps 22:1).
- 5) "I thirst" (Jn 19:28. Cf. Ps 69:21).
- 6) "It is finished" *Tetelestai!* Paid in full (Jn 19:30).
- 7) "Father, into Thy hands I commit My spirit" (Lk 23:46).

## Final Session: Mark 16—The Resurrection

Study Mark Chapter 16. What do you make of the last 12 verses?  
Were they "added later"? Be prepared for a deep surprise...

## The Gospel of Mark Session 16 Chapter 16: The Resurrection

### The Resurrection

A dead Savior cannot save anyone. Jesus Christ was...*delivered for our offenses and was raised again for our justification* (Rom 4:25). This is the very essence of the "Gospel" (1 Cor 15:1-4). In the Book of Acts, this is the primary witness of the church (Acts 1:22; 4:2, 33; et al.).

- 1] And when the sabbath[s] w[ere] past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

"...when the *Sabbaths* were past": Cf. Mt 28:1: The Greek, is *plural*. This includes the first day of the Feast of Unleavened Bread, the 15<sup>th</sup> of Nisan, which as a high sabbath (one of seven each year); cf. Lev 23:6, 7; Num 28:17, 18). It was one of the three compulsory attendances for every able bodied Jewish man (Deut 16:16). This is, thus, a refutation of a Friday crucifixion.

Probable order of resurrection appearances:

- 1) To Mary Magdalene (Jn 20:11-18; Mk 16:9-11);
- 2) To the other women (Mt 28:9-10);
- 3) To Peter (Lk 24:34; 1 Cor 15:5);
- 4) To the two men on Emmaus Road (Mk 16:12; Lk 24:13-32);
- 5) To the 10 in the Upper Room (Mk 16:14; Jn 20:19-25).
- 2] And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.
- 3] And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?
- 4] And when they looked, they saw that the stone was rolled away: for it was very great.
- 5] 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.
- Here the narrative focuses on the one angel (cf. Lk 24:4). This may have been one who was present at the moment of creation (Job 38:7).
- 6] 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.
- 7] 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.

“...disciples *and Peter*.” A special message for Peter. He will be reinstated in John 20:15-19.

- 8] 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.

Many study Bibles are annotated that the last 12 verses were “added.” Does this look like a logical ending to the Gospel of Mark? Is this where you think this Gospel ended? In fear and confusion? Some modern “scholars” think so.

## The Last 12 Verses of Mark

(Does your Bible suggest they were “added later”?)

- 9] 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.  
10] And she went and told them that had been with him, as they mourned and wept.  
11] And they, when they had heard that he was alive, and had been seen of her, believed not.

Mary Magdalene ran to tell Peter and John (Jn 20:2-10) and then lingered at the tomb after they left. It was then that Jesus appeared to her (Jn 20:11-18).

- 12] After that he appeared in another form unto two of them, as they walked, and went into the country.  
13] And they went and told it unto the residue: neither believed they them.  
14] 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.

Cf. Luke 24:13-35. The emphasis is the *unbelief* of the disciples. (In the Jewish culture, the testimony of women was not acceptable in court.)

But even when the two Emmaus disciples gave their testimony they were greeted with doubt (cf. v.13). “The eleven” is a phrase for the remaining disciples, although only 10 were present. Thomas was absent (Jn 20:19-25. Cf. Zech 13:6!).

- 15] And he said unto them, Go ye into all the world, and preach the gospel to every creature.  
16] He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Emphasis is on believing (Jn 3:16-18, 36). It was expected that believers would be baptized (Acts 2:41; 10:44-48).

- 17] And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;  
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.

“And these signs”: Signs always accompanied those that the Lord sent out (Cf. Moses, Ex 4:1-9; et al.). Today, the Holy Spirit is still at work. It is tragic that many well-meaning but untaught people tempt God (just as Satan attempted in Mt 4:5-7). We are to trust God, not tempt Him.

- 19] So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.  
20] And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

The Gospel of Mark parallels the great “Servant Passage” of Phil 2:

– He came as a Servant	Phil 2:1-7	Mark 1-13
– He died on a cross	Phil 2:8	Mark 14-15
– He was exalted to glory	Phil 2:9	Mark 16

Both Paul and Mark emphasize the need for God’s people to get the message out to all nations (Phil 2:10-11; Mk 16:15-16). They both include the added assurance that God is at work through them (Phil 2:12-13; Mk 16:19-20).

Before His ascension 40 days later, Jesus gave several commissions to His followers:

*And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father; and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*

Matthew 28:18-20

*And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far*



as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen.

Luke 24:46-53

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Acts 1:4-9

## The Last 12 Verses of Mark

There are some scholars who believe the last 12 verses of Mark were not in the original and “were added later.” This has become a dispute among many. Many Bibles have a footnote to that effect (excessively relying on the Alexandrian codices 4<sup>th</sup> century) and the writings of Westcott and Hort, et al.) Yet it is now becoming increasingly understood that these 12 verses were *expurgated* from the Alexandrian codices and *were* in the original.

- Irenaeus, in 150 A.D., quotes them in his commentary, as does Hypolatus in the 2<sup>nd</sup> century.
- Syriac: the *Peshitto* (2<sup>nd</sup> century) and the *Curetonian Syriac* (3<sup>rd</sup> century)—older than any of the Greek manuscripts, both contain these 12 verses.
- Latin versions: Jerome (382 A.D.), who had access to Greek versions no longer available, includes these 12 verses. The *Vulgate* was only a revision of the *Vetus Italia* (2<sup>nd</sup> century) and contains these 12 verses.
- The *Gothic Version* (350 A.D.) contains them. The Egyptian Versions: the *Memphitic* (or Lower Egyptian) or “*Coptic*,” belongs to 4<sup>th</sup> or 5<sup>th</sup> century, contains them; as does the “*Thebaic*” (or Upper Egyptian), or “*Sahidic*” (3<sup>rd</sup> century).
- The Armenian (5<sup>th</sup> century), the Ethiopic (4<sup>th</sup>-7<sup>th</sup> century), and the Georgian (6<sup>th</sup> century) contains these.

## The Church Fathers’ Quotations

- Papias (~A.D.100), v.18, Eusebius, *Hist. Ecc.* iii, 39.
- Justin Martyr (A.D. 151), v. 20, *Apol.* I.c.45.
- Irenaeus (A.D. 180), v.19, *Adv. Hoer.* Lib.iii.c.x.
- Hippolytus (A.D. 190-227) vv.17-19, Lagarde’s ed., 1858, p.74.
- Vincentius (A.D. 256), at Seventh Council of Carthage, held under Cyprian.
- Acta Pilati (2nd cent), quotes vv.15-18, Tischendorf’s ed., 1853, pp.242, 351.
- Apostolical Constitutions (3<sup>rd</sup> or 4<sup>th</sup> century) quotes vv.16-18.
- Eusebius (A.D. 325) discusses these verses, quoted by Marinus from a lost part of his History.
- Aphraates (A.D. 337) a Syrian bishop, quoted vv.16-18 in his first Homily, Dr. Wright’s ed., 1869, i., 21.
- Ambrose (A.D. 374-397), Archbishop of Milan, freely quotes vv.15 four times, 16, 17, 18 three times, and v.20 once.
- Chrysostom (A.D. 400) refers to v.9; states that vv.19, 20 are “the end of the Gospel.”
- Jerome (b.331, d.420) includes these 12 verses in his Latin translation, besides quoting vv.9 and 14 in his other writings.
- Augustine (A.D. 395-430) attributes them to Mark, and indicates that they are freely read in the churches.
- Nestorius (4<sup>th</sup> or 5<sup>th</sup> century) quotes v.20; and Cyril of Alexandria (A.D. 430) accepts the quotation.
- Victor of Antioch (A.D. 425) confirms the opinion of Eusebius by referring personally to the very many MSS which he has seen with the 12 verses in them.

[Source: E. W. Bullinger, *Companion Bible*, Appendix 168.]

## Sevens in the Bible

Sevens in the Bible occur in over 600 passages—some overt, some structural, some hidden. Are these underlying Heptadic Structures used as a supernatural signature?

## Authentication Codes?

An automatic security monitor, watching over every single letter of the text, that doesn’t rust or wear out, running continually over several thousand years...the Fingerprint signature of the Author...a non-compromisable design.



## Dr. Ivan Panin

Dr. Ivan Panin was born in Russia on Dec. 12, 1855. Exiled at an early age, he emigrated to Germany and then to the U.S. He graduated from Harvard in 1882; he discovered Christ and discovered the heptadic structures underlying the Biblical text in 1890. He committed the rest of the 50 years of his life generating 43,000 pages of discoveries, and went to his Lord on October 30, 1942.

### Mark 16:9-20

9. 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.
10. And she went and told them that had been with him, as they mourned and wept.
11. And they, when they had heard that he was alive, and had been seen of her, believed not.
12. After that he appeared in another form unto two of them, as they walked, and went into the country.
13. And they went and told *it* **Appearance to Mary** they them.
14. 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.
15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.
16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
17. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;
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.
19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.
20. And they went forth, **Subsequent Appearances** working with *them*, and confirming the word with signs following. Amen.

**Conclusion**

### Mark 16:9-20

9. 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.
10. And she went and told them that had been with him, as they mourned and wept.
11. And they, when they had heard that he was alive, and had been seen of her, believed not.
12. After that he appeared in another form unto two of them, as they walked, and went into the country.
13. And they went and told *it* unto the residue: neither believed they them.
14. 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.
15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.
16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
17. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;
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.
19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.
20. And they went forth, and **Christ's Discourse** working with *them*, and confirming the word with signs following. Amen.

**Conclusion**

## Structure of the Last 12 Verses of Mark

- Appearance to Mary; disciples disbelief; vv. 9-11
  - Subsequent appearances; vv. 11-18
  - Conclusion vv. 19-20
- or
- Simple narrative vv. 9-14
  - Christ's discourse vv. 15-18
  - Conclusion vv. 19-20

## The Last 12 Verses of Mark

- Words 175 (7 x 25)
- Vocabulary 98 (7 x 7 x 2)
- Letters 553 (7 x 79)
- Vowels 294 (7 x 42)
- Consonants 259 (7 x 37)

## Vocabulary

- Total Vocabulary 98 (7 x 14)
- Found before in Mark 84 (7 x 12)
- Only here 14 (7 x 2)
- Used in Lord's addresss 42 (7 x 6)
- Not part of His vocabulary 56 (7 x 8)

## Chances of Multiples of 7?

For 2	$7^2 = (7 \times 7)$	49
For 3	$7^3 = (7 \times 7 \times 7)$	343
For 4	$7^4 = (7 \times 7 \times 7 \times 7)$ etc.	2,401
For 5	$7^5$	16,807
For 6	$7^6$	117,649
For 7	$7^7$	823,543
For 8	$7^8$	5,764,801
For 9	$7^9$	40,353,607

Would you like to try this?

$7^9$  chances = 40,353,607 attempts: 8 hrs/day, 40 hrs/wk, 50 weeks/year = 2000 hrs/year, or 120,000 min/year @ average of 10 minutes/attempt = 403,536,070 minutes or 3,362 years! (It gets worse...)

## Words

• Words, total	175	(7 x 25)
• Address of the Lord	56	(7 x 8)
• Rest of the passage	119	(7 x 17)
• vv.9-11	35	(7 x 5)
• vv.12-18	105	(7 x 15)
• v.12	14	(7 x 2)
• vv.13-15	35	(7 x 5)
• vv.16-18	56	(7 x 8)
• vv.19-20	35	(7 x 5)

## Greek Alphanumerics

α	1	ι	10	ρ	100
β	2	κ	20	σ ζ	200
γ	3	λ	30	τ	300
δ	4	μ	40	υ	400
ε	5	ν	50	φ	500
ς*	6	ξ	60	χ	600
ζ	7	ο	70	ψ	700
η	8	π	80	ω	800
θ	9	Ϟ*	90	ς*	900

\*Vau (6), koppa (90), and samsi (900), later became extinct.

## Numerical (Gematrical) Values

Total	106,663	(7 x 14,809)
vv.9-11	17,213	(7 x 2,459)
v.9	11,795	(7 x 1,685)
v.10	5,418	(7 x 774)
1 <sup>st</sup> word	98	(7 x 14)
Middle	4,529	(7 x 647)
Last word	791	(7 x 113)
v.11	11,795	(7 x 1,685)
vv.12-20	86,450	(7 x 12,350)

## Vocabulary

• Total	98	(7 x 14)
• Not before in Mark	14	(7 x 2)
• Found later in NT	7	(7 x 1)
• Occurrences	35	(7 x 5)
• Numeric value	8,246	(7 x 1,178)
• v.20 vocabulary	14	(7 x 2)
• found previously	7	(7 x 1)
• found only here	7	(7 x 1)

## Word Forms

Total Forms	133	(7 x 19)
Value of total	89,663	(7 x 12,809)
Occur once	112	(7 x 16)
Occurring more than once	21	(7 x 3)
Occurring 63 times	63	(7 x 9)
Total Occurrences	112 + 63 = 175	(7 x 25)
Total Value	103,663	7 x 14,809)

θανάσιμος, **deadly**

Not found elsewhere in New Testament and has a numeric value of 581 (7 x 83). It is preceded in the vocabulary by 42 (7 x 6) words and in the passage itself by 126 (7 x 18) words.

## Chances of Multiples of 7

For 2	7 <sup>2</sup> = (7 x 7)	49
For 3	7 <sup>3</sup> = (7 x 7 x 7)	343
For 4	7 <sup>4</sup> = (7 x 7 x 7 x 7) etc.	2,401
For 5	7 <sup>5</sup>	16,807
For 6	7 <sup>6</sup>	117,649
For 7	7 <sup>7</sup>	823,543
For 8	7 <sup>8</sup>	5,764,801
For 9	7 <sup>9</sup>	40,353,607
For 10	7 <sup>10</sup>	282,475,249
For 11	7 <sup>11</sup>	1,977,326,743
For 12	7 <sup>12</sup>	13,841,287,201
For 13	7 <sup>13</sup>	96,889,010,047
For 14	7 <sup>14</sup>	678,223,072,849

For 15	7 <sup>15</sup>	4,747,561,509,943
For 16	7 <sup>16</sup>	33,232,930,569,601
For 17	7 <sup>17</sup>	232,630,513,987,207
For 18	7 <sup>18</sup>	1,628,413,597,910,449
For 19	7 <sup>19</sup>	11,398,895,185,373,143
For 20	7 <sup>20</sup>	79,792,266,297,612,001
For 21	7 <sup>21</sup>	558,545,864,083,284,007
For 22	7 <sup>22</sup>	3,909,821,048,582,988,049
For 23	7 <sup>23</sup>	27,368,747,340,080,916,343
For 24	7 <sup>24</sup>	191,581,231,380,566,414,401
For 25	7 <sup>25</sup>	1,341,068,619,663,964,900,807
For 26	7 <sup>26</sup>	9,387,480,337,647,754,305,649
For 27	7 <sup>27</sup>	65,712,362,363,534,280,139,543
For 28	7 <sup>28</sup>	459,986,536,544,739,960,976,801
For 29	7 <sup>29</sup>	3,219,905,755,813,179,726,837,607
For 30	7 <sup>30</sup>	22,539,340,290,692,258,087,863,249
For 31	7 <sup>31</sup>	157,775,382,034,845,806,615,042,743
For 32	7 <sup>32</sup>	1,104,427,674,243,920,646,305,299,201
For 33	7 <sup>33</sup>	7,730,993,719,707,444,524,137,094,407
For 34	7 <sup>34</sup>	54,116,956,037,952,111,668,959,660,849

Still want to try?

7<sup>34</sup> = ~5.4 x 10<sup>28</sup> tries would be needed. There are ~3.15 x 10<sup>7</sup> sec/year; 400 million tries per second? At 4 x 10<sup>8</sup> tries/sec, it would take about 4.3 x 10<sup>12</sup> computer-years = 1,000,000 supercomputers 4,300,000 years? *And that's with only 34 distinctive features of sevens; Panin has identified 75!*

### Comprehensive Design

The New Testament consists of 27 books; each book begins and ends with a word: 2 x 27 = 54 words: Total vocabulary of 28 (7 x 4); in the Gospels 7 (7 x 1); total gematrical value 46,949 (7 x 6707).

Value of the shortest word, <i>ὁ</i> ,	70	(7 x 10)
Value of longest word, <i>ἀποκάλυψις</i>	1512	(7 x 6 x 6 x 6)

### Unique Vocabularies?

Vocabulary unique to Matthew occurs 42 times (7 x 6) with 126 letters (7 x 18). How could *this* have been organized? A prior agreement with other authors? Or was this Gospel written *last*? The Gospel of Matthew,

Gospel of Mark, Gospel of Luke, Gospel of John, James, Peter, Jude, and Paul...all 8, *each*, “*wrote last*.”

So ends our review of the Gospel of Mark. For a more detailed review of the final week, you may also want to review the equivalent passages in our exposition of the Gospel of Matthew, which also draws heavily from the other Gospel accounts.

\* \* \*

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# About The Cover Design

*(on the tape cassette volumes)*

## The “Front” cover:

The Greek border: “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (Revelation 1:8).” The center design element symbolizes the Word of God Incarnate, illuminated by the Holy Spirit.

## The “Back” cover: (the “front” to the Jewish reader)

The Hebrew border: “Hear O Israel: The Lord our God is one Lord: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might (from the Sh’ma, Deut 6:4-5).”

The center design represents the Burning Bush, made up of Hebrew letters which proclaim “the Eternal One cannot lie.”

## The Spine:

The spine includes a Menorah from the Old Testament, a Maranatha Dove suggesting the New Testament, and the Koinonia House logo at the base.



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