

# MARK

## Author :

Mark was a cousin of Barnabas and served Christ with Barnabas, Paul, and, according to tradition, especially with the apostle Peter. Compare 1 Peter 5:13. It is very probable that he learned many of the facts he records in this Gospel from Peter. Mark's other name was John □ (Acts 12:12).

## Date :

Some years after the death and resurrection of Christ. Some scholars believe that this Gospel was the first to be written, and it may be so, but we have no real proof for this.

## Theme :

Mark presents Christ as the Son of God (1:1) who became the Servant of God and man, and did mighty works among men (compare Acts 10:38; Rom 15:8,9). Twice He said that true greatness is in service to others (9:35; 10:42-45), and demonstrated this in His own life and ministry. Mark emphasized the deeds of Christ more than His teachings. For example, he wrote of 18 miracles of Jesus, but records only 4 of His parables (Matthew records 14 parables, and Luke has 15), and he includes no long discourses such as the Sermon on the Mount.

## Contents:

The preparation of God's Servant .....	1:1-13
He calls others to God's service .....	1:14-20
He performs various miracles in Capernaum .....	1:21-34
He preaches and heals in surrounding villages .....	1:35-45
He heals and forgives a paralyzed man .....	2:1-12
He calls Matthew and eats in his house .....	2:13-17
He answers some objections .....	2:18-28
He heals a withered hand and is hated by the Jewish leaders .....	3:1-6
He heals many .....	3:7-12
He chooses His disciples .....	3:13-19
He is accused of doing miracles by Satan's power .....	3:20-30
The unpardonable sin against the Holy Spirit .....	3:29,30
He speaks of His mother, sisters and brothers .....	3:31-35
He gives some parables about God's kingdom .....	4:1-34
He causes a storm to cease .....	4:35-41
He heals a man possessed by a legion of demons .....	5:1-20
He raises Jairus' daughter from the dead and heals the woman with an issue of blood .....	5:21-43
He meets unbelief and rejection in Nazareth .....	6:1-6
He sends out His disciples .....	6:7-13
The death of John the Baptist .....	6:14-29
He feeds the five thousand .....	6:30-44
He walks on the sea .....	6:45-52
He heals many .....	6:53-56
He disputes with the Jewish leaders .....	7:1-16
He teaches about clean and unclean .....	7:17-23
He heals the daughter of the Syro-Phoenician woman .....	7:24-30
He heals a deaf and dumb man .....	7:31-37
He feeds the four thousand .....	8:1-10
He warns His disciples about false teaching .....	8:11-21
He heals a blind man .....	8:22-26
He reveals who He is and speaks of His death	

and resurrection .....	8:27-33
He speaks of qualifications for discipleship .....	8:34-37
He is transfigured .....	9:1-8
He speaks of Elijah and John the Baptist .....	9:9-13
He drives a demon out of a boy .....	9:14-29
He teaches what true greatness is .....	9:30-37
He warns about hell .....	9:42-50
He teaches about marriage and divorce .....	10:1-12
He blesses little children .....	10:13-16
He talks with the rich young ruler .....	10:17-22
He promises rewards to faithful disciples .....	10:23-31
He speaks of His death and resurrection .....	10:32-34
He teaches again about true greatness .....	10:35-45
He heals a blind man in Jericho .....	10:46-52
He rides into Jerusalem on a donkey .....	11:1-10
He curses the barren fig tree .....	11:11-14
He drives the merchants from the temple .....	11:15-17
He teaches about the power of faith .....	11:22-26
He stands against the religious leaders .....	11:27-33
He gives the parable of the vineyard .....	12:1-12
He answers the questions of the religious leaders .....	12:13-40
He teaches about giving .....	12:41-44
He tells what will happen in the future and speaks of His second coming .....	13:1-37
He is anointed by a woman .....	14:1-9
He is betrayed by Judas .....	14:10,11
He eats the last Passover with His disciples .....	14:12-31
The new covenant .....	14:22-25
He prays in Gethsemane .....	14:32-42
He is arrested .....	14:43-52
He stands before the high priest of Israel .....	14:53-65
He is denied by Peter .....	14:66-72
He stands before Pilate .....	15:1-15
He is mocked by Roman soldiers .....	15:16-20
He is crucified .....	15:21-41
He is buried .....	15:42-47
He rises from death .....	16:1-8
He appears to His believers and instructs His disciples .....	16:9-18
He ascends to heaven .....	16:19,20

**1** The beginning of the gospel of Jesus Christ, the Son of God; 2 as it is written in the Prophets,

See, I send my messenger before  
your face,  
who will prepare your way before you.

3 The voice of one crying out in the wilderness,  
'Prepare the way of the Lord,  
make his paths straight.'

4 John came baptizing in the wilderness, and preaching the baptism of repentance for the forgiveness of sins. 5 And the whole land of Judea and the people of Jerusalem went out to him, and were all baptized by him in the Jordan river, confessing their sins. 6 And John was clothed in camel's hair, with a leather belt around his waist. And he ate locusts and wild honey.

7 And he preached, saying, "After me one mightier than I is coming. I am not worthy to stoop down and loosen the strap of his sandals. 8 I indeed have baptized you with water, but he will baptize you with the Holy Spirit."

9 And it took place in those days that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. 10 And coming up out of the water, immediately he saw the heavens opened, and the Spirit like a dove descending upon him. 11 And a voice came from heaven, saying, "You are my beloved Son, with whom I am well pleased."

12 And immediately the Spirit sent him out into the wilderness. 13 And he was there in the wilderness forty days, being tempted by Satan, and was with the wild beasts. And the angels ministered to him.

14 Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent and

believe the gospel."

16 Now as he walked by the lake of Galilee, he saw Simon and Andrew his brother casting a net into the lake, for they were fishermen. 17 And Jesus said to them, "Come after me, and I will make you fishers of men."

18 And immediately they left their nets, and followed him.

19 And when he had gone on a little farther, he saw James the son of Zebedee, and John his brother; and they were in the boat mending their nets. 20 And immediately he called them, and they left their father Zebedee in the boat with the hired workers, and went after him.

21 And they went to Capernaum. And immediately on the Sabbath he entered the synagogue and taught. 22 And they were astonished at his teaching, for he taught them like one having authority, and not like the scribes. 23 And there was in their synagogue a man with an unclean spirit, and he cried out, 24 saying, "Let us alone! What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know you. You are the Holy One of God."

25 And Jesus rebuked him, saying, "Be quiet, and come out of him."

26 And when the unclean spirit had thrown him into convulsions and cried out in a loud voice, he came out of him. 27 And they were all amazed, so that they questioned among themselves, saying, "What is this? What new teaching is this? For with authority he commands even the unclean spirits, and they obey him."

28 And immediately his fame spread all around through the region of Galilee. 29 And as soon as they had come out of the synagogue, with James and John they entered the house of Simon and Andrew. 30 But Simon's mother-in-law lay sick with a fever, and immediately they told him about her. 31 And he came and took her by the hand and

**1:1** The word "Gospel" is a translation of a Greek word which means "good news." The disciples of the Lord Jesus and Jesus Himself called it good news because it was God's message showing the way of salvation for men. On the meaning of the names "Jesus" and "Christ" see Matt 1:1.

"The Son of God" – Matt 1:18; 3:16,17; John 1:18; 3:16; 5:18-23.

**1:2,3** Mal 3:2; Isa 40:3; Matt 3:3; 11:10.

**1:4** Matt 3:1-6; 9:5-7.

**1:5-11** Matt 3:4-17.

**1:12,13** See Matt 4:1-11; Luke 4:1-13. In this very brief account of Jesus' temptation Mark mentions one fact none of the other gospels does – the presence of wild animals. This suggests Jesus was in a solitary and dangerous place.

**1:14** Matt 14:3.

**1:15** Matt 3:2; 4:17.

**1:16-20** Matt 4:18-22.

**1:21** "Capernaum" – Matt 4:13.

**1:22** Matt 7:28,29.

**1:23** "Unclean spirit" – Matt 4:24.

**1:24** The demons knew that Jesus was absolutely unique in His person and His power.

"Holy one of God" is used in the New Testament only here, at Luke 4:34 and John 6:69. But the perfect holiness of the Lord Jesus is emphasized everywhere. See Luke 1:35; John 8:46; 2 Cor 5:21; Heb 4:15; 1 Peter 2:21-24.

**1:25** Jesus had (and still has) complete power over all evil spirits (5:1-10; Luke 10:17).

**1:27** What amazed the people was not the fact of a new teaching, but the fact that Jesus backed it up with the mighty works of God. See note at Matt 8:1.

**1:29-34** Matt 8:14-17.

raised her up, and immediately the fever left her, and she served them.

32 And in the evening, when the sun had set, they brought to him all who were sick, and those who were possessed by demons. 33 And the whole city was gathered together at the door. 34 And he healed many who were sick with various diseases, and drove out many demons. And he did not allow the demons to speak, because they knew him.

35 And in the morning, a great while before daylight, he got up, went outside and left for a solitary place. And there he prayed. 36 And Simon and those who were with him followed him. 37 And when they found him, they said to him, "Everyone is looking for you."

38 And he said to them, "Let us go to the next towns, so that I may preach there also; because I have come for this."

39 And he preached in their synagogues throughout Galilee, and drove out demons.

40 And a leper came to him and begged him, kneeling before him and saying to him, "If you are willing, you can make me clean."

41 And Jesus, moved with compassion, put out his hand and touched him, and said to him, "I am willing. Be clean."

42 And as soon as he spoke, immediately, the leprosy left him, and he was made clean. 43 And he gave him a strict warning and immediately sent him away, 44 saying to him, "See that you tell no one, but go show yourself to the priest, and as a testimony to them, offer for your cleansing those things which Moses commanded."

45 But he went out and began to talk about *it* freely, and to spread the word, so that Jesus could no longer go into a city openly, but was outside in deserted places. And they came to him from every quarter.

**2** And after *some* days he again went into Capernaum, and it was heard that he was in the

house. 2 And immediately many gathered together, so that there was no room to receive *them*, no, not even near the door. And he preached the Word to them. 3 And they came to him, bringing a paralytic carried by four *men*. 4 And when they could not get near him because of the crowd, they took off *that part of* the roof where he was, and when they had broken through, they let down the cot on which the paralytic was lying.

5 When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven you."

6 But there were some of the scribes sitting there, and reasoning in their hearts, 7 "Why is this *man* speaking blasphemies like this? Who can forgive sins but God alone?"

8 And when Jesus perceived in his spirit that they were reasoning like this among themselves, immediately he said to them, "Why are you reasoning *about* these things in your hearts? 9 Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Get up, pick up your cot, and walk?' 10 But that you may know that the Son of man has power on earth to forgive sins: (he said to the paralytic) 11 I say to you, Get up, pick up your cot, and go to your house."

12 And immediately he got up, picked up the cot, and went out in the presence of them all, so that they were all amazed and glorified God, saying, "We have never seen *anything* like this."

13 And he went out again along the shore of the lake, and all the people came to him, and he taught them. 14 And as he passed by, he saw Levi the son of Alphaeus sitting at the tax office, and said to him, "Follow me." And he got up and followed him.

15 And it happened, as Jesus sat *at the table* in his house, that many tax collectors and sinners also sat with Jesus and his disciples; for there were many, and they followed him. 16 And when the scribes and Pharisees saw him eating with tax collectors and sinners, they said to his disciples,

**1:34** Verse 25; 3:12; 5:43; Matt 8:4; 9:30; 12:16.

**1:35** Jesus often prayed (Matt 14:23; 19:13; 26:36,39; Luke 5:16; 6:12; 9:29; 22:32; John chapter 17; Heb 5:7). Sometimes He sought a solitary place to pray. He prayed both as a man to God and as God's unique Son. In other words both His divine and human natures were involved in His praying. Compare John chapter 17.

**1:38** See Isa 61:1. This is one of several reasons why He came from heaven to earth. For other reasons see references at Matt 5:17.

**1:39** Matt 4:23.

**1:40-43** Matt 8:1-4.

**1:45** Instead of obeying Jesus in gratitude for his healing, he did the opposite of what Jesus said. He was not the last person to

behave so. The crowds were getting so large, the opposition from religious leaders was getting so strong, that Jesus withdrew. He did not wish to bring on a crisis at this time. See John 7:30.

**2:1-12** See notes at Matt 9:1-8. Mark shows how the faith of the paralytic's friends revealed itself in great determination to overcome all obstacles. In this they are an example to us all. On persistence of faith see Matt 7:7,8; Luke 11:5-10; 18:1-8.

**2:13,14** See Matt 9:9 where Levi is called Matthew. Levi was probably his original name and Matthew his new name as an apostle. Matthew is the Greek version of a Hebrew name meaning "Gift of the LORD" (Jehovah).

**2:15-17** Matt 9:10-13.

"How is it that he eats and drinks with tax collectors and sinners?"

17 When Jesus heard *this*, he said to them, "It is not those who are well who need a doctor, but those who are sick. I did not come to call the righteous, but sinners, to repentance."

18 And the disciples of John and of the Pharisees used to fast. And they came and said to him, "Why do the disciples of John and of the Pharisees fast, but your disciples do not fast?"

19 And Jesus said to them, "Can the sons 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 will be taken away from them, and then, in those days, they will fast. 21 Also no one sews a piece of unshrunk cloth on an old garment; otherwise, the patch pulls away from it, the new from the old, and the tear is made worse. 22 And no one puts new wine into old wineskins; otherwise, the new wine will burst the wineskins, the wine will be spilled, and the wineskins will be ruined. But new wine must be put into new wineskins."

23 And it came about that he went through the grain fields on the Sabbath, and as they went, his disciples began to pick *some* heads of grain.

24 And the Pharisees said to him, "Look! Why are they doing what is not lawful *to do* on the Sabbath?"

25 And he said to them, "Have you never read what David did, when he was in need, and was hungry, he and those who were with him? 26 How he went into the house of God in the days of Abiathar the high priest, and ate the Showbread, which is not lawful to eat, except by the priests, and also gave *some* to those who were with him?"

27 And he said to 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."

**2:18-22** Matt 9:14-17.

**2:23-28** Matt 12:1-8.

**2:27** "Sabbath" - Ex 20:8-11. The Sabbath was given so that men might have one special day each week to rest from their labors, and to worship their Creator and Redeemer. Many of the religious leaders of Jesus' day made their rules about the Sabbath more important than the needs of people. Jesus emphasized that human beings are more important than days and regulations. Compare Col 2:16.

**2:28** "Son of man" - Matt 8:20. "Lord" - Matt 12:8.

**3:1-6** Matt 12:9-14.

**3:5** He was angry and grieved at those who were willing to trample people in the dust to uphold man-made rules; who in the

**3** And again he went into the synagogue. And a man was there who had a withered hand. 2 And they watched him *to see* if he would heal him on the Sabbath, so that they might accuse him.

3 And he said to the man who had the withered hand, "Stand up in the middle."

4 And he said to them, "Is it lawful to do good on the Sabbath, or to do evil? To save life, or to kill?" But they kept silent.

5 And when he had looked around at them in anger, being grieved for the hardness of their hearts, he said to the man, "Stretch out your hand." And he stretched *it* out, and his hand was restored whole like the other.

6 And the Pharisees went out, and immediately plotted with the Herodians against him, how they might destroy him. 7 But Jesus withdrew with his disciples to the lake, and a great crowd from Galilee and from Judea 8 and from Jerusalem and from Idumea and beyond the Jordan followed him. And when they heard what great things he did, a great crowd of those from around Tyre and Sidon came to him.

9 And he told his disciples that a small boat should be ready for him, because of the crowd, so that they would not press against him. 10 For he had healed many, so that as many as had afflictions crowded around him to touch him. 11 And when the unclean spirits saw him, they fell down before him, and cried out, saying, "You are the Son of God." 12 And he strictly charged them that they must not make him known.

13 And he went up into a mountain, and called *to him* those he wanted, and they came to him. 14 And he ordained twelve that they might be with him, and that he might send them out to preach, 15 and to have authority to heal diseases and to cast out demons.

16 And *to* Simon he gave the name Peter. 17 And *there were* James *the son* of Zebedee and

hardness of their hearts would forbid healing and saving of life on the Sabbath, but would plot to kill on the same Sabbath. Anger and grief are often what Jesus must feel at the attitudes and actions of many religious people today also. Observe that godly anger against sin and injustice is right. It is to share in God's anger against such things (Num 25:3). Compare Ex 32:19,20; Eph 4:26.

**3:6** Matt 12:14. "Herodians" - Matt 22:16.

**3:8** Idumea was an area southwest of Judea.

"Tyre and Sidon" - Matt 11:21.

**3:9** Matt 13:2.

**3:11,12** See 1:24,25,34.

**3:13-19** Notes at Matt 10:1-4.

**3:17** "Thunder" - it seems their disposition

John the brother of James (to them he gave the name Boanerges, that is, The Sons of Thunder), 18 and Andrew and Philip and Bartholomew and Matthew and Thomas, and James the *son* of Alphaeus, and Thaddeus and Simon the Canaanite 19 and Judas Iscariot, who also betrayed him.

And they went into a house. 20 And the crowd gathered again, so that they could not even eat bread. 21 And when his friends heard *of it*, they went to take charge of him, for they said, "He is out of his mind."

22 And the scribes who came down from Jerusalem said, "He is possessed by Beelzebub," and, "By the ruler of the demons he drives out demons."

23 And he called them *over*, and spoke to them in parables: "How can Satan drive out Satan? 24 And if a kingdom is divided against itself, that kingdom cannot stand. 25 And if a house is divided against itself, that house cannot stand. 26 And if Satan rises up against himself, and is divided, he cannot stand, but his end has come. 27 No man can go into a strong man's house, and plunder his goods, unless he first binds the strong man, and then he will plunder his house.

28 "Truly I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may impiously utter, 29 but he who blasphemes against the Holy Spirit will never have forgiveness, but is subject to eternal condemnation."

30 He said this because they said, "He has an unclean spirit."

31 Then his brothers and his mother came, and, standing outside, sent word to him, calling him. 32 And the crowd sat around him, and they said to him, "Look, your mother and your brothers are outside, looking for you."

33 And he answered them, saying, "Who is my mother, or my brothers?"

34 And he looked around in a circle at those sitting about him, and said, "See my mother and my brothers. 35 For whoever does the will of God, that one is my brother and my sister and mother."

tended to be a bit stormy. Compare Luke 9:54. **3:20** See 6:31.

**3:21** "Friends" – the Greek word used here means "those beside him," that is, those belonging to him. It could also indicate family or relatives.

"Out of his mind" – compare John 10:20. His zeal for God was so great, His desire to teach and help people so strong, that He sometimes seemed abnormal to ordinary people who had never experienced such things themselves. Compare John 2:13-17. For similar reasons some of His followers also in every century have been regarded as foolish or crazy. See Acts 26:24.

**3:22** The Jewish religious leaders had another explanation of Jesus' teaching and

**4** And again he began to teach by the lakeside, and a huge crowd gathered before him, so that he went into a boat, and sat out on the lake, and the whole crowd was on land by the lake. 2 And he taught them many things in parables, and in his teaching said to them,

3 "Listen! Look, a sower went out to sow. 4 And as he was sowing it happened that some seed fell by the wayside, and the birds of the air came and ate it up. 5 And some fell on stony ground, where it did not have much soil, and immediately it sprang up, because it had no depth of soil. 6 But when the sun came up, it was scorched, and because it had no root, it withered away. 7 And some fell among thorns, and the thorns grew up and choked it, and it yielded no crop. 8 And other seed fell on good ground, and springing up and growing it yielded a crop. Some seed produced thirty, and some sixty, and some a hundredfold."

9 And he said to them, "He who has ears to hear, let him hear."

10 And when he was alone, those around him together with the Twelve asked him about the parable.

11 And he said to them, "To you it is given to know the mystery of the kingdom of God, but to those outside all *these* things come in parables, 12 so that seeing they may see and not perceive, and hearing they may hear and not understand; that they might not be converted and *their* sins be forgiven them."

13 And he said to them, "Do you not understand this parable? But how then will you understand all parables? 14 The sower sows the Word. 15 And these are the ones by the wayside, where the Word is sown. But when they hear, Satan comes immediately and takes away the Word that was sown in their hearts. 16 And in the same way these are the ones who are sown on stony ground. When they hear the Word, they immediately receive it with joy. 17 But they have no root in themselves, and so last only for a time. Afterwards,

behavior. They said He was under the control of Satan.

"Beelzebub" – note at Matt 10:25. Everyone should decide what to believe about Jesus. Jesus was either mad or demon-possessed or a deliberate deceiver, or else He came from God and spoke the truth and did the works of God. All the evidence says He came from God.

**3:22-29** Matt 12:25-32.

**3:30** Verse 22; John 7:20; 8:48,52; 10:20.

**3:31-35** Matt 12:46-50.

**4:1-20** Matt 13:1-23. Mark records slightly different words than Matthew to convey the same truth. In v 11 he uses the phrase "The kingdom of God" while Matthew has "The kingdom of heaven." Evidently the two

when trouble or persecution comes because of the Word, immediately they fall. 18 And these are the ones who are sown among thorns; they hear the Word, 19 and the cares of this world, and the deceitfulness of riches, and the desires for other things coming in, choke the Word, and it becomes unfruitful. 20 And these are the ones who are sown on good ground; they hear the Word and receive it and bring forth fruit, some thirty, some sixty, and some a hundredfold."

21 And he said to them, "Is a lamp brought in to be put under a basket, or under a bed, and not to be put on the lampstand? 22 For there is nothing hidden which will not be revealed; nor has anything been kept secret that will not come to light. 23 If anyone has ears to hear, let him hear."

24 And he said to them, "Carefully consider what you hear. Whatever measure you use will be the one used for you; and to you who hear more will be given. 25 For to the one who has *more* will be given, and from the one who does not have, *even* what he has will be taken away."

26 And he said, "The kingdom of God is as if a man scatters seed in the ground, 27 and night and day he sleeps and rises, and the seed sprouts and grows; how, he does not know. 28 For the earth produces crops by itself; first the blade, then the head, after that the full grain in the head. 29 But

when the grain shows itself ready, he immediately puts in the sickle, because the harvest has come."

30 And he said, "To what shall we compare the kingdom of God? Or with what parable shall we illustrate it? 31 *It is* like mustard seed, which, when sown in the ground, is smaller than all the seeds that are in the ground. 32 But when it is sown, it grows up and becomes the largest of all garden plants, and puts out great branches, so that the birds of the air may nest under its shade."

33 And with many such parables he spoke the Word to them, as much as they were able to understand. 34 But he did not speak to them without a parable. But when they were alone, he explained everything to his disciples.

35 And the same day, when evening had come, he said to them, "Let us cross over to the other side."

36 And when they had sent the crowd away, they took him along, just as he was, in the boat. And there were also other boats with him. 37 And a great windstorm arose, and the waves beat into the boat, so that it was already becoming full *of water*. 38 And he was in the back part of the boat, asleep on a cushion. And they woke him up and said to him, "Teacher, don't you care that we are perishing?"

39 And he got up and rebuked the wind, and

phrases often have the same meaning. On this kingdom see note at Matt 4:17. Mark adds the words "otherwise they might turn and be forgiven" to Matthew's account in Matt 13:13 but omits verses 14,15. And Mark 4:13 is not found in Matthew. In v 19 Mark has words not found in Matt 13:22 - "The desires for other things." Desires for the things of this earth, good or bad, may be just as powerful in choking the influences of God's word in our lives as worry and wealth. Compare 1 John 2:16; Col 3:1,2. Luke gives other variations in his account of this parable (see Luke 8:4-15).

When there are differences in wording which of these three writers has given the accurate account? The answer is, all three. Jesus probably spoke more fully than any of them record, saying all that they have written down and even more. God's Spirit led each of the three to choose words and phrases in keeping with the overall emphasis and purpose of his Gospel. This is true of all the variations in language used by the writers of the Gospels in reporting the words and works of Jesus.

**4:21,22** These verses do not appear in Matthew chapter 13, but similar words are found in other places in that Gospel. See Matt 5:15; 10:26.

**4:23** Matt 13:9.

**4:24** Matt 7:2.

**4:25** Matt 13:12; 25:29.

**4:26-29** This parable is found only in Mark.

On a literal level, when good seed is planted in good soil there will be inevitable sprouting and growth. The fact that the sower does not understand the process does not affect it. Growth may be slow, but it is spontaneous, automatic. This is true also of the Kingdom of God working either in individual lives or in its working in the whole earth from beginning to the harvest. God's Word is the living powerful seed sown in men's minds and hearts. It will sprout and grow and produce a crop, though men may not understand how or be able to see it or control it. Compare 1 Cor 3:6,7; 1 Pet 1:23-25.

This is strong encouragement to preachers of the gospel, to teachers of God's truth. They should have great confidence in the power of the Word and working of God. But the fact that there is spontaneous growth does not relieve those who hear God's Word from responsibility - see vs 23,24.

"Harvest" - compare Matt 3:12; 13:30; Rev 14:14-16.

**4:30-32** Matt 13:31,32.

**4:33** Some things the disciples could not grasp. Compare John 16:12. Jesus used comparisons and illustrations to illuminate all His teachings. It is likely that He used many which are not recorded in the Bible. Compare John 20:30; 21:25.

**4:34** Verses 13-20 is one example of the explanations Jesus gave. Matt 13:36-43 is another.

**4:35-41** Matt 8:23-27.

said to the lake, "Peace, be still!" And the wind ceased, and there was a great calm. 40 And he said to them, "Why are you so fearful? How is it that you have no faith?"

41 And they were very afraid, and said to one another, "What kind of a man is this, that even the wind and the lake obey him?"

**5** And they came over to the other side of the lake, into the country of the Gadarenes. 2 And when he came out of the boat, immediately, out of the tombs a man with an unclean spirit met him. 3 The man had *his* dwelling among the tombs; and no man could bind him, not even with chains. 4 Because he had often been bound with shackles and chains, and the chains had been pulled apart, and the shackles broken in pieces by him. And no one could tame him. 5 And night and day, he was always in the mountains and in the tombs crying out and cutting himself with stones.

6 But when he saw Jesus at a distance, he ran and worshipped him, 7 and cried out with a loud voice, and said, "What have I to do with you, Jesus, Son of the Most High God? I plead with you by God not to torment me."

8 For he had said to him, "Come out of the man, unclean spirit."

9 And he asked him, "What *is* your name?" And he answered, saying, "My name *is* Legion, for we are many."

10 And he begged him at length that he would not send them away out of the country. 11 Now a large herd of pigs was there feeding near the mountains.

12 And all the demons begged him, saying, "Send us into the pigs, so that we can go into them."

13 And immediately Jesus gave them

**5:1-20** This is a fuller account of the event recorded in Matt 8:28-34. Matthew says there were two demon-possessed men. Mark singles out one of them for special notice, and so does not mention the other one.

**5:2** Notes on demon possession at Matt 4:24.

**5:3-5** This is a very vivid description of what demons can do to a person under their control. This man's violent behavior and strength may be attributed to the fact that he was possessed by a great many demons (v 9).

**5:7** It seems that demons always knew who Jesus was - 1:24,34.

**5:9** A legion in the Roman army was between three and six thousand men. Yet in vs 2 and 8 it seems there was only one spirit. This is probably because there was one who was the leader, the "commanding officer" of the legion of demons in the man, and Jesus dealt principally with that one.

**5:10** Compare Luke 8:31.

**5:15** They realized that Jesus had displayed some wonderful power, but they did not understand who He was and what His

purpose was - and the sad fact is they did not want to understand (v 17).

permission. And the unclean spirits came out and went into the pigs, and the herd rushed down a steep place into the lake (there were about two thousand of them), and were drowned in the lake. 14 And those who had been feeding the pigs ran off, and told *this* in the city and countryside. And they went out to see what had happened. 15 And they came to Jesus and saw the one who had been demon-possessed, the one who had the legion, sitting there clothed and in his right mind. And they were afraid.

16 And those who had seen *it* told them what had happened to the demon-possessed man, and *also* about the pigs. 17 And they began to plead with Jesus to leave their region.

18 And when he got into the boat, the one who had been demon-possessed begged him that he might be with him. 19 However Jesus did not permit him, but said to him, "Go home to your own family, and tell them what great things the Lord has done for you, and how he has had compassion on you." 20 And he left and began to proclaim in Decapolis what great things Jesus had done for him. And everyone was amazed.

21 And when Jesus had crossed over again by boat to the other side, many people gathered to him. And he was near the lake. 22 And, suddenly, one of the rulers of the synagogue, Jairus by name, came to him, and seeing him, fell at his feet 23 and pleaded with him earnestly, saying, "My little daughter lies at the point of death. *Please* come and place your hands on her, so that she may be healed and live."

24 And *Jesus* went with him, and many people were following him and crowding him. 25 And a certain woman who had a flow of blood for twelve years, 26 and had suffered many things from many

purpose was - and the sad fact is they did not want to understand (v 17).

**5:19** "Tell them" - compare these instructions of Jesus with some others (1:44; 3:12). But circumstances in the region of the Gadarenes (v 1) were quite different from that in the land of Israel. The Gadarenes were not Jews, had no expectation of a Messiah, and Jesus was rarely there. There was no danger there of crowds hindering Him from accomplishing His mission. Now these words Jesus spoke to this man apply to all who have experienced the Lord's working in their lives.

**5:20** Decapolis is a Greek name meaning ten cities. The region of the Gadarenes was a part of the area called the Decapolis.

**5:21** He returned to the western side of the lake of Galilee.

**5:22-43** Here is a much expanded account of events found briefly in Matt 9:18-25.

**5:25** Verse 42. She had been suffering all the lifetime of Jairus' daughter.

**5:26** Her disease was beyond the ability of



physicians, and had spent all that she had without getting any better, but got worse instead, 27 when she heard about Jesus, came in the crowd behind him and touched his cloak. 28 For she said, "If I just touch his clothes, I will get well." 29 And immediately the fountain of her blood was dried up, and she felt in *her* body that she was healed of that affliction.

30 And Jesus, immediately knowing in himself that power had gone out of him, turned around in the crowd and said, "Who touched my clothes?"

31 And his disciples said to him, "You see the crowds pressing around you, and you say, 'Who touched me?'"

32 And he looked around to see the one who had done this thing. 33 But the woman afraid and trembling, knowing what had happened inside her, came and fell down before him and told him all the truth.

34 And he said to her, "Daughter, your faith has made you well. Go in peace, and be healed from your affliction."

35 While he was still speaking, they came from *the house* of the ruler of the synagogue and said, "Your daughter is dead. Why trouble the Teacher any further?"

36 As soon as Jesus heard the word that was spoken, he said to the ruler of the synagogue, "Do not be afraid, only believe."

37 And he allowed no one to follow him, except Peter, James, and John the brother of James. 38 And he came to the house of the ruler of the synagogue, and saw the commotion and those who were loudly weeping and wailing. 39 And when he had come in, he said to them, "Why are you making this commotion and weeping? The child is not dead, but asleep."

40 And they laughed at him. But when he had

put them all out, he took the father and the mother of the child, and those who were with him, and went in where the child was lying. 41 And he took the child by the hand and said to her, "Talitha cumi," that is, by translation, "Little girl, I say to you, get up."

42 And immediately the child got up and walked, for she was twelve years *of age*. They were astonished, and their astonishment was great. 43 And he gave them strict orders that no one should know this, and said that something should be given her to eat.

**6** And he left there and came into his native place, and his disciples followed him. 2 And when the Sabbath came, he began to teach in the synagogue, and hearing *him* many were astonished, saying, "Where did this *man* get these things? And what *is* this wisdom that has been given him, that even such mighty works are performed at his hands? 3 Is not this the carpenter, the son of Mary, the brother of James, Joses, Judah, and Simon? And are not his sisters here with us?" And they were offended at him.

4 But Jesus said to them, "A prophet is not without honour, except in his native place and among his own relatives and in his own house."

5 And he could do no mighty work there, except that he placed his hands on a few sick folk and healed *them*. 6 And he marvelled at their unbelief. And he went around the villages teaching.

7 And he called the Twelve and began to send them forth two by two, and gave them power over unclean spirits. 8 And he ordered them not to take anything for the journey, except a staff, no bag, no bread, no money in *their* belt, 9 but *to* wear sandals, and not to put on two tunics.

10 And he said to them, "When you enter a

the doctors and medicines of that day. But her faith brought her to one greater than all doctors and human remedies. Compare Ex 15:26; Ps 103:3.

**5:30** Luke 8:46. The power of God flows through the Lord Jesus to meet the needs of men who have faith in Him. He did not want the woman to hide her faith, but wished to openly commend her for it and pronounce a blessing on her (v 34).

**5:34** Matt 9:22. One reason Jesus came into the world was to bring peace to troubled hearts - Luke 2:14; John 14:1,27; 20:19.

**5:35** These men were willing to abandon hope and tried to get Jairus to do the same. They did not realize that death did not take a person beyond the reach of the Lord Jesus. It was as easy for Him to raise the dead as to heal the sick and dying.

**5:36** Here are words for believers to write

across all the experiences of life. Fear unresisted can weaken or almost destroy faith; faith exercised can remove fear.

**5:39,40** Matt 9:24.

**5:41** Jesus spoke in Aramaic, a language similar to Hebrew commonly spoken in that area at that time.

**5:43** See 1:44; 7:36; Matt 8:4.

**6:1-5** Matt 13:54-58. Jesus' home town was Nazareth.

**6:5** Men's unbelief makes it impossible for the Lord Jesus to do all the good to them that He desires to do. The lack is not in Him but in them. God has appointed the way of faith to receive His special blessings (9:23; Matt 9:22,29; 21:21,22; John 11:40). See note at Ps 78:41.

**6:6** "Marvelled" - compare Matt 8:10 - the only other time when Jesus is said to have marvelled.

**6:7-11** Matt 10:1,9-14.

house anywhere, stay there until you leave the place. 11 And whoever will not receive you, or listen to you, when you leave there, shake off the dust under your feet as a testimony against them. Truly I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city."

12 And they went out and preached that men should repent. 13 And they drove out many demons, and anointed many sick *people* with oil and healed *them*.

14 And king Herod heard *about him*, for his name had become well-known. And he said, "John the Baptist has risen from the dead. Therefore these mighty powers are at work in him."

15 Others said, "It is Elijah." And others said, "It is a prophet, like one of the prophets *of old*."

16 But when Herod heard *this*, he said, "It is John, whom I beheaded. He has risen from the dead."

17 For Herod himself had sent out *men* and seized John, and chained him up in prison, because of Herodias, his brother Philip's wife; because he had married her. 18 For John had said to Herod, "It is not lawful for you to have your brother's wife."

19 Therefore Herodias held it against him, and wanted to kill him, but she could not, 20 because Herod was afraid of John, knowing that he was a righteous and holy man, and he kept him safe. And when he heard him, he did many things. And he was glad to hear him.

21 And a day of opportunity came, when Herod gave a feast on his birthday for his nobles, military commanders and the leading *citizens* of Galilee. 22 And when the daughter of Herodias herself came in and danced, and pleased Herod and those who were sitting with him, the king said to the girl, "Ask me for whatever you want, and I will give *it* to you."

23 And he swore to her, "Whatever you ask from me I will give to you, up to half of my kingdom."

24 And she went out and said to her mother, "What shall I ask?" And she said, "The head of John the Baptist."

25 And immediately she hurried in to the king and asked, saying, "I want you to give me right now the head of John the Baptist on a dish."

26 And the king was very sorry. *But* because of

his oath, and because of those who were sitting with him, he did not want to refuse her. 27 And immediately the king sent an executioner, and commanded that his head be brought. And the man went, beheaded him in the prison, 28 brought his head on a dish, and gave it to the girl. And the girl gave it to her mother.

29 And when his disciples heard *about it*, they came and took his corpse, and placed it in a tomb. 30 And the apostles gathered around Jesus and told him everything, both what they had done and what they had taught.

31 And he said to them, "Come away by yourselves to a deserted place, and rest a while." For many *people* were coming and going, and they did not have time even to eat.

32 And they went away alone by boat to a deserted place. 33 And the people saw them leaving, and many recognized him, and ran there on foot from all the towns, and got there ahead of them, and gathered around him. 34 And when Jesus came out *of the boat*, he saw many people, and was moved with compassion toward them, because they were like sheep without a shepherd, and he began to teach them many things.

35 And when the day was almost over, his disciples came to him and said, "This is a deserted place, and already the hour is late. 36 Send them away, so they can go into the surrounding countryside and villages and buy bread for themselves, for they have nothing to eat."

37 He answered and said to them, "You give them *something* to eat." And they said to him, "Shall we go and buy two hundred silver coins' worth of bread and give *it to* them to eat?"

38 He said to them, "How many loaves do you have? Go and see." And when they found out they said, "Five, and two fish."

39 And he ordered them to have everyone sit down in groups on the green grass. 40 And they sat down in rows of hundreds and fifties. 41 And taking the five loaves and the two fish, he looked up to heaven, and blessed the loaves and broke *them* and gave *them* to his disciples to set before the *people*. He also divided the two fish among them all. 42 And they all ate, and were full.

43 And they picked up twelve full baskets of pieces *of bread* and fish. 44 And it was about five thousand men who ate the loaves.

**6:12** Observe that the preaching of repentance was a principal part of their message. See notes at Matt 3:2; 4:17.

**6:13** Jam 5:14.

**6:14-29** Matt 14:1-12.

**6:15** "Elijah" - Mal 4:5; Matt 11:14; 17:10; John 1:19-23.

**6:20** Herod was a weak man and did not

know what to do with this man whom he held in some awe and fear.

**6:30** This looks back to vs 7-13.

**6:31** See 3:20.

**6:30-34** Matt 14:13-21.

**6:34** Matt 9:36.

**6:37** "Two hundred silver coins" - the Greek has "two hundred denarii." One denarius

45 And immediately he made his disciples get into the boat and go ahead to the other side to Bethsaida, while he sent the people away. 46 And when he had sent them away, he went off into a mountain to pray.

47 And when evening came, the boat was out in the middle of the lake, and he alone on the land. 48 And he saw them straining hard at the oars, for the wind was against them. And about the fourth watch of the night he approached them, walking on the lake, and would have passed by them. 49 But when they saw him walking on the lake, they thought it was a ghost, and cried out, 50 for they all saw him, and were troubled. And immediately he spoke to them, and said to them, "Take courage! It is I. Don't be afraid."

51 And he got into the boat with them, and the wind stopped. And in their hearts they were utterly amazed, beyond measure, and wondered. 52 For they did not consider *the miracle of the loaves*, for their heart was hardened.

53 And when they had crossed over, they came to the land of Gennesaret, and drew up to the shore. 54 And when they came out of the boat, the *people* immediately recognized him, 55 ran throughout that whole surrounding region, and began to carry the sick on cots to wherever they heard he was. 56 And wherever he went, into villages, or cities, or countryside, they placed the sick in the marketplaces and begged him *to let* them touch even the hem of his cloak. And as many as touched him were made well.

**7** Then the Pharisees and some of the scribes who had come from Jerusalem gathered around him. 2 And when they saw some of his disciples eating bread with "defiled," that is, unwashed hands, they found fault. 3 For the Pharisees, and all the Jews, do not eat unless they wash their hands in a certain way, holding to the tradition of the elders. 4 And *when they come* from the marketplace, they do not eat unless they wash. And many other things there be, which they have received to keep, *such as* the washing of cups, pots, bronze vessels, and tables.

5 Then the Pharisees and scribes asked him, "Why do your disciples not behave according to the tradition of the elders, but eat bread with unwashed hands?"

6 He answered and said to them, "Well has Isaiah

prophesied about you hypocrites, as it is written:

This people honour me with their lips,  
but their heart is far from me.

7 But they worship me in vain,  
teaching as doctrines the  
commandments of men.

8 "For laying aside the commandment of God, you hold to the tradition of men, *such as* the washing of pots and cups. And you do many other such things."

9 And he said to them, "You are good at setting aside the commandment of God, so that you can keep your own tradition. 10 For Moses said, 'Honour your father and your mother,' and, 'Whoever curses father or mother, must be put to death.' 11 But you say that if a man tells his father or mother, 'Anything of mine that might have been useful to you *is* Corban' (that is, an offering *to God*), *it is all right.*' 12 And you no longer allow him to do anything for his father or his mother, 13 *thus* making the word of God without effect through your tradition, which you have handed down. And you do many such things."

14 And calling the whole crowd, he said to them, "Everyone listen to me and understand. 15 There is nothing that enters the man from outside that can defile him; but the things that defile the man are those that come from within him. 16 If any one has ears to hear, let him hear."

17 And when he came away from the people into the house, his disciples asked him about the parable.

18 And he said to them, "Are you also so lacking in understanding? Do you not see that whatever enters into a man from outside cannot defile him, 19 because it does not come into his heart, but into the stomach, and is eliminated?" (*By saying this* he declared all foods clean.)

20 And he said, "That which comes from within the man, that defiles the man. 21 For from within, out of the heart of men, come evil thoughts, adulteries, fornications, murders, 22 thefts, greed, wickedness, deceit, lustfulness, an evil eye, blasphemy, pride, foolishness. 23 All these evil things come from within and defile the man."

24 And he got up from there and travelled to the borders of Tyre and Sidon, and went into a house, but did not want anyone to know *it*. But he could not escape notice. 25 For a woman whose

was a daily wage for a laborer (Matt 20:22). **6:45-56** Matt 14:22-36.

**7:1-23** Matt 15:1-20.

**7:19** "All foods clean" – see Acts 10:9-16. The Old Testament rules for clean and unclean foods were to teach spiritual lessons. The time had come to do away with

the literal rules and to learn the spiritual lessons. Notes at Leviticus chapter 11.

**7:24-30** See Matt 15:21-28. Syrian Phoenicia was a strip of land lying along the Mediterranean Sea slightly to the north of Israel. At that time it was controlled by Syria. The Jews called the people there Canaanites.

young daughter had an unclean spirit, heard of him and came and fell at his feet. 26 The woman was a Greek, a Syro-Phoenician by race. And she begged him to drive the demon out of her daughter.

27 But Jesus said to her, "First, let the children be filled. For it is not proper to take the children's bread and throw it to the dogs."

28 And she answered and said to him, "Yes, Lord. Yet the dogs under the table eat the children's crumbs."

29 And he said to her, "Because of this statement go *your way*; the demon has gone out of your daughter."

30 And when she arrived at her house, she found that the demon had left, and her daughter was lying on the bed.

31 And leaving the region of Tyre and Sidon, he came again to the lake of Galilee, through the middle of the region of Decapolis. 32 And they brought to him a person who was deaf and who had a speech impediment, and they begged him to put his hand on him. 33 And he took him apart from the crowd, and putting his fingers into his ears, he spit and touched his tongue. 34 And looking up to heaven, he sighed and said to him, "Ephphatha," that is, "Be opened." 35 And immediately his ears were opened, and the ligament of his tongue was loosened, and he spoke clearly. 36 And he ordered them not to tell anyone, but the more *firmly* he ordered them, the more extensively they publicized *it*.

37 And they were astonished beyond measure, saying, "He has done all things well. He even makes the deaf to hear, and the dumb to speak."

**8** In those days the crowd being very large, and having nothing to eat, Jesus called his disciples and said to them, 2 "I have compassion for the crowd, because they have now been with me three days, and have nothing to eat. 3 If I send them away fasting to their own homes, they will faint on the way, for some of them have come from a distance."

4 And his disciples answered him, "Where can anyone *get enough* bread here in the wilderness to satisfy these *people*?"

5 And he asked them, "How many loaves do you have?" And they said, "Seven."

**7:29** Her reply was based on faith in the Lord Jesus (Matt 15:28).

**7:31** Sidon was an important town about 40 kilometers north of Tyre. The reason why Jesus first went north and then southeast to Decapolis is not given, but knowing what He is like, we may surely think that it was to help and bless some person or persons.

"Decapolis" - 5:20.

**7:33** See 8:23; John 9:6.

**7:34** The infirmities of men were a distress

6 And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks and broke *them*, and gave *them* to his disciples to set before *the people*. And they set *them* before the crowd. 7 And they had a few small fish. And he blessed *them*, and gave a command to distribute these *to them*. 8 So they ate and were satisfied. And they picked up seven basketfuls of the pieces of food that were left. 9 And about four thousand men had eaten. And he sent them away.

10 And immediately he got into a boat with his disciples, and went to the region of Dalmanutha. 11 And the Pharisees came out and began to question him, seeking a sign from heaven from him, testing him. 12 And he sighed deeply in his spirit, and said, "Why does this generation seek for a sign? Truly I say to you, no sign will be given to this generation."

13 And he left them, got in the boat again and went away to the other side. 14 Now *the disciples* had forgotten to take along bread, and they did not have more than one loaf in the boat with them. 15 And he warned them, saying, "Be careful! Beware of the leaven of the Pharisees and the leaven of Herod."

16 And they reasoned among themselves, saying, "*It is* because we have no bread."

17 And Jesus, knowing *this*, said to them, "Why are you reasoning because you have no bread? Do you still not see or understand? Is your heart still hardened? 18 You have eyes. Do you not see? And you have ears. Do you not hear? And do you not remember? 19 When I broke the five loaves among five thousand, how many baskets full of pieces did you pick up?" They said to him, "Twelve." 20 And when *I broke* the seven *loaves* among four thousand, how many baskets full of pieces did you pick up?" And they said, "Seven."

21 And he said to them, "How is it that you do not understand?"

22 And he arrived at Bethsaida. And they brought a blind man to him, and begged 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 on him, he asked him if he saw anything. 24 And he looked up

to Jesus (Matt 8:17; Isa 63:9. Compare Rom 8:26). Ephphatha is a word in the Aramaic language (5:41).

**7:36** See 1:44; 5:43; Matt 8:4.

**8:1-10** Matt 15:32-39.

**8:10** Magadan (Matt 15:39) was located in this region.

**8:11-21** Matt 16:1-12.

**8:22** Bethsaida was a town on the northern shore of the lake of Galilee.

**8:24** There is no power in saliva to cure

and said, "I see men looking like trees, walking."

25 Then he put *his* hands on his eyes again, and made him look up. And he was restored, and saw everyone clearly. 26 And he sent him away to his house, saying, "Do not go into the town, or tell *this* to anyone in the town."

27 And Jesus and his disciples went away to the towns of Caesarea Philippi, and on the road he questioned his disciples, saying to them, "Who do men say that I am?"

28 And they answered, "John the Baptist. But some *say*, 'Elijah', and others, 'One of the prophets.'"

29 And he said to them, "But who do you say that I am?" And Peter answered and said to him, "You are the Christ."

30 And he ordered them not to tell anyone about him.

31 And he began to teach them that the Son of man must suffer many things, and be rejected by the elders and the chief priests and scribes, and be killed, and after three days rise again. 32 And he spoke this word openly. And Peter took him *aside* and began to rebuke him.

33 But turning around and looking at his disciples, he rebuked Peter, saying, "Get behind me, Satan! For you are not thinking of the things of God, but of the things of men."

34 And when he had called the people, along with his disciples, he said to them, "Whoever wants to come after me, let him deny himself, and take up his cross, and follow me. 35 For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel, will save it. 36 For what will it profit a man, if he gains the whole world and loses his own soul? 37 Or what will a man give in exchange for his soul? 38 Therefore, whoever is ashamed of me and of my words in this adulterous and sinful generation, the Son of man will also be ashamed of him, when he comes in the glory of his Father with the holy angels."

blindness, nor was it necessary for Jesus to touch the man to heal him (Matt 8:8,13). Perhaps by such actions (also in 7:33) Jesus was encouraging faith.

**8:24,25** At first he could not see clearly. This is the only recorded time that Jesus healed anyone in stages. The reason for it is not given. Perhaps the man's faith was deficient at first and grew by this method Jesus used. Perhaps He wanted others in need of healing who would read about this, or hear of it, not to be discouraged if they are not healed in a moment. Jesus may choose to heal them by degrees. In the spiritual realm also men often are given slowly developing spiritual sight.

**8:27-38** Matt 16:13-27.

**8:38** Compare Matt 10:32,33; Rom 1:16.

**9** And he said to them, "Truly I say to you, there are some of those who are standing here who will not taste of death, until they see the kingdom of God come with power."

2 And after six days Jesus took Peter, James and John and led them up into a high mountain alone by themselves. And he was transfigured in front of them. 3 And his clothing became shining, as exceedingly white as snow, as no one on earth bleaching them could whiten them. 4 And Elijah appeared to them with Moses, and they were talking with Jesus.

5 And Peter responded and said to Jesus, "Rabbi, it is good for us to be here. And let us make three tabernacles, one for you, and one for Moses, and one for Elijah." 6 For he did not know what to say, for they were very frightened.

7 And a cloud came and covered them with shadow. And a voice came from the cloud, saying, "This is my beloved Son. Listen to him."

8 And suddenly, when they looked around, they no longer saw anyone, but only Jesus with themselves.

9 And as they came down from the mountain, he ordered them not to tell anyone what they had seen, until the Son of man had risen from the dead. 10 And they kept this word to themselves, questioning one another what rising from the dead meant.

11 And they asked him, saying, "Why do the scribes say that Elijah must first come?"

12 And he answered and told them, "Elijah indeed comes first and restores all things. And yet how is it written of the Son of man, that he must suffer many things, and be treated with contempt? 13 But I tell you that Elijah has also come, and they did to him whatever they wished, just as it is written about him."

14 And when he came to *his* disciples, he saw a great crowd around them, and the scribes questioning them. 15 And immediately, when they saw

Pride or the fear of man or a desire to win the approval of others may make men ashamed of Christ and His Gospel.

**9:1** Matt 16-28.

**9:2-13** Matt 17:1-13.

**9:6** Luke 9:33. When we don't know what to say, it is usually better to say nothing. Yet from Peter's unwise remark we learn that the disciples recognized Moses and Elijah (who had both died many centuries before).

**9:12** The Lord points them to the Old Testament. See Isaiah chapter 53 and psalm 22.  
**9:14-32** This is a fuller account of Matt 17:14-23. Matthew does not mention this argument. Since these disciples were unable to heal the demon-possessed boy, the argument probably had to do with that,

him, all the people were greatly amazed, and running to *him*, greeted him.

16 And he asked the scribes, "What are you asking them?"

17 And one of the crowd answered and said, "Teacher, I brought my son to you. He has a mute spirit. 18 And wherever it seizes him, it throws him down. And he foams at the mouth and gnashes with his teeth. And he is wasting away. And I spoke to your disciples, so that they would drive it out, but they could not."

19 He answered him and said, "O unbelieving generation, how long will I be with you? How long must I endure you? Bring him to me."

20 And they brought him to him. And when the spirit saw him, immediately it threw him into convulsions. And he fell on the ground, and rolled around foaming at the mouth.

21 And he asked his father, "How long has it been since this came to him?" And he said, "From childhood. 22 And often it has tried to destroy him by throwing him into the fire, and into the waters. But if you can do anything, have compassion on us and help us."

23 Jesus said to him, "If you can believe, all things *are* possible to him who believes."

24 And immediately the father of the child cried out and said with tears, "Lord, I believe. Help my unbelief."

25 When Jesus saw that the people were running together, he rebuked the unclean spirit, saying to him, "Mute and deaf spirit, I command you, come out of him, and do not go into him again."

26 And *the spirit* cried out, threw him into severe convulsions, and came out of him. And he was like someone dead, so that many said, "He is dead." 27 But Jesus took him by the hand and raised him to his feet. And so he got up.

28 And when Jesus came into the house, his disciples asked him privately, "Why couldn't we drive him out?"

29 And he said to them, "This kind can go out by nothing except prayer and fasting."

30 And they left there and passed through Galilee. And he did not want anyone to know *it*. 31 For he was teaching his disciples, and said to them, "The Son of man is going to be delivered up into the hands of men, and they will kill him. And after he has been killed, he will rise the third day."

32 But they did not understand this statement, and were afraid to ask him.

33 And he came to Capernaum. And in the house he asked them, "What was it you were disputing about among yourselves on the way?"

34 But they kept silent, for on the way they had been disputing among themselves about who *was* the greatest.

35 And he sat down and called the Twelve and said to them, "If anyone wants to be first, *he* must be the last of all, and servant of all."

36 And he took a child and placed him among them, and taking him in his arms, he said to them, 37 "Whoever receives one such child in my name receives me, and whoever receives me receives not me but him who sent me."

38 And John answered him, saying, "Teacher,

and possibly had to do with the power of Jesus to perform miracles (compare 3:22). **9:15** "Amazed" – possibly they were much surprised at His sudden appearance.

**9:16** Jesus was not ignorant of the cause of the argument (Matt 9:4; John 1:47-49; 12:24,25; 21:17), but was encouraging the father of the boy to speak up.

**9:17,18** Observe here some of the symptoms of some cases of demon possession. See also vs 20,22,26.

**9:22** The man doubted the power of Jesus. Perhaps he thought that if Jesus' representatives (the disciples) could not do anything neither could Jesus do anything. Men may falsely judge the power and authority of Christ by seeing the weakness of Christians.

**9:23** Again we see the teaching of the Bible that faith opens the way for God to work, and unbelief hinders Him from working (6:5). Faith makes a channel for God's power. It is a hand that grasps omnipotence.

**9:24** The man was conscious of the weakness of his faith, of a mixture of belief and unbelief in his heart. And he cries to the Lord Jesus for help in this too (v 21). Jesus answered both his prayers. Do not all be-

lievers have the same struggle with unbelief this man had? Help will come from the same one who helped him (Heb 12:2).

**9:25** This evil spirit was a demon which robbed the boy of his ability to hear and speak. This is the only time it is recorded that Jesus forbade an evil spirit to re-enter a person, though, for all we know, He may have done so at other times. That evil spirit's sometime may do so seems clear from Matt 12:43-45.

**9:29** It seems that some demons are more determined than others and that more earnest and persistent effort is required to drive them out.

**9:30,31** This teaching was not yet for the whole world, but only for His disciples. Now it is at the heart of the message His disciples declare to all the world (Luke 24:45; 1 Cor 15:3,4).

**9:32** Verse 10; 8:31-33. Though they were disciples they were still dull in spiritual matters – as many of Jesus' disciples today are. Compare Paul's prayer in Eph 1:17-19.

**9:34** Luke 22:24. See Jer 45:5.

**9:35** Matt 18:4; 20:26-28.

**9:37** Matt 18:5; 10:40.

**9:38** Among the disciples of Jesus there is

we saw someone who does not follow us driving out demons in your name, and we told him to stop, because he does not follow us."

39 But Jesus said, "Do not tell him to stop, for no one who does a miracle in my name, can soon say something bad about me. 40 For he who is not against us is for us. 41 For whoever gives you a cup of water to drink in my name, because you belong to Christ, truly I say to you, he will not lose his reward. 42 And whoever is a cause of stumbling to one of *these* little ones who believe in me, it would be better for him if a millstone were hanged around his neck, and he were thrown into the sea.

43 "And if your hand causes you to stumble, cut it off. It is better for you to enter into life maimed, than having two hands to go into hell, into the fire that will never be quenched, 44 where their worm does not die, and the fire is not quenched. 45 And if your foot causes you to stumble, cut it off. It is better for you to enter into life lame, than having two feet to be thrown into hell, into the fire that will never be quenched, 46 where their worm does not die, and the fire is not quenched. 47 And if your eye causes you to stumble, tear it out. It is better for you to enter into the kingdom of God with one eye, than having two eyes to be thrown into hell fire, 48 where their worm does not die, and the fire is not quenched. 49 For everyone will be salted with fire, and every sacrifice will be salted with salt.

50 "Salt *is* good. But if the salt loses its saltiness, what will you season it with? Have salt in yourselves, and be at peace with one another."

always the danger of the spirit of narrowness and exclusiveness, the danger of some thinking their group is the only true one and that only they have the right to do the work of God. This attitude that excludes others and counts them as unworthy is itself completely unworthy to be in any believer's heart. Compare Num 11:25-29; 1 Cor 1:10-13.

**9:40** This is the other side of Matt 12:30.

**9:41** Matt 10:40-42.

**9:42-47** Matt 18:6-9; 5:29,30.

**9:48** This is a quotation from Isa 66:24. Hell can be compared to a vast and terrible rubbish heap where fires continually burn and where worms living in the rubbish gnaw on the dead. There was such a rubbish heap outside the walls of Jerusalem in the valley of Gehenna. Gehenna is the very word translated "hell" in 12 places of the New Testament, all in Matthew and Mark, except once in Luke and once in James. Jesus gave an awful picture of the doom which awaits sinful human beings, and ignoring it is extremely foolish. See also Matt 5:22; Luke 16:23,24; Rev 20:14,15. All those who choose the rubbish and garbage of this world (Phil 3:8) and reject salvation through Christ,

**10** And then he got up and went into the region of Judea by the other side of the Jordan. and the people gathered around him again. And, as his custom was, he taught them again. 2 And the Pharisees came to him and asked him, testing him, "Is it lawful for a man to divorce *his* wife?"

3 And he answered and said to them, "What did Moses command you?"

4 And they said, "Moses permitted a man to write a certificate of dismissal and to divorce *her*."

5 And Jesus answered and said to them, "Because of the hardness of your heart he wrote you this precept. 6 But from the beginning of the creation 'God made them male and female.' 7 'For this cause a man will leave his father and mother and be united to his wife, 8 and the two will become one flesh.' So then they are no longer two, but one flesh. 9 Therefore what God has joined together, let man not divide."

10 And in the house his disciples asked him again about the same *matter*.

11 And he said to them, "Whoever divorces his wife and marries another, is committing adultery against her. 12 And if a woman divorces her husband and gets married to another, she is committing adultery."

13 And they brought young children to him, so that he might touch them, and the disciples rebuked those who brought *them*.

14 But when Jesus saw *it*, he was very displeased, and said to them, "Permit the little children to come unto me, and do not stop them,

all those who make themselves vile and worthless will go to the rubbish heap of the universe. This will be perfect divine justice at work.

How earnestly, then, should every human being "cut off" his sins and those influences which lead him to sin!

**9:49** It is difficult to discern the meaning of this verse and its connection with the verses before and after it. Salt and fire are joined together to describe something of what men will undergo. Salt preserves, fire consumes. Some scholars think the meaning is that the eternal fires of hell will always be consuming those who will always be preserved from being completely consumed. If "everyone" means literally all men the verse could mean that the lost will be salted with fire in hell, the saved will be purified with fire now (Ps 66:12; Mal 3:2; 1 Pet 1:7).

**9:50** Matt 5:13. Salt is here used as a symbol of discipleship to the Lord Jesus. Compare Luke 14:34 with its context. Peace is to be a mark of true disciples. Compare Matt 5:9.

**10:1-16** See Matt 19:1-15.

**10:1** See 2:13; 4:2; 6:6,34; Matt 4:23; Ps 24:4,5. The Lord Jesus still delights to teach people the truth.

for to such as these the kingdom of God belongs. 15 Truly I say to you, whoever will not receive the kingdom of God like a little child, will not enter it."

16 And he took them up in his arms, placed *his* hands on them and blessed them.

17 And when he was going out on the road, one came running and knelt in front of him and asked him, "Good teacher, what shall I do that I may inherit eternal life?"

18 And Jesus said to him, "Why are you calling me good? God alone is good, no one else. 19 You know the commandments, do not commit adultery, do not murder, do not steal, do not give false testimony, do not defraud, honour your father and mother."

20 And he answered and said to him, "Teacher, I have kept all these from my boyhood."

21 Then Jesus looking at him loved him, and said to him, "One thing you lack. Go, sell whatever you have, and give *the money* to the poor, and you will have treasure in heaven; and come, take up the cross and follow me."

22 And he was sad at these words, and went away grieving, for he had great wealth.

23 And Jesus looked around and said to his disciples, "How hard it is for those who have riches to enter the kingdom of God!"

24 And the disciples were astonished at his words. But Jesus answered again and said to them, "Children, how hard it is for those who trust in riches to enter 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 the kingdom of God."

26 And they were astonished beyond measure, saying among themselves, "Who then can be saved?"

27 And Jesus, looking at them, said, "With men *it is* impossible, but not with God. For with God all things are possible."

28 Then Peter began to say to him, "Look, we

have left everything and have followed you."

29 And Jesus answered and said, "Truly I say to you, there is no one who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my sake and for the gospel, 30 who will not receive a hundredfold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come, eternal life. 31 But many *who are* first will be last, and the last first."

32 And they were on the road going up to Jerusalem, and Jesus was going in front of them. And they were amazed, and those who followed were afraid. And again he took the Twelve *aside*, and began to tell them what was going to happen to him,

33 "Look, we are going up to Jerusalem, and the Son of man will be handed over to the chief priests, and to the scribes. And they will condemn him to death, and will hand him over to the Gentiles. 34 And they will mock him and whip him and spit on him and kill him. And the third day he will rise again."

35 And James and John, the sons of Zebedee, came to him, saying, "Teacher, we want you to do for us whatever we ask."

36 And he said to them, "What do you want me to do for you?"

37 They said to him, "Grant us that in your glory we may sit one at your right hand and the other at your left hand."

38 But Jesus said to them, "You do not know what you are asking. Can you drink of the cup that I drink of? And be submerged in the baptism that I am submerged in?"

39 And they said to him, "We can." And Jesus said to them, "You will indeed drink of the cup that I drink of, and be submerged in the baptism that I am submerged in. 40 But to sit at my right hand and at my left hand is not mine to give, but *will be given*

**10:15** Matt 18:3.

**10:17-31** See the notes at Matthew 19:16-30.

**10:17** He came eagerly and reverently, but still went away sad (v 22).

**10:21** Jesus now put a very severe test to this young man, but He did so because His divine love flooded His heart and He desired the man's highest good. We may be sure that when the Lord asks us to do something hard and painful to us, it is because He loves us, and because we very much need to do that thing.

**10:22** It is clear that this man put a higher value on what he had than on Christ and eternal life. Why should God give to anyone something they value so little? Compare Prov 4:7; Luke 14:33.

**10:24** "Children" - Jesus called them children because in a spiritual sense His disciples, though full-grown men, were like

little children to Him. See Matt 10:42.

**10:30** Persecutions too will follow those who follow Christ - Matt 24:9; Luke 11:29; 21:12; John 15:20; Acts 7:52; 1 Thess 3:4; 2 Tim 3:12. But they are not worthy to be compared to the glory they will receive - Rom 8:18; 2 Cor 4:17.

**10:32-45** Matt 20:17-28.

**10:32** There was something in His manner and His face which filled His disciples with alarm.

**10:34** Compare Luke 9:51; Isa 50:7.

**10:35** Their mother was with them, and both she and they made this request (Matt 20:20,21).

**10:38** Like the word "cup," baptism here is used figuratively, as a symbol. Jesus is not referring to water baptism, but being immersed in trials and sufferings. Compare Luke 12:50.



to those for whom it has been prepared.”

41 And when the *remaining* ten *disciples* heard *this*, they began to be very displeased with James and John.

42 But Jesus called them and said to them, “You know that those who are counted as rulers over the Gentiles lord it over them, and their great ones exercise authority over them. 43 But it must not be so among you, but whoever wants to be great among you, shall be your servant, 44 and whoever of you wants to be first must be the slave of all. 45 For even the Son of man did not come to be served, but to serve, and to give his life as a ransom for many.”

46 And they came to Jericho. And as he was leaving Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the roadside begging. 47 And when he heard that it was Jesus of Nazareth, he began to cry out and say, “Jesus, son of David, have mercy on me.”

48 And many rebuked him so that he would keep silent, but he cried out even more, “Son of David, have mercy on me.”

49 And Jesus stood still and ordered him to be called. And they called the blind man, saying to him, “Take heart! Get up. He is calling you.” 50 And he, throwing aside his cloak, got up and came to Jesus.

51 And Jesus answered and said to him, “What do you want me to do for you?” The blind man said to him, “Rabbi, *I want* to receive my sight.”

52 And Jesus said to him, “Go, your faith has healed you.” And immediately he received his sight, and followed Jesus on the road.

**11** And when they came near Jerusalem, to Bethphage and Bethany, at the Mount of Olives he sent off two of his disciples, 2 and said to them, “Go into the village opposite you. And as soon as you get into it, you will find a colt tied up, on which no one has ever sat. Untie it and bring *it*. 3 And if any one says to you, ‘Why are you doing this?’ say that the Lord needs it. And immediately he will send it here.”

4 And they went *their way* and found the colt tied by a door outside in the street and untied him. 5 And some of those who stood there said to them,

“What are you doing, untying the colt?” 6 And they told them just as Jesus had commanded, and they let them go.

7 And they brought the colt to Jesus, and threw their cloaks over it. And he sat on it. 8 And many spread their cloaks in the road. And others cut branches off the trees, and spread *them* in the road. 9 And those who went in front, and those who followed, cried out, saying, “Hosanna! Blessed *is* he who comes in the name of the Lord! 10 Blessed *is* the kingdom of our father David that comes in the name of the Lord! Hosanna in the highest!”

11 And Jesus came into Jerusalem and into the temple. And when he had looked around at everything, since the hour was already late, he went out to Bethany with the Twelve.

12 And the next day, after they had left Bethany, he became hungry. 13 And seeing at a distance a fig tree that had leaves, he went to find out if there was anything on it. And when he came to it, he found nothing but leaves, for it was not yet the season for figs.

14 And Jesus responded and said to it, “May no one ever eat fruit from you again.” And his disciples were listening.

15 And they came to Jerusalem, and Jesus went into the temple and began to drive out those who were selling and buying in the temple. And he overturned the tables of the money changers and the seats of those who sold doves. 16 And he would not let anyone carry utensils through the temple.

17 And he taught them, saying, “Is it not written, ‘My house will be called a house of prayer for all nations? But you have made it a den of thieves.’”

18 And the scribes and chief priests heard *this* and *began* looking for a way to destroy him, for they were afraid of him, because all the people were astonished at his teaching.

19 And when evening came, he went out of the city. 20 And in the morning, as they went along, they saw the fig tree dried up from the roots.

21 And Peter, remembering, said to him, “Rabbi, look! The fig tree which you cursed has withered away.”

22 And Jesus in answer said to them, “Have faith in God. 23 For truly I say to you, whoever says to this mountain, ‘Be removed, and thrown

**10:46-52** Matt 20:29-34. Matthew says two blind men were healed at this time. Mark singles out one of them for special notice (compare 5:1,2).

**10:51** The Hebrew word “Rabbi” means “my teacher” or “my guru.”

10:52 Again we see the power of faith in Christ (9:23; Matt 8:13; 9:22,29).

**11:1-11** Matt 21:1-9.

**11:10** God promised the kingdom to David and to his descendants forever. See 2 Sam

7:11-14; Matt 1:1; Luke 1:32,69.

**11:11** “The Twelve” – the twelve apostles (3:16-19).

**11:12-25** Matt 21:12-22.

**11:18** These priests loved their position, authority, and honor, and they were afraid Jesus was going to change all that.

**11:20** Matthew makes it clear that the previous day the fig tree withered to some extent. But now it was completely withered – “from the roots.”

into the sea,' and does not doubt in his heart, but believes that what he says will take place, he will have whatever he says. 24 Therefore I say to you, whatever you ask for when you pray, believe that you will receive *it*, and you will have *it*.

25 And when you stand praying, if you have anything against anyone, forgive, so that your Father who is in heaven may also forgive you your trespasses. 26 But if you do not forgive, neither will your Father who is in heaven forgive your trespasses."

27 And they returned to Jerusalem. And as he was walking in the temple, the chief priests, and the scribes, and the elders came to him, 28 and said to him, "By what authority are you doing these things? And who gave you the authority to do these things?"

29 And Jesus answered and said to them, "I will also ask you one question. Answer me, and I will tell you by what authority I am doing these things. 30 The baptism of John, was *it* from heaven, or from men? Answer me."

31 And they reasoned among themselves, saying, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' 32 But if we say, 'From men?'" They were afraid of the people, for everyone held that John was, in fact, a prophet.

33 And they answered and said to Jesus, "We cannot tell." And Jesus, answering, said to them, "Neither will I tell you by what authority I am doing these things."

**12** And he began to speak to them in parables: "A man planted a vineyard, set a hedge around it, dug out *a place for* a wine press, and built a tower. Then he rented it out to vine growers, and went to a far country. 2 And at *harvest* season he sent a servant to the vine growers so that he might receive *his share* of the produce of the vineyard from the vine growers. 3 And they seized *him* and beat him, and sent *him* away empty-handed.

4 "And, again, he sent another servant to them. And they threw stones at him, wounded *him* in the head, and sent *him* away, shamefully treated. 5 And then he sent another *servant*. And him they

killed. And *so they dealt with* many others, beating some, and killing some.

6 "So still having one son, his beloved *one*, last of *all* he sent him also to them, saying, 'They will respect my son.'

7 "But those vine growers said among themselves, 'This is the heir. Come, let's kill him, and the inheritance will be ours.' 8 And they took him, killed *him*, and threw *him* out of the vineyard.

9 "Therefore what will the owner of the vineyard do? He will come and destroy those vine growers and give the vineyard to others. 10 And have you not read this Scripture? 'The stone which the builders rejected has become the chief cornerstone. 11 This was the Lord's doing, and it is marvellous in our eyes?'"

12 And they looked for *a way* to seize him, but were afraid of the people. For they knew that he had spoken the parable against them. And they left him, and went away. 13 And they sent to him some of the Pharisees and some of the Herodians, to catch him in his words.

14 And when they came, they said to him, "Teacher, we know that you are truthful, and do not care about anyone's opinion, because you don't look at anyone's outward appearance, but teach the way of God in truth. Is it lawful to pay taxes to Caesar, or not? 15 Should we pay, or should we not pay?" But he, knowing their hypocrisy, said to them, "Why are you testing me? Bring me a silver coin so I can see it."

16 And they brought it, and he said to them, "Whose likeness and inscription *is* this?" And they said to him, "Caesar's."

17 And Jesus, answering, said to them, "Give to Caesar what belongs to Caesar, and to God what belongs to God." And they were amazed at him.

18 Then the Sadducees, who say there is no resurrection, came to him, and asked him, saying, 19 "Teacher, Moses wrote this for us: If a man's brother dies and leaves *behind* a wife, but leaves no children, his brother should take his wife and raise up offspring for his brother. 20 Now there were seven brothers. And the first took a wife, and dying left no children. 21 And the second took

**11:24** Again the Lord Jesus emphasizes the power of faith (2:5; 5:34; 6:5; 10:52; Matt 9:22). If we really believe that God has answered our prayer He will infallibly give what we asked. How is this faith possible? Not by trying to talk ourselves into thinking God has heard us when we believe He has not. True faith is our response to the Word of God, and a result of the Holy Spirit working in our heart. Compare Rom 8:26; 1 John 5:14,15. See Matt 9:22.

**11:25** Notice the words "stand praying." The

Bible does not say that one posture in prayer is better than another.

"Neither will your Father who is in heaven forgive your sins" – compare Matt 6:14,15.

**11:27-33** Matt 21:23-27.

**12:1-12** Matt 21:33-46.

**12:13-17** Matt 22:15-22.

**12:15** See other references to hypocrisy at Matt 6:2,5,16; 7:5; 23:13,28; Luke 12:1; 19:15; 1 Tim 4:2; 1 Pet 2:1.

**12:18-27** Matt 22:23-33.

her as his wife, and died, and he also left no children. And the third also. 22 And the seven had her as a wife, and left no children. Last of all the woman also died. 23 Therefore in the resurrection, when they rise, among them whose wife will she be? For the seven had her as a wife."

24 And Jesus, answering, said to them, "The reason you are in error is because you do not know either the Scriptures or the power of God. 25 For when they rise from the dead, they will not marry or be given in marriage, but will be like the angels who are in heaven. 26 And concerning the fact that the dead rise, have you not read in the book of Moses, in the passage about the bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' 27 He is not the God of the dead, but the God of the living. So you are greatly deceived."

28 And one of the scribes came, and hearing them debating and seeing that Jesus answered them well, he asked him, "Which is the first commandment of all?"

29 And Jesus answered him, "The first of all the commandments is, 'Hear, O Israel, The Lord our God is one Lord, 30 and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' This is the first commandment. 31 And the second is like it, *namely* this, 'You shall love your neighbour as yourself.' There is no other commandment greater than these."

32 And the scribe said to him, "Excellent! Teacher, you have spoken the truth. There is one God, and there is no one else besides him. 33 And to love him with all the heart and with all the understanding and with all the soul and with all the strength one has, and to love *one's* neighbour as oneself, is

**12:28-37** Matt 22:34-46.

**12:29** Deut 6:4. "Lord" - here refers to Jehovah - God's name in the Old Testament.

**12:33** See 1 Sam 15:22; Hos 6:6; Micah 6:6-8.

**12:34** This man showed some spiritual understanding and some humility in confessing that the Lord Jesus had answered correctly. He was near God's kingdom, but not yet in it. No doubt there are many in every generation in a similar state. Note on God's kingdom at Matt 4:17.

**12:35** "Son of David" - note at Matt 1:1.

**12:36** Observe the words "by the Holy Spirit." See Matt 22:43.

**12:38,39** Compare Matt 23:5-7.

**12:40** They were outwardly pious, but secretly greedy and merciless, preying on the weak and helpless. Compare Matt 23:25-28. (The whole of Matthew chapter 23 is a fearless exposure of the mind and ways of religious hypocrites.)

**12:41** The treasury was in an outer court of the temple.

more than all whole burnt offerings and sacrifices."

34 And when Jesus saw that he answered wisely, he said to him, "You are not far from the kingdom of God." And after that no one dared to ask him *any question*.

35 And Jesus, while he was teaching in the temple, responded to them and said, "How is it the scribes say that Christ is the son of David? 36 For David himself said by the Holy Spirit, 'The Lord said to my Lord, Sit at my right hand until I make your enemies your footstool.' 37 Therefore, David himself calls him Lord. So how is he his son?" And the common people heard him gladly.

38 And in his teaching he said to them, "Beware of the scribes! They like going around in long robes, and greetings in the marketplaces, 39 and the chief seats in the synagogues, and the uppermost rooms at feasts. 40 But they devour widows' houses, and in pretense make long prayers. They will receive the greater condemnation."

41 And Jesus sat opposite the treasury, and watched how the people put money into the treasury. And many who were rich cast in large sums. 42 And a poor widow came and put in two copper coins, which amounted to a penny.

43 And he called his disciples and said to them, "Truly I say to you, this poor widow has put in more than all those who put *money* in the treasury. 44 For all *of them* put in out of their abundance, but she out of her poverty put in everything, all she had to live on."

**13** And as he went out of the temple, one of his disciples said to him, "Teacher, see what kind of stones and what buildings *are here!*"

2 And Jesus in answering said to him, "You see these great buildings? There will not be one stone

**12:42** The Greek word for coins here signifies the smallest coins in use in the country. She gave two coins, not even keeping one for herself. She did not consider even a half of what she had a sufficient offering to God.

**12:41-44** The Lord Jesus here teaches us some much needed lessons about giving to God. Now also He watches what we offer. Compare Heb 4:12,13. He is not impressed by the large offerings of the rich who keep far more for themselves than they give to God. In His eyes, the smallest possible gift to God may be far greater than large amounts. He regards the motive of the giver, and the cost and sacrifice involved in the giving. He sees not merely how much a person gives, but how much he keeps for himself. We may see here also that the Lord Jesus delights in the offerings given by poor believers. Compare 2 Cor 8:1-5,12. Notes and references on giving at 2 Cor 9:15.

**13:1-37** Matt 24:1-51.

**13:1,2** Even disciples of Jesus may too much admire the works of men and think they are

left on another, that will not be thrown down.”

3 And while he was sitting on the mount of Olives across from the temple, Peter and James and John and Andrew questioned him privately, 4 “Tell us, when will these things be? And what *will be* the sign when all these things are about to be fulfilled?”

5 And answering them Jesus began to say, “Watch out that no one deceives you, 6 for many will come in my name, saying, ‘I am *Christ*, and will deceive many. 7 And when you hear of wars and rumours of wars, do not be troubled, for *these things* must take place, but that is not yet the end. 8 For nation will rise against nation, and kingdom against kingdom. And there will be earthquakes in various places, and there will be famines and disturbances. These *are* the beginnings of birth-pangs.

9 “But be on your guard. for they will hand you over to councils, and you will be beaten in the synagogues. And you will be brought before rulers and kings for my sake, as a testimony to them.

10 “And the gospel must first be proclaimed to all nations.

11 “But when they lead you away and hand you over, do not be anxious beforehand *about* what you will say, or meditate *about it*. But whatever is given you at that time, speak that, for it will not be you who speak, but the Holy Spirit.

12 “And brother will betray brother to death, and father *his* son. And children will revolt against parents, and will cause them to be put to death. 13 And you will be hated by all men for my name’s sake. But whoever endures to the end, he will be saved.

14 “But when you see the abomination of desolation, spoken of by Daniel the prophet, standing where it should not (let him who reads understand), then those who are in Judea should flee to the mountains. 15 And the one who is on the housetop should not go down to the house, or enter *it* to take anything out of his house. 16 And the one who is in the field should not turn back to pick up his cloak. 17 But woe to those who are pregnant, and to those who are nursing *infants* in those days! 18 And pray that your flight will not be in winter.

19 “For in those days there will be tribulation, such as has not been from the beginning of the

creation which God created until this time, and never will be *again*. 20 And unless the Lord had shortened those days, no flesh would be saved, but for the sake of the elect, whom he has chosen, he has shortened those days.

21 “And then if anyone says to you, ‘Look, here is Christ’ or, ‘look, *he is* there,’ do not believe *it*. 22 For false Christs and false prophets will arise, and will show signs and miracles, to deceive even the chosen, if *that were* possible. 23 But watch out! See, I have told you everything beforehand.

24 “But in those days, after that tribulation, the sun will be darkened and the moon will not give its light, 25 and the stars of heaven will be falling, and the powers that are in heaven will be shaken.

26 “And then they will see the Son of man coming in the clouds with great power and glory. 27 And then he will send his angels and gather his chosen ones from the four winds, from the farthest part of the earth to the farthest part of heaven.

28 “Now learn a parable from the fig tree. As soon as its branch becomes tender and produces leaves, you know that summer is near. 29 So in the same way, when you see these things take place, know that he is near, even at the doors.

30 “Truly I say to you, this generation will not pass away, until all these things have taken place. 31 Heaven and earth will pass away, but my words will not pass away. 32 But no one knows of that day and that hour, no, not even the angels who are in heaven, nor the Son, but *only* the Father.

33 “Watch out, be alert and pray, for you do not know when the *set* time is. 34 *For the Son of man is* like a man in a far country who has left his house and has given authority to his servants and to each one his work, and has commanded the doorkeeper to keep watch.

35 “Therefore keep watch, for you do not know when the owner of the house will come, *whether* at evening, or at midnight, or when the rooster crows, or in the morning, 36 so that coming suddenly he will not find you sleeping. 37 And what I say to you I say to everyone, Keep watch.”

**14** The *Feast of* the Passover and Unleavened Bread was two days away, and the chief priests and the scribes looked for a way to

valuable because of their beauty. But in the end all of man’s grand works will come tumbling down. See Isa 2:6-22; Rev 18:9-24.

**13:11** Matt 10:19,20.

“Holy Spirit” – Matt 3:16; John 14:16,17; etc.

**13:12,13** Matt 10:21,22.

**13:14** Matt 24:15.

“Where it should not” – means the

temple. Compare 2 Thess 2:4.

**13:29** “Know that he is near” – this could also be translated “know that it is near.”

**13:30** “This generation” – or “this race.”

**13:32-37** This is an abridged version of Matt 24:36-51. The emphasis is on watching for the Lord’s second coming (vs 33,35,37).

**14:1-72** Matt 26:1-75.

**14:1** “Passover” – Ex 12:11; Lev 23:50.

seize him by deceit and put *him* to death. 2 But they said, "Not on the feast *day*, or there may be a riot among the people."

3 And while he was in Bethany in the house of Simon the leper, sitting at the table, a woman came with an alabaster jar of fragrant oil of spikenard. *It was* very valuable, but she broke the jar and poured *it* on his head. 4 And among them some were indignant, and said, "Why was this fragrant oil wasted? 5 For it might have been sold for more than three hundred silver pieces and given to the poor." And they complained against her.

6 And Jesus said, "Let her alone. Why do you trouble her? She has done a good deed to me. 7 For you always have the poor with you, and whenever you want you can do good to them. But you will not always have me. 8 She has done what she could. She has come beforehand to anoint my body for burial. 9 Truly I say to you, in the whole world wherever this gospel is preached, what she has done will also be spoken of in memory of her."

10 And Judas Iscariot, one of the Twelve, went to the chief priests to betray him to them. 11 And when they heard *this*, they were glad, and promised to give him money. And he looked for a way to betray him at an opportune time.

12 And on the first day of *the Feast of Unleavened bread*, when they killed the Passover, his disciples said to him, "Where do you want us to go and prepare for you to eat the Passover?"

13 And he sent off two of his disciples, saying to them, "Go into the city, and a man carrying a pitcher of water will meet you. Follow him. 14 And say to the owner of the house where he enters, 'The Teacher says, 'Where is the guest room where I will eat the Passover with my disciples?' 15 And he will show you a large upper room furnished *and* prepared. Make preparations for us there."

16 And his disciples went off, entered the city, and found things just as he had told them. And they prepared the Passover. 17 And in the evening he came with the Twelve.

18 And while they were sitting and eating, Jesus said, "Truly I say to you, one of you who is eating with me will betray me."

19 And they began to be sorrowful, and to say

to him one by one, "Is it I?" And another *said*, "Is it I?"

20 And he answered and said to them, "*It is* one of the Twelve, *one* who is dipping with me in the bowl. 21 The Son of man indeed is going just as it is written about him. But woe to that man by whom the Son of man is betrayed! It would be good for that man if he had never been born."

22 And while they ate, Jesus took bread and blessed it. Then he broke *it*, gave *it* 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 from it.

24 And he said to them, "This is my blood of the new covenant, which is shed for many. 25 Truly I say to you, I will no longer drink of the fruit of the vine, until that day when I drink it anew in the kingdom of God."

26 And when they had sung a hymn, they went out to the mount of Olives.

27 And Jesus said to them, "This night all of you will stumble because of me. For it is written, 'I will strike the shepherd, and the sheep will be scattered.' 28 But after I have risen, I will go before you to Galilee."

29 But Peter said to him, "Even though all stumble, still I *will* not."

30 And Jesus said to him, "Truly I say to you, this day, this *very* night, before the rooster crows twice, you will deny me three times."

31 But he spoke even more strongly, "Even if I have to die with you, I will not at all deny you." And they all said the same.

32 And they came to a place which was named Gethsemane. Then he said to his disciples, "Sit here while I pray."

33 And he took Peter and James and John with him, and began to be very troubled and heavy-hearted. 34 And he said to them, "My soul is exceedingly sorrowful, even to death. Stay here and keep watch."

35 And he went a little farther, and prostrated himself on the ground, and prayed that, if it were possible, the hour might pass from him. 36 And he said, "Abba, Father, all things *are* possible to you.

**14:4** It was the disciples as a whole who said this (Matt 26:8), and Judas was the foremost in doing so (see also John 12:4,5. This may have been on a different occasion. See note at John 12:2).

**14:5** "Three hundred silver pieces" – the Greek here has "three hundred denarii," which was the equivalent of 300 days labor.

**14:11** Base betrayal and an opportunity to kill the holiest and best person who ever lived delighted them. Could any word better reveal the total depravity of their

character? To do evil reluctantly is one thing, to delight in it is another and far worse thing. **14:12** "Killed the Passover" – the lamb – Ex 12:3-11. See John 1:29.

**14:13-15** Another example of Christ's ability to see events in their detail which had not yet happened.

**14:24** Matthew 26:28 gives the reason for this shedding of Christ's blood.

**14:27** Zech 13:7.

**14:36** "Abba" is a word in the Aramaic language meaning "father." It was possible

Take this cup away from me. Nevertheless, not what I will, but what you will."

37 And he came and found them sleeping, and said to Peter, "Simon, are you sleeping? Could you not keep watch one hour? 38 Watch and pray, so that you will not enter into temptation. The spirit indeed *is* ready, but the flesh *is* weak." 39 And again he went off and prayed, and spoke the same words.

40 And when he returned, he found them sleeping again (for their eyes were heavy), and they did not know what to answer him. 41 And he came the third time, and said to them, "Are you still sleeping and resting? It is enough. The hour has come. Look, the Son of man is betrayed into the hands of sinners. 42 Get up. Let us go. See, the one who betrays me is at hand."

43 And immediately, while he was still speaking, Judas, one of the Twelve, came. And with him was a large crowd with swords and clubs, coming from the chief priests and the scribes and the elders. 44 And the one who betrayed him had arranged a signal with them, saying, "Whoever I kiss, he is the one. Grab him and lead *him* away under guard."

45 And as soon as he came, he went up to him immediately and said, "Rabbi, rabbi!" and kissed him.

46 And they put their hands on him, and seized him. 47 And one of those standing near by drew a sword and struck a servant of the high priest, cutting off his ear.

48 And Jesus responded and said to them, "Have you come out as against a thief, with swords and clubs to seize me? 49 I was with you daily, teaching in the temple, and you did not seize me. But the Scriptures must be fulfilled."

50 Then all his disciples deserted him and ran away.

51 And a certain young man wearing a linen cloth over *his* naked *body*, followed him. And the young men seized him. 52 And he ran away from them naked, leaving the linen cloth behind.

53 And they led Jesus away to the high priest, and all the chief priests and the elders and the scribes were assembled with him. 54 And Peter followed him at a distance, right into the courtyard of the high priest, and he sat down with the

servants, and warmed himself at the fire.

55 And the chief priests and all the council looked for some testimony against Jesus to put him to death, but did not find any. 56 For many gave false testimony against him, but their testimony did not agree. 57 Then some men got up and gave false testimony against him, saying, 58 "We heard him say, 'I will destroy this temple that is made by hands, and in three days I will build another without hands.'"

59 But not even then did their testimony agree.

60 And the high priest stood up among *them* and asked Jesus, saying, "Will you give no answer? What *is it that* these *men* testify against you?"

61 But he kept silent and gave no answer. Again the high priest asked him, saying to him, "Are you the Christ, the Son of the Blessed *One*?"

62 And Jesus said, "I am. And you will see the Son of man sitting at the right hand of power, and coming in the clouds of heaven."

63 Then the high priest tore his clothes and said, "What need do we have of any further witnesses? 64 You have heard this blasphemy. What do you think?" And they all condemned him *declaring him* to be worthy of death.

65 And some began to spit on him, and to cover his face and beat him with fists, and to say to him, "Prophecy." And the officers struck him with the palms of their hands.

66 And while Peter was below in the courtyard, one of the servant girls of the high priest came by, 67 and when she saw Peter warming himself, she looked at him, and said, "And you were also with Jesus of Nazareth."

68 But he denied *it*, saying, "I don't know what you are saying. I don't understand it." And he went out on the porch. And the rooster crowed.

69 And the servant girl, seeing him again, began to say to those who were standing near by, "This is *one* of them."

70 And he denied it again. And after a little while, those who were standing by said to Peter again, "You certainly are *one* of them, for you are a Galilean, and your way of speaking is like that."

71 But he began to curse and swear, *saying*, "I don't know this man you are speaking about."

72 And the second time the rooster crowed. And Peter remembered the word that Jesus said to

for God the Father to save Christ from suffering and death, but it was not His will. To rescue Christ would be to forsake the plan of salvation He had devised for men and to abandon them to their doom.

**14:51,52** Only Mark records this. It is likely that the young man was Mark himself. Otherwise it is very difficult to understand why he mentioned this event.

**14:54** Matt 26:58 tells why Peter went into the courtyard.

**14:55** "Council" – the Sanhedrin – Matt 5:22.

**14:58** This is a twisting of Jesus' words found in John 2:19. Jesus did not say He would destroy the man-made temple.

**14:69** The whole group in the courtyard became suspicious of Peter, and several of them questioned him or spoke to others there about him – the servant girl (twice), another girl (Matt 26:71), a man (Luke 22:58), some who had been around the fire and especially a kinsman of the servant of

him, "Before the rooster crows twice, you will deny me three times." And thinking of it, he wept.

**15** And in the morning the chief priests immediately held a consultation with the elders and scribes and the whole council, and they bound Jesus, led him away, and handed *him* over to Pilate. 2 And Pilate asked him, "Are you the King of the Jews?" And answering he said to him, "*It is as you say.*"

3 And the chief priests accused him of many things, but he gave no answer.

4 And Pilate asked him again, saying, "Will you give no answer? See how many things they testify against you."

5 But Jesus still gave no answer, so that Pilate was amazed.

6 Now at *that* feast he used to release to them *any* one prisoner whom they requested. 7 And there was *one* named Barabbas. *He was* imprisoned with those who had rebelled with him, and who had committed murder in the rebellion. 8 And the crowd began to cry out and ask *Pilate to do* as he had always done for them.

9 But Pilate answered them, saying, "Do you want me to release the King of the Jews to you?" 10 For he knew that the chief priests had handed him over out of envy.

11 But the chief priests stirred up the people, so that he would release Barabbas to them instead.

12 And Pilate answered and said again to them, "What do you want me to do *to the one* whom you call the King of the Jews?"

13 And they cried out again, "Crucify him!"

14 Then Pilate said to them, "Why? What evil has he done?" And they cried out all the more, "Crucify him!"

15 And so Pilate, wanting to satisfy the people, released Barabbas to them. And after he had Jesus whipped, he handed him over to be crucified. 16 And the soldiers led him away into the hall called the Praetorium. And they called together the whole *Roman* garrison. 17 And they dressed him in a purple *robe*, and wove a crown out of thorns, and put it around his *head*, 18 and began to salute him, "Hail, King of the Jews!" 19 And they beat him on the head with a stick, and spit on him, and bowing

*their* knees, they worshipped him.

20 And when they had mocked him, they removed the purple *robe* from him, put his own clothes on him, and led him out to crucify him.

21 And they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, to carry his cross. He was passing by, coming from the countryside.

22 And they brought him to the place called Golgotha, which is, being translated, The Place of a Skull. 23 And they gave him wine mixed with myrrh to drink, but he did not take it.

24 And when they had crucified him, they divided his clothes, casting lots for them to determine what each one should take. 25 And it was nine in the morning when they crucified him. 26 And the inscription of the accusation against him was written like this:

#### THE KING OF THE JEWS.

27 And they crucified two thieves with him, the one at his right hand, and the other at his left. 28 And the Scripture which says, "And he was numbered with the transgressors" was fulfilled.

29 And those who passed by hurled abuse at him, wagging their heads, and saying, "Aha, you who destroy the temple and build *it* in three days, 30 save yourself and come down from the cross."

31 In the same way the chief priests also, together with the scribes, mocking him, said among themselves, "He saved others; he cannot save himself. 32 Let Christ the King of Israel now come down from the cross, so that we may see and believe." And those who were crucified with him insulted him.

33 And when it was twelve noon, darkness came over the whole land until three in the afternoon.

34 And at three o'clock Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" This is, being translated, "My God, my God, why have you forsaken me?"

35 And some of those who stood near by, hearing *this*, said, "Look, he is calling Elijah." 36 And one of them ran and filled a sponge with wine vinegar, put it on a stick, and offered it to him to drink, saying, "Leave him alone. Let's see if Elijah comes to take him down."

37 And Jesus cried out with a loud voice,

the high priest (John 18:25,26). All of the Gospel writers mention some of them, none of the writers mention all of them. See note on 4:1-20.

**15:1** Matt 27:1,2. Matthew records the suicide of Judas, but Mark passes over it in silence.

**15:2-47** Matt 27:11-61.

**15:14** See in Matt 27:25 the terrible thing the Jews now said.

**15:21** Evidently Alexander and Rufus were

two individuals known to many of the readers of this Gospel in that day. We know nothing of them. A Rufus (possibly the same one) is mentioned in Rom 16:13.

**15:25** The third hour was nine – in Greek the third hour, that is, the third hour after sunrise.

**15:27** "And he was numbered with the transgressors" – Isa 53:12. The holy, spotless Son of God was regarded as a sinner.

**15:37** "Expired" – a good translation of the

and expired.

38 And the veil of the temple was torn in two from the top to the bottom.

39 And when the centurion who was standing opposite him, saw that he cried out like this, and breathed his last, he said, "This man really was the Son of God."

40 There were also women watching at a distance. Among them was Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome 41 (when he was in Galilee, they also followed him, and performed service for him), and many other women who came up with him to Jerusalem.

42 And now when evening came, because it was the Preparation Day, that is, the day before the Sabbath, 43 Joseph of Arimathea, an honoured member of the Council, who was himself waiting for the kingdom of God, arrived and went boldly to Pilate and asked for the body of Jesus.

44 And Pilate was surprised that he was already dead. And calling the centurion, he asked him if he had been dead for some time. 45 And when he found *this* out from the centurion, he gave the body to Joseph.

46 And Joseph bought fine linen, took Jesus down and wrapped him in the linen, and laid him in a tomb which had been cut out of rock. Then he rolled a stone against the door of the tomb. 47 And Mary Magdalene and Mary *the mother* of Joses saw where he had been put.

Greek here. The expression "gave up the spirit" used by Matthew is different in Greek. **15:38** Matthew 27:51.

**15:42** At sunset the Jewish sabbath began and continued until sunset on the following day. During this period no work could be done (see Ex 20:8-11). Therefore Joseph wanted to get the body of Jesus down from the cross and bury it before sunset. The Sabbath mentioned here may have been the special Sabbath which began the seven day feast of Unleavened Bread, and not the regular Sabbath that came on Saturday. Some scholars suggest that Jesus died on Wednesday. Others have suggested Thursday. Others say the day was Friday. It is not a matter of the greatest importance, and we should not be dogmatic about it.

**15:43** "Council" means the Sanhedrin – note at Matt 5:22. Joseph had not sided with those members who demanded the death of Jesus (Luke 23:51).

"Kingdom of God" – Matt 4:17.

**15:45** Jesus died six hours after being crucified. Often those crucified remained alive on the cross for two or three days. So before giving Jesus' body for burial he made absolutely certain that Jesus was dead. The Jewish leaders were also sure he was dead – see Matt 27:62-66.

**16:1-8** Matt 28:1-8.

**16** And when the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome, bought sweet-smelling spices, so that they could come and anoint him. 2 And very early in the morning on the first *day* of the week, they arrived at the tomb just as the sun was rising. 3 And they said among themselves, "Who will roll the stone away from the door of the tomb for us?"

4 And when they looked, they saw that the stone, which was very large, had been rolled away. 5 And going into the tomb, they saw a young man dressed in a long white robe sitting on the right side, and they were frightened.

6 And he said to them, "Do not be afraid. You are looking for Jesus of Nazareth, who was crucified. He has risen. He is not here. See the place where they put him. 7 But go *your way*. Tell his disciples and Peter that he is going ahead of you to Galilee. You will see him there, just as he said to you."

8 And they went out quickly and ran from the tomb, for they were gripped by trembling and amazement. They did not say anything to anyone, because they were afraid.

9 Now after *Jesus* rose early on the first *day* of the week, he first appeared to Mary Magdalene, out of whom he had driven seven demons. 10 And she went and told those who had been with him, while they were mourning and weeping. 11 And when they heard that he was alive, and had been seen by her, they did not believe *it*.

**16:1** This was a custom in preparing a body for burial. Evidently these women did not believe Jesus would rise from the dead.

**16:5** This was an angel who appeared as a man (Matt 28:2). Note on angels at Gen 16:7.

**16:7** The Lord Jesus had a special message for Peter who had denied Him. He did not want him to despair or think he was no longer regarded as a disciple. The Lord is sometimes most loving and considerate to those who have sinned the worst.

**16:8** This means they did not speak to anyone along the way until they came to the disciples (Matt 28:8; Luke 24:9,19).

**16:9-20** Some scholars say that these verses were not an original part of Mark's Gospel but were added later by someone else. It is true that some ancient copies of manuscripts do not contain these verses. However, others do have them, and there is no proof that the original Gospel did not have them. The author of these notes believes that whether Mark wrote these concluding verses, or someone else wrote them, God's Spirit inspired them and they are to be counted as a part of His Word.

**16:9** John 20:11-18; Luke 8:2.

**16:11** They should have believed in Christ's resurrection even without this witness. Christ Himself had told them He would rise from



12 After that he appeared in another form to two of them as they walked along, going out into the countryside. 13 And they went and told *it* to the rest, *but* they did not believe them either.

14 Afterwards he appeared to the Eleven as they sat at the table, and rebuked them for their unbelief and hardness of heart, because they did not believe those who had seen him after he had risen.

15 And he said to them, "Go into all the world, and preach the gospel to all creation. 16 He who believes and is baptized will be saved, but he who does not believe will be condemned. 17 And

the dead (9:31; Matt 16:21; 17:22,23). But they persisted in their unbelief even after other witnesses spoke to them (v 12,13. See Luke 24:13-32). This is evidence that they were not credulous, superstitious people willing to believe anything without evidence. **16:14** The "Eleven" were the twelve chief disciples minus Judas Iscariot (Matt 27:5). Observe that these disciples were flesh and blood, as we are, and had their faults and proneness to unbelief, as we all have. And they deserved the Lord's rebuke, even as we all do.

**16:15** This gospel is described in 1 Cor 15:1-8. Christ commands His disciples (then and now) to preach it to everyone on earth – Matt 28:18-20; Luke 24:47,48; John 20:21; Acts 1:8. Since Jesus died for all (2 Cor 5:14,15; 1 Tim 2:6; 1 John 2:2) He wants all to hear that He did. Every believer is responsible to do what lies in his or her power to see that all the world hears the gospel.

**16:16** Note on baptism at Matt 3:6. Salvation is by faith (John 3:16; 5:24; 6:47; Acts 16:31; Rom 1:17; 3:22,25; Gal 2:16; Eph 2:8,9), plus nothing. Baptism is not essential for salvation, but those who trust Jesus Christ as Lord and Saviour should be baptized and publicly acknowledge their faith. If a person says he believes Christ, and yet refuses to be baptized we have reason to doubt the genuineness of his faith. Notice Jesus does not say "whoever is not baptized" will be condemned, but "whoever does not believe." Compare John 3:17,18. "Condemned" here must mean condemned to hell.

**16:17,18** This does not mean that every one of these signs will accompany every single believer throughout this whole age of grace.

these signs will follow those who believe: They will drive out demons in my name; they will speak with new tongues; 18 they will pick up serpents; and if they drink any deadly thing, it will not harm them; they will lay hands on the sick, and they will recover."

19 So then, after the Lord had spoken to them, he was received up into heaven, and sat at the right hand of God. 20 And they went out and preached everywhere, the Lord working with *them* and confirming the Word with *the* signs following *them*.

Amen.

It is a matter of plain fact that many genuine believers have not experienced a single one of these, and this passage speaks of "those who believe", not of those who have exceptional faith or are more spiritual than other believers. It seems that these verses mean this: These signs would accompany the body of believers as a whole. Or it may mean that these signs would be seen in the ministry of the apostles to whom Jesus was speaking.

On driving out demons see Acts 5:16; 8:7; 16:18; 19:13-16. On tongues see Acts 2:4; 10:46; 19:6; 1 Cor 12:10,28,30; 13:1; 14:2-39.

On snakes see Luke 10:19; Acts 28:3-5 (this is not to say that anyone should deliberately pick up serpents to show what faith they have. Compare Matt 4:6,7).

There is no record in the New Testament of anyone being poisoned. This does not mean there were no cases in those days which remained unrecorded.

On healing of the sick see Acts 28:8,9; Jam 5:14,15.

We must understand that these signs were not given that men might show off their power or impress others with their godliness. We should understand also that these signs are in God's hands, and He may grant them or withhold them any time, any place He chooses. Some of these signs listed here in Mark are not found in the lists of spiritual gifts in Rom 12:6-8 and 1 Corinthians chapter 12. See notes in those places.

**16:19** Luke 24:50,57; Acts 1:9-11; Ps 110:1. The right hand was the place of honor and authority. Compare Matt 28:18; Phil 2:9.

**16:20** Verses 17,18; Heb 2:4.