

The Gospel According to Mark¹

LAST GENERATION VERSION

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Chapter 1

The beginning of the Good Message according to² Jesus the Anointed, the Son of God, 2 as it has been written in Isaiah the prophet,³ (*“Look, I send My Messenger before Your face who will prepare Your way before You,”*⁴) 3 *“A voice of one calling in the wilderness, ‘Prepare the way of the Master,’*⁵ *make straight His paths.”*⁶ 4 John became the one immersing in the

¹ John Mark was the cousin of Barnabas (Col. 4:10). Peter referred to Mark as “my son” (1 Pet. 5:13). The 4th cent. Christian historian Eusebius records that Mark accompanied Peter on his preaching tours, and that Mark left a written document gleaned from Peter’s oral preaching, which Peter himself authorized (Eusebius, History of the Christian Church, Bk. II, ch. 15). He states that Mark was Peter’s “interpreter” (ibid, ch. 39). He also recorded that after Peter’s martyrdom, Mark proclaimed the Good Message in Egypt, establishing the assembly in Alexandria where he became their first pastor (ibid, ch. 16).

² The genitive (of Jesus Anointed) can be grammatically subjective (meaning the Good Message Jesus Himself proclaimed) or objective (meaning the Good Message about Jesus Anointed). The Good Message according to Jesus Himself is the preferred sense because Mark began his Gospel with the beginning of Jesus’ public ministry. If Mark meant the Good Message *about* Jesus, we would expect the narrative to begin with His birth (cf. Luke 1:19).

³ The following quotation is from Malachi, not Isaiah. The textual evidence for “Isaiah the prophet” is very early and widespread. The reading “the prophets” (found in the Majority Text and Textus Receptus) is a late *correction* originating around the 5th century. Since Mark wrote “Isaiah the prophet,” either he made an error, or else he did not consider Malachi to be among “the prophets.” There is no record in Jewish history of a prophet by this name (Malachi). The term “malach-i” literally means “My Messenger,” and may indicate that the contents of this book are the words of the Angel/ Messenger of Yahweh himself who spoke to Moses in the burning bush.

⁴ This quote comes from Mal. 3:1, yet differs in that God apparently spoke directly to His Son here (using the second person pronoun - You), yet in Mal. 3:1 the one speaking appears to be the Son Himself, *“Behold, I send My messenger, And he will prepare the way before Me.”* These can indeed be reconciled, but requires that the Son was the one who spoke the words in Malachi. The book of Malachi begins in the LXX* as follows: *“The burden of Logos of the Lord to Israel in the hand of His Angel/Messenger, lay it upon your hearts.”* This can be understood as identifying “Logos” (Word) as the name of the Angel/Messenger of Yahweh in agreement with John 1:1. The Hebrew text of Mal. 1:1 has, *“My Angel/Messenger,”* as in Mark’s quote. This title (the Angel/Messenger of Yahweh) is found many times in the Torah in reference to that mysterious Person who appeared to the patriarchs, Moses, Joshua, and others, such as in the burning bush (Exod. 3). The early Christians frequently claimed that before He became flesh, Jesus was the “Angel/Messenger of Yahweh” who appeared to the patriarchs and led Israel from Egypt to the Promised Land. This is affirmed in the New Testament (1 Cor. 10:4,9; Jude 1:5). It is also significant that immediately following Mark’s quote of Mal. 3:1, the book of Malachi identifies Jesus as *“the Lord whom you seek”* (the Messiah – “Anointed One”) and *“the Angel/Messenger of the Covenant,”* (the One who delivered the Abrahamic and Mosaic Covenants, and who then brought the “New Covenant” to the disciples – compare Judges 2:1). It continues by saying that He would *“suddenly come to His Temple,”* a reference to Jesus twice cleansing the Temple (Mark 11:15-17 & John 2:14-17; Matt. 21:12 & Luke 19:45-46).

⁵ The Hebrew original plainly calls the one John would announce (Jesus) by God’s proper name (Yahweh). This agrees with several OT passages where the Angel/Messenger of Yahweh was called by Yahweh’s name. This was because Yahweh placed His own name upon His Messenger (Exod. 23:20-23).

⁶ Isa. 40:3 Here a difference also occurs. In both Hebrew and LXX the last clause reads, *“make straight the path of our God.”* Yet, all three synoptic Gospels quote this verse as *“make straight His paths.”* Isaiah referred to the subject (Jesus) as “our God.” This is due to the concept of “agency,” as Yahweh’s “Messenger” (Son) uses His name and titles.

MARK

wilderness and proclaiming the immersion of repentance for the release of sins.⁷ 5 And the whole province of Judea was going out to him, even all the Jerusalemites, and they were being immersed by him. 6 (And John had been dressed in camel-hair and a leather belt around his waist, and [was] eating locusts and wild honey). 7 And he was announcing, “The One greater than I is coming after me, of whom I am not worthy, having stooped, to loose the thong of His sandals! 8 Indeed I immersed you in water, yet He will immerse you in the holy Breath.”

Jesus Immersed by John, Tempted in the Wilderness, and begins Preaching

9 And it happened in those days [that] Jesus came from Nazareth of Galilee and He was immersed in the Jordan [river] by John. 10 And immediately, rising up out of the water, he⁸ saw the skies split apart and the Breath, as a dove, descending and remaining on Him.⁹ 11 And a voice originated out from the heavens, “You are My Son,¹⁰ the beloved One,¹¹ in You I delighted.”¹² 12 And immediately the Breath drove Him into the wilderness. 13 And He was in the wilderness forty days being tested by the Adversary, and He was with the wild animals, and the messengers [of God] were attending Him.¹³

Jesus calls Peter, Andrew, James, and John to follow Him

14 Now after John was arrested,¹⁴ Jesus went into Galilee proclaiming the Good Message of the Kingdom¹⁵ of God, 15 saying that “**The appointed time has been fulfilled, and the Kingdom of God has drawn close, repent and believe in the Good Message!**” 16 And passing beside the Sea of Galilee, He saw Simon and Andrew, Simon’s brother, casting a net into the sea for they were fishermen. 17 And Jesus said to

⁷ Compare Acts 2:38-39

⁸ John (cf. John 1:32-34)

⁹ The holy Breath descending upon Jesus at His immersion served three functions: (1) it was affirmation for John that Jesus’ was the One who would immerse in the holy Breath and not merely water (John 1:3-34). Second, the voice from heaven and descent of the dove were concrete proof that Jesus was God’s begotten Son (Psalm 2:7). Third, it presented a visual for Christian immersion in the name of Jesus and the promise of the holy Breath for the one being immersed (Acts 2:38).

¹⁰ A reference to Psalm 2:7

¹¹ The Father used the same language for His Son used of Abraham’s son Isaac (Gen. 22:2) who was begotten from Abraham’s own body (cf. Gen. 15:4 & Heb. 11:17-18).

¹² Note the past tense of the verb “delighted” (aorist indicative) which necessarily refers to an historical event, not to present action or state. This statement references Prov. 8:22-31 where Wisdom, the first “begotten” by God (cf. Col. 1:15; Rev. 3:14) at the beginning of creation week (Prov. 8:22-25) was working beside Him as a “master-craftsman” (v. 30) in creation (cf. John 1:3; Col. 1:15-16). Wisdom then declared that God “delighted daily” in Him (during the six days of creation, v. 30).

¹³ Matthew records that the heavenly messengers tended to Him after the Slanderer left Him (Matt. 4:11).

¹⁴ John 1:35 – 5:47 provides a considerable account of all that Jesus did between His immersion and His going into Galilee in vs. 16.

¹⁵ Some early manuscripts omit “the Kingdom.”

MARK

them, *“Come, follow Me and I will make you become fishermen of men.”*¹⁶ 18 And immediately they left their nets and followed Him. 19 And having gone further a bit, He saw James, [son] of Zebedee, and John his brother, and them in the boat tending their nets. 20 And He immediately called to them. And having left their father Zebedee in the boat with the employees, they went away after Him.

Demon possessed Man delivered at the Synagogue in Capernaum

21 And they are entering into Capernaum, and immediately during the Sabbaths,¹⁷ having entered into the synagogue, He was teaching. 22 And they were astonished over His teaching, for He was teaching them as having authority, and not like the scribes. 23 And immediately in their synagogue there was a man in [whom was] an unclean spirit, and he cried out 24 saying, “What is it to us and to You, Jesus, Nazarean? You came to destroy us! We know who You are, the holy One of God!” 25 And Jesus rebuked him saying, *“Be quiet and come out of him.”* 26 And having convulsed him, and having shouted with a loud voice, the unclean spirit came out of him. 27 And everyone was amazed so as to discuss among themselves saying, “What is this, some new teaching, that with authority also He commands the unclean spirits and they obey Him?” 28 And immediately the news of Him spread everywhere into the whole region of Galilee.

Jesus heals Many Others

29 And having come immediately out of the synagogue, they entered into the home of Simon and Andrew with James and John. 30 Yet the mother-in-law of Simon was laying down, being feverish. And immediately they tell Him about her. 31 And having approached, He awakened her, holding her hand, and her fever left her immediately, and she was attending them. But having become evening when the sun sets, they were bringing to Him all those having illness, and those being demon-possessed. 33 And the whole city, having assembled at the door, 34 and He healed many sick of various diseases, and He cast out many demons.¹⁸ And He was forbidding the demons to speak because they knew Him.¹⁹ 35 And very early in the morning, rising in the darkness, He went out and went into a secluded place and was praying there. 36 And Simon and those with him searched for Him. 37 And they found Him and say to Him that, “All are seeking You.” 38 And He says to them, *“We should go elsewhere into the next towns so that I may proclaim there also. For this reason I came away.”* 39 And He went into their

¹⁶ Andrew and Peter had already met Jesus in Judea. Andrew had been a disciple of John the Immerser and heard him identify Jesus, “Behold the Lamb of God,” and introduced Peter to Jesus (John 1:35-42).

¹⁷ The plural “Sabbaths” can refer to the seven Sabbaths between First-fruits and Pentecost (Lev. 23:15-16), or I may indicate that Jesus was teaching on multiple Sabbaths.

¹⁸ Acts 10:38

¹⁹ Some early manuscripts add “the Anointed One.”

MARK

synagogues proclaiming²⁰ unto all Galilee and casting out demons. 40 And a leper comes toward Him, pleading with Him, and falling on his knees, and saying to Him, "Master, if You are willing, You are able to cleanse me." 41 So Jesus, having compassion, having stretched out His hand, touched and says to him, "I am willing, be cleansed." 42 And immediately the leprosy left him and he was cleansed. 43 And strictly warning him, He sent him away, 44 also saying to him, "Look, you may say nothing to anyone, but go, show yourself to the priest and bring for your cleansing what Moses required for a testimony to them." 45 But he, having left, began to greatly announce and to blaze abroad the matter, so that He is no longer able to publicly enter into a city, but was outside in remote places. And they were coming to Him from every quarter.

Chapter 2

Healing of the Paralytic

And having entered again into Capernaum during [those] days, it was heard that He is in the house. 2 And immediately many were gathered so that no more room [could] be [found], not even at the door. And he spoke the Message to them. 3 And they come, bringing to Him a paralytic being carried by four males.²¹ 4 And being unable to carry [him] to Him because of the crowd, they dismantled the roof where He was, and having excavated, they lower the pallet where the paralytic was laying. 5 And Jesus having perceived their faith, says to the paralytic, "Child,²² your sins have been forgiven." 6 Yet some of scribes were sitting there and reasoning in their hearts, 7 "Why does this one say this? He blasphemes! Who is able to forgive sins except One, God? 8 And immediately Jesus, having perceived in His breath that they are reasoning this within themselves, He says to them, "Why do you reason these things in your hearts? 9 Which is easier to say to the paralytic, 'Your sins are forgiven?' or to say, 'Arise and pick up your pallet and walk?' 10 Yet, so that you may have seen that the Son of Man has authority²³ on the land to forgive sins," (He says to the paralytic), 11 "I say to you, Arise, and pick up your pallet, and go to your house." 12 And he was lifted,²⁴ and having picked up the pallet immediately, he went out before everyone so as to amaze everyone and to glorify God, saying that, "We have never seen such [a thing]!" 13 And He went out again beside the sea, and the whole crowd was coming to Him, and He taught them.

²⁰ v. 15

²¹ Luke's account uses the word for adult men (Luke 5:18).

²² The neuter term for "child" implies this was youth.

²³ While this passage is often cited in support that Jesus is "God," the question concerns "authority" not divinity. In Matt. 28:18 Jesus said that "all authority" in the sky and on the land had been given to Him. He was the recipient of the authority from the Father. Similarly, after His resurrection, Jesus gave to His 11 Emissaries the same authority to forgive sins or retain them that He had been given (John 20:22-23).

²⁴ Note the passive voice, implying that someone lifted him up.

MARK

Jesus eats with Tax Collectors and Sinners at Levi's House

14 And passing by, He saw Levi the [son] of Alpheus, sitting at the tax booth. And He says to him, **“Follow Me.”** And having arisen, he followed Him. 15 And He happened to recline in his house, and many tax collectors and sinners were reclining together with Jesus and His disciples, for there were many and they were following Him. 16 And, the scribes of the Pharisees also, having seen Him, that He was eating with tax-collectors and sinners, said to His disciples, “What [is the] reason that your teacher eats and drinks with tax collectors and sinners? 17 And Jesus, having heard, says to them that, **“Those being healthy have no need for a physician, but those having illness. I did not come to call the just, but sinners.”**²⁵

Jesus questioned regarding Fasting

18 And there were disciples of John and the Pharisees fasting. And they come and say to Him, “Why do the disciples of John and the disciples of the Pharisees fast, yet Your disciples do not fast?” 19 And Jesus said to them, “Are the sons of the wedding hall able to fast while the groom is there with them? Whatever time they have the groom with them they are not able to fast. 20 But the days will come when the Groom will be taken away from them, and then they will fast in that day.”²⁶

New Vessels are needed for the New Message

21 No one sews a patch of unshrunk cloth on an old garment, otherwise the patch tears away from it, the new from the old, and a worse tear occurs. 22 And no one pours new wine into old wine-skins. Yet if so, will not the new wine burst the wine-skins, and the wine spills and the wine-skins will perish? But new wine [is placed] into new wine-skins.²⁷

Jesus as Master of the Sabbath

23 And it happened to Him during the Sabbaths²⁸ to go through the grain-fields, and His disciples began to make a path, plucking the grain. 24 And the Pharisees were saying to Him, “Look, what they are doing on the Sabbaths is not allowed.” 25 And He

²⁵ The Majority Text adds “to repentance,” but this is not found in the earliest copies. It was most likely added to make this verse agree with all copies of the parallel passage in Luke 5:32.

²⁶ This statement indicates that fasting is appropriate for Christians between Jesus’ ascension and His return. In the Sermon on the Mount Jesus gave His disciples specific instructions regarding fasting, (Matt. 6:16-18). The assembly at Antioch fasted and prayed (2 Acts 14:23), and Paul also gave instructions regarding a set time for fasting and prayer (1 Cor. 7:5).

²⁷ The New Covenant requires new agents, which were Jesus’ chosen Emissaries. This parable implied the impending removal of the Levitical priesthood, the Great Commission, and the Melchizedek High Priesthood (Heb. 7-8). See also: Matt. 21:33-45.

²⁸ The period of 50 days counting from “First-fruits” (the Sunday after Passover) consisted of seven full weeks plus one day. This was referred to as the “seven Sabbaths” (Lev. 23:15-16). Luke’s account is more specific, stating “So it happened during the second primary Sabbath ...” (Luke 6:1).

MARK

said to them, "Have you never read what David did when he had need and hungered, he and those with him? 26 How he entered into the House of God, when Abiathar was high priest, and ate the display bread which is not permitted to eat except the priests, and he gave also to those being together with him?"²⁹ 27 And He said to them, "The Sabbath originated for the man,³⁰ and not the man for the Sabbath."³¹ 28 Consequently,³² the Son of Man is Master also of the Sabbath."³³

Chapter 3

Jesus heals Many

And He entered again into the synagogue. And a man was there with a hand having been withered. 2 And they were watching Him [to see] if during the Sabbaths³⁴ He will heal him, so that they might accuse Him. 3 And He said to the man, the one having a withered [hand], "Arise, [stand] in the midst." 4 And He says to them, "Is it allowed in the Sabbaths to do good or to do evil, to rescue a soul or to kill?" Yet they were silent. 5 And having looked around at them with anger, being grieved at the hardness of their heart, He says to the man, "Stretch out your hand." And he stretched out his hand, and it was restored. 6 And having come out, the Pharisees immediately consulted with the Herodians³⁵ against Him so that they might destroy Him. 7 And Jesus retired to the sea with His disciples, and a great crowd followed Him from Galilee, also from Judea, 8 and from Jerusalem, and from Idumea, and beyond the Jordan, and those beyond Tyre and Sidon, a great multitude hearing how much He was doing, came to Him. 9 And He

²⁹ 1 Sam. 21:1-6

³⁰ The use of the definite article here "the man" indicates "Adam" which is the Hebrew word "Man."

³¹ This statement points back to the creation account in Gen. 2:1-3, yet adds something not mentioned in that passage, that when Moses wrote that God rested on the seventh day, this Sabbath rest was also intended for Adam. The Sabbath is therefore for all mankind, not only for Israel, (Exod. 20:8-11).

³² ὥστε requires that what follows is the logical conclusion or consequence from what precedes. Since the preceding statement indicates that the Sabbath was created specifically for Adam to rest, and since Gen. 2:1-3 referenced indicates that God rested, the conclusion, that "the Son of Man is Master also of the Sabbath," indicates that Jesus was the one resting along with Adam on the seventh day of creation week. Therefore He was the one walking with Adam in Eden and instructing him (Gen. 3:8).

³³ Some use this statement to say that Jesus was claiming authority to change the Sabbath from the seventh day to the first day of the week. But not only is that utterly foreign to the context, but it would contradict the previous statement that the Sabbath was made for Adam, and thus for all mankind. Since the Sabbath's origin was intended for all of humanity, and did not originate with the Law of Moses, it cannot be removed as a consequence of the Law of Moses being superseded by the New Covenant, the Law of Christ. Further, if Jesus is our "Master," and He is also "Master" of the Sabbath, would it not follow that the those calling Him "Master" would honor the seventh day, just as it is commanded in the Ten Commandments? If Christians consider themselves bound by the other nine commandments, why would the fourth commandment also written in stone by the finger of God not apply? Should we obey man (the Roman Catholic Church) rather than God?

³⁴ See note on vs. 23.

³⁵ The Herodians were a Jewish political group who supported the rule of Herod the Great and his dynasty, aligning with Roman authority.

MARK

spoke to His disciples so that a boat might be held for Him because of the crowd, so that they might not crowd Him. 10 For He healed many so that whoever had afflictions press upon Him, so that they might touch Him. 11 And the unclean spirits, whenever they were beholding Him, also were calling out that "You are the Son of God." 12 And He was strictly commanding them that they should not make Him known. 13 And He goes up into the mountain and calls those He was willing, and they came to Him. 14 And He appointed twelve (whom He also named 'Emissaries')³⁶ so that they may be with Him and so that He might commission them to proclaim, 15 and to have authority to cure diseases and to cast out demons. 16 And He appointed the Twelve, (and upon Simon He placed the name 'Peter'), 17 and James the son of Zebedee, and John the brother of James, (He also placed on them the names "Boanerges"³⁷ which is "sons of thunder"), 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James [son] of Alpheus, and Thaddeus, and Simon the Cananite, 19 and Judas Iscariot who also betrayed Him. And they come into a house, 20 and the crowd gathers together again so that they are not able even to eat bread!

Jesus accused of being Insane and Possessed

21 And those beside Him,³⁸ having heard, came out to take custody of Him. For they said that "He is beside Himself." 22 And the scribes, having come down from Jerusalem, said that "He has Beelzeboul,³⁹" and that "He casts out demons in the prince of demons." 23 And having called toward them in parables He was saying to them, "How is the Adversary⁴⁰ able to cast out the Adversary? 24 Also, if ever a kingdom should be divided against itself, that kingdom is not able to stand. 25 And if ever a household should be divided against itself, that house is not able to stand. 26 And if the Adversary arose against himself and is divided, he is not able to stand, but has an end. 27 Yet, no one is able, having entered the house of the strong one, to plunder his instruments unless he first should bind the strong one, and then he will plunder his house. 28 Truly I tell you that all sins and blasphemies, whatever they may blaspheme, will be forgiven for the sons of men. 29 Yet whoever should blaspheme unto the holy Breath has no pardon unto the age, but is subject to the age-enduring penalty," 30

³⁶ This clause is missing in many copies.

³⁷ Mark's Gospel records Jesus using certain Aramaic terms, and then translates them into Greek (Mark 5:41; Mark 15:22; Mark 15:34).

³⁸ The referents for this clause are unclear. Various translations interpret this clause as "His family," others "His friends," others "His own people." It may refer to those acquainted with Him and His family from His hometown.

³⁹ Beelzeboul was a Philistine deity whose name meant "lord of the flies."

⁴⁰ Jesus affirmed the fact that all of the pagan deities were demons (Deut. 32:17; Psalm 106:37; 1 Cor. 10:20), equating "Beelzeboul" and "the prince of demons" with the Adversary (Satan – Job 1:6; Zech. 3:1).

MARK

(because they were saying He has an unclean spirit).⁴¹ 31 And His mother and brothers⁴² come, and having stood outside, they sent to Him, calling Him.⁴³ 32 And the crowd was sitting around Him, and they say to Him, "Look, Your mother and Your brothers and Your sisters are seeking You outside." 33 And answering them He says, "**Who is My mother and My brothers?**" 33 And having looked at those sitting around Him, He says, "**Look, My mother and My brothers! 35 For whoever should do the will of God, this is My brother and sister and mother.**"

Chapter 4

Teaching in Parables

And He again began to teach beside the sea, and a great crowd gathers to Him, so that having stepped into the boat to sit in the sea, the whole crowd was also facing the sea on the land. 2 And He was teaching them many things in parables, and said to them in His teaching:

Parable of the Sower

3 "Listen, look! The one sowing went out to sow. 4 And it happened in sowing [that] some [seed] indeed fell along the road. And the birds came and ate it. 5 And other [seed] fell upon the rocky area where it had not much dirt. And it quickly sprouted because of the shallow dirt. 6 And when the sun rose, it was scorched. And since it has no root, it withered. 7 And other [seed] fell into the thorn-weeds, and the thorn-weeds came up and crowded it, and it gave no produce. 8 And other [seed] fell into good earth, and it was giving produce, coming up and increasing and was producing, one thirty, and one sixty, and one a hundred." 9 And He was saying, "The one having ears to hear, listen!"⁴⁴ 10 And when He became secluded, those around Him together with the Twelve asked Him about the parables. 11 And He said to them, "The mystery of the Kingdom of God has been given to you. But to those outside, everything is occurring in parables 12 so that "Seeing, they may see and should not perceive," and "Hearing, they may hear and should not understand," ... "lest, (at that time) they might return" and their sins

⁴¹ The critical question concerned the real source of the power being exercised over the demons. Jesus did not claim inherent power over demons Himself. In Luke's account (11:20) Jesus claimed to cast out demons "by the finger of God," and in Matthew's account "by the Breath of God" (12:28), thus the power over demons came from God and through Jesus, not from Jesus Himself. The source of power behind all of Jesus' miracles was from the Father conveyed through Jesus' mouth and hands by God's holy Breath given to Jesus without measure (John 3:34; John 5:19,30; John 14:10; Acts 2:22; Acts 10:38). This power was later given to Jesus' own Emissaries (Mark 6:7; Mark 16:17; John 14:12).

⁴² Matt. 13:55-56; John 2:12

⁴³ Jesus' mother and brothers may have understood the gravity of the conspiracy against Him. John 7:3-5 indicates that Jesus' brothers did not believe on Him. Yet His mother certainly did (Luke 2:19,51).

⁴⁴ Isa. 6:10; Ezek. 3:27, Matt. 11:15; Matt. 13:9; Mark 4:23; Mark 7:16; Luke 8:8; Luke 14:35 (See also the ending to the 7 letters in Rev. 2-3).

MARK

should be forgiven.⁴⁵ 13 And He says to them, "Have you not perceived this parable? And how will you understand all the parables? 14 The Sower is sowing the Message. 15 But these are the ones along the road where the Message is sown, and whenever they should hear, immediately the Adversary comes and takes away the Message, the one having been sown unto them. 16 Yet these likewise are the ones being sown upon rocky areas, who whenever they may hear the Message, they immediately receive it with joy. 17 And they have no root in themselves, but are temporary. Later, with affliction or persecution having occurred because of the Message, they are quickly turned away.⁴⁶ 18 And others are those being sown into the thorn-weeds. These are those having heard the Message, 19 and the concerns of this age, and the seduction of riches, and the desire for other things entering in, stifle the Message and it becomes unfruitful. 20 And these are the ones having been sown upon good earth, who hear and embrace the Message, and bear produce, one thirty, one sixty, and one a hundred."

Parable of the Lamp

21 And He said to them that, "The lamp is not brought so that it might be placed under a basket or a bed. Should it not be placed on a lamp-stand? 22 For nothing is hidden except that it should be revealed; neither did it become concealed, except so that it might come into manifestation.⁴⁷ 23 If anyone has ears to hear, listen!" 24 And He was saying to them, "Be aware of what you are hearing! With whatever measure you measure, it will be measured to you, and will be added to you. 25 For whoever has, it will be given to him. And whoever does not have, whatever he has will be taken away from him."

Parable of Spontaneous Growth

26 And He was saying, "The Kingdom of God is like this, as if a man should cast seed upon the ground. 27 And he may sleep and be awakened night and day, and the seed may sprout and grow as he has not seen. 28 The ground bears fruit spontaneously, first the shoot, then the ear, then the grain within the ear. 29 So whenever the crop is ripe, he immediately applies the sickle because the harvest has come."

⁴⁵ Isa. 6:9-10 (LXX) Isaiah wrote "lest they might return and be healed" which Jesus interpreted as "lest they might return and their sins be forgiven." Jesus linked the forgiveness of sins with healing (cf. Mark 2:5-11).

⁴⁶ σκανδαλίζω (scandalidzo) from which the English "scandal" is derived. The word means to trip up, to stumble, to be offended, to fall away. Luke's account of this parable uses the term ἀφίστημι, meaning to withdraw, depart, turn back.

⁴⁷ A reference to the "mysteries" of the Kingdom of God which were concealed from those without ears to hear or eyes to see, yet revealed to Jesus' followers.

MARK

Parable of the Mustard Seed

30 And He was saying, "How should we liken the Kingdom of God? Or with what parable should we compare it? 31 [It is] like a grain of mustard seed which whenever it may be sown upon the ground, is smaller than all of the seeds which are on the ground. 32 And whenever it may be sown, it comes up becomes greater than all the plants, and makes great branches so that the birds of the sky are enabled to roost under its shade." 33 And with many such parables He spoke to them the Message, according as they were able to hear. 34 And He did not speak to them without a parable, but privately He was explaining everything to His own disciples.

The Storm obeys Jesus' Commands

35 And He says to them during that day, "Evening having come, we should cross over unto the other side." 36 And having left the crowd, they accompanied Him even as He was in the boat. And other boats were with Him. 37 And there occurs a great storm of wind, and the waves were dashing against the boat so that the boat was quickly to be filled. 38 And He was in the stern of the boat sleeping on a cushion. And they awaken Him and say to Him, "Teacher, do You not care that we are perishing?" 39 And having been awakened, He rebuked the wind, and said to the sea, "Be silent! Be still!" And the wind ceased and a great calm occurred. 40 And He said to them, "Why are you fearful like this? How do you not have faith?" 41 And they were afraid with great fear, and they were saying to one another, "Who then is this, that even the wind and the sea obey⁴⁸ Him?"

Chapter 5

Legion, and the Herd of Hogs

And they came unto the other side of the sea to the country of the Gergesenes. 2 And [at] His having exited out of the boat, immediately a man met Him out from the tombs [having] in [him] an unclean spirit, 3 who had a dwelling among the tombs. (And no one was able to bind him, not even with chains, 4 since he often had been bound with fetters and chains, and the chains were pulled apart by him and the fetters were broken, and no one was strong [enough] to tame him). 5 And he was continually, all night and day, among the tombs and in the mountains crying and cutting himself with stones. 6 And having seen Jesus from afar, he ran and worshiped Him. 7 And having cried out with a loud voice, he says, "What am I to You, Jesus, Son of the Most High God? I implore You by God [that] You should not torment me!" 8 (For He was saying to it, "Unclean spirit, come out of the man"). 9 And He asked him, "What [is] your name?" And it says to Him, "Legion is my name, because we are many." 10 And it was pleading much with Him so that He might not send it out of the country. 11 Yet there was there,

⁴⁸ The term "obey" implies authority, not necessarily power. Compare Heb. 2:6-9.

MARK

towards the mountain, a large herd of hogs grazing. 12 And all the demons begged Him saying, "Send us into the hogs so that we may enter into them." 13 And immediately Jesus allowed them. And having come out, the unclean spirits entered into the hogs and the herd rushed down the bank into the sea. Now there were about two-thousand, and they were drowned in the sea. 14 And those tending them fled and reported in the city and in the fields, and they came to see what it is that had happened. 15 And they come to Jesus and see the one possessing demons sitting and having been clothed and being sane, the one having had the legion, and they were afraid. 16 And those having observed told them how it happened to the one possessed by demons and about the hogs. 17 And they began to plead with Him to depart from their borders. 18 And at His stepping into the boat, the one having been demon-possessed was pleading with Him that he might be with Him. 19 And He did not permit him, but says to him, "Go away to your home, to your own [people], and report to them how much the Master has done for you and was merciful to you." 20 And he went away and began to proclaim in Decapolis all that Jesus did for him, and all were amazed.

Jairus pleads with Jesus for His Daughter

21 And Jesus, having crossed over in the boat again unto the other side, a large crowd was gathered over Him, and He was beside the sea. 22 And look, one of the rulers of the synagogue comes, named Jairus. And having seen Him, he falls at His feet. 23 And he pleads [with] Him much, saying that "My young daughter is dying! So that having come, You may lay hands on her so that she may be rescued and may live!" 24 And He went away with him, and the great crowd was following Him, and they were crowding Him.

God heals a hemorrhaging Woman without Jesus' Knowledge

25 And a woman, being in hemorrhage of blood twelve years and suffering much under many physicians, and having spent all of her resources and having benefited nothing, but rather having become worse, 27 having heard about Jesus [and] having come among the crowd, she touched His cloak from behind. 28 For she said that, "If ever I may touch, even if [just] His clothes, I will be rescued!" 29 And immediately the flow of her blood dried [up], and she knew in the body that she had been healed from the infirmity. 30 And Jesus immediately, having recognizing in Himself the power having

gone out from Him,⁴⁹ having turned around in the crowd was saying,⁵⁰ **“Who touched My clothes?”** 31 And He was looking around to see the one having done this.⁵¹ 33 So the woman, having feared, and trembling, having become aware of what had happened to her, came and bowed to Him and told Him the whole truth. 34 So He said to her, **“Daughter, your faith has delivered you.⁵² Go away into peace and be well from your infirmity.”**

Raising of Jairus' Daughter

35 [While] He is still speaking, they come from the synagogue-ruler's [house] saying that **“Your daughter died. Why do you still bother the Teacher?”** 35 But Jesus, having immediately dismissed the message being spoken, says to the synagogue-ruler, **“Do not fear, only believe.”** 37 And He did not permit anyone to follow with Him except Peter, and James, and John (the brother of James). 38 And they enter into the house of the synagogue-ruler, and He sees an uproar, and lamenting and great wailing. 39 And having entered, He says to them, **“Why do you make a commotion and wail? The little girl did not die, but is asleep.”⁵³** 40 And they were ridiculing Him. But, having ejected everyone, took the father and mother of the little girl and those with Him, and enters where the little girl was lying. 41 And having taken the hand of the little girl, He says to her, **“Talitha koumei,”** (which is being translated,⁵⁴ **“Maiden, I say to you, arise”).** 42

⁴⁹ This incident is consistent with what is explicitly stated elsewhere, that the Father was dwelling in Jesus and was performing the miracles by His holy Breath which filled Jesus (John 3:2; John 5:19,30; John 14:10; Acts 2:22; Acts 10:38). Jesus was unaware of the woman until she identified herself. He did not consciously choose to heal her by power of divinity inherent to His person. Rather, the Father, dwelling in Jesus by His holy Breath, chose to heal her and did so without Jesus' knowledge. Jesus only recognized what He had experienced many times before. This was God's power leaving His body whenever He spoke the words the Father told Him to say and people were immediately healed by “the finger of God” (Luke 11:20), which is the holy Breath of God (Matt. 12:28) given to Jesus in its fullness (John 1:16; John 3:34; Col. 1:19; Col. 2:9). Compare Luke 5:17.

⁵⁰ The imperfect tense of the verb implies that Jesus was inquiring who touched Him for some period of time.

⁵¹ This statement shows plainly that Jesus was completely unaware of who had touched Him, and that He had no conscious part in her healing, but rather that it was done by the Father without His knowledge.

⁵² The woman's “faith” was not mere wishful thinking, but in who Jesus actually was, the promised “Messiah” and the prophecies concerning the nature of His Kingdom (Isa. 35:3-6).

⁵³ The Old Testament refers to death of the body as “sleep” as long as hope in the resurrection remains (Job 14:10-15; Psalm 13:3; Dan. 12:2). Jesus again emphasized this perspective when raising Lazarus (John 11:11-13). Jesus' Emissaries continued to use the “sleep” metaphor for temporary death for the same reason, that of resting in the hope of resurrection to immortality (cf. Acts 2:25-27 & Acts 13:35-36). Paul centered this hope of resurrection from “sleep” in the return of Jesus (1 Thess. 4:13-18). However, the “second death” is hopeless and permanent (Matt. 10:28; 2 Thess. 1:9; Jude 1:7; Rev. 20:14-15).

⁵⁴ Jesus was bilingual. He spoke both Aramaic (the language unique to the middle-east) and Greek (the language of trade throughout the Roman Empire). While Mark recorded many of Jesus' words, only on rare occasions did he record that Jesus spoke in Aramaic. He did this by first transliterating the Aramaic phonetic sounds using Greek equivalent-sounding letters, and then immediately providing a translation of the meaning in the Greek language. If Jesus always spoke Aramaic (as some falsely claim), this distinction would be meaningless (cf. Mark 15:22,34). By first transliterating the Aramaic and then translating it, Mark shows that his intended audience included those who spoke Greek and did not understand the Aramaic language unique to the middle-east (cf. Acts 2:5-11). Mark's intent was to

MARK

And immediately the maiden arose and was walking (for she was of about twelve years), and they were immediately ecstatic with great amazement. 43 And He cautioned them greatly so that no one should know this. And He told [them] to give to her [something] to eat.

Chapter 6

Rejected in His own Hometown

And having departed from there He also comes into his own territory and His disciples follow Him. 2 And the Sabbath occurring, He began to teach in the synagogue and the many hearing were astonished, saying, "Where did this One [acquire] all these things? And what [is] the wisdom having been given to this One, and power, that through His hands such [things] occur? 3 Is this not the craftsman, the son of Mary, and brother of James and of Joses and of Judas and of Simon? And are not His sisters here with us? And they were offended in Him. 4 And Jesus said to them that "A prophet is not dishonored except in his own country and among his relatives and in his home." 5 And He was unable to do there not even one power, except He cured a few sick, having placed His hands on them. 6a And He was amazed because of their unbelief.

Jesus Commissions the Twelve

6b And Jesus was going around the villages circuit-teaching. 7 And He calls together the Twelve and began to commission them two by two, and gave them authority [over] unclean spirits. 8 And He charged them so that they should carry nothing for the road, except only a staff, no bread, no purse, no copper [coins] in their belts, 9 but having sandals bound, also not to put on two garments. 10 And He was telling them, "Wherever you should enter into a house, remain there until you should be leaving from there. 11 And whatever place may not receive you, nor yet would hear you, leaving there, shake the dirt from under your feet as a testimony against them. Truly I tell you, it will be more tolerable for Sodom or Gomorrah in the day of judgment than for that city." 12 And having departed, they proclaimed so that they might repent. 13 And they were casting out many demons, and were anointing many sick with oil, and they were healing [them].

distinguish an unusual situation which deviated from Jesus' normal manner of speaking. If Jesus normally spoke Aramaic, and not Greek, no distinction would be made when He spoke Aramaic. Everything would have been translated without distinction. This is a very important observation so as not to be deceived by the "Sacred Name" movement which attempts to create division by insisting that Christians must use "Hebrew" names and titles for God and Jesus, or deceived by those who attempt to reverse-engineer the Greek Gospels into Aramaic (then claiming their creations as the "originals," then translating these into English. This is a false claim, and is overthrown by the above facts.

MARK

Herod's Reaction (John previously beheaded)

14 And king Herod heard (for His name became famous),⁵⁵ and he said that "John the Immerser has been aroused out from among the dead, and because of this powers are working in him." 15 But others said that "He is Elijah," and others said that "He is a prophet like one of the prophets." 16 Yet having heard, Herod said that "John, the one I beheaded, this one was raised out from among the dead." 17 (For Herod, having arrested John, bound him in prison because of Herodias, the wife of Philip his brother, since he married her. 18 For John [had] said to Herod that "It is not permissible for you to have your brother's wife." 19 Then Herodias held a grudge against him and wanted to kill him, but was unable. 20 For Herod feared John, having known him [as] a just and holy man, and he was preserving him. And having heard him, he was greatly perplexed, and listened to him intently. 21 And an opportune day having occurred when for his birthdays Herod made a dinner for his officials and for the captains and for the prominent men of Galilee, 22 and she, daughter of Herodias, having entered and having danced, she pleased Herod and those reclining together. So the king said to the girl, "Ask me whatever you might desire and I will give it to you." 23 And he swore to her that "Whatever you should ask I will give to you, up to half of my kingdom!" 24 And having gone out, she said to her mother, "What should I ask?" So she said, "The head of John the Immerser." 25 And having entered immediately with urgency to the king, she requested, saying, "I desire that you quickly give to me the head of John the Immerser on a platter." 26 And the king, having become distressed because of the oath, and those reclining together, he was unwilling to deny her. 27 And the king, quickly sending an executioner, ordered him to bring his head. And having gone, he beheaded him in the prison. 28 And he carried his head on a platter and gives to her, to the girl, and the girl gives [it] to her mother. 29 And having heard, his disciples came and removed his corpse and placed him in a tomb).

Feeding the Five-Thousand

30 And the Emissaries are gathered to Jesus, and they reported to Him all, whatever they did and whatever they taught. 31 And He says to them, "**You, yourselves, come here privately into an unpopulated place and rest a while.**" For there were many coming and going and they were having no opportunity even to eat. 32 And they went away in the boat into a deserted place privately. 33 And many saw them leaving and recognized them, and they ran together on foot from all the cities and arrived before them, and ran together to Him. 34 And having disembarked, Jesus saw the great crowd and had compassion on them because they were as sheep having no shepherd. And He began to teach them many things. 35 And the hour already having become late, His disciples having come to Him said that "The place is unpopulated and the hour is

⁵⁵ Lit. manifest or apparent

MARK

already late. 36 Dismiss them so that having gone away into the surrounding fields and villages, they may buy bread for themselves, for they have nothing to eat. 37 But answering He said to them, “You give them [something] to eat.” And they say to Him, “Having gone, should we spend two-hundred denarii⁵⁶ for bread and give to them to eat?” 38 Then He said to them, “How many loaves do you have? Go and see.” And having looked, they say to Him, “Five and two fish.” 39 And He commanded them to recline company by company on the green grass. 40 And they reclined group by group according to a hundred and according to fifty. 41 And having taken the fives loaves and the two fish, having looked up into the sky, He blessed and broke the loaves, and gave to His disciples so that they may distribute to them. Also the two fish He divided for everyone. 42 And they all ate and were filled. 43 And they collected twelve baskets filled, and from the fish. 44 And those having eaten the bread were five-thousand men.

Jesus walks on Water

45 And He immediately compelled His disciples to step into the boat and to go unto the other side toward Bethsaida while He dismisses the crowd. 46 And having left them, He went away into the mountain to pray. 47 And having become evening, the boat was in the middle of the sea and He was alone on the land. 48 And having perceived them struggling to row, (for the wind was against them), about the fourth watch of the night⁵⁷ He comes toward them walking on the sea. And He was intending to pass by them. 49 But those seeing Him walking on the sea supposed that He is a phantom⁵⁸ and cried out. 50 For they all saw Him and were afraid. Yet He immediately spoke with them and says to them, “Have courage, it is I. Do not fear. 51 And He stepped up to them into the boat and the wind ceased. And they were exceedingly amazed among themselves and were marveling. 52 For they did not understand concerning the bread, but the heart of them was having been hardened.⁵⁹

Crowds come for Healing

53 And having crossed over upon land, they came into Gennesaret and docked. 54 And with their disembarking out of the boat, having recognized Him, the men of that place

⁵⁶ A denarius was equivalent to a days wages.

⁵⁷ Between 3:00am and dawn

⁵⁸ φάντασμα (phantasma), an immaterial apparition of some kind, including a vision or dream. Many translations incorrectly have “ghost,” (which would specify the spirit of a deceased person). This is often used to support the idea that “ghosts” are real (that the dead continue to live on as ghosts), or at least that the disciples believed in the Greek Platonic idea of “immortality of the soul.” Yet the Greek term merely referred to the apparition of an immaterial being of some kind, of which the Bible recognizes different kinds, including angels and demons, and even the gods that the pagans worshiped. The most that can be inferred from this passage is that the disciples supposed that whatever they were seeing was immaterial. Anything beyond that imposes upon the text.

⁵⁹ The true significance of the miracle of multiplying the bread was greatly expounded by John, connected with the manna supplied to Israel in the wilderness, and how this miracle indicated that Jesus was the “Bread of Life” who came down from heaven to give life to the world (John 6:26-59).

55 ran throughout that whole country and began to carry on pallets those having diseases to where they heard that He is. 56 And wherever He was going into villages or into cities or into fields, in the markets, they were placing those being sick. And they were pleading with Him so that even the tassel of His garment they might touch. And as many as touched it were being delivered.

Chapter 7

Jesus questioned about His Disciples eating without Washing

And Pharisees, and some of the scribes coming from Jerusalem, gather toward Him. 2 And having observed that some of His disciples eat bread with defiled hands, (that is unwashed. 3 For the Pharisees and all the Judeans do not eat unless they should ritually wash the hands, holding the tradition of the elders,⁶⁰ 4 and from the market, unless they should be sprinkled, they do not eat, and many other things exist which they received to perform, immersions of cups and pots and copper [vessels] and of seat [coverings]).⁶¹ 5 Also the Pharisees and the scribes inquire of Him, “Why do your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?” 6 So, answering He said to them that *“Well did Isaiah prophesy concerning you hypocrites, as it has been written that ‘This people honor Me with the lips, yet their heart is far away from Me. 7 Yet they worship Me in vain, teaching the commandments of men as doctrines.’⁶² 8 For having abandoned the commandment of God, you hold the tradition of men, of immersing of pitchers and cups, and many such similar things you do.”* 9 And He said to them, *“You reject well the commandment of God so that you may keep your tradition. 10 For Moses said, ‘Honor your father and your mother,’ and ‘the one speaking evil [against] father or mother, let him be put to death.’ 11 But you say, ‘If a man should say to father or mother, “Whatever things you might have benefited from me is korban⁶³ (that is a gift), 12 you permit him to no longer do anything for his father or his mother, 13 invalidating the word of God with your tradition which you delivered. And you do many such similar things.”* 14 And having called the crowd again, He said to them, *“Hear Me, all, and understand. 15 There is nothing outside of a man, entering him,*

⁶⁰ Mark’s explanations of the traditions of the Judeans shows that his audience included Gentiles not familiar with the customs.

⁶¹ Moses taught that anything a ritually defiled person sat upon must be ritually washed (Lev. 15:4,20-26). In the Roman culture, where the Judeans rubbed shoulders with Gentiles daily in the markets, apparently the “elders” supposed that virtually everyone could be “defiled” in some sense by interaction with the many uncircumcised people populating Israel at the time.

⁶² Isa. 29:13 (LXX)

⁶³ Korban was an offering to the Temple. The Temple treasury was called “korbanon” (Matt. 27:6). This “tradition” seems to be a means for the scribes and Pharisees (who were Levites {cf. Matt. 23:1} and supported by the Temple treasury) to siphon funds from the elderly. Modern “Christian” TV evangelists have a similar scheme to get the elderly to support their lavish lifestyles.

MARK

which is able to defile him. But those things going out of the man are defiling the man. 16 If anyone has ears to hear, let him hear.”

The Disciples question Jesus Further

17 And when He entered the house [away] from the crowd, the disciples were inquiring of Him about the parable. 18 And He says to them, “Are you also thus ignorant? Do you not yet understand that everything outside, going into a man, is not able to defile him, because it is not going into his heart but into the bowels and goes out into the toilet?” (Thus purifying all foods).⁶⁴ 20 He was then saying that “What is going out of a man, this defiles the man. 21 For from within, what comes out from the heart of the man, evil plotting, fornications, thefts, murders, 22 adulteries, greed, wickedness, deceit, lust, an evil eye, blasphemy, pride, folly, 23 all these internal wicked things go out, these defile the man.”

The Syro-Phoenician Woman's Daughter delivered of a Demon

24 Then having arisen from there, He went away into the borders of Tyre and Sidon. And having entered into a house, He desired no one to know, and He was not able to escape notice. 25 But immediately, a woman, having heard, whose daughter had an unclean spirit, having entered, prostrated at His feet. 36 (But the woman was Greek, Syro-Phoenician by nationality). And she was asking Him so that He would cast the demon out of her daughter. 27 Then Jesus said to her, “Let the children first be satisfied. For it is not good to take the children's bread and cast it to puppies.” 28 But she answered and says to Him, “Yes, Master, for also the puppies under the table eat from the scraps of the little children!” 29 And He said to her, “Because of this saying, go. The demon has gone out of your daughter.” 30 And having gone away into her own house, she found the little girl having reclined on the couch, and the demon having gone out.

Jesus heals a Deaf Man

31 And again, having left the borders of Tyre, He passed through Sidon unto the Sea of Galilee, up along the borders of Decapolis. 32 And they bring to Him a deaf and stuttering [man]. And they plead with Him so that He might place [His] hand on him. 33 And having removed him privately from the crowd, He inserted His fingers into his ears, and having spit, He touched his tongue. 34 And having looked up into the sky, He groaned and says to him, “Ephphatha” (which is “be opened”). 35 And immediately his

⁶⁴ The KJV & NKJV make this clause part of Jesus' statement. But most other versions make it an editorial comment by Mark. The latter is the preferred understanding simply because the word καθαρίζω (purify) was a technical term from the LXX, used scores of times in the Torah for ritual purification (ex. Gen. 35:2; Exod. 29:36-37). In no sense would such a term be used for relieving the bowels. Mark's comment is understandable given that he was Peter's interpreter and scribe, and was familiar with Peter's vision of the sheet and his subsequent eating non-kosher with Cornelius household described in Acts 10:9-16 & 11:3. (See also 1 Tim. 4:4-6).

hearing was opened and immediately the restriction of his tongue was loosed and he spoke properly. 36 And He warned them so that they would not tell anyone. But as much as He warned them, they instead were proclaiming it more. 37 And they were exceedingly astonished, saying, "He has done well! Even the deaf He causes to hear and the mute to speak!"

Chapter 8

Feeding the Four Thousand

In those days, a vast crowd being [present] again, and not having anything they might eat, having called His disciples, He said to them, 2 "I am concerned about the crowd that they already continue with Me three days and they have nothing they might eat. 3 And if I should dismiss them unto their houses fasting, they will faint in the road, and some of them have come from afar." 4 And the disciples answered Him that, "Where can anyone satisfy these [with] bread here in the wilderness?" 5 And He was questioning them, "How many loaves do you have?" So they said, "Seven." 6 And He orders the crowd to recline on the ground. And having taken the seven loaves, having given thanks, He broke [them] and was giving to His disciples so that they might distribute [them]. And they distributed to the crowd. 7 They also had a few small fish. And having blessed them, He also said to distribute [them]. 8 And they all ate and were satisfied. And they gathered the remaining pieces, seven baskets. 9 So the ones eating were about four-thousand. And He dismissed them.

Jesus refuses to give a Sign

10 And He, having immediately stepped into the boat with His disciples, came into the regions of Dalmanutha. 11 And the Pharisees came out and began to converse with Him, seeking to see a sign from heaven with Him, testing Him. 12 And having sighed in His breath, He says, "Why does this generation seek a sign? Truly I tell you whether a sign will be given to this generation!"⁶⁵

Warning against "Leaven"

13 And having left them, having stepped again into the boat, He came away unto the other side. 14 And they forgot to bring bread. And apart from one loaf, they had none with them in the boat. 15 And He was cautioning them, saying, "Look, beware of the leaven⁶⁶ of the Pharisees and the leaven of Herod."⁶⁷ 16 And they were discussing among themselves saying, "because we have no bread." 17 And Jesus having known, says to them, "Why are you discussing that you have no bread? Do you not yet perceive

⁶⁵ A Hebraism expressed in Greek, implying a strong, decisive negative (compare Heb. 4:3 Gk.)

⁶⁶ Matt. 16:12; Luke 12:1; 1 Cor. 5:6-8; Gal. 5:9

⁶⁷ The Pharisees and Herod had in common the pursuit of wealth and power.

MARK

neither understand, still having your hearts hardened? 18 Having eyes, do you not see? And having ears, do you not hear? And do you not remember? 19 When I broke the five loaves for the five-thousand, how many baskets full of fragments did you collect?" And they said to Him, "Twelve." 20 "And when [I broke] the seven loaves for the four-thousand, how many baskets full of fragments did you collect?" And they say to Him, "Seven." 21 And He was saying to them, "How do you not yet understand?"

Healing a blind Man

22 And they come to Bethsaida, and they bring to Him a blind [man], and they plead with Him that He might touch [him]. 23 And having taken hold of the hand of the blind [man], He took him out of the village. And having spit into his eyes, placing His hands on him, He was inquiring of him, "Do you see anything?" 24 And having looked up, he said, "I see men, that [they] appear as trees walking." 25 Afterward, He again placed hands on his eyes and he saw clearly, and he was restored and was looking at everything intently. 26 And He sent him to his house, saying, "Do not even enter into the village."⁶⁸

Who is Jesus?

27 And Jesus and His disciples departed unto the villages of Caesarea Philippi. And along the way He was inquiring of His disciples, saying to them, "Who do men claim me to be?" 28 So they answered Him, saying, "[Some say] John the Immerser, and others [say] Elijah, but others that [you are] one of the prophets." 29 And He was asking them, "But who do you claim Me to be?" And Peter, having answered, says to Him, "You are the Anointed One."⁶⁹ 30 And He warned them that they should tell no one about Him. 31 And He began to teach them that the Son of Man is to suffer much, and to be rejected by the elders and the chief priests and the scribes, and to be killed, and after three days to rise. 32 And He was speaking the message with boldness. And having taken Him aside, Peter began to rebuke Him. 33 Then Jesus, having turned around and seeing His disciples, rebuked Peter and says, "Get behind Me, adversary,⁷⁰ because you are not inclined to the things of God but the things of men." 34 And having called the crowd together with His disciples, He said to them, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. 35 For whoever desires to save his soul⁷¹ will destroy⁷² it. But whoever will destroy his soul⁷³

⁶⁸ Some copies add, "Neither tell anyone in the village."

⁶⁹ Some copies add "the Son of God" consistent with Matt. 16:16-17. (See Psalm 2:1-7).

⁷⁰ σατανᾶς (satanas) is the normal word meaning an "adversary," but is also used for the "Slanderer" (Devil, Rev. 12:9).

⁷¹ Contrary to Greek philosophy and popular Christian belief based upon it, the "soul" does not refer to an immaterial living being dwelling within the flesh body, but rather to the whole physical living person.

⁷² Matt. 10:28

⁷³ To willingly succumb to physical death

MARK

for My sake and for the good-message, will save it.⁷⁴ 36 For what does it benefit a man to gain the whole world and to forfeit his soul? 37 And what can a man give in exchange for his soul? 38 For whoever may be ashamed of Me and My words in this adulteress and sinful generation, the Son of Man also will be ashamed of him whenever He should come in the glory of His Father with the holy messengers.”

Chapter 9

*The Transfiguration*⁷⁵

And He was saying to them, “Truly I say to you that [there] are some of the ones standing here who should surely not taste death until they should see the Kingdom of God having come in power⁷⁶.” 2 And after six days⁷⁷ Jesus takes aside Peter and James and John and brings them unto a very high mountain alone by themselves, and He was transformed before them. 3 And His clothing became dazzling, extremely white like snow, such as no launderer on the land is able to thus whiten. 4 And Elijah, together with Moses, was seen by them, and they were conversing with Jesus. 5 And Peter responding says to Jesus, “Teacher, it is good for us to be here. Also, we should make three tabernacles,⁷⁸ one for You, and one for Moses, and one for Elijah!” 6 For he had not imagined what he should answer, for they became terrified. 7 And a cloud occurred, overshadowing them, and a voice occurred out from the cloud saying, “**THIS IS MY**

⁷⁴ Due to the promise of resurrection to immortality (1 Cor. 15:)

⁷⁵ Peter interpreted what they saw on the mountain and its significance in 2 Peter 1:16-21.

⁷⁶ In Peter’s interpretation of this event he used the terms “power” and “coming” (2 Pet. 1:16), replacing the verb “come” with the noun παρουσία (parousia), meaning the “arrival.” This term when used of Jesus always refers to His second coming (Matt. 24:3,27,37,39; 1 Cor. 15:23; 1 Thess. 2:19; 1 Thess. 3:13; 1 Thess. 4:14; 1 Thess. 5:23; 2 Thess. 2:1,8; James 5:7-8; 2 Pet. 3:4; 1 John 2:28), and once to the “coming” of the Day of His return.

⁷⁷ Both Matthew (17:1) and Mark place this event “after six days,” while Luke (9:28) places it “eight days after these sayings.” The solution is that Luke was counting from the day Jesus made the statement, but Matthew and Mark were counting the weekdays using the usual method of numbering, borrowed from the creation account. “After six days” means after days 1-6 of the week. The Transfiguration occurred on the seventh day, the Sabbath. (Jesus had made the statement on the previous Thursday). There is no question that this event was intended to parallel Moses’ ascent of Mt. Sinai into the cloud on the 7th day, to receive the Law.

⁷⁸ Peter’s statement could imply that this occurred during the Feast of Tabernacles, which occurs in the fall (Lev. 23:34-43). Also, note that according to Zech. 14:16, the Feast of Tabernacles will be observed by all nations in the Kingdom. Since Jesus told them that they would see the Kingdom of God come with power, Peter may have been aware of this prophecy.

MARK

SON,⁷⁹ THE BELOVED ONE,⁸⁰ HEAR HIM!”⁸¹ 8 And suddenly, having looked around, they no longer saw anyone except Jesus only with themselves. 9 And [with] their descending from the mountain, He warned them so that they would relate to no one what they saw until the Son of Man should arise out from among the dead. 10 And they kept the matter to themselves, discussing, “What is this, to rise out from among the dead?”⁸² 11 And they were inquiring of Him saying that, “The Pharisees and Scribes say that Elijah is required to come first.”⁸³ 12 So He was explaining to them, “Indeed, Elijah, having come first, restores everything.⁸⁴ And how has it been written about the Son of Man that He should suffer much and be scorned?⁸⁵ 13 But I tell you that Elijah has come⁸⁶ (and they did to him whatever they were willing),⁸⁷ just as it has been written concerning him.”⁸⁸****

⁷⁹ Psalm 2:7; Prov. 8:22-25; Prov. 30:4

⁸⁰ This statement, “the Son of Me, the Beloved One,” was meant to mirror the command to Abraham to take “the son of you, the beloved one,” to offer as a sacrifice (Gen. 22:2,12,16 LXX). Calling Isaac Abraham’s “son, the beloved one” was predicated upon the promise in Gen. 15:4: “And behold, the word of the LORD came to him, saying, ‘This one [Ishmael] shall not be your heir, but one who will come from your own body shall be your heir’” (NKJV). (cf. Gen. 17:21; Gen. 21:2). This parallel language, borrowed from the account of Abraham and Isaac, strongly implies that God’s Son also originated out of God’s own being as Isaac did from Abraham. John’s Gospel portrays this idea with more explicit language with the words “only begotten from the Father” (Jn. 1:14) and “only begotten Son” (Jn. 1:18, Jn. 3:16,18). Paul applied the same to Isaac in Heb. 11:14.

⁸¹ Matthew’s account adds, “... in Whom I delighted” (Matt. 17:5) identifying Jesus with Wisdom in Prov. 8:30.

⁸² The disciples were familiar with the concept of resurrection. What confused them was the expression “out from among the dead.” The preposition ἐκ literally means “out from within/among.” The expression ἐκ νεκρῶν (out from among the dead) cannot imply a general resurrection of all the dead, since it necessarily requires that some remain dead. A general resurrection would be referred to as “resurrection of the dead,” not a rising “out from among the dead.” See also Acts 26:23 & Phil. 3:11 footnotes.

⁸³ It is clear from this statement that the disciples immediately understood that they had seen a vision of Jesus’ second coming and the arrival of the Kingdom, and that this was a vision of Moses and Elijah in glory after their future resurrection, not that they had seen their ghosts as is usually supposed. Note also that having seen Elijah in the vision, they did not suppose that this was the arrival of Elijah which the Pharisees and scribes claimed must come before the arrival of the Messiah and His Kingdom. The Pharisees and scribes were explaining Malachi 4:1-6 which places the coming of Elijah the prophet just before the Day of the LORD.

⁸⁴ While the grammar here does not necessarily require that the coming of Elijah referenced by the Pharisees was still future, Matthew’s account certainly does. “Ἠλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα, lit. “Elijah indeed does come and WILL [future, active, indicative] restore all things” (Matt. 17:11).

Jesus affirmed that the interpretation of the Pharisees and scribes concerning Malachi 4 was indeed correct.

⁸⁵ Isa. 53. Jesus’ question presupposes what the disciples were thinking,

⁸⁶ Luke’s account explains this statement. Gabriel told Zacharias, “And he [John] will go before in His sight, in the breath and power of Elijah, to turn the hearts of the fathers to the children and the disobedient to the disposition of the just, to make ready a people having been prepared for the Master”(Luke 1:17). Thus John was ‘Elijah’ in a figurative sense, not actually the man Elijah resurrected from the dead as in the future fulfillment of Mal. 4:5-6.

⁸⁷ Matthew adds that the disciples understood that Jesus was referring to John the Immerser (Matt. 17:12-13).

⁸⁸ Mark 1:1-4

MARK

Jesus casts a Demon out of a Boy

14 And having come to the disciples⁸⁹ they saw a large crowd around them, and scribes discussing with them. 15 And immediately the whole crowd, having seen Him, were exuberant, and racing toward Him, they were greeting Him. 16 And He questioned the scribes, **“What do you discuss with yourselves?”** 17 And one from among the crowd answered Him, “Teacher, I brought my son to You having a mute spirit. 18 And whenever it should seize him, it slams him down and he foams and grates his teeth, and he is stiffened. And I asked Your disciples so that they might cast it out, and they were not able.” 19 So having responded to them, He says, **“O faithless generation! How long will I be with you? How long will I tolerate you? Bring him to Me.”** 20 And they brought him to Him. And having perceived Him, the spirit immediately convulsed him, and having fallen to the ground, he was wallowing, foaming. 21 And He asked his father, **“How long is it since this has happened to him?”** So he said, “from childhood. 22 And it also often throws him into fire, and into waters, so that it might destroy him. But if You are able to do anything, help us, taking pity on us!” 23 So Jesus said to him, **“If you can believe, all things are possible to the believing one.”** 24 Immediately, the father of the boy, crying out with tears, said, “I believe, help my unbelief!” 25 Then Jesus, having seen that the crowd is racing together, rebuked the unclean spirit saying to it, **“Mute and deaf spirit, I order you to come out of him and no longer may you enter into him.”** 26 And having cried out and having convulsed him, it came out and he became as if dead, causing many to say that he died. 27 But Jesus, having taken his hand, lifted him and he arose. 28 And upon His entering the house, His disciples asked Him privately, “Why were we not able to cast it out?” 29 And He said to them, **“This kind is unable to go out except with prayer and fasting.”**⁹⁰

Jesus predicts His Death and Resurrection

30 And having departed from there, they were going through Galilee, and He was desiring that no one should know. 31 For He was teaching His disciples and was saying to them that **“The Son of Man is being betrayed into the hands of men and they will kill Him, and having been killed, He will rise after three days.”**⁹¹ 32 Yet they were oblivious to that statement and they were afraid to ask Him.

⁸⁹ The remaining 9 disciples to whom Jesus did not reveal the vision

⁹⁰ While some early Greek copies omit “and fasting,” other very early Greek copies (including p45, circa AD 175-250) and the majority of Greek manuscripts include it, as do the early Latin copies. The second century writer, Tertullian (AD 145-220), whose writings precede all copies of this verse which omit “and fasting,” knew this passage to contain it. In his work titled “On Fasting (ch. viii)” Tertullian wrote: “He [Jesus] taught likewise that fasts are to be weapons for battling with more direful demons...”

⁹¹ Matt. 16:21; Luke 9:42

33 And having come to Capernaum, and having come into the house, He was asking them, **“What were you discussing among yourselves along the road?”** 34 But they were silent. For they [had] argued along the road who is the greatest. 35 And having sat down, He called the twelve and says to them, **“If anyone desires to be first, he will be last of all and servant of all.”** 36 And having taken a child,⁹² He stood it in the middle of them. And having embraced it, He said to them, 37 **“Whoever may receive one of such children upon⁹³ My name, receives Me. And whoever may receive Me, does not receive Me, but the One sending Me.** 38 John questioned Him saying, **“Teacher, we saw someone casting out demons in Your name who does not follow us, and we were forbidding him, because he was not following us.”** 39 But Jesus said, **“Do not forbid him. For there is no one who will perform power on account of My name and shall be able to quickly slander Me.** 40 **For whoever is not against us is for us.**

The Reward of the Righteous vs. the Wicked

41 For whoever may give you a cup of water to drink in the name since you are of the Anointed One, truly I tell you that he should certainly not lose his reward. 42 And whoever may snare one of these little ones, those believing in Me, it is better for him if rather a donkey’s mill-stone hangs around his neck and he is cast into the sea. 43 And if your hand should ensnare you, cut it off. It is better for you to enter into life maimed, than having two hands to go away into Gehenna,⁹⁴ into the inextinguishable⁹⁵ fire 44 where *‘their maggot does not die, and the fire is not extinguished.’*⁹⁶ 45 And if your foot

⁹² The Greek word for “child” is neuter and can refer to either a boy or girl. The same is true of the pronouns which follow.

⁹³ ἐπί + dative – “on the basis of,” or “on account of”

⁹⁴ Gehenna is not “hell” (which is a Greek mythological place where the ghosts of the dead who are punished). The name “Gehenna” is the abbreviated form of the name, “Valley of the son of Hinnom” (Josh. 15:8; Josh. 18:16). It is the location just south of Jerusalem where the Israelites sacrificed their children in fire to Molech in a spot called “Tophet” (2 Kings 23:10; 2 Chron. 28:3; 2 Chron. 33:6). Jeremiah prophesied God’s judgment upon Israel for this abomination, saying that Nebuchadnezzar would destroy Jerusalem and Tophet and the Valley of the son of Hinnom would become the place where those destroyed by Nebuchadnezzar would dispose of their bodies in fire (Isa. 30:33; Jer. 7:31-34; Jer. 19; Jer. 32:28-36). After the return from the Babylonian exile, this valley was called Gehenna and became the garbage dump where all the refuse from Jerusalem was burned. Both its history and its current use was familiar to Jesus’ disciples, which would color their interpretation of His warning.

⁹⁵ ἄσβεστος (asbestos), unquenchable, unstoppable, unable to be extinguished. Some translations (KJV, NIV) erroneously render this as the fire burning forever. But that is incorrect. It does not mean that the fire never goes out, but rather that it cannot be extinguished until it completely consumes its fuel. This is proven by the other 2 times it appears in the NT, Matt. 3:12 & Luke 3:17. *“His winnowing-fork is in His hand and He will clean out His threshing-floor, and will gather the grain into His barn but **He will burn up the chaff with unquenchable fire.**”* The word translated “burn up” means to be completely consumed by fire until nothing remains. Thus the “inextinguishable fire” points to the fact that no one can stop this judgment of fire, such as pouring water on it to extinguish it, before it has completely consumed its fuel.

⁹⁶ This quote is from the Septuagint version of Isaiah 66:24 which reads: *“And they shall go forth, and see the carcasses of the men that have transgressed against me: for their worm shall not die, and their fire shall not be quenched; and they shall be a spectacle to all flesh.”* The context is the Kingdom which Isaiah calls *“the new heavens and new earth”* (Isa. 65:17; Isa. 66:22). Yet Isaiah clearly indicates that the “corpses” are what is being eaten by maggots and burning in the

should ensnare you, cut it off! For it is better for you to enter into life maimed or lame, rather than having two feet to be cast into Gehenna into the inextinguishable fire 46 where *'their maggot does not die, and the fire is not extinguished.'* 47 And if your eye should ensnare you, extract it! It is better for you to enter the Kingdom of God with one eye than having two eyes to be cast into Gehenna of fire 48 where *'their maggot does not die, and the fire is not extinguished.'* 49 For everyone will be seasoned with fire.⁹⁷ 50 Salt is good. But if the salt should become flavorless, with what will you flavor it? Have salt among yourselves and be at peace with one another."

Chapter 10

Pharisees plot to trap Jesus concerning Divorce

And having risen from there, He comes into the borders of Judea and the other side of the Jordan. And crowds gather again to Him. And as had been His practice, He was teaching them again. 2 And the Pharisees have approached were asking Him if it is permissible for a man to dismiss a wife, testing Him. 3 So answering He said to them, **"What did Moses prescribe to you?"** 4 Then they said, "Moses permitted to write a document of divorce and to dismiss [her]. 5 And Jesus answering said to them, "Because of your hardheartedness he wrote that precept to you. 6 Yet from the beginning of creation God made them male and female. 7 *'Therefore a man shall leave his father and mother and be joined to his wife, 8 and the two shall be unto one flesh,'*⁹⁸ so that they are no longer two but one flesh. 9 What then God yokes together, let not man separate. 10 And in the house His disciples again inquired of Him concerning this. 11 And He says to them, **"Whoever may divorce his wife and should marry another commits**

inextinguishable fire. Jesus' teaching concerning Gehenna was clearly based upon the Old Testament's history of this place as well as Isaiah's prophecies about the corpses of the wicked being disposed of in the Kingdom. Likewise, Jesus' statement in Matt. 25:41 about *"the age-enduring fire prepared for the Slanderer and his messengers"* is also based upon the precedent set in Isaiah 30:33 concerning this place. *"For Topheth has long been ready, Indeed, it has been prepared for the king. He has made it deep and large, A pyre of fire with plenty of wood; The breath of the LORD, like a torrent of brimstone, sets it afire"* (NASB). All of Jesus' teaching concerning the fate of the wicked indicates their permanent death, and their corpses being burned in the Kingdom age as a testament to what happens to those who rebel against God. Jude 1:7 also states that the destruction of Sodom and Gomorrah are set as an example of the final fate of the wicked. (See also 2 Thess. 1:7-10). Revelation 20:11-15 refers to this place as "the Lake of Fire" and the fate of the wicked as "the second death." Scripture is consistent throughout. Yet most modern translations impose the Greek mythology upon the Bible of a subterranean cavern ruled by the god 'Hades' where the ghosts of the wicked are tormented, along with Plato's "immortality of the soul," resulting in the Roman Catholic dogma of eternal torment. Cover is given to this false doctrine by mistranslating both "Gehenna" an "hades" (the grave) as "hell." Yet even Paul in 1 Cor. 15:55 (quoting Hosea 13:14 LXX) places believers' victory over 'hades' at their resurrection. If 'hades' was "hell," then according to Paul believers spend their time between their death and their resurrection at Jesus' coming in 'hell.'

⁹⁷ The Majority Text adds, "and every sacrifice will be seasoned with salt."

⁹⁸ Gen. 2:24-25 (cf. Eph. 5:30-31)

adultery against her. 12 And if she, having divorced her husband, should marry another, she commits adultery.”⁹⁹

Jesus blesses the little Children

13 And they were bringing little children to Him so that He might touch them, but the disciples rebuked them. 14 But having observed, Jesus was displeased and said to them, “Let the children come to Me and do not forbid them, for of such is the Kingdom of God. 15 Truly I tell you, whoever should not receive the Kingdom of God as a child will surely not enter it.” 16 And having taken them in [His] arms, He was blessing, placing His hands on them.

The Rich Man sent away Sorrowful

17 And with His going out into the road, look, a certain rich one having run towards [Him], and having knelt before Him, was inquiring of Him, “Good teacher, what should I do so that I might inherit age-enduring Life?” 18 Then Jesus said to him, “Why do you call Me good? No one is good except one, God.¹⁰⁰ 19 You have known the commandments, ‘You shall not murder,’ ‘You shall not commit adultery,’ ‘You shall not steal,’ ‘You shall not testify falsely,’ ‘You shall not defraud,’ ‘Honor Your father and mother.’”¹⁰¹ 20 Yet he was saying to Him, “Teacher, all these I kept from my youth!” 21 But Jesus, looking at him, loved him and said to him, “You are still lacking one thing. Go, sell whatever you have and give to the poor and you will have treasure in the sky. And come, take up the cross, and follow Me.” 22 But having become downcast over this word, he went away being sorrowful. For he had many possessions. 23 And having looked around, Jesus says to His disciples, “How difficult will those having wealth enter the Kingdom of God!” 24 Then the disciples were dismayed over His words. But Jesus again answering says to them, “Children, how difficult it is for those having placed confidence in money to enter into the Kingdom of God. 25 It is easier for a camel

⁹⁹ In Matt. 5:32 and Matt. 19:9-12 Jesus added an exception for “fornication,” a term used throughout Scripture both for sexual immorality and idolatry. More clarification is given in 1 Cor. 7. A comparison between these implies that the above instructions were intended in cases where both husband and wife are part of the covenant people of God. Paul then addresses situations where only one is a follower of Christ.

¹⁰⁰ This statement is often used to claimed to prove that Jesus was claiming divinity, consistent with the doctrine of “Hypostatic Union” of two natures. Yet Jesus’ answer appears to be a rebuke rather than a subtle hint regarding His nature. Paul indicates that Jesus was not yet “perfected” prior to His complete surrender to the crucifixion in the Garden of Gethsemane. In Phil. 2:7-8 Paul wrote that Jesus “*suppressed Himself, becoming obedient unto death, even death of a cross.*” Again we find the same in Heb. 5:7-9, “*Who in the days of His flesh, offering both requests and pleadings to the one able to save Him from death with strong outcries and tears, was heard out of fear. And even being the Son, He learned obedience from the things He suffered. And having become perfected, He became the source of perpetual deliverance to all those obeying Him.*” Thus Jesus’ comment above was not a subtle claim of divinity, but rather a recognition that He had not yet been “perfected.”

¹⁰¹ All of these are from the Ten Commandments (Exod. 20:12-16 & Deut. 5:16-20) except “You shall not defraud” which appears to be a paraphrase of Lev. 19:13.

to pass through the eye of a needle than a wealthy man to enter the Kingdom of God.”
 26 Then they were exceedingly dismayed, also saying to Him, “Who is able to be delivered?” 27 Then having observed them, Jesus says, **“With men, impossible, but not with God. For everything is possible with God.”** 28 Peter began to say to Him, “Look, we left everything and followed You!” 29 Jesus was telling him, “Truly I say to you that there is no one who left house, or brothers, or sisters, or father, or mother, or wife, or children, or fields, on account of Me and on account of the good-message, 30 except he should receive a hundred-fold, now in this appointed time, houses, and brothers, and sisters, and mothers, and fathers, and children, and fields, with persecutions, and in the coming age, age-enduring Life. 31 But many of the first will be last and the last first.

Jesus again predicts His Death and Resurrection

32 Now they were on the road going up to Jerusalem, and Jesus was leading them. And they were amazed, but those following were afraid. And having taken aside again the twelve, He began to tell them the things about to happen to Him, 33 that “Look, we are going up unto Jerusalem and the Son of Man will be betrayed 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 they will spit on Him, and they will flog Him, and they will kill [Him], and after three days He will arise.

James and John seek Primacy¹⁰²

35 And approaching Him, James and John the two sons of Zebedee, say to Him, “Teacher, we desire that whatever we might ask You would do for us.” 36 So He said to them, **“What do you desire that I should do for you?”** 37 Then they said to Him, “Grant to us so that one may be seated from Your right and one from Your left in Your glory.” 38 But Jesus said to them, **“You do not know what you are asking! Are you able to drink the cup which I drink or to be immersed in the immersion which I am immersed?”** 39 Then they said to Him, “We are able.” But Jesus said to them, “Indeed the cup which I drink you will drink, and the immersion which I am immersed, you will be immersed. 40 But to sit from My right or from My left is not Mine to give, but for whom it has been prepared by My Father.” 41 And the ten, having heard, began to be resentful concerning James and John. 42 And calling them, Jesus says to them, **“You know that those considered rulers of the gentiles dominate them, and their great ones rule over them. 43 Yet it is not like this among you. But whoever should desire to become great shall be your servant. 44 And whoever among you desires to be chief will be servant of all. 45 For even the Son of Man did no come to be served, but to serve and to give His soul¹⁰³ a ransom for many.”**

¹⁰² According to Matthew 20:20-24, the mother of James and John came with them and asked this of Jesus.

MARK

Blind Bar-Timaeus Healed

46 And they come into Jericho. And at His leaving from Jericho, also His disciples and a sizable crowd, the son of Timaeus, (Bar-Timaeus the blind, and a beggar), was sitting beside the road. 47 And having heard that it is Jesus the Nazarene, he began to cry out and to say, "Jesus, Son of David, have mercy on me!" 48 And many rebuked him so that he would be quiet. But he was calling much more, "Son of David, have mercy on me!" 49 And having stood [still], Jesus said, "Call him." And they summoned the blind one, saying to him, "Take courage, arise, He is calling you." 50 So, having cast off his cloak, having jumped up, he came to Jesus. 51 And answering him, Jesus said, "What do you want Me to do for you?" So the blind man said to Him, "Rabboni,¹⁰⁴ so that I might receive sight." 52 So Jesus said to him, "Go! Your faith has delivered you." And immediately he received sight and followed Him along the road.

Chapter 11

The Triumphal Entry¹⁰⁵

And when they approach unto Jerusalem and unto Bethphage and into Bethany toward the Mount of Olives, He sent two of His disciples. 2 And He said to them, "Go into the village facing you. And immediately, going into it, you will find a colt¹⁰⁶ having been bound upon which men have never sat. Loose it and bring [it]. 3 And if anyone should say to you, 'What are you doing?' say this, that 'The Master has need of it, and He will return it here immediately'." 4 And they went away and found the colt having been tied toward the doorway outside on the street; and they loose it. 5 And some of those standing there said to them, "What are you doing loosing the colt?" 6 So they told them according as Jesus said, and they allowed them. 7 And they bring the colt to Jesus and placed their cloaks [on it] and He sat on it. 8 And many spread their cloaks on the road. Yet others, having cut [palm] branches from the fields, also spread them in the road. 9 And those preceding [Him] and those following were crying out saying, "Hosanna, having been blessed [is] the One coming in the name of the Master,¹⁰⁷ 10 and having been blessed [is] the Kingdom of David¹⁰⁸ our father coming in the name of the

¹⁰³ ψυχή (lit. "soul") Isa. 53:10-11 (NKJV) "Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand. He shall see the labor of His soul, and be satisfied." The "soul" is the entire human being, consisting of the body of flesh animated by the breath of life (Gen. 2:7; Eccl. 12:7).

¹⁰⁴ The Aramaic word for "teacher"

¹⁰⁵ Sunday, Nisan 9

¹⁰⁶ A male colt. Matthew's account is more specific including a male colt and its mother (Matt. 21:2), quoting Zech. 9:9 which also has the male colt and its mother. John 12:14-16 indicates that the disciples did not understand the fulfillment of Zechariah's prophecy at the time, but only later.

¹⁰⁷ "Hosanna" is a transliteration of the Aramaic word meaning "please save now." The entire quote comes from Psalm 118 (vss. 25-26), a psalm sung by the crowds approaching the Temple for the Passover season.

¹⁰⁸ Isa. 9:7; Luke 1:30-33; Acts 1:6-7; Acts 2:29-30; 2 Pet. 1:11

MARK

Master.¹⁰⁹ Hosanna in the highest!" 11 And Jesus entered into Jerusalem and into the Temple. And having surveyed everything, [it] already being the hour of evening,¹¹⁰ He went out into Bethany with the Twelve.

*The Cursing of the Fig Tree*¹¹¹

12 And the following [morning],¹¹² their having come out from Bethany, He was hungry. 13 And having observed from afar a fig tree having leaves, He approached [it] expecting that [He] will find something in it. And having come, He found nothing in it except leaves. (For it was not [yet] the season for figs). 14 And addressing it He said, "May no one eat fruit from you for the age!"¹¹³ And His disciples heard.

*Jesus Cleanses the Temple Again*¹¹⁴

15 And they come into Jerusalem, and Jesus having entered into the Temple, began to cast out those selling and those buying in the Temple, and He overturned the tables of the brokers and the seats of those selling doves. 16 And He was forbidding anyone to carry a vessel through the Temple. 17 And He was teaching and was saying to them, "Has it not been written that 'My house shall be called a house of prayer for all the nations?'¹¹⁵ Yet you made it a robbers' den!" 18 And the chief-priests and the scribes heard, and they were seeking how they might destroy Him, for they were afraid of Him. For the whole multitude was astonished at His teaching. 19 And when it became evening, they were exiting outside the city.

¹⁰⁹ The clause "in the name of the Master" is omitted in some early copies, but is included in the majority.

¹¹⁰ The "hour of evening" refers to immediately after sunset, after the next calendar day began, Nisan 10.

¹¹¹ This section begins a series of parables and prophecies concerning the impending destruction of Jerusalem. See notes on Luke 11:29-32.

¹¹² Monday, Nisan 10

¹¹³ This was a veiled prophecy of the impending desolation of Jerusalem (the fig tree) which occurred 40 years later. Yet notice the clause, "for the age" (εἰς τὸν αἰῶνα) which is wrongly translated "ever again, ever, or hereafter forever" in most English translations. Translator bias is evident here where this clause is used in support of the doctrine of eternal torment. Yet this clause does not mean "forever," but for a limited period of time. "For the age" in this context refers to the interim between the destruction of Jerusalem with the Temple being desolate until Jerusalem is restored at the second coming of Christ, when the Davidic Kingdom is restored. The mistake in translation here destroys the sense of this prophecy and gives cover for Amillennialism and Replacement Theology which claims that God abandoned physical Israel and Jerusalem forever, a doctrine which is borne out of antisemitism and denial of many Old Testament prophecies as well as the permanent Land promise of the Abrahamic Covenant.

¹¹⁴ John's Gospel records a previous cleansing of the Temple towards the beginning of Jesus' ministry (John 2:13-17).

¹¹⁵ Isa. 56:7 In the context of Isaiah, this prophecy refers to the restoration of Jerusalem in Messiah's Kingdom when the Temple will be a place of worship for all the nations, not only Israel. Notice how this fits in with the prophecy of the "Fig Tree" withering "for the age," but not forever (vss. 12-14).

MARK

The Fig Tree Withered

20 And passing by in the morning¹¹⁶ they saw the fig tree, having been withered from the roots. 21 And having remembered, Peter said to Him, "Rabbi, look! The fig tree which You cursed has withered!" 22 And Jesus responding says to them, "If you have God's faith, 23 truly I tell you that whoever may say to this mountain, 'Be plucked up and be cast into the sea,' and should not [allow] doubt in his heart, but should believe that which he speaks is occurring, it will be for him whatever he may say. 24 Because of this, I tell you, everything, as much as you ask, pray and believe that you receive, and it will be [so] for you. 25 And whenever you may stand praying, forgive if you have anything against anyone, so that also your Father in the skies may forgive you your offenses. [26 But if you are not forgiving, neither will your Father in the skies forgive your offenses].¹¹⁷

Jesus' Authority Challenged

27 And they come again into Jerusalem. And upon His walking in the Temple, the chief-priests and the scribes and the elders come toward Him. 28 And they were saying to Him, "In what authority do You do these things? Or who gave to You this authority so that you may do these things?" 29 So Jesus responding said to them, "I will also ask you one word. And answer Me, and I will tell you in what authority I do these things. 30 The immersion of John, where was it from, was it out from heaven or out from men? Answer Me." 31 And they were reasoning among themselves, saying, "If we should say out from heaven, He will say, 'Why then did you not believe him?' 32 But if we should say 'out from men,' ..." (They were afraid of the people, for all had [believed] that John was truly a prophet). 33 And answering to Jesus they say, "We do not know." And responding, Jesus says to them, "Neither do I tell you in what authority I do these things."

Chapter 12

Parable of the Vineyard

And He began to speak to them in parables: "A man planted a vineyard,¹¹⁸ and placed a stone wall around it and dug a vat and built a tower, and leased it out to gardeners, and traveled. 2 And in the [harvest] season, he sent a servant to the gardeners so that he might receive from the gardeners from the fruits of the vineyard. 3 And having taken him, they beat and sent him away empty. 4 And again he sent to them another servant, and this one, pelting with stones, they wounded [his] head, and insulted [him]. 5 And

¹¹⁶ Tuesday, Nisan 11

¹¹⁷ Verse 26 is missing from the very early Greek copies. This statement appears in the Sermon on the Mount, and was probably added from Matthew 6:15 in later copies, after which it became the majority reading.

¹¹⁸ Jesus' parable was based on Isaiah's parable of YHVH's vineyard and its destruction (Isaiah 5). The cursing of the fig tree in Mark 11:

MARK

he sent again another one, and they killed that one, and many others, whipping one and killing another. 6 Still having one son,¹¹⁹ his beloved, he also sent him last to them, saying that “they will respect my son.” 7 But those gardeners said among themselves that “this is the heir, come we should kill him and the inheritance will be ours!” 8 And having taken him, they killed him and cast him out of the vineyard. 9 What then will the master of the vineyard do? He will come and destroy the farmers and will give the vineyard to others. 10 Have you not read this Scripture, “*the stone which the ones building rejected, this became for the head of the corner, this came from the Master and it is marvelous in our eyes*”?¹²⁰ And they were seeking to detain Him and they were afraid of the crowd, for they knew that He spoke the parable toward them. And having left Him, they went away.

A Trap concerning Taxes

13 And they sent to Him some of the Pharisees and Herodians so that they might trap Him in word. 14 And having come, they say to Him, “Teacher, we have known that You are true, and You are not concerned about anyone, for You do not look to the face of men but teach the way of God in truth. Is it allowed to give taxes to Caesar or not? 15 Should we pay or should we not pay? But having perceived their hypocrisy, He said to them, “**Why do you test Me? Bring a denarius to Me so that I may see [it].**” 16 So they brought [it]. And He says to them, “**Whose image and inscription [is] this?**” So they said to Him, “Caesar’s.” 17 Then Jesus said to them, “Pay [what is] Caesar’s to Caesar, and [what is] God’s to God. And they were astounded concerning Him.

A Trap concerning the Resurrection

18 And Sadducees come toward Him (who say there is to be no resurrection) and were asking Him, saying, 19 “Teacher, Moses wrote to us that if anyone’s brother should die and leave a wife and have no child, that his brother should take his wife and raise up offspring for his brother. 20 There were seven brothers, and the first took a wife, and dying [he] left no seed. 21 And the second [brother] took her, and died not leaving seed, also the third likewise. 22 And the seven likewise also took her and left no seed. Last of all the woman also died. 23 In the resurrection, then, whenever they may rise, of which of them will she be the wife, for the seven have had her as wife?”¹²¹ 24 Jesus was answering them, “**Are you not deceived because of this, not knowing the Scriptures nor**

¹¹⁹ ἔτι ἕνα εἶχεν υἱὸν The adverb “still” modifying the imperfect indicative verb “having” implies that the owner had this son when he sent his servants. Given that this parable was meant to condemn the leaders who persecuted and killed the prophets sent to them, this statement implies that God’s “beloved” Son existed when the prophets were sent to Israel. (See notes on Heb. 1:1-2).

¹²⁰ Psalm 118:22-23

¹²¹ The question, and Jesus’ response, concern marriage for the purpose of procreation, not companionship.

the power of God? 25 For when they may rise out from among the dead,¹²² they neither marry¹²³ nor are they being given out in marriage.¹²⁴ But they are like the messengers in the skies.¹²⁵ 26 Yet concerning the dead, that they are raised, have you not read in the scroll of Moses concerning the [burning] 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 of the living.¹²⁶ You then are greatly deceived."

The Greatest Commandment

28 And having heard them discussing, one of the scribes having approached, having perceived that He answered them well, inquired of Him. "Which is the foremost commandment of all?" 29 Jesus answered him that, "The foremost of all commandments is 'Hear O Israel, the Master our God, the Master is One.'¹²⁷ 30 And you will love the Master your God out from your whole heart, and out from your whole soul, and out from your whole mind, and out from your whole strength.'¹²⁸ This is the foremost commandment. 31 And the second is like it. 'You will love your neighbor as yourself.'¹²⁹ There is no commandment greater than these." 32 And the scribe said to Him, "Well [said], Teacher, in truth You said that He is One,¹³⁰ and there is no other, only Him.¹³¹ 33 And to love Him out from your whole heart, and out from the whole mind, and out from the whole soul, and out from the whole strength, and to love the neighbor as

¹²² ἐκ νεκρῶν "out from among" the dead requires a partial resurrection, not all of the dead as in Amillennialism. The same clause is used of Jesus' own resurrection. See notes on Mark 9:9-10.

¹²³ males

¹²⁴ females

¹²⁵ God's messengers do not procreate simply because God did not intend them to multiply, but remain a fixed number. In the resurrection of the just, immortality is given. Thus equality with the messengers concerns only having no need to multiply, "since neither are they able to die anymore" (Luke 20:36). Consequently, Jesus' answer is limited to procreation and says nothing about whether current relationships will be recognized in the resurrection.

¹²⁶ This statement does not support "immortality of the soul" or a conscious intermediate state as some claim. The parallel account in Luke 20:36-38 proves that in the burning bush passage (Exod. 3), the statement that God is the God of Abraham, Isaac, and Jacob, and that He is the God of the living proves the resurrection, not an intermediate state.

¹²⁷ Trinitarians include three Persons within one Being, and often interpret the word "one" in the Shema (Deut. 6:4) as referring to unity of three persons rather than a singular person. Yet consider the scribe's restatement of what Jesus said in the next verse, and then Jesus' response in vs. 34.

¹²⁸ Deut. 6:4-5

¹²⁹ Lev. 19:18

¹³⁰ The singular masculine adjective εἷς (one) can only point to a single person. Just as it excludes the pagan gods (which the Shema was intended to exclude), it also excludes multiple persons of an alleged trinity. It must refer to the Father alone, the "Sole Sovereign, who alone holds immortality, housing unapproachable light, whom no man has seen nor is capable of seeing," (1 Tim. 6:15-16).

¹³¹ This scribe interpreted Jesus' quote of the Shema (Deut. 6:4) and His comment as excluding all other gods, persons, or beings. The singular third-person verb ἐστιν (He is) and the singular personal pronoun αὐτοῦ (Him - twice) demand a single person. They cannot accommodate a plurality of divine persons. Likewise, the negative clause οὐκ ἔστιν ἄλλος (is no other) uses the singular verb of being and the singular adjective (other) while juxtaposed to the positive statement, indicating opposite concepts (both singular and personal).

MARK

yourself is greater than all offerings and sacrifices.” 34 And Jesus, having observed him that he answered wisely,¹³² said to him, “You are not far from the Kingdom of God.”¹³³ And no one dared to inquire of Him further.

*Jesus' Riddle for the Pharisees*¹³⁴

35 And responding, Jesus said ([while] teaching in the Temple), “How do the scribes say that the Anointed One is the son of David? 36 David himself said in the holy Breath, ‘The Master said to my Master, “Sit at My right until I should make Your enemies a footstool for Your feet”’.¹³⁵ 37 David himself calls Him [my] ‘Master,’ how is He also his Son?”¹³⁶ And the large crowd heard Him intently.

Beware of the Scholars

38 And He was saying to them in His teaching, “Beware of the scribes, those desiring to walk in robes, and salutations in the markets, 39 and prominent seats in the synagogues, and the foremost seats at banquets, 40 the ones devouring widows’ houses, and for pretense praying extravagantly. These will receive the greater condemnation.”

The Widows Coins

41 And having sat [down] facing the treasury, Jesus was observing how the crowd cast the copper [coins] into the treasury. And many rich deposited much. 42 And one woman, a poor widow, deposited two coins (which equals a quadrans).¹³⁷ 43 And having called His disciples He said to them, “Truly I tell you that this poor widow deposited more than all those depositing into the treasury. 44 For all deposited out from their excess, but she [deposited] everything out from her poverty, as much as she had, her whole livelihood.”

¹³² Jesus approved of the Scribe’s interpretation of the Shema which required a single Person, the Father. (Compare John 17:3 & 1 Cor. 8:6).

¹³³ The scribe still lacked the acknowledgment that Jesus is the Anointed One, the Son of God (Matt. 16:16-17; John 20:31).

¹³⁴ Matthew’s account directs this riddle to the Pharisees (Matt. 22:41).

¹³⁵ Psalm 110:1

¹³⁶ Matt. 22:46 states that no one was able to answer Jesus’ riddle, and from this point forward no one dared to question Him further. The reason no one could resolve the riddle was because a descendant can never outrank his ancestor since he is a product of his ancestor. If the Messiah is merely David’s promised descendant in fulfillment of the Davidic Covenant (1 Chron. 17:4-15), then David necessarily outranks Him. The solution to the riddle is the fact that Jesus is first-produced of all creation, the only-begotten Son of God before His human birth, God’s Agent in the creation, who existed before Abraham (John 8:52), who led Israel out of Egypt to the Promised Land (Exod. 3:2; Exod. 14:19; Judg. 2:1-4; 1 Cor. 10:4; Jude 1:5), to whom David himself bowed down (1 Chron. 21:15-17). This was acknowledged by Jesus Himself when He said, “I am the Root and Offspring of David,” (Rev. 22:16).

¹³⁷ Value of about 3/8 of a penny

Chapter 13

The Olivet Discourse

And with His going out from the Temple, one from among His disciples says to Him, “Teacher, See what manner of stones and what buildings!”¹³⁸ 2 And answering Jesus said to him, “You see these magnificent buildings? Certainly no stone should be left here upon stone which should certainly not be overthrown.” 3 And with His being seated unto the Mount of Olives opposite the Temple, Peter and James and John and Andrew were inquiring of Him privately, 4 “Tell us, when will these things be? And what [is] the sign when all these things may be about to conclude?”¹³⁹ 5 So Jesus answering began to say to them, “Beware, [so that] no one may deceive you. 6 For many will come upon¹⁴⁰ My name saying that I am [He],¹⁴¹ and will deceive many. 7 Yet whenever you may hear wars and news of wars, look, you are not to be alarmed. For [this] needs to occur, but the conclusion is not yet. 8 For nation will be aroused upon nation and kingdom upon kingdom, and there will be earthquakes [in] various places, and there will be famines and commotions.¹⁴² These are the beginning of birth pains.¹⁴³ 9 But you, watch yourselves. For they will deliver you to councils, and in the synagogues you will be beaten, and before governors and even kings [you are] to stand because of Me, unto a testimony to them. 10 And the Good Message needs first to be proclaimed unto all the nations. 11 And whenever they may lead you, handing you over, you do not worry beforehand what you should say, neither meditate. But whatever may be given to you in that hour, speak this. For you are not the ones speaking but the holy Breath.¹⁴⁴ 12 And brother will betray brother to death, and a father a child, and children will rise up against parents and deliver them to death. 13 And you will be hated by all because of My name. Yet the one enduring to the end, this one will be delivered. 14 But whenever you should see the abomination of desolation¹⁴⁵ having been declared by Daniel the

¹³⁸ Herod the Great enlarged the Temple Mount and greatly enhanced the buildings that were part of the Temple complex (John 2:20).

¹³⁹ The disciples were aware of the prophecies of a second destruction of Jerusalem and a second exile from the Land followed by the restoring of Jerusalem and the Temple in the Kingdom. (Isa. 11:11-12; Dan. 8:13-14; Dan. 9:24-27; Dan 12:1-13). Jesus’ words affirmed that this second exile would indeed take place. Their question not only concerned the impending destruction of Jerusalem but also implicitly included the conclusion of the second exile which would usher in the Messianic Kingdom. Compare Matt. 24:3 where this is explicitly stated.

¹⁴⁰ ἐπὶ τῷ ὀνόματί μου (upon the name of Me). The use of the preposition “ἐπὶ” in this clause implies claiming authority given by the Anointed One. (LXX: Deut. 18:19-22; Jer. 29:9; Dan. 9:6; & NT: Matt. 18:5; Acts 4:17-18; Acts 5:28,40).

¹⁴¹ Matt. 24:5 “saying that I am the Anointed One.” These deceivers acknowledge that Jesus is the Anointed One rather than claiming to be the Anointed One themselves.

¹⁴² Some early copies omit “and commotions.”

¹⁴³ Isa. 66:6-9

¹⁴⁴ In Matthew’s account Jesus said it is the Father’s Breath speaking (Matt. 10:20). In Luke’s account Jesus said “I will give you a mouth and wisdom” (Luke 21:15). These parallel accounts show that the holy Breath is not a third divine Person. Rather, Jesus will communicate His words by means of the Father’s Breath (compare John 16:14-15).

¹⁴⁵ 2 Thess. 2:1-12

prophet standing where it¹⁴⁶ must not, let the reader understand!¹⁴⁷ Then those in Judea, flee to the mountains, 15 and the one upon the housetop, do not descend into the house, neither enter to collect anything out from his house. 16 And the one being in the field, do not turn back to what is behind to gather his coat. 17 Yet woe to the pregnant women and to those nursing in those days! 18 But pray so that your flight may not occur in winter!¹⁴⁸ 19 For those days will be tribulation such as has not occurred since the beginning of creation which God created until now, and never will!¹⁴⁹ 20 And except that the Master limited the days no flesh was saved. But because of the elect whom He chose, He limited the days.¹⁵⁰ 21 Then if anyone should say to you, 'Look! Here is the Anointed One,' and 'Look, there!' Do not believe [it]. 22 For false anointed¹⁵¹ ones and false prophets¹⁵² will be raised up and give signs and wonders¹⁵³ to deceive the elect if possible.¹⁵⁴ 23 So you be alert! Look, I have told you everything beforehand."

*The Gathering of Jesus' Elect after the Tribulation*¹⁵⁵

24 But in those days after that Tribulation the sun will be darkened, and the moon will not give her light, 25 and the stars will be falling out of the sky and the powers of the skies will be shaken. 26 And then they will see the Son of Man coming in clouds with power and great glory. 27 And then He will dispatch His messengers and gather

¹⁴⁶ It is significant that the neuter pronoun is used here indicating that an object stands in the Holy of Holies. The first "abomination of desolation" occurred in 165 BC when Antiochus Epiphanes placed a statue of Zeus in the Temple. He was defeated by the Maccabees three years later and the Temple was cleansed. This will be repeated three and a half years before Jesus returns. Revelation describes the image of the 7-headed serpent-dragon which speaks and is what is in view here (Compare Rev. 12:3; Rev. 13:1; Rev. 17:3,7,9).

¹⁴⁷ Many English translations put the clause "let the reader understand" in brackets, not in red letters, and omit this clause from the quotation as though it was an editorial comment by Mark. Yet exactly the same is found in Matthew's account (Matt. 24:15) which is highly unlikely if these are editorial comments by different writers. Rather, these are Jesus' words referring to the reader of Daniel's prophecy concerning the future "abomination of desolation" after which there will be 1290 days until the resurrection of the just at Jesus' return (Dan. 12:11).

¹⁴⁸ Matthew's account adds "or on the Sabbath."

¹⁴⁹ Dan. 12:1-3

¹⁵⁰ Mark uses the past tense (aorist indicative) here but Matthew has the future tense (Matt. 24:22). The limited time-frame is given in Dan. 12:7 (a time, times, and half a time – 3.5 years) and Dan. 12:11 (1290 days).

¹⁵¹ Most translations have "false christs" here. But the word ψευδόχριστοι (pseudo-christoi) literally means "false anointed ones," and does not imply that they are claiming to be Jesus Himself. Rather, they claim to possess the genuine "anointing" of the Breath of God. Priests and kings were literally "anointed" in the Old Testament. But the New Testament uses the term "anointing/anointed" concerning the spiritual power which Jesus Himself possessed that proved He was the Son of God (Luke 4:18; Acts 10:38; Heb. 1:9), also that anointing which was passed on to Jesus' Emissaries (2 Cor. 1:21), and that which remained among the assemblies which stayed true to the teaching of Jesus' Emissaries (1 John 2:20,27).

¹⁵² 2 Peter 2:1-22; Jude 1:4-19

¹⁵³ 2 Thess. 2:9

¹⁵⁴ Some suppose this statement means that the elect cannot be deceived. But this statement describes the intent of the deceivers, not whether or not the elect can be thus deceived.

¹⁵⁵ According to Matthew's account, this occurs "immediately after the Tribulation of those days" (Matt. 24:29)

together His elect from the four winds,¹⁵⁶ from the extremity of the land to the extremity of the sky.”¹⁵⁷

Parables concerning being Alert

28 Now learn a parable from the fig tree. When her bough should already become tender and should sprout leaves, you know that summer is near. 29 Likewise, you also, whenever you should see these things occurring, know that it is near, at the doors. 30 Truly I tell you that this generation¹⁵⁸ will not pass by until all these things should occur. 31 The sky and the land will pass by,¹⁵⁹ but My words will not pass by. 32 But concerning that day or the hour no one has discovered,¹⁶⁰ not the messengers in the sky, nor the Son, but the Father [alone].¹⁶¹ 33 Be aware, be vigilant, and pray, for you are not aware when the appointed time is. 34 [This is] like a man traveler, having left his house, and having given to his servants authority, and to each his task, and to the door-keeper he commanded that he should be alert. 35 Be alert then, for you have not discovered when the Master of the house is coming, at evening, or midnight, or at the rooster crowing, or in the morning, unless having come suddenly He should find you asleep. 37 Now what I am saying to you I say to all, be alert!”¹⁶²

¹⁵⁶ The four points of the compass, thus the whole earth

¹⁵⁷ 1 Thess. 4:16-17; 2 Thess. 2:1-3

¹⁵⁸ γενεὰ (genea – a race of people of common ancestry). Jesus’ use of this term comes from the Song of Moses (Deut. 32) where God refers to rebellious Israel as “a crooked and perverse generation” (v. 5,20). This title does not merely speak of Israel alive at the time of Moses, but Israel’s entire history and its future of rebellion against God. This is evident by the way the New Testament references this song and applies it to Israel which rejected Jesus. (compare v. 21 & Rom 11:11; compare v. 35 & Heb. 10:30). Jesus often referred to rebellious Israel using terms like “evil and adulterous generation” (Matt. 12:39; Matt. 16:4); and “this wicked generation” (Matt. 12:45); “faithless and perverse generation” (Matt. 17:17); an “adulterous and sinful generation” (Mark 8:38) etc. In Luke 11:49-51 Jesus said that the blood of all the prophets shed from the overthrow of the world would be required of “this generation.” Clearly, the Israelis living during the time of Christ were not responsible for killing the previous prophets. But the unbelieving nation as a whole certainly was. Consequently, when Jesus said that “this generation” would remain until all was fulfilled (up to the second coming of Christ after the Tribulation), the sense was that rebellious Israel would not pass out of existence. And certainly rebellious Israel, that “crooked and perverse generation” remains to this day. Also, if Jesus meant only the Israelites living in His day (as Preterists claim) by His use of “this generation” then He would have included His own disciples in all of the above statements. The fact that rebellious Israel “this wicked generation” (Matt. 12:45) remains in rebellion against God to this very day proves that the consummation is future. Compare also Phil. 2:15 & 1 Pet. 2:9.

¹⁵⁹ This statement comes from Isaiah 65:17-18. Yet it is clear from Isaiah 65-66 that only “*the form of this world is passing by,*” (1 Cor. 7:1), meaning its current fallen and cursed state (compare Romans 8:16-24). Thus the “new skies and new land” (Isa. 65:17; Isa. 66:22; 2 Pet. 3:13; Rev. 21:1) is a renewal of this creation to its pristine state without the curse.

¹⁶⁰ Here and in vs. 35 Jesus used the perfect tense of a verb which literally means to see. “[S]trictly have seen; hence know; (1) as having come to a perception or realization of something, ... (2) as having come to knowledge through experience ...” (Friberg Analytical Greek Lexicon). In both Matthew 24:43-44 and in Luke 12:39-40 Jesus added a hypothetical parable about a man who was unaware of the timeframe in which a thief would come. Thus being aware of the timeframe was essential in order to watch. He then told His disciples to “become ready” which means to discern the time. In this discourse keeping a keen eye on the sequence of signs was the means of becoming ready.

¹⁶¹ 1 Acts 1:6-7

Chapter 14

*Supper at the Home of Simon the Leper*¹⁶³

Now Passover and Unleavened Bread were two days away. And the chief priests and the scribes were seeking how, having arrested Him by stealth, they might kill Him. 2 For they were saying, “Not during the Festival,”¹⁶⁴ unless there will be a riot among the people. 3 And with His being in Bethany at the house of Simon the leper, at His reclining, a woman came having a very expensive alabaster vial of ointment of genuine oil of nard.¹⁶⁵ And she broke the vial and poured [it] on His head. 4 Yet some were complaining among themselves¹⁶⁶ and saying, “Why has the destruction of this vial occurred? 5 For this vial was able to be sold for over three hundred denarii¹⁶⁷ and to be given to the poor!” And they were rebuking her. 6 But Jesus said, “Leave her [alone], why are you bothering her? For she did a good deed for Me. 7 For you always have the poor with you. And whenever you may be willing, you can always do good to them. But you do not always have Me. 8 What she had she used. She anointed My body for burial beforehand. 9 Truly I tell you, wherever this Good Message should be proclaimed unto the whole world, this also which she did will be told for a memorial of her.” 10 And Judas Iscariot one of the Twelve went to the chief-priests to betray Him to them.¹⁶⁸ 11 So those having heard, rejoiced and promised to give him silver.¹⁶⁹ And he was seeking opportunity how he might betray Him.

Jesus observes the Passover with His Disciples

12 And toward the first day of Unleavened Bread, when they slaughtered the Passover, His disciples say to Him, “Where do You want us, having gone, might prepare so that You might eat the Passover?” 13 And He sends two of His disciples and says to them,

¹⁶² Dispensationalists claim that this entire discourse was not meant for the “Church” but for Israel after the alleged “rapture.” Yet the constant use of the second person pronoun (you) throughout means His instructions concerned His own disciples, and “His elect” (vss. 24-27). This last verse leaves absolutely no doubt that Jesus’ teaching in this discourse was meant for all of His followers. This is also required by Jesus’ statement in the Great Commission for His Emissaries to teach the converts to “obey all things whatsoever I have commanded you.”

¹⁶³ Matt. 26:6-13. This supper is described in John 13 in greater detail, and is when Jesus washed the disciples’ feet. See notes on John 13:1-2.

¹⁶⁴ The Passover was eaten on Thursday evening, and the following daylight hours were the “preparation” for the first day of Unleavened Bread followed by six more days of the Festival.

¹⁶⁵ Apparently both the vial and the ointment were valuable.

¹⁶⁶ According to John 12:1-8, a similar situation occurred on the previous Sabbath at the home of Mary, Martha, and Lazarus. Mary anointed Jesus’ feet with expensive oil and Judas Iscariot objected on the same grounds. John then explained that Judas’ objection was not because he cared for the poor, but that he was their treasurer and was pilfering from their finances (John 12:6). In this case, multiple disciples were complaining, no doubt at the instigation of Judas.

¹⁶⁷ Equal to nearly a year’s wages

¹⁶⁸ According to Luke 22:3-4, the Adversary entered Judas at this point in time. According to John 13:27, the Adversary’s entering Judas occurred right after Jesus identified him to John as the one who would betray Him at the supper where Jesus’ washed the disciples’ feet. John 13 was not the Passover as is commonly taught.

¹⁶⁹ Thirty silver coins (Matt.26:15; cf. Zech. 11:12-13).

MARK

“You are going into the city and a man carrying a pot of water will meet you. Follow him. And wherever he enters, say to the homeowner that ‘the Teacher says, “Where is My guest room where I may eat the Passover with My disciples?”’” 15 And he will show you a large upper room already having been prepared. Make ready for us there.” 16 And His disciples went and came into the city and they found [it] exactly as He told them. And they prepared the Passover. 17 And having become evening, He comes with the Twelve. 18 And at their reclining at the table and eating, Jesus said, “Truly I tell you that one from among you eating with Me will betray Me.” 19 So they began to be sorrowful and to say to Him one by one, “It is not I, Rabbi?” And another, “Not I?” 20 So answering He said to them, “One from the Twelve, the one dipping [his] hand with Me into the dish, 21 because the Son of Man is indeed going just as it has been written about Him. But woe to that man through whom the Son of Man is betrayed! It was better for him if that man was not born.” 22 And with their eating, Jesus having taken bread, having blessed, He broke [it] and gave to them and said, “This is My body.”¹⁷⁰ 23 And having taken the cup, having 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 shed for many. 25 Truly I tell you that I will not again drink from the fruit of the grapevine until that day whenever I may drink it anew in the Kingdom of God.”¹⁷¹ 26 And having sung a hymn, they set out for the Mount of Olives.

Jesus' Arrest

27 And Jesus says to them that “All [of you] will be snared because of Me this night since it has been written, ‘I will smite the Shepherd and the sheep will be scattered.’”¹⁷² 28 But after I am to be raised, I will go before you into Galilee.” 29 But Peter was responding to Him, “Even if all will also be snared, yet not I.” 30 And Jesus says to him, “Truly I tell you that today, in this night, before the rooster is to crow twice, you will deny Me three times.” 31 But Peter was speaking insistently, “Rather, even if it should be necessary for me to die together with you, I will never deny You.” So also all [of them] were saying the same. 32 And they come to a place called Gethsemane. And He says to His disciples, “Sit here while I may pray.” 33 And He takes aside with Him Peter and James and John, and He began to be distraught and distressed. 34 And He says to them, “My soul is grieving unto death. Stay here and keep watch.” 35 And having gone further a little, He fell to the ground and was praying that if it is possible, may the hour pass from Him. 36 And He was saying, “Abba, Father, everything [is] possible for You to take this cup from Me. Yet not what I will but what You [will].” 37 And He comes and finds them sleeping. And He says to Peter, “Simon, you are sleeping! Were you not able to watch

¹⁷⁰ John 6:51-56

¹⁷¹ In Luke 22:15-16 Jesus applied this statement specifically to His observing the Passover.

¹⁷² Zech. 13:7

MARK

one hour? 38 Watch and pray so that you may not enter into temptation! Indeed the breath [is] eager but the flesh [is] weak.” 39 And again having gone away He prayed saying the same statement. 40 And again, having come, He found them sleeping, for their eyes were heavy. And they did not know what they should answer Him. 41 And coming the third time He also says to them, “You are still sleeping and resting! It is enough, the hour arrived. Look, the Son of Man is betrayed into the hands of sinners. 42 Get up, we should go. Look, the one betraying Me has approached.” 43 And immediately, [while He was] still speaking, Judas Iscariot one of the Twelve came, and with him a large group with swords and clubs [coming] from the chief-priests and scribes and elders. 44 Now the one betraying Him had given a signal to them, saying, “Whomever I might kiss, it is He. Hold Him and take Him away securely.” 45 And having come immediately, having approached Him, He says, “Rabbi,” and he kissed Him. 46 So they laid their hands on Him and seized Him. 47 Yet a certain one¹⁷³ having stood by, having drawn the sword, struck the servant¹⁷⁴ of the chief-priest and cut off his ear. 48 And answering Jesus said to them, “You came out with swords and clubs to arrest Me as if against a robber? 49 I was daily with you in the Temple teaching, and [you] did not seize Me! But [this is] so that the Scriptures might be fulfilled. 50 And abandoning Him, they all fled. 51 And one, a certain young man, was following Him having been clothed with a linen garment over the naked body. And the young men seized him. 52 But having shed the garment, the naked one escaped from them.

Jesus' mock Trial before the Sanhedrin

53 And they escorted Jesus to Caiaphas the chief-priest. And all the chief-priests come together to Him and the elders and the scribes. 54 And Peter followed Him from afar until inside the courtyard of the chief-priest. And he was sitting together with the guards and warming himself toward the light. 55 Now the chief-priests and the whole Sanhedrin were seeking false testimony against Jesus in order to kill Him and they were finding none. 56 For many were testifying falsely against Him and the testimonies were not consistent. 57 And some, having arisen, were testifying falsely against Him saying 58 that “we heard Him saying that ‘I will demolish this hand-made Temple and within three days I will build another one not hand-made!’” 59 And neither was their testimony consistent about this. 60 And the chief priest, having arisen into the middle, asked Jesus, saying, “Are you not answering anything, what these testify against You?” 61 But Jesus was silent and answered nothing. Again the chief-priest was asking Him and saying to Him, “Are You the Anointed One, the Son of the blessed God?” 62 So Jesus said, “I am, and you will see the Son of Man sitting from the right [side] of Power and coming with the clouds of heaven!” 63 Then the chief-priest, having torn his

¹⁷³ Mark did not identify that it was Peter of whom Mark was his interpreter, but John did (John 18:10).

¹⁷⁴ John identified him by name, Malchus (John 18:10).

MARK

clothes, says, "What further need have we of witnesses? 64 Look, now you heard the blasphemy! How does it appear to you?" So they all condemn Him to be worthy of death. 65 And some began to spit on Him and to cover His face and to beat Him and to say to Him, "Prophecy!" And with slaps the guards took Him.

Peter's Denials

66 And with Peter's being below in the courtyard, one of the maids of the chief-priest comes 67 and having seen Peter warming himself, having looked at him, she says, "You also were with Jesus the Nazarene! 68 But he denied, saying, I am do not know or understand what you are saying. And he went outside into the outer court. And a rooster crowed. 69 And the maid, having seen him, again began to say to those standing by that "This one is from them." 70 So he was denying again. And after a little while those standing by said to Peter, "Truly you are from them, for you are also a Galilean." 71 So he began to curse and swear that "I have not known this Man whom you say." 72 And immediately the rooster crowed a second time. And Peter remembered the statement, as Jesus said to him, that "Before the rooster is to crow twice, you will deny Me three times." And having reflected [upon it], he was weeping.

Chapter 15

Jesus Before Pilate

And immediately in the morning the chief-priests with the elders and the scribes and the whole Sanhedrin, having held a council [and] having bound Jesus, took Him away and handed Him over to Pilate. 2 And Pilate asked Him, "Are You the King of the Judeans?" So answering him He says, "[As] you say." 3 And the chief-priests were accusing Him of many things. 4 So Pilate asked Him again saying, "Do You answer nothing? Look how many things they You of." 5 But Jesus answered nothing further, so that Pilate marveled. 6 Now at the Festival he was releasing to them one prisoner, whoever they were requesting. 7 So there was one called Bar-Abbas, having been bound with the insurrectionists, who had murdered someone in the insurrection. 8 And the crowd having come up began to request the same as he was doing for them. 9 So Pilate answered them saying, "Are you willing that I should release the King of the Judeans?" 10 For he was aware that the chief priests had delivered Him because of envy. 11 But the chief-priests stirred up the crowd so that he should instead release to them Bar-Abbas. 12 So Pilate answering again said to them, "What then do you want I should do with [the one] whom you term 'the King of the Judeans?'" 13 So they again cried out, "Crucify Him!" 14 Then Pilate was saying to them, "What evil did He commit?" Then they shouted exceedingly, "Crucify Him!" 15 So Pilate, intending to satisfy the crowd, released to them Bar-Abbas, and delivered Jesus, having flogged [Him], so that He should be crucified. 16 Then the soldiers led Him away within the courtyard, that is the Pretorium, and they called together the whole battalion. 17 And they dress Him [in] a

MARK

purple [robe], and they place on Him a thorny wreath. 18 And they began to salute Him and to say, "Hail, King of the Judeans!" 19 And they beat His head with a reed and they spat on Him. And bending the knees, they were bowing to Him. 20 And when they scoffed at Him they stripped Him of the purple [robe] and put His own robe on Him. And they led Him out so that they might crucify Him.

The Crucifixion

21 And they forced a certain Simon, a Cyrenian passing by, coming from the field, the father of Alexander and Rufus, so that he might carry His cross. 22 And they bring Him to the place Golgotha, which is called "Place of a Skull." 23 And they were giving Him wine having been mixed with myrrh to drink, but He did not take it. 24 And having crucified Him, they divided His garments casting lots over them, who should get anything. 25 So it was the third hour¹⁷⁵ and they crucified Him. 26 And there was the inscription of His accusation having been written, "The King of the Judeans." 27 And with Him they crucify two robbers, one on His right and one on the left. 28 And the Scripture was fulfilled which says, "*And with the wicked He was reckoned.*"^{176 177} 29 And those passing by were blaspheming Him, wagging their heads and saying, "Aha, the One demolishing the Temple and building [another] within three days! 30 Save Yourself by descending from the cross!" 31 Likewise also the chief-priests with the scribes, scoffing toward one another said, "He rescued others, He is unable to rescue Himself! 32 Let the Anointed, the King of Israel descend now from the cross so that we may see and believe." Also those having been crucified together with Him were reproaching Him. 33 And the sixth hour¹⁷⁸ having come, darkness occurred over the whole land until the ninth hour.¹⁷⁹ 34 And at the ninth hour Jesus cried out with a loud voice, "*Eloi, Eloi, lama sabachthani?*"¹⁸⁰ which is translated, "My God, My God, why did You forsake Me?" 35 And some of those having stood by, having heard, said, "Look, He is summoning Elijah!" 36 Then someone, having run and soaked a sponge with vinegar, having put it on a reed was giving [it] to Him to drink, saying, "Wait! We should see if Elijah is coming to take Him down." 37 Then Jesus, having let out a loud sound,¹⁸¹ expired. 38 And the veil of the Temple rent in two from top to bottom.

¹⁷⁵ By Hebrew reckoning, the third hour was 9:00am.

¹⁷⁶ Isa. 53:12

¹⁷⁷ Verse 28 is not found in the older Greek copies but is included in the majority and Latin copies. This statement is found in Luke's parallel account.

¹⁷⁸ 12:00 pm

¹⁷⁹ 3:00 pm

¹⁸⁰ Psalm 22:1 The entire Psalm was a prophecy of the sufferings of the Anointed One. The Father did not actually forsake Him, as is proven by His raising Him from the dead. Yet to Jesus it probably felt that way. The intent of Jesus' declaration was to point those watching to the entire prophetic Psalm which declared these things beforehand, proving that Jesus was the Anointed One to those who might have been unsure.

¹⁸¹ Luke 23:46 "Father, into Your hands I entrust My breath."

MARK

The Witnesses to the Crucifixion

39 But the centurion, having stood opposite Him, having observed that having cried out thus¹⁸² expired, said, “Truly this Man was the Son of God.” 40 There were also women watching from afar, among whom were also Mary Magdalene, and Mary, the mother of James the Little and Joses, and Salome, 41 who followed Him and financed Him when He was in Galilee, and many others, those having ascended with Him into Jerusalem.

Jesus' Burial by Joseph (and Nicodemus)¹⁸³

42 And already having become evening,¹⁸⁴ because it is the preparation ([the day] before Sabbath),¹⁸⁵ 43 Joseph from Arimathea (a respectable counselor who was also anticipating the Kingdom of God), having come, dared to go to Pilate and requested the body of Jesus. 44 But Pilate wondered if He had already died. And having summoned the centurion, he asked him if He died already. 45 And having learned from the centurion, he delivered the corpse to Joseph. 46 And having purchased a linen cloth and having taken Him down, he wrapped [Him] in the linen cloth. 47 And He placed Him in a tomb which had been quarried out of rock. And he rolled a large stone over the doorway of the tomb. 47 Yet Mary Magdalene and Mary [mother] of Joses were watching where He had been placed.

Chapter 16

The Resurrection

And the Sabbath having passed,¹⁸⁶ Mary Magdalene, and Mary the [mother] of James, and Salome bought spices so that having come they might anoint Him. 2 And very early on the morning of the first [day] of the Sabbaths¹⁸⁷ they go to the tomb, the sun having risen.¹⁸⁸ 3 And they were discussing among themselves, “Who will roll away the stone from the door of the tomb for us?” 4 And having looked up, they see that the stone has been rolled back. For it was very large. 5 And having entered into the tomb [and]

¹⁸² This centurion may have been familiar with Psalm 22. Keep in mind that Roman soldiers came to be baptized by John the Baptist (Luke 3:14), and there were many proselytes who attended the synagogues and listened to the readings and participated in the singing of the Psalms. Jesus' yelling out the first verse of Psalm 2, followed by calling God His 'Father' with His last breath (according to Luke) convinced him who Jesus was. No doubt the darkening of the sun and the earthquake (Matt. 27:54) also had an impact on him.

¹⁸³ According to John 19:39, Nicodemus accompanied Joseph with the burial.

¹⁸⁴ Late afternoon but before sunset as proven by John 19:31-38.

¹⁸⁵ John adds “for that Sabbath was a High day” meaning that the weekly Sabbath was a double Sabbath, the first day of Unleavened Bread (Nisan 15th – Lev. 23:6-7).

¹⁸⁶ Sunset Saturday evening. Since shops were closed from sunset Friday to sunset Saturday, some sellers and buyers took advantage of the twilight hours (about 6pm to 8pm).

¹⁸⁷ “The first day of the Sabbaths” was the seven-Sabbath countdown to Pentecost. It was to be counted from the Sunday of First-fruits (Lev. 23:10-11) as day one, then count seven Sabbaths (49 days), and the 50th day was Pentecost Sunday, the anniversary of the giving of the Ten Commandments (Lev. 23:15-16).

¹⁸⁸ John's account says that Mary went to the tomb while it was still dark (John 19:31). The solution is that Mary and the women set out during twilight before dawn (John) but arrived when the sun became visible.

MARK

having seen a young male sitting on the right, having been clothed [in] a white robe, they were amazed. 6 Then he said to them, "Do not be amazed. You seek Jesus the Nazarene, the one having been crucified. He was aroused. He is not here. Look [at] the place where they laid Him. 7 But go say to His disciples and to Peter that He goes before you into Galilee. You will see Him there just as He told you." 8 And having come out, they fled from the tomb, for trembling and amazement had [filled] them.¹⁸⁹ 9 Yet having risen early¹⁹⁰ on the first [day] from Sabbath,¹⁹¹ He appeared first to Mary Magdalene¹⁹² from whom He had cast out seven demons. 10 She, having gone, reported to those having become with Him [who were] mourning and weeping. 11 And those having heard that He is alive and seen by her disbelieved. 12 But after these things He was shown in a different form to two of them walking into a field.¹⁹³ 13 And those, having gone away, reported to the rest. Neither believed them. 14 Then later He appeared to the eleven with their reclining [at the table]. And later He appeared to the eleven themselves reclining [at a table] and He rebuked their unbelief and stubbornness because they did not believe those having seen Him having been aroused out from among the dead. 15 And He said to them, having gone into all the world, proclaim the Good Message to the entire creation. 16 The one believing and being immersed will be delivered.¹⁹⁴ But the one disbelieving will be condemned. 17 But these signs will accompany those having believed:¹⁹⁵ In My name they will cast out demons; they will speak with new languages;¹⁹⁶ they will pick up serpents; and if they should drink anything deadly it will not harm them; they will place hands on the sick and they will recover. 19 Then indeed the Master, after speaking to them, was taken up into heaven and was seated from the right side of God. 20 So they, having gone away, proclaimed everywhere, the Master working together and confirming the Message through the accompanying signs.¹⁹⁷

¹⁸⁹ The earliest Greek manuscripts end Mark's account here. A few slightly later manuscripts add a short ending as follows. "They reported briefly to those around Peter all that they had been commanded. After these things Jesus himself sent out through them, from the east to the west, the holy and imperishable preaching of eternal salvation. Amen." Later manuscripts (the vast majority) include the longer ending (vss. 9-20). Around AD 180, Irenaeus quoted Mark 16:19 verbatim showing that he was familiar with the longer ending (Irenaeus, *Against Heresies*, Book III, Ch. 10:5). This proves that the long ending was known at least as early as the late 2nd century about 150 years before the earliest Greek copies that omit it. The Greek writing style is a bit different from the rest of Mark's Gospel, implying another writer. Verses 9-10 were probably not written by Mark himself, but were appended to his Gospel very soon after it was written.

¹⁹⁰ Πρωϊ - Friburg, *Analytical Greek Lexicon*: "in Jewish time reckoning, the fourth watch of the night (from 3:00 A.M. to 6:00 A.M.)."

¹⁹¹ Sunday, the first day from Sabbath. Compare verses 1 & 2.

¹⁹² John 20:1

¹⁹³ Luke 24:13-32

¹⁹⁴ Acts 2:38; Acts 22:16; Rom. 6:3-5; Eph. 5:26; Titus 3:5; 1 Pet. 3:21

¹⁹⁵ The promise concerns those believing the preaching of Jesus Emissaries as witnesses of Jesus' resurrection (Acts 8:12-18).

¹⁹⁶ Isa. 28:11-12; Acts 2:1-13; 1 Cor. 14

¹⁹⁷ Heb. 2:1-4