



Part 1

Mark 1:1-3 The beginning of the gospel of Jesus Christ, the Son of God. 2 As it is written in Isaiah the prophet: "Behold, I send My messenger ahead of You, Who will prepare Your way; 3 The voice of one crying in the wilderness, 'Make ready the way of the Lord, Make His paths straight.' "

Isaiah 40:1-3 "Comfort, comfort My people," says your God. 2 "Speak kindly to Jerusalem; And call out to her, that her warfare has ended, That her guilt has been removed, That she has received of the Lord's hand Double for all her sins." 3 The voice of one calling out, "Clear the way for the Lord in the wilderness; Make straight in the desert a highway for our God.

Mark 1:4-6 John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins. 5 And all the country of Judea was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, confessing their sins. 6 John was clothed with camel's hair and wore a leather belt around his waist, and his diet was locusts and wild honey.

What is the meaning of locust and wild honey?

Exodus 10 the plague of locust.

Exodus 3:8-9 So I have come down to rescue them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite. 9 And now, behold, the cry of the sons of Israel has come to Me; furthermore, I have seen the oppression with which the Egyptians are oppressing them.

Is John's diet symbolic of removing the plagues and bringing the blessing?

Why was John, who was of priestly descent, living in the wild instead of operating in the priesthood?

Mark 1:7-11 And he was preaching, and saying, "After me One is coming who is mightier than I, and I am not fit to stoop down and untie the thong of His sandals. 8 I baptized you with water; but He will baptize you with the Holy Spirit." 9 In those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. 10 Immediately coming up out of the water, He saw the heavens opening, and the Spirit like a dove descending upon Him; 11 and a voice came out of the heavens: "You are My beloved Son, in You I am well-pleased."

What is the significance of the baptism?

Before operating as a priest or approaching the Holy Place one must be ritually cleaned.

Exodus 30:17-18 Then the Lord spoke to Moses, saying, 18 "You shall also make a basin of bronze, with its base of bronze, for washing; and you shall put it between the tent of meeting and the altar, and you shall put water in it. 19 Aaron and his sons shall wash their hands and their feet from it; 20 when they enter the tent of meeting, they shall wash with water, so that they will not die; or when they approach the altar to minister, by offering up in smoke a fire sacrifice to the Lord. 21 So they shall wash their hands and their feet, so that they will not die; and it shall be a perpetual statute for them, for Aaron and his descendants throughout their generations."

Mark 1:12-17 Immediately the Spirit *impelled Him to go out into the wilderness. 13 And He was in the wilderness forty days being tempted by Satan; and He was with the wild beasts, and the angels were ministering to Him. 14 Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, 15 and saying, **“The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”** 16 As He was going along by the Sea of Galilee, He saw Simon and Andrew, the brother of Simon, casting a net in the sea; for they were fishermen. 17 And Jesus said to them, **“Follow Me, and I will make you become fishers of men.”**

Fishers of men?

Exodus 24:18 Then Moses entered the midst of the cloud as he went up to the mountain; and Moses was on the mountain for forty days and forty nights.

1 Kings 19:8 So he arose and ate and drank, and he journeyed in the strength of that food for forty days and forty nights to Horeb, the mountain of God.

Moses 40 days on the mountain. The wilderness is the place where prophets have traditionally gone to hear more clearly from the Lord, such as Moses and Elijah both fasted for 40 days in the wilderness.

Mark 1:18-20 Immediately they left their nets and followed Him. 19 Going on a little farther, He saw James the son of Zebedee, and John his brother, who were also in the boat mending the nets. 20 Immediately He called them; and they left their father Zebedee in the boat with the hired servants, and went away to follow Him.

Would you leave your father to follow the Rabbi?

Luke 14:25-26 Now large crowds were going along with Him, and He turned and said to them, 26 **“If anyone comes to Me and does not hate his own father, mother, wife, children, brothers, sisters, yes, and even his own life, he cannot be My disciple.**

What is meant by hate? Is Jesus asking us to hate our family?

Mark 1:21-22 They *went into Capernaum; and immediately on the Sabbath Jesus entered the synagogue and began to teach. 22 And they were amazed at His teaching; for He was teaching them as one having authority, and not as the scribes.

What do we learn from him teaching in the synagogue? Who taught in synagogues?

What is the contrast between His authority and the traditional teaching?

Mark 1:23-28 Just then there was a man in their synagogue with an unclean spirit; and he cried out, 24 saying, **“What business do you have with us, Jesus of Nazareth? Have You come to destroy us? I know who You are: the Holy One of God!”** 25 And Jesus rebuked him, saying, **“Be quiet, and come out of him!”** 26 After throwing him into convulsions and crying out with a loud voice, the unclean spirit came out of him. 27 And they were all amazed, so they debated among themselves, saying, **“What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him.”** 28 Immediately the news about Him spread everywhere into all the surrounding region of Galilee.

Again the contrast of His authority even over the unclean spirits.

Zechariah 13:1-2 **“On that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for defilement. 2 “And it will come about on that day,” declares the Lord of armies, “that I**

will eliminate the names of the idols from the land, and they will no longer be remembered; and I will also remove the prophets and the unclean spirit from the land.

The removal of the unclean spirits is related to this prophecy in Zechariah of the coming messiah from the house of David. Take notice of the “fountain” narrative which has a strong connection with the teachings of Jesus as “living water” found in the Gospel of John 7.

Mark 1:29-34 And immediately after they left the synagogue, they entered the house of Simon and Andrew, with James and John. 30 Now Simon’s mother-in-law was lying sick with a fever; and they immediately *spoke to Jesus about her. 31 And He came to her and raised her up, taking her by the hand, and the fever left her, and she served them. 32 Now when evening came, after the sun had set, they began bringing to Him all who were ill and those who were demon-possessed. 33 And the whole city had gathered at the door. 34 And He healed many who were ill with various diseases, and cast out many demons; and He would not permit the demons to speak, because they knew who He was.

Why would he not permit them to speak?

John 12:9-11 The large crowd of the Jews then learned that He was there; and they came, not on account of Jesus only, but so that they might also see Lazarus, whom He raised from the dead. 10 But the chief priests planned to put Lazarus to death also, 11 because on account of him many of the Jews were going away and were believing in Jesus.

I think it was because he knew things like this would happen. So he forbade the speaking of him because it would ultimately lead to his death and before his time was complete he wanted to do things in a certain time.

Mark 1:35-39 And in the early morning, while it was still dark, Jesus got up, left the house, and went away to a secluded place, and prayed there for a time. 36 Simon and his companions eagerly searched for Him; 37 and they found Him and *said to Him, “Everyone is looking for You.” 38 He *said to them, **“Let us go somewhere else to the towns nearby, so that I may also preach there; for this is why I came.”** 39 And He went into their synagogues preaching throughout Galilee, and casting out the demons.

Why go somewhere else instead of healing all the people?

Luke 4:26-27 and yet Elijah was sent to none of them, but only to Zarephath, in the land of Sidon, to a woman who was a widow. 27 And there were many with leprosy in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.”

Mark 1:40-45 And a man with leprosy *came to Jesus, imploring Him and kneeling down, and saying to Him, “If You are willing, You can make me clean.” 41 Moved with compassion, Jesus reached out with His hand and touched him, and *said to him, **“I am willing; be cleansed.”** 42 And immediately the leprosy left him, and he was cleansed. 43 And He sternly warned him and immediately sent him away, 44 and He *said to him, **“See that you say nothing to anyone; but go, show yourself to the priest and offer for your cleansing what Moses commanded, as a testimony to them.”** 45 But he went out and began to proclaim it freely and to spread the news around, to such an extent that Jesus could no longer publicly enter a city, but stayed out in unpopulated areas; and they were coming to Him from everywhere.

What offering to the priest?

Leviticus 14:1-9 Then the Lord spoke to Moses, saying, 2 “This shall be the law of the person with leprosy on the day of his cleansing. Now he shall be brought to the priest; 3 and the priest shall go out to a place outside of the camp. Then the priest shall look, and if the leprous infection has been healed in the person with leprosy, 4 then

the priest shall give orders to take two live clean birds, cedar wood, a scarlet string, and hyssop for the one who is to be cleansed. 5 The priest shall also give orders to slaughter the one bird in an earthenware vessel over running water. 6 As for the live bird, he shall take it together with the cedar wood, the scarlet string, and the hyssop, and shall dip them and the live bird in the blood of the bird that was slaughtered over the running water. 7 He shall then sprinkle seven times the one who is to be cleansed from the leprosy and shall pronounce him clean, and shall let the live bird go free over the open field. 8 The one to be cleansed shall then wash his clothes and shave off all his hair, and bathe in water and be clean. And afterward he may enter the camp, but he shall stay outside his tent for seven days. 9 Then it shall be on the seventh day that he shall shave off all his hair: he shall shave his head and his beard and his eyebrows, even all his hair. He shall then wash his clothes and bathe his body in water and be clean.



Part 2

Why not permit him to speak? What offering to the priest?

Mark 2:1-4 When *Jesus* came back to Capernaum a few days later, it was heard that He was at home. 2 And many were gathered together, so that there was no longer space, not even near the door; and He was speaking the word to them. 3 And some people *came, bringing to Him a man who was paralyzed, carried by four men. 4 And when they were unable to get to Him because of the crowd, they removed the roof above Him; and after digging an opening, they let down the pallet on which the paralyzed man was lying.

Friends like this? Is this the kind of people you surround yourself with?

Mark 2:5-7 And *Jesus*, seeing their faith, *said to the paralyzed man, “**Son, your sins are forgiven.**” 6 But some of the scribes were sitting there and thinking it over in their hearts, 7 “Why does this man speak that way? He is blaspheming! Who can forgive sins except God alone?”

Who are the scribes and how do they differ from the other sects mentioned in scripture?

How does this appear, him forgiving sins? Is this a claim to deity?

Mark 2:8-12 Immediately *Jesus*, aware in His spirit that they were thinking that way within themselves, *said to them, “**Why are you thinking about these things in your hearts? 9 Which is easier, to say to the paralyzed man, ‘Your sins are forgiven’; or to say, ‘Get up, and pick up your pallet and walk’? 10 But so that you may know that the Son of Man has authority on earth to forgive sins**”—He *said to the paralyzed man, 11 “**I say to you, get up, pick up your pallet, and go home.**” 12 And he got up and immediately picked up the pallet and went out in the sight of everyone, so that they were all amazed and were glorifying God, saying, “We have never seen anything like this!”

What makes this miracle different from the other miracles of the Old testament?

Mark 2:13-14 And He went out again by the seashore; and all the people were coming to Him, and He was teaching them. 14 As He passed by, He saw Levi the son of Alphaeus sitting in the tax office, and He *said to him, “**Follow Me!**” And he got up and followed Him.

Matthew 9:9 As *Jesus* went on from there, He saw a man called Matthew sitting in the tax collector’s office; and He *said to him, “Follow Me!” And he got up and followed Him.

Are Matthew and Levi the same person?

For a long time most have held the position that Matthew and Levi were the same person with 2 different names like Peter and Simon, the problem with this theory is that Peter is Greek and Simon is Hebrew. Matthew and Levi are both Hebrew names and that would be very irregular as pointed out by theologian Richard Bauckham.

So do you think that they are the same person?

Mark 2:15-17 And it happened that He was reclining at the table in his house, and many tax collectors and sinners were dining with *Jesus* and His disciples; for there were many of them, and they were following Him. 16 When the scribes of the Pharisees saw that He was eating with the sinners and tax collectors, they said to His disciples, “Why is He eating with tax collectors and sinners?” 17 And hearing this, *Jesus* *said to them, “**It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners.**”

So why is *Jesus* eating with sinners? What are the cultural ramifications?

Mark 2:18-20 John's disciples and the Pharisees were fasting; and they *came and *said to Him, "Why do John's disciples and the disciples of the Pharisees fast, but Your disciples do not fast?" 19 And Jesus said to them, "While the groom is with them, the attendants of the groom cannot fast, can they? As long as they have the groom with them, they cannot fast. 20 But the days will come when the groom is taken away from them, and then they will fast, on that day.

There are certain times in Jewish law it is illegal to fast; Weddings, Sabbath, Holidays with the exception of Yom Kippur. Jesus is comparing his time with his disciples to a Holiday or Sabbath.

Mark 2:21-22 "No one sews a patch of unshrunk cloth on an old garment; otherwise, the patch pulls away from it, the new from the old, and a worse tear results. 22 And no one puts new wine into old wineskins; otherwise the wine will burst the skins, and the wine is lost and the skins as well; but one puts new wine into fresh wineskins."

What is Jesus saying here comparing old garments and used wine skins in this context.

Mark 2:23-28 And it happened that He was passing through the grainfields on the Sabbath, and His disciples began to make their way along while picking the heads of grain. 24 The Pharisees were saying to Him, "Look, why are they doing what is not lawful on the Sabbath?" 25 And He *said to them, "Have you never read what David did when he was in need and he and his companions became hungry; 26 how he entered the house of God in the time of Abiathar the high priest, and ate the consecrated bread, which is not lawful for anyone to eat except the priests, and he also gave it to those who were with him?" 27 Jesus said to them, "The Sabbath was made for man, and not man for the Sabbath. 28 So the Son of Man is Lord, even of the Sabbath."

What about it is unlawful? There are no actual laws forbidding hand to mouth eating on sabbath so what are they talking about? Is this a cultural issue more than a legal one?

Jesus Heals on the Sabbath

Mark 3:1-4 He entered again into a synagogue; and a man was there whose hand was withered. 2They were watching Him to see if He would heal him on the Sabbath, so that they might accuse Him. 3He *said to the man with the withered hand, "Get up and come forward!" 4And He *said to them, "Is it lawful to do good or to do harm on the Sabbath, to save a life or to kill?" But they kept silent. 5After looking around at them with anger, grieved at their hardness of heart, He *said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored. 6The Pharisees went out and immediately began conspiring with the Herodians against Him, as to how they might destroy Him.

Jesus Heals on the Sabbath

Luke 13:10-17 And He was teaching in one of the synagogues on the Sabbath. 11And there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all. 12When Jesus saw her, He called her over and said to her, "Woman, you are freed from your sickness." 13And He laid His hands on her; and immediately she was made erect again and *began* glorifying God. 14But the synagogue official, indignant because Jesus had healed on the Sabbath, *began* saying to the crowd in response, "There are six days in which work should be done; so come during them and get healed, and not on the Sabbath day." 15But the Lord answered him and said, "You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from the stall and lead him away to water *him*? 16And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?" 17As He said this, all His opponents were being humiliated; and the entire crowd was rejoicing over all the glorious things being done by Him.

Mark 3:7-12 Jesus withdrew to the sea with His disciples; and a great multitude from Galilee followed; and also from Judea, 8and from Jerusalem, and from Idumea, and beyond the Jordan, and the vicinity of Tyre and Sidon, a great number of people heard of all that He was doing and came to Him. 9And He told His disciples that a boat should stand ready for Him because of the crowd, so that they would not crowd Him; 10for He had healed many, with the result that all those who had afflictions pressed around Him in order to touch Him. 11Whenever the unclean spirits saw Him, they would fall down before Him and shout, "You are the Son of God!" 12And He earnestly warned them not to tell who He was.

Again this is happening, Mark 1:34 ...He would not permit the demons to speak, because they knew who He was.



Part 3

The Twelve Are Chosen

Mark 3:13-35 And He *went up on the mountain and *summoned those whom He Himself wanted, and they came to Him. 14And He appointed twelve, so that they would be with Him and that He could send them out to preach, 15and to have authority to cast out the demons. 16And He appointed the twelve: Simon (to whom He gave the name Peter), 17and James, the son of Zebedee, and John the brother of James (to them He gave the name Boanerges, which means, “Sons of Thunder”); 18and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Zealot; 19and Judas Iscariot, who betrayed Him.

What is a zealot and what does this tell us about Simon the Zealot?

Out of the 12 apostles do you most relate with?

20And He *came home, and the crowd *gathered again, to such an extent that they could not even eat a meal. 21When His own people heard of this, they went out to take custody of Him; for they were saying, “He has lost His senses.” 22The scribes who came down from Jerusalem were saying, “He is possessed by Beelzebul,” and “He casts out the demons by the ruler of the demons.” 23 And He called them to Himself and began speaking to them in parables, “How can Satan cast out Satan? 24 If a kingdom is divided against itself, that kingdom cannot stand. 25If a house is divided against itself, that house will not be able to stand. 26If Satan has risen up against himself and is divided, he cannot stand, but he is finished! 27 But no one can enter the strong man’s house and plunder his property unless he first binds the strong man, and then he will plunder his house. 28 “Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter; 29but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin” — 30because they were saying, “He has an unclean spirit.” 31 Then His mother and His brothers *arrived, and standing outside they sent word to Him and called Him. 32A crowd was sitting around Him, and they *said to Him, “Behold, Your mother and Your brothers are outside looking for You.” 33Answering them, He *said, “Who are My mother and My brothers?” 34 Looking about at those who were sitting around Him, He *said, “Behold My mother and My brothers! 35For whoever does the will of God, he is My brother and sister and mother.”

Do you think in the world today that there are people possessed by demons?

How easy is it for people to use God’s name in vain? When it says in this verse that it will not be forgotten, what does that mean to you?

What exactly is blasphemy of the holy spirit?

Parable of the Sower and Soils

Mark 4:1-12 He began to teach again by the sea. And such a very large crowd gathered to Him that He got into a boat in the sea and sat down; and the whole crowd was by the sea on the land. 2And He was teaching them many things in parables, and was saying to them in His teaching, 3“Listen to this! Behold, the sower went out to sow; 4as he was sowing, some seed fell beside the road, and the birds came and ate it up. 5Other seed fell on the rocky ground where it did not have much soil; and immediately it sprang up because it had no depth of soil.

6And after the sun had risen, it was scorched; and because it had no root, it withered away. 7Other seed fell among the thorns, and the thorns came up and choked it, and it yielded no crop. 8Other seeds fell into the good soil, and as they grew up and increased, they yielded a crop and produced thirty, sixty, and a hundredfold.” 9 And He was saying, “He who has ears to hear, let him hear.” 10 As soon as He was alone, His followers, along with the twelve, began asking Him about the parables. 11 And He was saying to them, “To you has been given the mystery of the kingdom of God, but those who are outside get everything in parables, 12so that while seeing, they may see and not perceive, and while hearing, they may hear and not understand, otherwise they might return and be forgiven.”

Without a foundation you can not build a stable home. Without the word of Jesus you can't have eternal life.

What Jesus is saying to us is that we need the word or the foundation to spread the word.

Explanation

Mark 4:13-25 13And He *said to them, “Do you not understand this parable? How will you understand all the parables? 14The sower sows the word. 15 These are the ones who are beside the road where the word is sown; and when they hear, immediately Satan comes and takes away the word which has been sown in them. 16In a similar way these are the ones on whom seed was sown on the rocky places, who, when they hear the word, immediately receive it with joy; 17and they have no firm root in themselves, but are only temporary; then, when affliction or persecution arises because of the word, immediately they fall away. 18And others are the ones on whom seed was sown among the thorns; these are the ones who have heard the word, 19but the worries of the world, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful. 20 And those are the ones on whom seed was sown on the good soil; and they hear the word and accept it and bear fruit, thirty, sixty, and a hundredfold.” 21And He was saying to them, “A lamp is not brought to be put under a basket, is it, or under a bed? Is it not brought to be put on the lampstand? 22 For nothing is hidden, except to be revealed; nor has anything been secret, but that it would come to light. 23 If anyone has ears to hear, let him hear.” 24 And He was saying to them, “Take care what you listen to. By your standard of measure it will be measured to you; and more will be given you besides. 25 For whoever has, to him more shall be given; and whoever does not have, even what he has shall be taken away from him.”

What kind of person were you then and where are you now in your spiritual growth? In the spreading of the Gospel what types of ground have you encountered?

Parable of the Seed

Mark 4:26-29 And He was saying, “The kingdom of God is like a man who casts seed upon the soil; 27and he goes to bed at night and gets up by day, and the seed sprouts and grows—how, he himself does not know. 28The soil produces crops by itself; first the blade, then the head, then the mature grain in the head. 29 But when the crop permits, he immediately puts in the sickle, because the harvest has come.”

What is the harvest here? Is this a death or second coming reference?

Parable of the Mustard Seed

Mark 4:30-34 And He said, “How shall we picture the kingdom of God, or by what parable shall we present it? 31 It is like a mustard seed, which, when sown upon the soil, though it is smaller than all the seeds that are upon the soil, 32 yet when it is sown, it grows up and becomes larger than all the garden plants and forms large branches; so that the birds of the air can nest under its shade.” 33With many such parables He was speaking the word to them, so far as they were able to hear it; 34and He did not speak to them without a parable; but He was explaining everything privately to His own disciples.

Has your spirit grown like a mustard seed? Is your spirit receptive to the word like fertile soil to the seed?

Jesus Stills the Sea

Mark 4:35-41 On that day, when evening came, He *said to them, “Let us go over to the other side.” 36 Leaving the crowd, they *took Him along with them in the boat, just as He was; and other boats were with Him. 37 And there *arose a fierce gale of wind, and the waves were breaking over the boat so much that the boat was already filling up. 38 Jesus Himself was in the stern, asleep on the cushion; and they *woke Him and *said to Him, “Teacher, do You not care that we are perishing?” 39 And He got up and rebuked the wind and said to the sea, “Hush, be still.” And the wind died down and it became perfectly calm. 40 And He said to them, “Why are you afraid? Do you still have no faith?” 41 They became very much afraid and said to one another, “Who then is this, that even the wind and the sea obey Him?”

I think the point of this parable is to show us how little faith man has. When something comes against us we think that God is not big enough to handle all of our problems.

What is one area in your life right now where you have little faith?

Jonah 1:4 However, the Lord hurled a great wind on the sea and there was a great storm on the sea, so that the ship was about to break up. 5 Then the sailors became afraid and every man cried out to his god, and they hurled the cargo which was in the ship into the sea to lighten *it* for them. But Jonah had gone below into the stern of the ship, had lain down, and fallen sound asleep. 6 So the captain approached him and said, “How is it that you are sleeping? Get up, call on your god! Perhaps *your* god will be concerned about us so that we will not perish.” 15 So they picked up Jonah and hurled him into the sea, and the sea stopped its raging. 16 Then the men became extremely afraid of the Lord, and they offered a sacrifice to the Lord and made vows. 17 And the Lord designated a great fish to swallow Jonah, and Jonah was in the stomach of the fish for three days and three nights.

Notice the contrast in riding in the storm, running away from God and riding in the storm with God. Jonah was asleep just like Jesus but the results, though similar, were very different.



Part 4

Mark 5:1 They came to the other side of the sea, into the region of the Gerasenes. AKA Gergeshite

Gen 10:15-18 Canaan fathered Sidon, his firstborn, and Heth, 16 the Jebusite, the Amorite, the **Girgashite**, 17 the Hivite, the Arkite, the Sinite, 18 the Arvadite, the Zemarite, and the Hamathite; and afterward the families of the Canaanite were spread abroad.

Jews nor Samaritans were predominant in this area at the time. This area was primarily inhabited by Greeks and other Gentile groups.

Mark 5:2 When He got out of the boat, immediately a man from the tombs with an unclean spirit met Him. 3 He lived among the tombs;

Numbers 19:11-20 'The one who touches the dead body of any person will also be unclean for seven days. 12 That one shall purify himself with the water on the third day and on the seventh day, and then he will be clean; but if he does not purify himself on the third day and on the seventh day, he will not be clean. 14 'This is the law when a person dies in a tent: everyone who comes into the tent and everyone who is in the tent will be unclean for seven days. 20 'But the person who is unclean and does not purify himself, that person shall be cut off from the midst of the assembly, because he has defiled the sanctuary of the Lord; the water for impurity has not been sprinkled on him, so he is unclean.

Mark 5:2b-20 and no one was able to bind him anymore, not even with a chain, 4 because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles broken in pieces; and no one was strong enough to subdue him. 5 Constantly, night and day, he was screaming among the tombs and in the mountains, and cutting himself with stones. 6 Seeing Jesus from a distance, he ran up and bowed down before Him; 7 and shouting with a loud voice, he *said, "What business do You have with me, Jesus, Son of the Most High God? I implore You by God, do not torment me!" 8 For He had already been saying to him, "**Come out of the man, you unclean spirit!**" 9 And He was asking him, "**What is your name?**" And he *said to Him, "My name is Legion, for we are many." 10 And he begged Him earnestly not to send them out of the region. 11 Now there was a large herd of pigs feeding nearby on the mountain. 12 And the demons begged Him, saying, "Send us into the pigs so that we may enter them." 13 Jesus gave them permission. And coming out, the unclean spirits entered the pigs; and the herd rushed down the steep bank into the sea, about two thousand of them; and they were drowned in the sea.

14 Their herdsmen ran away and reported *it* in the city and in the countryside. And *the people* came to see what it was that had happened. 15 And *then* they *came to Jesus and *saw the man who had been demon-possessed sitting down, clothed and in his right mind, the *very* man who had *previously* had the "legion"; and they became frightened. 16 Those who had seen *it* described to them how it had happened to the demon-possessed man, and *all* about the pigs. 17 And they began to beg Him to leave their region. 18 And as He was getting into the boat, the man who had been demon-possessed was begging Him that he might accompany Him. 19 And He did not let him, but He *said to him, "**Go home to your people and report to them what great things the Lord has done for you, and how He had mercy on you.**" 20 And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone was amazed.

James 2:19 You believe that God is one. You do well; the demons also believe, and shudder.

This story as famous as it is echoes all the other exorcisms in Mark so far with a few added details. Jesus is dealing with gentiles as opposed to Jews. He cast the demons into something else unclean. He does not warn the demons nor the person not to tell others who he is but commands the opposite, “go and tell your people”. Why do you think all this is and what is the purpose for this?

Mark 5:21-24 When Jesus had crossed over again in the boat to the other side, a large crowd gathered around Him; and He stayed by the seashore. 22 And one of the synagogue officials, named Jairus, *came, and upon seeing Him, *fell at His feet 23 and *pleaded with Him earnestly, saying, “My little daughter is at the point of death; please come and lay Your hands on her, so that she will get well and live.” 24 And He went off with him; and a large crowd was following Him and pressing in on Him.

There is a Jairus mentioned by Josephus who died in the siege of Masada. It is plausible that it is the same person but hard to substantiate. Not much is known about Jairus either way.

Mark 5:25-34 A woman who had had a hemorrhage for twelve years, 26 and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but instead had become worse— 27 after hearing about Jesus, she came up in the crowd behind Him and touched His cloak. 28 For she had been saying to herself, “If I just touch His garments, I will get well.” 29 And immediately the flow of her blood was dried up; and she felt in her body that she was healed of her disease. 30 And immediately Jesus, perceiving in Himself that power from Him had gone out, turned around in the crowd and said, **“Who touched My garments?”** 31 And His disciples said to Him, “You see the crowd pressing in on You, and You say, ‘Who touched Me?’” 32 And He looked around to see the woman who had done this. 33 But the woman, fearing and trembling, aware of what had happened to her, came and fell down before Him and told Him the whole truth. 34 And He said to her, **“Daughter, your faith has made you well; go in peace and be cured of your disease.”**

Leviticus 15:19-21 ‘When a woman has a discharge, if her discharge in her body is blood, she shall continue in her menstrual impurity for seven days; and whoever touches her shall be unclean until evening. 20 Everything also on which she lies during her menstrual impurity shall be unclean, and everything on which she sits shall be unclean. 21 Anyone who touches her bed shall wash his clothes and bathe in water and be unclean until evening.

This woman is breaking all the rules:

- She is in the crowd
- She touched him
- She is a woman even an unclean woman and she touched him
- She grabbed his tzitzit the holy garment and defiled the Rabbi

Luke tells the same story but with a few more details such as tassels that she touched. They are a representation of the Law.

Numbers 15:37-40 The Lord also spoke to Moses, saying, 38 “Speak to the sons of Israel and tell them that they shall make for themselves tassels on the corners of their garments throughout their generations, and that they shall put on the tassel of each corner a violet thread. 39 It shall be a tassel for you to look at and remember all the commandments of the Lord, so that you will do them and not follow your own heart and your own eyes, which led you to prostitute yourselves, 40 so that you will remember and do all My commandments and be holy to your God.

The end of the blessing for putting on this garment says this and it shows the importance of the garment that she touched.

“May the commandment of the tzitzit be worthy before the holy one blessed is he as if I had fulfilled it in all its details, implications, and intentions as well as the 613 commandments that are dependant on it, Amen”

Mark 5:35-36 While He was still speaking, people *came from the house of the synagogue official, saying, “Your daughter has died; why bother the Teacher further?” 36 But Jesus, overhearing what was being spoken, *said to the synagogue official, **“Do not be afraid, only believe.”**

Do not be afraid, only believe. The Greek word believe here (Pistis) is the same word as trust, essentially Jesus is saying, “calm down and trust me.” This is powerful and applies very heavily to us today.

Mark 5:37-43 And He allowed no one to accompany Him except Peter, James, and John the brother of James. 38 They *came to the house of the synagogue official, and He *saw a commotion, and people loudly weeping and wailing. 39 And after entering, He *said to them, **“Why are you making a commotion and weeping? The child has not died, but is asleep.”** 40 And they began laughing at Him. But putting them all outside, He *took along the child’s father and mother and His own companions, and *entered the room where the child was in bed. 41 And taking the child by the hand, He *said to her, **“Talitha, kum!” (which translated means, “Little girl, I say to you, get up!”)**. 42 And immediately the girl got up and began to walk, for she was twelve years old. And immediately they were completely astonished. 43 And He gave them strict orders that no one was to know about this, and He told them to have something given her to eat.

Talitha Kum literally translated to “lamb arise” which is very interesting that Mark gives a non literal translation but definitely gets the point across.

Now why back to “no one is to know about this”?



Part 5

Mark 6:1-3 Jesus went out from there and *came into His hometown; and His disciples *followed Him. 2 And when the Sabbath came, He began to teach in the synagogue; and the many listeners were astonished, saying, “Where did this man learn these things, and what is this wisdom that has been given to Him, and such miracles as these performed by His hands? 3 Is this not the carpenter, the son of Mary and brother of James, Joses, Judas, and Simon? And are His sisters not here with us?” And they took offense at Him.

Hometown = Nazareth population 400 as opposed to other regions he had been working in like Capernaum population 1,500.

Where did he learn these things?

Mark 6:4-6 Jesus said to them, “A prophet is not dishonored except in his hometown and among his own relatives, and in his own household.” 5 And He could not do any miracle there except that He laid His hands on a few sick people and healed them. 6 And He was amazed at their unbelief. And He was going around the villages, teaching.

A prophet is not honored in his hometown, for example David and his brothers.

Samuel came to anoint son of Jesse they neglected David. 1 Samuel 16:6-11

David showed up to the battlefield in the Goliath incident his brothers scoffed at him. 1 Samuel 17:28-30

Mark 6:7-9 And He *summoned the twelve and began to send them out in pairs, and gave them authority over the unclean spirits; 8 and He instructed them that they were to take nothing for their journey, except a mere staff—no bread, no bag, no money in their belt— 9 but to wear sandals; and He added, “Do not wear two tunics.”

This is the first time the disciples are told to go and remove unclean spirits. They are given a set of directions. What you have seen me do, now you go do.

With regards to ...no bread, no bag, no money in their belt → trust the Lord will provide Gen 22:7-8

Gen 22:7-8 Isaac spoke to his father Abraham and said, “My father!” And he said, “Here I am, my son.” And he said, “Look, the fire and the wood, but where is the lamb for the burnt offering?” 8 Abraham said, “God will provide for Himself the lamb for the burnt offering, my son.” So the two of them walked on together.

Mark 6:10-11 And He said to them, “Wherever you enter a house, stay there until you leave town. 11 Any place that does not receive you or listen to you, as you go out from there, shake the dust off the soles of your feet as a testimony against them.”

Shaking the dust off one’s feet conveys the same idea as our modern phrase “I wash my hands of it.” Shaking the dust off the feet is a symbolic indication that one has done all that can be done in a situation and therefore carries no further responsibility for it. Jesus was telling His disciples that they were to preach the gospel to everyone. Where they were received with joy, they should stay and teach. But where their message was rejected, they had no further responsibility. They were free to walk away with a clear conscience.

Acts 13:51 So they shook the dust off their feet as a warning to them and went to Iconium.

Isaiah 52:1b-2 For the uncircumcised and the unclean will no longer come into you. 2 Shake yourself from the dust, rise up, Captive Jerusalem; Release yourself from the chains around your neck, Captive daughter of Zion.

Matt 10:14 And whoever does not receive you nor listen to your words, as you leave that house or city, shake the dust off your feet. 15 Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment, than for that city.

Mark 6:12-28 And they went out and preached that people are to repent. 13 And they were casting out many demons and were anointing with oil many sick people and healing them. 14 And King Herod heard about it, for His name had become well known; and people were saying, "John the Baptist has risen from the dead, and that is why these miraculous powers are at work in Him." 15 But others were saying, "He is Elijah." And others were saying, "He is a prophet, like one of the prophets of old." 16 But when Herod heard about it, he kept saying, "John, whom I beheaded, has risen!" 17 For Herod himself had sent men and had John arrested and bound in prison on account of Herodias, the wife of his brother Philip, because he had married her. 18 For John had been saying to Herod, "It is not lawful for you to have your brother's wife." 19 And Herodias held a grudge against him and wanted to put him to death, and could not do so; 20 for Herod was afraid of John, knowing that he was a righteous and holy man, and he had been protecting him. And when he heard him, he was very perplexed; and yet he used to enjoy listening to him.

He was afraid of John even though John was in prison.

Why Elijah?

Malachi 4:5 "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord. 6 He will turn the hearts of the fathers back to their children and the hearts of the children to their fathers, so that I will not come and strike the land with complete destruction."

Matt 11:14 **And if you are willing to accept it, John himself is Elijah who was to come.**

Mark 6:21-28 An opportune day came when Herod, on his birthday, held a banquet for his nobles and military commanders, and the leading people of Galilee; 22 and when the daughter of Herodias herself came in and danced, she pleased Herod and his dinner guests; and the king said to the girl, "Ask me for whatever you want, and I will give it to you." 23 And he swore to her, "Whatever you ask of me, I will give it to you, up to half of my kingdom." 24 And she went out and said to her mother, "What shall I ask for?" And she said, "The head of John the Baptist." 25 Immediately she came in a hurry to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter." 26 And although the king was very sorry, because of his oaths and his dinner guests, he was unwilling to refuse her. 27 Immediately the king sent an executioner and commanded him to bring back his head. And he went and beheaded him in the prison, 28 and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother.

Who is Herod and what is his lineage?

Herod was born in southern Palestine. His father, Antipater, was an Edomite descendant of Esau not Jacob. He was a puppet king appointed by Rome.

Why did he suppose Jesus was John the baptist raised from the dead?

Mark 6:29-34 When his (John the Baptist) disciples heard about this, they came and carried away his body, and laid it in a tomb. 30 The apostles *gathered together with Jesus; and they reported to Him all that they had done and taught. 31 And He *said to them, **“Come away by yourselves to a secluded place and rest a little while.”** (For there were many people coming and going, and they did not even have time to eat.) 32 And they went away in the boat to a secluded place by themselves. 33 The people saw them going, and many recognized them and ran there together on foot from all the cities, and got there ahead of them. 34 When Jesus went ashore, He saw a large crowd, and He felt compassion for them because they were like sheep without a shepherd; and He began to teach them many things.

Like sheep without a shepherd implies they were looking for a shepherd.

Mark 6:35-44 And when it was already late, His disciples came up to Him and said, “This place is secluded and it is already late; 36 send them away so that they may go into the surrounding countryside and villages and buy themselves something to eat.” 37 But He answered them, **“You give them something to eat!”** And they *said to Him, “Shall we go and spend two hundred denarii on bread, and give it to them to eat?” 38 But He *said to them, **“How many loaves do you have? Go look!”** And when they found out, they *said, “Five, and two fish.” 39 And He ordered them all to recline by groups on the green grass. 40 They reclined in groups of hundreds and fifties. 41 And He took the five loaves and the two fish, and looking up toward heaven, He blessed the food and broke the loaves and He gave them to the disciples again and again to set before them; and He divided the two fish among them all. 42 And they all ate and were satisfied; 43 and they picked up twelve full baskets of the broken pieces of bread, and of the fish. 44 There were five thousand men who ate the loaves.

12 baskets, one for each disciple. Their baskets never went empty.



Part 6

Recap: Jesus has just fed the 5,000.

Mark 6:45-52 Immediately Jesus made His disciples get into the boat and go ahead of *Him* to the other side to Bethsaida, while He Himself was sending the crowd away. 46After bidding them farewell, He left for the mountain to pray. 47When it was evening, the boat was in the middle of the sea, and He was alone on the land. 48Seeing them straining at the oars, for the wind was against them, at about the fourth watch of the night He *came to them, walking on the sea; and He intended to pass by them. 49But when they saw Him walking on the sea, they supposed that it was **a ghost**, and cried out; 50for they all saw Him and were terrified. But immediately He spoke with them and *said to them, **“Take courage; it is I, do not be afraid.”** 51Then He got into the boat with them, and the wind stopped; and they were utterly astonished, 52for they had not gained any insight from the *incident of the loaves*, but their heart was hardened.

There was an ancient Jewish superstition about water and ghosts. The word here is phantasma; it's where we get the word phantom. It only appears in scripture in Mark 6 and Matthew 14 making it a rather unique word. The Jewish superstition was that demons, and other unclean spirits hovered on water and inhabited water. There is a rule not to leave water out overnight uncovered because it would gather unclean spirits and if you drank it then you could get possessed or go mad. Hence when they see Jesus on the water their first thought is some kind of unclean spirit manifest in physical form.

The synoptic gospels (Matthew, Mark, Luke) sometimes give different details than each other. For example in Mark Jesus walks on water and meets his disciples telling them not to be afraid whereas in the account of Matthew there are quite a few more details. Mark is very concise in his writing giving just straight facts of the events themselves whereas Matthew and Luke deal more with Jesus teaching, dialogue and his dealing with his disciples. In the account of Matthew Jesus walks on water and Peter asks to join him on the water and walks on the water as well.

Matthew 14:28-33 Peter responded and said to Him, “Lord, if it is You, command me to come to You on the water.” 29 And He said, **“Come!”** And Peter got out of the boat and walked on the water, and came toward Jesus. 30 But seeing the wind, he became frightened, and when he began to sink, he cried out, saying, “Lord, save me!” 31 Immediately Jesus reached out with His hand and took hold of him, and *said to him, **“You of little faith, why did you doubt?”** 32 When they got into the boat, the wind stopped. 33 And those who were in the boat worshiped Him, saying, “You are truly God’s Son!”

Mark 6:53-56 When they had crossed over they came to land at Gennesaret, and moored to the shore. 54When they got out of the boat, immediately *the people* recognized Him, 55 and ran about that whole country and began to carry here and there on their pallets those who were sick, to the place they heard He was. 56 Wherever He entered villages, or cities, or countryside, they were laying the sick in the market places, and imploring Him that they might just touch the fringe of His cloak; and as many as touched it were being cured.

This is another example of people wanting to touch his Tzit Tzit or tassels on his garment for healing as well as examples of the lame being brought to him on pallets. See Mark 5:25-34 and Mark 2:1-12.

Mark 7:1-13 The Pharisees and some of the scribes gathered around Him when they had come from Jerusalem, 2 and had seen that some of His disciples were eating their bread with impure hands, that is, unwashed. 3(For the Pharisees and all the Jews do not eat unless they carefully wash their hands, *thus* observing the traditions of the elders; 4and *when they come* from the market place, they do not eat unless they cleanse themselves; and there are many other things which they have received in order to observe, such as the washing of cups and pitchers and copper pots.) 5The Pharisees and the scribes *asked Him, “Why do Your disciples not walk according to the tradition of the elders, but eat their bread with impure hands?”

There is actually no commandment for a layman to wash his hands before eating but only a priest before ministering in the temple. Rabbinic tradition applied this commandment to all as if it were authority. There is even a standardized blessing when doing this, “Blessed are you the Lord our God king of the universe who sanctifies us in his commandments and commands us to wash our hands.”

Exodus 30:17-21 Then the Lord spoke to Moses, saying, 18 “You shall also make a basin of bronze, with its base of bronze, for washing; and you shall put it between the tent of meeting and the altar, and you shall put water in it. 19 Aaron and his sons shall wash their hands and their feet from it; 20 when they enter the tent of meeting, they shall wash with water, so that they do not die; or when they approach the altar to minister, by offering up in smoke a fire *sacrifice* to the Lord. 21 So they shall wash their hands and their feet, so that they do not die; and it shall be a permanent statute for them, for Aaron and his descendants throughout their generations.”

Mark 7:6-7 And He said to them, “Rightly did Isaiah prophesy of you hypocrites, as it is written:
‘This people honors Me with their lips,
But their heart is far away from Me.
7 But in vain do they worship Me,
Teaching as doctrines the precepts of men.’

Jesus calls this a precept of men and thus by implication not of God.

Mark 7:8-13 Neglecting the commandment of God, you hold to the tradition of men.”

9 He was also saying to them, “You are experts at setting aside the commandment of God in order to keep your tradition. 10For Moses said, ‘Honor your father and your mother’; and, ‘He who speaks evil of father or mother, is to be put to death’; 11 but you say, ‘If a man says to *his* father or *his* mother, whatever I have that would help you is *Corban* (that is to say, given to God),’ 12 you no longer permit him to do anything for *his* father or *his* mother; 13 *thus* invalidating the word of God by your tradition which you have handed down; and you do many things such as that.”

When something was dedicated to the temple via an oath or legal penalty it was called Corban. There is a tell here of the Jewish interpretation of “honor your father and mother”. Typically in western thought we tend to think this commandment speaks of respect not of money, but the actual meaning of honor your father and mother means to give them money and take care of them when they are old. Leviticus 19:3 speaks of respect as opposed to honor. The tradition during the days of the temple was to exalt some form of religious piety over the actual obedience to the Torah.

Mark 7:14-23 After He called the crowd to Him again, He *began* saying to them, “Listen to Me, all of you, and understand: 15 there is nothing outside the man which can defile him if it goes into him; but the things which proceed out of the man are what defile the man. 16[If anyone has ears to hear, let him hear.”] 17 When he had left the crowd *and* entered the house, His disciples questioned Him about the parable. 18And He *said to them, “Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him, 19 because it does not go into his heart, but into his stomach, and is eliminated?” (Thus He declared all foods clean.) 20 And He was saying, “That which proceeds out of the man, that is what defiles the man. 21 For from within, out of the heart of men, proceed the evil thoughts, fornications,

thefts, murders, adulteries, 22 deeds of coveting *and* wickedness, *as well as* deceit, sensuality, envy, slander, pride *and* foolishness. 23 All these evil things proceed from within and defile the man."

Here Jesus makes a sharp contrast between true devotion to God and religiosity. It is true that Leviticus forbade the eating of certain foods for Jews but Jesus sets a higher and even a spiritual standard. The physical food is not what is important if man is wicked in the heart. One can be religiously pious on the outside and yet evil hearted in doing so and it is this that Jesus is calling out in this passage. If one on the surface keeps all 613 commandments but inside harbors evil he is more defiled than the one who keeps no commandments yet earnestly longs for God like the **thief on the cross**.

Luke 23:39-43 One of the criminals who were hanged there was hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us!" 40But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation? 41And we indeed are suffering justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong." 42And he was saying, "Jesus, remember me when You come in Your kingdom!" 43And He said to him, **"Truly I say to you, today you shall be with Me in Paradise."**

Mark 7:24-29 Jesus got up and went away from there to the region of Tyre. And when He had entered a house, He wanted no one to know of it; yet He could not escape notice. 25 But after hearing of Him, a woman whose little daughter had an unclean spirit immediately came and fell at His feet. 26 Now the woman was a Gentile, of the Syrophenician race. And she kept asking Him to cast the demon out of her daughter. 27 And He was saying to her, **"Let the children be satisfied first, for it is not good to take the children's bread and throw it to the dogs."** 28 But she answered and *said to Him, "Yes, Lord, but even the dogs under the table feed on the children's crumbs." 29And He said to her, **"Because of this answer go; the demon has gone out of your daughter."**

Does Jesus call the woman a dog or is this merely an analogy relating to importance? The covenant was for Israel but all were intended to be blessed from it, however it was Israel's job to bless the nations as a kingdom of priests.

Mark 7:30-37 And going back to her home, she found the child lying on the bed, the demon having left. 31 Again He went out from the region of Tyre, and came through Sidon to the Sea of Galilee, within the region of Decapolis. 32 They *brought to Him one who was deaf and spoke with difficulty, and they *implored Him to lay His hand on him. 33 Jesus took him aside from the crowd, by himself, and put His fingers into his ears, and after spitting, He touched his tongue with the saliva; 34 and looking up to heaven with a deep sigh, He *said to him, **"Ephphatha!"** that is, **"Be opened!"** 35 And his ears were opened, and the impediment of his tongue was removed, and he began speaking plainly. 36 And He gave them orders not to tell anyone; but the more He ordered them, the more widely they continued to proclaim it. 37 They were utterly astonished, saying, "He has done all things well; He makes even the deaf to hear and the mute to speak."

Jesus is still telling people not to tell people about his miracles and people are still not listening ironically deaf to begin with no wonder he didn't listen.



Part 7

Four Thousand Fed

Mark 8:1-10 In those days, when there was again a large crowd and they had nothing to eat, Jesus called His disciples and *said to them, 2 *“I feel compassion for the people because they have remained with Me now three days and have nothing to eat. 3 If I send them away hungry to their homes, they will faint on the way; and some of them have come from a great distance.”* 4 And His disciples answered Him, “Where will anyone be able to find enough bread here in this desolate place to satisfy these people?” 5 And He was asking them, *“How many loaves do you have?”* And they said, “Seven.” 6 And He *directed the people to sit down on the ground; and taking the seven loaves, He gave thanks and broke them, and started giving them to His disciples to serve to them, and they served them to the people. 7 They also had a few small fish; and after He had blessed them, He ordered these to be served as well. 8 And they ate and were satisfied; and they picked up seven large baskets full of what was left over of the broken pieces. 9 About four thousand were there; and He sent them away. 10 And immediately He entered the boat with His disciples and came to the district of Dalmanutha.

How are we going to feed these people? Did they forget that they had just fed the 5,000?

Can you think of an example in your life where you didn't think something could happen that had previously happened in your life? I.e. short term memory

Again we see Jesus and the disciples jump on a boat and get out of town. This time Jesus goes with them. Remember in Mark 6:45-46 Immediately Jesus made His disciples get into the boat and go ahead of *Him* to the other side to Bethsaida, while He Himself was sending the crowd away. 46 After bidding them farewell, He left for the mountain to pray.

Mark 8:11-12 The Pharisees came out and began to argue with Him, seeking from Him a sign from heaven, to test Him. 12 Sighing deeply in His spirit, He *said, *“Why does this generation seek for a sign? Truly I say to you, no sign will be given to this generation.”*

Again we see Mark giving a bare bones account of some of the events that the other gospels elaborate further.

Matthew 12:38-41 Then some of the scribes and Pharisees said to Him, “Teacher, we want to see a sign from You.” 39 But He answered and said to them, *“An evil and adulterous generation craves a sign; and so no sign will be given to it except the sign of Jonah the prophet; 40 for just as Jonah was in the stomach of the sea monster for three days and three nights, so will the Son of Man be in the heart of the earth for three days and three nights. 41 The men of Nineveh will stand up with this generation at the judgment, and will condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here.”*

Mark 8:13-21 Leaving them, He again embarked and went away to the other side. 14 And they had forgotten to take bread, and did not have more than one loaf in the boat with them. 15 And He was giving orders to them, saying, *“Watch out! Beware of the leaven of the Pharisees and the leaven of Herod.”* 16 They began to discuss with one another the fact that they had no bread. 17 And Jesus, aware of this, *said to them, *“Why do you discuss the fact that you have no bread? Do you not yet see or understand? Do you have a hardened heart? 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 broken pieces you picked up?" They *said to Him, "Twelve." 20 "When I broke the seven for the four thousand, how many large baskets full of broken pieces did you pick up?" And they *said to Him, "Seven." 21 And He was saying to them, "Do you not yet understand?"

Luke 12:1 Under these circumstances, after so many thousands of people had gathered together that they were stepping on one another, He began saying to His disciples first *of all*, "**Beware of the leaven of the Pharisees, which is hypocrisy**

1 Corinthians 5:6-8 Your boasting is not good. Do you not know that a little leaven leavens the whole lump of *dough*? **7** Clean out the old leaven so that you may be a new lump, just as you are *in fact* unleavened. For Christ our Passover also has been sacrificed. **8** Therefore let's celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Here we see leaven aka yeast is compared to wickedness and sin as well as bitterness and malice.

Psalms 73:21 When my heart was embittered, And I was pierced within.

The word translated embittered here is literally "leavened" chametz in Hebrew.

Mark 8:22-26 And they *came to Bethsaida. And they *brought a blind man to Jesus and *implored Him to touch him. 23 Taking the blind man by the hand, He brought him out of the village; and after spitting on his eyes and laying His hands on him, He asked him, "**Do you see anything?**" 24 And he looked up and said, "I see men, for I see them like trees, walking around." 25 Then again He laid His hands on his eyes; and he looked intently and was restored, and began to see everything clearly. 26 And He sent him to his home, saying, "**Do not even enter the village.**"

"Do not even enter the village" is beyond the usual "don't tell people". Why do you suppose Jesus tells him not to enter and what is the meaning of this passage?

Peter's Confession of Christ

Mark 8:27-33 Jesus went out, along with His disciples, to the villages of Caesarea Philippi; and on the way He questioned His disciples, saying to them, "**Who do people say that I am?**" 28 They told Him, saying, "John the Baptist; and others say Elijah; but others, one of the prophets." 29 And He continued by questioning them, "**But who do you say that I am?**" Peter *answered and *said to Him, "You are the Christ." 30 And He warned them to tell no one about Him. 31 And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. 32 And He was stating the matter plainly. And Peter took Him aside and began to rebuke Him. 33 But turning around and seeing His disciples, He rebuked Peter and *said, "**Get behind Me, Satan; for you are not setting your mind on God's interests, but man's.**"

Here we have the first confession that Jesus is the Messiah who is promised by his disciples, specifically by Peter.

What is the meaning of Jesus calling Peter Satan? Or is he calling him Satan? After all what does the word Satan actually mean?

Mark 8:34-38 And He summoned the crowd with His disciples, and said to them, "**If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me.** 35 **For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.** 36 **For what does it profit a man to gain the whole world, and forfeit his soul? 37 For what will a man give in exchange for his soul? 38 For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels."**

**Jesus here makes some of the most powerful statements in all of his teachings.
Deny self and take up cross, to save life lose it, gain the world and lose soul, ashamed of me then I am
ashamed of you. Take a few minutes just to ponder the depth and the emphasis here.**



Part 8

Mark 9:1-8 And Jesus was saying to them, **“Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power.”** 2Six days later, Jesus *took with Him Peter and James and John, and *brought them up on a high mountain by themselves. And He was transfigured before them; 3and His garments became radiant and exceedingly white, as no launderer on earth can whiten them. 4Elijah appeared to them along with Moses; and they were talking with Jesus. 5Peter *said to Jesus, “Rabbi, it is good for us to be here; let us make three tabernacles, one for You, and one for Moses, and one for Elijah.” 6For he did not know what to answer; for they became terrified. 7Then a cloud formed, overshadowing them, and a voice came out of the cloud, “This is My beloved Son, listen to Him!” 8All at once they looked around and saw no one with them anymore, except Jesus alone.

Moses represents the Law and Elijah the prophets, they testify of Jesus but in the end it is only him that saves, for they are embodied in him.

Mark 9:9-13 As they were coming down from the mountain, He gave them orders not to relate to anyone what they had seen, until the Son of Man rose from the dead. 10 They seized upon that statement, discussing with one another what rising from the dead meant. 11 They asked Him, saying, “Why is it that the scribes say that Elijah must come first?” 12 And He said to them, **“Elijah does first come and restore all things. And yet how is it written of the Son of Man that He will suffer many things and be treated with contempt? 13 But I say to you that Elijah has indeed come, and they did to him whatever they wished, just as it is written of him.”**

Matthew 11:14 **And if you are willing to accept it, John himself is Elijah who was to come. 15 The one who has ears to hear, let him hear.**

Mark 9:14-24 When they came back to the disciples, they saw a large crowd around them, and some scribes arguing with them. 15 Immediately, when the entire crowd saw Him, they were amazed and began running up to greet Him. 16 And He asked them, **“What are you discussing with them?”** 17 And one of the crowd answered Him, “Teacher, I brought You my son, possessed with a spirit which makes him mute; 18 and whenever it seizes him, it slams him to the ground and he foams at the mouth, and grinds his teeth and stiffens out. I told Your disciples to cast it out, and they could not do it.” 19 And He *answered them and *said, **“O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to Me!”** 20 They brought the boy to Him. When he saw Him, immediately the spirit threw him into a convulsion, and falling to the ground, he began rolling around and foaming at the mouth. 21 And He asked his father, **“How long has this been happening to him?”** And he said, “From childhood. 22 It has often thrown him both into the fire and into the water to destroy him. But if You can do anything, take pity on us and help us!” 23And Jesus said to him, **“‘If You can?’ All things are possible to him who believes.”** 24 Immediately the boy’s father cried out and said, “I do believe; help my unbelief.”

Have you ever been in this position, “Lord I believe but help my doubt.” If you say you have not you’re a liar

Mark 9:25-29 When Jesus saw that a crowd was rapidly gathering, He rebuked the unclean spirit, saying to it, **“You deaf and mute spirit, I command you, come out of him and do not enter him again.”** 26 After crying out and throwing him into terrible convulsions, it came out; and the boy became so much like a corpse that most of them said, “He is dead!” 27But Jesus took him by the hand and raised him; and he got up. 28 When He came into the

house, His disciples began questioning Him privately, “Why could we not drive it out?” 29 And He said to them, “This kind cannot come out by anything but prayer.”

Mark 9:30-32 From there they went out and began to go through Galilee, and He did not want anyone to know about it. 31 For He was teaching His disciples and telling them, “The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later.” 32 But they did not understand this statement, and they were afraid to ask Him.

In chapter 8 Jesus told this same thing but only to Peter whereas here he tells all 12.

Mark 9:33-37 They came to Capernaum; and when He was in the house, He began to question them, “What were you discussing on the way?” 34 But they kept silent, for on the way they had discussed with one another which of them was the greatest. 35 Sitting down, He called the twelve and *said to them, “If anyone wants to be first, he shall be last of all and servant of all.” 36 Taking a child, He set him before them, and taking him in His arms, He said to them, 37 “Whoever receives one child like this in My name receives Me; and whoever receives Me does not receive Me, but Him who sent Me.”

Take note that they thought he was going to be a conqueror, even though he told them he was going to die. They thought that when he restored the kingdom they were going to be “advisors” or “generals” in his army.

Mark 9:38-48 John said to Him, “Teacher, we saw someone casting out demons in Your name, and we tried to prevent him because he was not following us.” 39 But Jesus said, “Do not hinder him, for there is no one who will perform a miracle in My name, and be able soon afterward to speak evil of Me. 40 For he who is not against us is for us. 41 For whoever gives you a cup of water to drink because of your name as followers of Christ, truly I say to you, he will not lose his reward. 42 “Whoever causes one of these little ones who believe to stumble, it would be better for him if, with a heavy millstone hung around his neck, he had been cast into the sea. 43 If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into hell, into the unquenchable fire, 44[where their worm does not die, and the fire is not quenched.] 45 If your foot causes you to stumble, cut it off; it is better for you to enter life lame, than, having your two feet, to be cast into hell, 46 [where their worm does not die, and the fire is not quenched.] 47 If your eye causes you to stumble, throw it out; it is better for you to enter the kingdom of God with one eye, than, having two eyes, to be cast into hell, 48 where their worm does not die, and the fire is not quenched.

Isaiah 66:22-24 “For just as the new heavens and the new earth, Which I make, will endure before Me,” declares the Lord, “So will your descendants and your name endure. 23 And it shall be from new moon to new moon And from Sabbath to Sabbath, All mankind will come to bow down before Me,” says the Lord. 24 “Then they will go out and look At the corpses of the people Who have rebelled against Me. For their worm will not die And their fire will not be extinguished; And they will be an abhorrence to all mankind.”

Jesus in referencing this passage is prophesying the messianic kingdom.

Mark 9:49-50 “For everyone will be salted with fire. 50 Salt is good; but if the salt becomes unsalty, with what will you make it salty again? Have salt in yourselves, and be at peace with one another.”

Leviticus 2:13 Every grain offering of yours, moreover, you shall season with salt, so that the salt of the covenant of your God will not be lacking from your grain offering; with all your offerings you shall offer salt.

Salt not only is for taste but preservative and must be offered with all offerings. Salt is considered good and symbolized spiritual goodness, the ancient Rabbis commonly compared Torah to salt for this reason.



Part 9

Mark 10:1 Setting out from there, Jesus *went to the region of Judea and beyond the Jordan; crowds *gathered to Him again, and, as He was accustomed, He once more began to teach them.

Beyond the Jordan is again the area of Decapolis (10 cities) which is in the area of East Manasseh, Gad, and Reuben

Mark 10:2 And some Pharisees came up to Jesus, testing Him, and began questioning Him whether it was lawful for a man to divorce his wife.

This is a common question between the two pharisaic schools of thought Hillel and Shamai. Hillel took the position that a man could divorce his wife if she once spoiled his dinner and Shamai took the position that a man can divorce his wife only if she had committed adultery.

What do you think is an acceptable reason to divorce?

Mark 10:3-12 And He answered and said to them, **“What did Moses command you?”** 4 They said, **“Moses permitted a man to write a certificate of divorce and send his wife away.”** 5 But Jesus said to them, **“Because of your hardness of heart he wrote you this commandment. 6 But from the beginning of creation, God created them male and female. 7 For this reason a man shall leave his father and mother, 8 and the two shall become one flesh; so they are no longer two, but one flesh. 9 Therefore, what God has joined together, no person is to separate.”** 10 And in the house the disciples again began questioning Him about this. 11 And He *said to them, **“Whoever divorces his wife and marries another woman commits adultery against her; 12 and if she herself divorces her husband and marries another man, she is committing adultery.”**

In **Matthew 19** we have this same story and Jesus adds one more line to his answer in verse **9 And I say to you, whoever divorces his wife, except for sexual immorality, and marries another woman commits adultery.”**

What do you think is an acceptable reason to divorce?

Did you change your stance from the first time asked to the second time asked?

Mark 10:13-16 And they were bringing children to Him so that He would touch them; but the disciples rebuked them. 14 But when Jesus saw this, He was indignant and said to them, **“Allow the children to come to Me; do not forbid them, for the kingdom of God belongs to such as these. 15 Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it at all.”** 16 And He took them in His arms and began blessing them, laying His hands on them.

Numbers 6:24-27 The Lord bless you, and keep you; 25 The Lord cause His face to shine on you, And be gracious to you; 26 The Lord lift up His face to you, And give you peace.’ 27 So they shall invoke My name on the sons of Israel, and then I will bless them.”

What do you think ‘like a child’ means?

Mark 10:17-22 As He was setting out on a journey, a man ran up to Him and knelt before Him, and asked Him, “Good Teacher, what shall I do so that I may inherit eternal life?” 18 But Jesus said to him, “**Why do you call Me good? No one is good except God alone.** 19 **You know the commandments: ‘Do not murder, Do not commit adultery, Do not steal, Do not give false testimony, Do not defraud, Honor your father and mother.’**” 20 And he said to Him, “Teacher, I have kept all these things from my youth.” 21 Looking at him, Jesus showed love to him and said to him, “**One thing you lack: go and sell all you possess and give to the poor, and you will have treasure in heaven; and come, follow Me.**” 22 But he was deeply dismayed by these words, and he went away grieving; for he was one who owned much property.

How hard must this be? Can we even imagine that in this day and age? Monetary giving is tough enough for most. How could I give away all my possessions?

Jesus is giving him an answer via the commandments but what commandment did he violate?

Deuteronomy 6:4-5 “Hear, Israel! The Lord is our God, the Lord is one! 5 And you shall love the Lord your God with all your heart and with all your soul and with all your strength.

Strength (me’odecha) is traditionally understood in Jewish context as resources, money, etc. He did not love the Lord with all his money.

Luke 18:18 A ruler questioned Him, saying, “Good Teacher, what shall I do to inherit eternal life?”

Tells us that he was a ruler aka a member of the sanhedrin. All 3 of the synoptic gospels have this story leaving the man unnamed, however it is possible that the rich young ruler is actually Nicodemus. Jewish literature tells us of a man named Nicodemus who was a member of the Sanhedrin, one of the top 3 wealthiest men in Israel, who lived until 70 AD, meaning he would have been rather young at this time. In John’s gospel we have the story of Nicodemus but no story of “the rich young ruler”, is it possible that the two are one in the same person?

Mark 10:23-27 And Jesus, looking around, *said to His disciples, “**How hard it will be for those who are wealthy to enter the kingdom of God!**” 24 And the disciples were amazed at His words. But Jesus responded again and *said to them, “**Children, how hard it is to enter the kingdom of God! 25 It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.**” 26 And they were even more astonished, and said to Him, “Then who can be saved?” 27 Looking at them, Jesus *said, “**With people it is impossible, but not with God; for all things are possible with God.**”

I want you to take notice of how Jesus addresses his disciples now, read verse 13-16 again. Now look at verse 24. What does He call them?

Eye of a needle is a very common Jewish aphorism used all over their ancient literature meaning a narrow gateway. There is not a specific “eye of the needle” as any narrow gateway is called the eye of a needle.

Who can be saved? How?

Mark 10:28-31 Peter began to say to Him, “Behold, we have left everything and have followed You.” 29 Jesus said, “**Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel’s sake, 30 but that he will receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life.** 31 **But many who are first will be last, and the last, first.**”

“We have left everything and followed you” is very likely a reference to the previous story of the rich young

ruler.

Mark 10:32-37 Now they were on the road going up to Jerusalem, and Jesus was walking on ahead of them; and they were amazed, and those who followed were fearful. And again He took the twelve aside and began to tell them what was going to happen to Him, 33 *saying, "Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes; and they will condemn Him to death and will hand Him over to the Gentiles. 34 And they will mock Him and spit on Him, and flog Him and kill Him; and three days later He will rise from the dead."* 35 James and John, the two sons of Zebedee, *came up to Jesus, saying to Him, "Teacher, we want You to do for us whatever we ask of You." 36 And He said to them, "*What do you want Me to do for you?*" 37 They said to Him, "Grant that we may sit, one on Your right and one on Your left, in Your glory."

Hey guys...yeah listen up. This is what's going to happen to me. Spoiler alert! Do you think there were any strange looks by the disciples?

Paying attention to the context of their request, is it possible that they were asking to be killed with him?

Mark 10:38-40 But Jesus said to them, "*You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?*" 39 They said to Him, "We are able." And Jesus said to them, "*The cup that I drink you shall drink; and you shall be baptized with the baptism with which I am baptized. 40 But to sit on My right or on My left is not Mine to give; but it is for those for whom it has been prepared.*"

What do the cup that I drink and the baptism I am baptized mean?

Mark 14:36 And He was saying, "*Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will.*"

Mark 10:41-45 Hearing this, the other ten began to feel indignant with James and John. 42 Calling them to Himself, Jesus *said to them, "*You know that those who are recognized as rulers of the Gentiles domineer over them; and their people in high position exercise authority over them. 43 But it is not this way among you; rather, whoever wants to become prominent among you shall be your servant; 44 and whoever wants to be first among you shall be slave of all. 45 For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.*"

Matthew 23:8 *But as for you, do not be called Rabbi; for only One is your Teacher, and you are all brothers*

Mark 10:46-52 Then they *came to Jericho. And later, as He was leaving Jericho with His disciples and a large crowd, a beggar who was blind named Bartimaeus, the son of Timaeus, was sitting by the road. 47 And when he heard that it was Jesus the Nazarene, he began to cry out and say, "Jesus, Son of David, have mercy on me!" 48 Many were sternly telling him to be quiet, but he kept crying out all the more, "Son of David, have mercy on me!" 49 And Jesus stopped and said, "*Call him here.*" So they *called the man who was blind, saying to him, "Take courage, stand up! He is calling for you." 50 And throwing off his cloak, he jumped up and came to Jesus. 51 And replying to him, Jesus said, "*What do you want Me to do for you?*" And the man who was blind said to Him, "Rabboni, I want to regain my sight!" 52 And Jesus said to him, "*Go; your faith has made you well.*" And immediately he regained his sight and began following Him on the road.

There is excellent symbolism in this story. First of all Timaeus is a Greek name not a Semetic name meaning that this man was a gentile. Bartimaeus and son of Timaeus have identical meanings, Bar (son of semetic) + Timaeus, the name is a fusion of a Semetic term with a Greek name which is very unusual. The philosopher Plato of the 4th and 5th centuries BC had a monotheistic cosmological work called Timaeus. It is very likely that this story is metaphorical for the future unblinding of the gentiles to monotheism and their healing through faith.



Part 10

Mark 11:1 And as they *approached Jerusalem, at Bethphage and Bethany, near the Mount of Olives, He *sent two of His disciples, 2 and *said to them, **“Go into the village opposite you, and immediately as you enter it you will find a colt tied there, on which no one has ever sat; untie it and bring it here. 3 And if anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it’; and immediately he will send it back here.”** 4 They went away and found a colt tied at the door, outside in the street; and they *untied it. 5 And some of the bystanders were saying to them, “What are you doing, untying the colt?” 6 And they told them just as Jesus had said, and they gave them permission.

“The Lord has need of it”. The Greek word Lord here is the Greek word substituted for the Hebrew name of God.

If someone came up to you and was taking your car and told you, “I’m taking it because the Lord has need of it”, would you let them take it?

Mark 11:7 They *brought the colt to Jesus and *put their cloaks on it; and He sat on it. 8 And many people spread their cloaks on the road, and others spread leafy branches which they had cut from the fields. 9 And those who went in front and those who followed were shouting: “Hosanna! Blessed is He who comes in the name of the Lord; 10 Blessed is the coming kingdom of our father David; Hosanna in the highest!”

Psalm 118:25 Please, O Lord, do save us; Please, O Lord, do send prosperity! 26 Blessed is the one who comes in the name of the Lord;

“Blessed is the coming of our father David”, is what the people doing this added.

In doing this they were selecting the lamb in accord with: Exodus 12:3 Speak to all the congregation of Israel, saying, ‘On the tenth of this month they are, each one, to take a lamb for themselves, according to the fathers’ households, a lamb for each household. 4 Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons in them; in proportion to what each one should eat, you are to divide the lamb. 5 Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats.

Explain the procession Bethany in the east and Bethlehem in the south.

Mark 11:11 And Jesus entered Jerusalem and came into the temple area; and after looking around at everything, He left for Bethany with the twelve, since it was already late. 12 On the next day, when they had left Bethany, He became hungry. 13 Seeing from a distance a fig tree in leaf, He went to see if perhaps He would find anything on it; and when He came to it, He found nothing but leaves, for it was not the season for figs. 14 And He said to it, **“May no one ever eat fruit from you again!”** And His disciples were listening.

What is the link between the temple and the tree without fruit? What is the meaning of the tree?

Mark 11:15 Then they *came to Jerusalem. And He entered the temple area and began to drive out those who were selling and buying on the temple grounds, and He overturned the tables of the money changers and the seats of those who were selling doves; 16 and He would not allow anyone to carry merchandise through the

temple grounds. 17 And He began to teach and say to them, **“Is it not written: ‘My house will be called a house of prayer for all the nations’? But you have made it a den of robbers.”** 18 And the chief priests and the scribes heard this, and they began seeking how to put Him to death; for they were afraid of Him, because all the crowd was astonished at His teaching.

What are money changers, and what are they doing there in the first place?

Deuteronomy 14:22 “You shall certainly tithe all the produce from what you sow, which comes from the field every year. 23 You shall eat in the presence of the Lord your God, at the place where He chooses to establish His name, the tithe of your grain, your new wine, your oil, and the firstborn of your herd and your flock, so that you may learn to fear the Lord your God always. 24 But if the distance is so great for you that you are not able to bring the tithe, since the place where the Lord your God chooses to set His name is too far away from you when the Lord your God blesses you, 25 then you shall exchange it for money, and bind the money in your hand and go to the place which the Lord your God chooses. 26 And you may spend the money on whatever your heart desires: on oxen, sheep, wine, other strong drink, or whatever your heart desires; and there you shall eat in the presence of the Lord your God and rejoice, you and your household.

This is the cleansing of leaven. A Jewish family would clean the chametz aka bread yeast out of their house in the days leading up to Passover, this is actually where “spring cleaning” comes from. Jesus went into the temple and cleaned the leaven out of it for the sacrifice.

Mark 11:19 And whenever evening came, they would leave the city. 20 As they were passing by in the morning, they saw the fig tree withered from the roots up. 21 And being reminded, Peter *said to Him, “Rabbi, look, the fig tree that You cursed has withered.” 22 And Jesus answered and *said to them, **“Have faith in God. 23 Truly I say to you, whoever says to this mountain, ‘Be taken up and thrown into the sea,’ and does not doubt in his heart, but believes that what he says is going to happen, it will be granted to him. 24 Therefore, I say to you, all things for which you pray and ask, believe that you have received them, and they will be granted to you. 25 And whenever you stand praying, forgive, if you have anything against anyone, so that your Father who is in heaven will also forgive you for your offenses. 26 [But if you do not forgive, neither will your Father who is in heaven forgive your offenses.]”** (verse 26 is bracketed because it is not in the oldest manuscripts but it agrees with Matt 18:35 so its inconsequential)

Matthew 18:35 **My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart.”**

Why does Jesus go from speaking in faith to forgiveness? Are there those in your life you struggle to forgive?

Mark 11:27 And they *came again to Jerusalem. And as He was walking in the temple area, the chief priests, the scribes, and the elders *came to Him, 28 and began saying to Him, “By what authority are You doing these things, or who gave You this authority to do these things?”

Jesus in casting out the money changers has disrupted the entirety of the giving of tithe to the priests at the time, likely due to the fact the priests were corrupt. The priests were of large majority part of the sect of the Sadducees. They didn't believe in the Messiah at all, nor consider the prophets and writings to be canon.

Mark 11:29 But Jesus said to them, **“I will ask you one question, and you answer Me, and then I will tell you by what authority I do these things. 30 Was the baptism of John from heaven, or from men? Answer Me.”** 31 And they began considering the implications among themselves, saying, “If we say, ‘From heaven,’ He will say, ‘Then why did you not believe him?’ 32 But should we say, ‘From men?’”—they were afraid of the people, for they all considered John to have been a real prophet. 33 Answering Jesus, they *said, “We do not know.” And Jesus *said to them, **“Neither am I telling you by what authority I do these things.”**



Part 11

Recap: Jesus entered Jerusalem and cast out the money changers. He was questioned by those in authority and he refused to answer them, he began this discourse immediately after.

Mark 12:1-12 And He began to speak to them in parables: **“A man planted a vineyard and put a fence around it, and dug a vat under the wine press and built a tower, and leased it to vine-growers and went on a journey. 2 And at the harvest time he sent a slave to the vine-growers, in order to receive his share of the produce of the vineyard from the vine-growers. 3 And they took him, and beat him, and sent him away empty-handed. 4 And again he sent them another slave, and they wounded him in the head, and treated him shamefully. 5 And he sent another, and that one they killed; and so with many others, beating some and killing others. 6 He had one more man to send, a beloved son; he sent him to them last of all, saying, ‘They will respect my son.’ 7 But those vine-growers said to one another, ‘This is the heir; come, let’s kill him, and the inheritance will be ours!’ 8 And they took him and killed him, and threw him out of the vineyard. 9 What will the owner of the vineyard do? He will come and put the vine-growers to death, and give the vineyard to others. 10 Have you not even read this Scripture: ‘A stone which the builders rejected, This has become the chief cornerstone; 11 This came about from the Lord, And it is marvelous in our eyes?’” 12** And they were seeking to seize Him, and yet they feared the people, for they understood that He told the parable against them. And so they left Him and went away.

The vine-growers in this parable are the leaders of the temple, Jerusalem, and the people.... Who are the slaves sent by the owner?

Psalm 118:22-26 A stone which the builders rejected Has become the chief cornerstone. 23 This came about from the Lord; It is marvelous in our eyes. 24 This is the day which the Lord has made; Let’s rejoice and be glad in it. 25 Please, O Lord, do save us; Please, O Lord, do send prosperity! 26 Blessed is the one who comes in the name of the Lord; We have blessed you from the house of the Lord.

Psalm 118 is the conclusion of the Hallel (113-118) these songs are sung during the festivals.... Like Passover.

Mark 12:13 Then they *sent some of the Pharisees and Herodians to Him in order to trap Him in a statement.

The Herodians were mentioned in chapter 3 of Mark, these are government officials as opposed to the Pharisees and Sadducees who are religious leaders of different denominations.

Mark 12:14-17 They came and *said to Him, “Teacher, we know that You are truthful and do not care what anyone thinks; for You are not partial to anyone, but You teach the way of God in truth. Is it permissible to pay a poll-tax to Caesar, or not? 15 Are we to pay, or not pay?” But He, knowing their hypocrisy, said to them, **“Why are you testing Me? Bring Me a denarius to look at.”** 16 And they brought one. And He *said to them, **“Whose image and inscription is this?”** And they said to Him, **“Caesar’s.”** 17 And Jesus said to them, **“Pay to Caesar the things that are Caesar’s, and to God the things that are God’s.”** And they were utterly amazed at Him.

Pesachim 104a (Talmud) Who is this person called the son of sacred ones? The Gemara answers: Rabbi Menahem bar Simai. And why did they call him the son of sacred ones? Because he would not look at the forms on coins, which were occasionally idolatrous symbols or some other prohibited image.

Deuteronomy 7:25-26 The carved images of their gods you are to burn with fire; you shall not covet the silver or the gold that is on them, nor take it for yourselves, or you will be trapped by it; for it is an abomination to the Lord your God. 26 And you shall not bring an abomination into your house and become designated for destruction, like it; you are to utterly detest it, and you are to utterly loathe it, for it is something designated for destruction.

The roman coin had an inscription calling Caesar divine making it a forbidden coin by Deuteronomy 7.

Genesis 1:27-28 So God created man in His own image, in the image of God He created him; male and female He created them. 28 God blessed them;

Mark 12:18-27 Sadducees (who say that there is no resurrection) *came to Jesus, and began questioning Him, saying, 19 “Teacher, Moses wrote for us that if a man’s brother dies and leaves behind a wife and does not leave a child, his brother is to marry the wife and raise up children for his brother. 20 There were seven brothers; and the first took a wife, and died leaving no children. 21 The second one married her, and died leaving behind no children; and the third likewise; 22 and so the seven together left no children. Last of all the woman also died. 23 In the resurrection, which one’s wife will she be? For each of the seven had her as his wife.” 24 Jesus said to them, **“Is this not the reason you are mistaken, that you do not understand the Scriptures nor the power of God? 25 For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. 26 But regarding the fact that the dead rise, have you not read in the book of Moses, in the passage about the burning bush, how God spoke to him, saying, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? 27 He is not the God of the dead, but of the living; you are greatly mistaken.”**

Deuteronomy 25:5-10 the levirate marriage

“When brothers live together and one of them dies and has no son, the wife of the deceased shall not be married outside the family to a strange man. Her husband’s brother shall go in to her and take her to himself as wife and perform the duty of a husband’s brother to her. 6It shall be that the firstborn whom she bears shall assume the name of his dead brother, so that his name will not be blotted out from Israel. 7But if the man does not desire to take his brother’s wife, then his brother’s wife shall go up to the gate to the elders and say, ‘My husband’s brother refuses to establish a name for his brother in Israel; he is not willing to perform the duty of a husband’s brother to me.’

Exodus 3:6 And He said, “I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.” Then Moses hid his face, for he was afraid to look at God.

Why did Jesus answer the Sadducees from Exodus instead of a passage like: Daniel 12:13, Ezekiel 37, Isaiah 26:19?

Mark 12:28-31 One of the scribes came up and heard them arguing, and recognizing that He had answered them well, asked Him, “What commandment is the foremost of all?” 29 Jesus answered, “The foremost is, ‘Hear, Israel! The Lord is our God, the Lord is one; 30 and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ 31 The second is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”

Deuteronomy 6:4-5 “Hear, O Israel! The Lord is our God, the Lord is one! 5You shall love the Lord your God with all your heart and with all your soul and with all your might.

Leviticus 19:18 You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the Lord.

Mark 12:32-34 And the scribe said to Him, “Well said, Teacher; You have truly stated that He is One, and there is no other besides Him; 33 and to love Him with all the heart, and with all the understanding, and with all the strength, and to love one’s neighbor as oneself, is much more than all the burnt offerings and sacrifices.” 34 When Jesus saw that he had answered intelligently, He said to him, “You are not far from the kingdom of God.” And then, no one dared any longer to question Him.

Why is love the greatest commandment?

Mark 12:35-37 And Jesus responded and began saying, as He taught in the temple area, “How is it that the scribes say that the Christ is the son of David? 36 David himself said in the Holy Spirit, ‘The Lord said to my Lord, “Sit at My right hand, Until I put Your enemies under Your feet.”’ 37 David himself calls Him ‘Lord’; so in what sense is He his son?” And the large crowd enjoyed listening to Him.

Psalms 110:1-2 The Lord says to my Lord: “Sit at My right hand Until I make Your enemies a footstool for Your feet.” 2 The Lord will stretch out Your strong scepter from Zion, saying, “Rule in the midst of Your enemies.”

Isaiah 11:1 Then a shoot will spring from the stem of Jesse, And a Branch from his roots will bear fruit.

Isaiah 9:6-7 For a Child will be born to us, a Son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. 7 There will be no end to the increase of His government or of peace On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the Lord of armies will accomplish this.

Mark 12:38-40 And in His teaching He was saying: “Beware of the scribes who like to walk around in long robes, and like personal greetings in the marketplaces, 39 and seats of honor in the synagogues, and places of honor at banquets, 40 who devour widows’ houses, and for appearance’s sake offer long prayers. These will receive all the more condemnation.”

See Matthew 23 where Jesus expounds on the statement which Luke only recorded a piece of. In verse 5 Jesus says they do these things to be noticed by other people.

Matthew 6:1 “Take care not to practice your righteousness in the sight of people, to be noticed by them; otherwise you have no reward with your Father who is in heaven.

Mark 12:41-44 And Jesus sat down opposite the treasury, and began watching how the people were putting money into the treasury; and many rich people were putting in large amounts. 42 And a poor widow came and put in two lepta coins, which amount to a quadrans. 43 Calling His disciples to Him, He said to them, “Truly I say to you, this poor widow put in more than all the contributors to the treasury; 44 for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on.”

It's not about what you give but about how you give it. Giving to the Lord is a sacrifice in nature and are you sacrificing the best or the convenient?



Part 12

Mark 13:1-2 As He was going out of the temple, one of His disciples *said to Him, “Teacher, look! What wonderful stones and what wonderful buildings!” 2 And Jesus said to him, **“Do you see these great buildings? Not one stone will be left upon another, which will not be torn down.”**

Jesus predicted the fall of the temple and Jerusakem in 70 AD. Some liberal scholars date the authorship of the gospel of Mark to after the destruction of the temple for this reason, however Dr. Daniel Wallace makes a compelling argument here for a date before the destruction of Jerusalem. This is important because if this is true then we have a prophecy that was spoken by Jesus and recorded chronologically prior to the actual event. This provides good evidence that the message of Jesus is legitimate, as I would hope everyone here believes.

<https://bible.org/seriespage/mark-introduction-argument-and-outline>

Mark 13:3-4 As He was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew were questioning Him privately, 4 “Tell us, when will these things come about, and what will be the sign when all these things are going to be fulfilled?”

They ask Jesus about the destruction of the temple and Jesus gives an answer which has eschatological implications. This following section is referred to as the Olivet discourse. You can find parallel passages in Matthew 24-25 and Luke 21. As we read the section, think , is this an end times (premillennialism) prophecy or is this a 70 AD prophecy (postmillennialism). The context of the statement seems to imply that it is a 70 AD prophecy but some of the events seem to imply the later.

Mark 13:5-7 And Jesus began to say to them, **“See to it that no one misleads you. 6 Many will come in My name, saying, ‘I am He!’ and they will mislead many. 7 When you hear of wars and rumors of wars, do not be alarmed; those things must take place; but that is not yet the end.**

Is Jesus saying that some will come and say “I am Jesus”? If that were the case how could any of the disciples that he is speaking to be fooled? Or does the statement refer to a more broad statement “I am the Messiah”? Is this referring to the First Jewish War of 66-70 leading up to the destruction of the Temple?

Mark 13:8 For nation will rise up against nation, and kingdom against kingdom; there will be earthquakes in various places; there will also be famines. These things are only the beginning of birth pains.

What is the difference between nation against nation and kingdom against kingdom?

Mark 13:9-13 “But be on your guard; for they will hand you over to the courts, and you will be flogged in the synagogues, and you will stand before governors and kings for My sake, as a testimony to them. 10 And the gospel must first be preached to all the nations. 11 And when they arrest you and hand you over, do not worry beforehand about what you are to say, but say whatever is given you at that time; for you are not the ones speaking, but it is the Holy Spirit. 12 And brother will betray brother to death, and a father his child; and children will rise up against parents and have them put to death. 13 And you will be hated by everyone because of My name, but it is the one who has endured to the end who will be saved.

This is basically the story of Paul and the other Apostles. They spoke the gospel and were arrested, beaten,

kicked out of synagogues, and ultimately killed. But as a result of these events the gospel was spread throughout the entire world.

Mark 13:14 “Now when you see the abomination of desolation standing where it should not be—let the reader understand—then those who are in Judea must flee to the mountains.

The abomination of desolation was an event that took place 200 years before Jesus' death in the year 167 BC. Antiochus IV (Epiphanes), the king of Syria, invaded Jerusalem, made a statue of Zeus and offered Pig on the altar in the temple. This began the Maccabean Revolt culminating in the story of Chanukah.

So this leads us to another question, did Jesus not know the event was in the past, or is he predicting something similar in the future?

Revelation 13:14 And he deceives those who live on the earth because of the signs which it was given him to perform in the presence of the beast, telling those who live on the earth to make an image to the beast who *had the wound of the sword and has come to life. 15 And it was given to him to give breath to the image of the beast, so that the image of the beast would even speak and cause all who do not worship the image of the beast to be killed.

Mark 13:14-23 “Now when you see the abomination of desolation standing where it should not be—let the reader understand—then those who are in Judea must flee to the mountains. 15 Whoever is on the housetop must not go down, nor go in to get anything out of his house. 16 And whoever is in the field must not turn back to get his cloak. 17 But woe to those women who are pregnant, and to those who are nursing babies in those days! 18 Moreover, pray that it will not happen in winter. 19 For those days will be such a time of tribulation as has not occurred since the beginning of the creation which God created until now, and never will again. 20 And if the Lord had not shortened those days, no life would have been saved; but for the sake of the elect, whom He chose, He shortened the days. 21 And then if anyone says to you, ‘Look, here is the Christ’; or, ‘Look, there He is’; do not believe it; 22 for false christs and false prophets will arise, and will provide signs and wonders, in order to mislead, if possible, the elect. 23 But beware; I have told you everything in advance.

Shortened for the elect? Who are the elect? Are “the elect” the Christian church or are “the elect” the biological seed of Jacob? This is one of the more modern theological debates especially since the reformation.

Mark 13:24-27 “But in those days, after that tribulation, the sun will be darkened and the moon will not give its light, 25 and the stars will be falling from heaven, and the powers that are in the heavens will be shaken. 26 And then they will see the Son of Man coming in clouds with great power and glory. 27 And then He will send forth the angels, and will gather together His elect from the four winds, from the end of the earth to the end of heaven.

Joel 2:10 Before them the earth quakes, The heavens tremble, The sun and the moon become dark, And the stars lose their brightness.

Acts 2:14-21 But Peter, taking his stand with the other eleven, raised his voice and declared to them: “Men of Judea and all you who live in Jerusalem, know this, and pay attention to my words. 15 For these people are not drunk, as you assume, since it is only the third hour of the day; 16 but this is what has been spoken through the prophet Joel:

17 ‘And it shall be in the last days,’ God says, ‘That I will pour out My Spirit on all mankind; And your sons and your daughters will prophesy, And your young men will see visions, And your old men will have dreams; 18 And even on My male and female servants I will pour out My Spirit in those days, And they will prophesy. 19 And I will display wonders in the sky above And signs on the earth below, Blood,

fire, and vapor of smoke. 20 The sun will be turned into darkness And the moon into blood, Before the great and glorious day of the Lord comes. 21 And it shall be that everyone who calls on the name of the Lord will be saved.'

Mark 13:28-32 "Now learn the parable from the fig tree: as soon as its branch has become tender and sprouts its leaves, you know that summer is near. 29 So you too, when you see these things happening, recognize that He is near, right at the door. 30 Truly I say to you, this generation will not pass away until all these things take place. 31 Heaven and earth will pass away, but My words will not pass away. 32 But about that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone.

This particular passage is the subject of many debates and discussions concerning eschatology. What is the generation that will not pass away? Depending on how you read this passage it can lead to numerous interpretations.

- 1. The generation that saw the destruction of the temple ushered in the Kingdom of God and we are currently living after the tribulation mentioned, this position is postmillennialism**
- 2. The unfulfilled prophecies mentioned above, like the second coming of Jesus, are going to be fulfilled in the future and the generation that sees these things has not yet come in full. Premillennialism**
- 3. The second coming of Christ is a metaphor for the advent and large amount of Christians in the world and in history and these prophecies need no literal fulfillment. Amillennialism**

Mark 13:33-37 "Watch out, stay alert; for you do not know when the time is. 34 It is like a man away on a journey, who upon leaving his house and putting his slaves in charge, assigning to each one his task, also commanded the doorkeeper to stay alert. 35 Therefore, stay alert—for you do not know when the master of the house is coming, whether in the evening, at midnight, or when the rooster crows, or in the morning— 36 so that he does not come suddenly and find you asleep. 37 What I say to you I say to all: 'Stay alert!'"

Matthew 24:42-44 "Therefore be on the alert, for you do not know which day your Lord is coming. 43 But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. 44 For this reason you must be ready as well; for the Son of Man is coming at an hour when you do not think He will.

Luke 21:34-36 "But be on your guard, so that your hearts will not be weighed down with dissipation and drunkenness and the worries of life, and that this day will not come on you suddenly, like a trap; 35 for it will come upon all those who live on the face of all the earth. 36 But stay alert at all times, praying that you will have strength to escape all these things that are going to take place, and to stand before the Son of Man."

All 3 synoptic gospels record a version of the calling to "stay alert" and regardless what theological position you take concerning the coming of Jesus we should all stay spiritually alert and focused on Christ and his calling for our lives..... That is the spread of the Gospel



Part 13

Mark 14:1-2 Now the Passover and Unleavened Bread were two days away; and the chief priests and the scribes were seeking how to arrest Him covertly and kill Him; 2 for they were saying, “Not during the festival, otherwise there will be a riot of the people.”

The symbolism of Passover is freedom so they don't want to arrest him because in their eyes the act would be a violation of the spirit of Passover.

Mark 14:3-11 While He was in Bethany at the home of Simon the Leper, He was reclining at the table, and a woman came with an alabaster vial of very expensive perfume of pure nard. She broke the vial and poured the perfume over His head. 4 But there were some indignantly to one another, “Why has this perfume been wasted? 5 For this perfume could have been sold for over three hundred denarii, and given to the poor.” And they were scolding her. 6 But Jesus said, “**Leave her alone! Why are you bothering her? She has done a good deed for Me. 7 For you always have the poor with you, and whenever you want, you can do good to them; but you do not always have Me. 8 She has done what she could; she has anointed My body beforehand for the burial. 9 Truly I say to you, wherever the gospel is preached in the entire world, what this woman has done will also be told in memory of her.**” 10 Then Judas Iscariot, who was one of the twelve, went off to the chief priests in order to betray Him to them. 11 They were delighted when they heard this, and promised to give him money. And he began seeking how to betray Him at an opportune time.

Jesus eating at the house of a Leper and being anointed by a woman, each of these things is counter cultural in his day.

Mark 14:12-16 On the first day of Unleavened Bread, when the Passover was being sacrificed, His disciples *said to Him, “Where do You want us to go and prepare for You to eat the Passover?” 13 And He *sent two of His disciples and *said to them, “**Go into the city, and a man carrying a pitcher of water will meet you; follow him; 14 and wherever he enters, say to the owner of the house, ‘The Teacher says, “Where is My guest room in which I may eat the Passover with My disciples?’” 15 And he himself will show you a large upstairs room furnished and ready; prepare for us there.**” 16 The disciples left and came to the city, and found everything just as He had told them; and they prepared the Passover.

Passover begins the festival of unleavened bread.

Leviticus 23:5-6 In the first month, on the fourteenth day of the month at twilight is the Lord’s Passover. 6 Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to the Lord; for seven days you shall eat unleavened bread.

Mark 14:17-21 When it was evening He *came with the twelve. 18 And as they were reclining at the table and eating, Jesus said, “**Truly I say to you that one of you will betray Me—one who is eating with Me.**” 19 They began to be grieved and to say to Him one by one, “Surely not I?” 20 But He said to them, “**It is one of the twelve, the one who dips with Me in the bowl. 21 For the Son of Man is going away just as it is written about Him; but woe to that man by whom the Son of Man is betrayed! Good for that man if he had not been born.**”

The one who dips with me in the bowl, as many think, does not imply that Judas was literally dipping at the same time as Jesus, it was a shrewd way of saying, “one of you.” And it would have been good for whoever it is that he had never been born.

Mark 14:22-24 While they were eating, He took some bread, and after a blessing He broke it, and gave it to them, and said, **“Take it; this is My body.”** 23 And when He had taken a cup and 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 covenant, which is being poured out for many.**

The bread is the afikomen and the cup is the cup of redemption. Why do you eat the body and drink the blood of Jesus?

Mark 14:25 Truly I say to you, I will not drink of the fruit of the vine again, until that day when I drink it, new, in the kingdom of God.”

Jesus himself did not complete the Seder meal by not drinking the 4th cup of wine.

Mark 14:26-31 And after singing a hymn, they went out to the Mount of Olives. 27 And Jesus *said to them, **“You will all fall away, because it is written: ‘I will strike the shepherd, and the sheep will be scattered.’** 28 **But after I am raised, I will go ahead of you to Galilee.”** 29 But Peter said to Him, “Even if they all fall away, yet I will not!” 30 And Jesus *said to him, **“Truly I say to you, that this very night, before a rooster crows twice, you yourself will deny Me three times.”** 31 But Peter repeatedly said insistently, “Even if I have to die with You, I will not deny You!” And they all were saying the same thing as well.

Zechariah 13:6-7 And someone will say to him, ‘What are these wounds between your arms?’ Then he will say, ‘Those with which I was wounded at the house of my friends.’ 7 **“Awake, sword, against My Shepherd, And against the Man, My Associate,”** Declares the Lord of armies. **“Strike the Shepherd and the sheep will be scattered; And I will turn My hand against the little ones.**

Mark 14:32-42 They *came to a place named Gethsemane; and He *said to His disciples, **“Sit here until I have prayed.”** 33 And He *took with Him Peter, James, and John, and began to be very distressed and troubled. 34 And He *said to them, **“My soul is deeply grieved, to the point of death; remain here and keep watch.”** 35 And He went a little beyond them, and fell to the ground and began praying that if it were possible, the hour might pass Him by. 36 And He was saying, **“Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will.”** 37 And He *came and *found them sleeping, and *said to Peter, **“Simon, are you asleep? Could you not keep watch for one hour? 38 Keep watching and praying, so that you will not come into temptation; the spirit is willing, but the flesh is weak.”** 39 And again He went away and prayed, saying the same words. 40 And again He came and found them sleeping, for their eyes were heavy; and they did not know what to say in reply to Him. 41 And He *came the third time, and *said to them, **“Are you still sleeping and resting? That is enough. The hour has come; behold, the Son of Man is being betrayed into the hands of sinners. 42 Get up, let’s go; behold, the one who is betraying Me is near!”**

Is there meaning behind 3 times that they were sleeping?

Mark 14:43-52 And immediately, while He was still speaking, Judas, one of the twelve, *came up, accompanied by a crowd with swords and clubs who were from the chief priests, the scribes, and the elders. 44 Now he who was betraying Him had given them a signal, saying, “Whomever I kiss, He is the one; arrest Him and lead Him away under guard.” 45 And after coming, Judas immediately went to Him and *said, “Rabbi!” and kissed Him. 46 And they laid hands on Him and arrested Him. 47 But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear. 48 And Jesus said to them, **“Have you come out with swords and clubs to arrest Me, as you would against a man inciting a revolt? 49 Every day I was with you within the temple grounds teaching, and you did not arrest Me; but this has taken place so that the Scriptures will be fulfilled.”** 50

And His disciples all left Him and fled. 51 A young man was following Him, wearing nothing but a linen sheet over his naked body; and they *seized him. 52 But he pulled free of the linen sheet and escaped naked.

It's always interesting to notice details that one gospel writer records where another doesn't. What does the man running away naked represent? Why is this included in Mark and not in any of the other writings?

Mark 14:53-62 They led Jesus away to the high priest; and all the chief priests, the elders, and the scribes *gathered together. 54 And Peter had followed Him at a distance, right into the courtyard of the high priest; and he was sitting with the officers and warming himself at the fire. 55 Now the chief priests and the entire Council were trying to obtain testimony against Jesus to put Him to death, and they were not finding any. 56 For many people were giving false testimony against Him, and so their testimonies were not consistent. 57 And then some stood up and began giving false testimony against Him, saying, 58 "We heard Him say, 'I will destroy this temple that was made by hands, and in three days I will build another, made without hands.'" 59 And not even in this respect was their testimony consistent. 60 And then the high priest stood up and came forward and questioned Jesus, saying, "Do You not offer any answer for what these men are testifying against You?" 61 But He kept silent and did not offer any answer. Again the high priest was questioning Him, and *said to Him, "Are You the Christ, the Son of the Blessed One?" 62 And Jesus said, **"I am; and you shall see the Son of Man sitting at the right hand of power, and coming with the clouds of heaven."**

Psalms 110:1-2 The Lord says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet." 2 The Lord will stretch out Your strong scepter from Zion, saying, "Rule in the midst of Your enemies."

Daniel 7:13 "I kept looking in the night visions, And behold, with the clouds of heaven One like a son of man was coming, And He came up to the Ancient of Days And was presented before Him.

With this one statement Jesus combines these two prophecies, one of the divine figure of Daniel that was typically thought to be symbolic and one claiming to sit at the right hand of power and judge the world.

Mark 14:63-65 Tearing his clothes, the high priest *said, "What further need do we have of witnesses? 64 You have heard the blasphemy; how does it seem to you?" And they all condemned Him as deserving of death. 65 And some began to spit on Him, and to blindfold Him, and to beat Him with their fists and say to Him, "Prophecy!" Then the officers took custody of Him and slapped Him in the face.

They all understood what Jesus had said and claimed it to be blasphemy, and it would be, unless it were true.

Mark 14:66-72 And while Peter was below in the courtyard, one of the slave women of the high priest *came, 67 and seeing Peter warming himself, she looked at him and *said, "You were with Jesus the Nazarene as well." 68 But he denied it, saying, "I neither know nor understand what you are talking about." And he went out onto the porch. 69 The slave woman saw him, and began once more to say to the bystanders, "This man is one of them!" 70 But again he denied it. And after a little while the bystanders were again saying to Peter, "You really are one of them, for you are a Galilean as well." 71 But he began to curse himself and to swear, "I do not know this man of whom you speak!" 72 And immediately a rooster crowed a second time. And Peter remembered how Jesus had made the remark to him, **"Before a rooster crows twice, you will deny Me three times."** And he hurried on and began to weep.

Peter denies the same number of times that they slept. His denial coincides with their lack of diligence.



Part 14

Recap, Jesus declared, “I am and you will see the son of man sitting at the right hand of God and riding on the clouds.” As we discussed the proclamation of this divine claim we discussed that it was blasphemy, if it were not true, hence the verdict of guilty is rendered.

Mark 15:1-5 Early in the morning the chief priests with the elders, scribes, and the entire Council immediately held a consultation; and they bound Jesus and led Him away, and turned Him over to Pilate. 2 Pilate questioned Him: “So You are the King of the Jews?” And He answered him, **“It is as you say.”** (literally just ‘you say’) 3 And the chief priests started accusing Him of many things. 4 But Pilate questioned Him again, saying, “Do You offer nothing in answer? See how many charges they are bringing against You!” 5 But Jesus said nothing further in answer, so Pilate was amazed.

What must be going through Pilate’s mind here as Jesus offers no response? He says 2 words to Pilate (soo lego) you say and nothing else. Meanwhile there are numerous accusations being laid at Pilate’s feet, the one and only person in the providence who has the legal right to execute him, and Jesus offers no defense!?

Mark 15:6-7 Now at the Feast he used to release for them any one prisoner whom they requested. 7 And the one named Barabbas had been imprisoned with the rebels who had committed murder in the revolt.

Murder in a revolt, means that Barabas was a Jewish Zealot and was attempting to overthrow Rome. This is the same crime that Jesus is being accused of. By being the “king of the Jews” he is denying rulership to Caesar.

Mark 15:8-11 And the crowd went up and began asking Pilate to do as he had been accustomed to do for them. 9 Pilate answered them, saying, “Do you want me to release for you the King of the Jews?” 10 For he was aware that the chief priests had handed Him over because of envy. 11 But the chief priests stirred up the crowd to ask him to release Barabbas for them instead.

Remember the spirit of passover is freedom, so offering to free a religious zealot could go a long way for public relations in keeping peace. Judea was a volatile providence of Rome and Pilate’s primary job was to stop Jewish revolts against Rome.

Jesus is being exchanged for a person who literally committed the crime that Jesus is being accused of. This is a picture of penal substitution theology.

Mark 15:12-14 And responding again, Pilate said to them, “Then what shall I do with Him whom you call the King of the Jews?” 13 They shouted back, “Crucify Him!” 14 But Pilate said to them, “Why, what evil has He done?”

In the mind of Pilate Jesus had done no wrong, Barabas actually led a revolt and Jesus had done and said nothing at all worthy of a Roman execution.

Mark 15:14b-15 But they shouted all the more, “Crucify Him!” 15 Intent on satisfying the crowd, Pilate released

Barabbas for them, and after having Jesus flogged, he handed Him over to be crucified.

Important to notice Pilate is just trying to appease the crowd, remembering his primary job of not letting revolts arise, he is afraid that if he does not crucify Jesus then he will have an actual revolt.

Mark 15:16 Now the soldiers took Him away into the palace (that is, the Praetorium), and they *called together the whole Roman cohort.

A Praetorium is where the general of the province operated from, so Pilate hands Jesus over to the military to do the dirty work.

Mark 15:17-20 And they *dressed Him in purple, and after twisting together a crown of thorns, they put it on Him; 18 and they began saluting Him: "Hail, King of the Jews!" 19 And they repeatedly beat His head with a reed and spit on Him, and kneeling, they bowed down before Him. 20 And after they had mocked Him, they took the purple cloak off Him and put His own garments on Him. And they *led Him out to crucify Him.

Purple was the color reserved for royalty, in some strange mocking way, the soldiers were the first to honor Jesus as King.

Mark 15:21 And they *compelled a passer-by coming from the country, Simon of Cyrene (the father of Alexander and Rufus), to carry His cross.

2 theories on the names Alexander and Rufus could be plausible here.

Fact is we do not know historically for certain who Alexander and Rufus of Cyrene are. One theory is that these people were known to Mark's initial audience, were still alive, and he intended the readers to verify this fact with them.

Theory number 2 falls more into Mark's symbolic use of names such as BarTimaeus. Alexander was of course the name of the great conqueror of the world Alexander the Great king of war. Gaius Musonius Rufus was a stoic philosopher of the age who taught pacifism. Hence Simon from Cyrene (one of the 5 great hellenistic cities) , father of war and peace, helped Jesus carry the cross.

Mark 15:22 Then they *brought Him to the place Golgotha, which is translated, Place of a Skull.

Golgotha was the place where David buried the head of Goliath

1 Sam 17:54 And David took the Philistine's head and brought it to Jerusalem, but he put his weapons in his tent.

Mark 15:23-26 And they tried to give Him wine mixed with myrrh; but He did not take it. 24 And they *crucified Him, and *divided up His garments among themselves, casting lots for them to decide what each man would take. 25 Now it was the third hour when they crucified Him. 26 The inscription of the charge against Him read, "THE KING OF THE JEWS."

Why did Jesus not take the wine?

Mark 14:25 I tell you the truth, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

Mark 15:27-32 And they *crucified two rebels with Him, one on His right and one on His left. 29 Those passing by were hurling abuse at Him, shaking their heads and saying, "Ha! You who are going to destroy the temple and rebuild it in three days, 30 save Yourself by coming down from the cross!" 31 In the same way the chief priests also, along with the scribes, were mocking Him among themselves and saying, "He saved others; He cannot save

Himself! 32 Let this Christ, the King of Israel, come down now from the cross, so that we may see and believe!" Those who were crucified with Him were also insulting Him.

Luke 4:23 And He said to them, "No doubt you will quote this proverb to Me: 'Physician, heal yourself! All the miracles that we heard were done in Capernaum, do here in your hometown as well.'"

Mark 15:33-34 When the sixth hour came, darkness fell over the whole land until the ninth hour. 34 At the ninth hour Jesus cried out with a loud voice, "Eloi, Eloi, lema sabaktanei?" which is translated, "My God, My God, why have You forsaken Me?"

Psalm 22:1 My God, my God, why have You forsaken me? Far from my help are the words of my groaning.

This psalm of David seems to be a prophetic pointer to the crucifixion of Jesus, and Jesus quoting this Psalm on the cross is like him raising a banner saying, "look at the prophecy of David, this day it is fulfilled."

Mark 15:35-36 And when some of the bystanders heard Him, they began saying, "Look! He is calling for Elijah!" 36 And someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying,

John 19:29-30 A jar full of sour wine was standing there; so they put a sponge full of the sour wine on a branch of hyssop and brought it up to His mouth. 30 Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit.

Jesus completes the passover meal, ushers in the kingdom, and declares the ceremonial work of redemption finished.

Is there a significance to the sponge?

In Roman antiquity restrooms were public and every person carried a sponge in place of toilet paper. Hence the soldiers are using their feces sponge to give Jesus his final drink. This was intended to be a great insult but the act completed the redemptive process.

Is there a significance of the branch used to deliver the sponge?

Hyssop branches were dipped in the blood of the lamb, slain for passover, and used to mark the doorposts.

Mark 15:36b-39 "Let us see if Elijah comes to take Him down." 37 But Jesus let out a loud cry, and died. 38 And the veil of the temple was torn in two from top to bottom. 39 And when the centurion, who was standing right in front of Him, saw that He died in this way, he said, "Truly this man was the Son of God!"

The ripping of the veil, unlike modern exegesis claim, did not represent the end of a temple system, it was a mourning ritual.

Gen 37:33-34 Then he examined it and said, "It is my son's tunic. A vicious animal has devoured him; Joseph has surely been torn to pieces!" 34 So Jacob tore his clothes, and put on a sackcloth undergarment over his waist, and mourned for his son many days.

Mark 15:40-47 Now there were also some women watching from a distance, among whom were Mary Magdalene, Mary the mother of James the Less and Joses, and Salome. 41 When He was in Galilee, they used to follow Him and serve Him; and there were many other women who came up with Him to Jerusalem. 42 When evening had already come, since it was the preparation day, that is, the day before the Sabbath, 43 Joseph of Arimathea came, a prominent member of the Council, who was himself also waiting for the kingdom of God; and he gathered up courage and went in before Pilate, and asked for the body of Jesus. 44 Now Pilate wondered if He was dead by this time, and summoning the centurion, he questioned him as to whether He was already dead. 45

And after learning this from the centurion, he granted the body to Joseph.⁴⁶ Joseph bought a linen cloth, took Him down, wrapped Him in the linen cloth, and laid Him in a tomb which had been cut out in the rock; and he rolled a stone against the entrance of the tomb. ⁴⁷ Mary Magdalene and Mary the mother of Joseph were watching to see where He was laid.

The ladies were waiting to see where he was laid so they could complete the proper burial procedures as the Sabbath was approaching and they were out of time. Seems they had not paid attention that Jesus was already prepared for burial

Mark 14:3-8 While He was in Bethany at the home of Simon the Leper, He was reclining at the table, and a woman came with an alabaster vial of very expensive perfume of pure nard. She broke the vial and poured the perfume over His head. ⁴ But there were some indignantly remarking to one another, "Why has this perfume been wasted? ⁵ For this perfume could have been sold for over three hundred denarii, and the money given to the poor." And they were scolding her. ⁶ But Jesus said, "Leave her alone! Why are you bothering her? She has done a good deed for Me. ⁷ For you always have the poor with you, and whenever you want, you can do good to them; but you do not always have Me. ⁸ She has done what she could; she has anointed My body beforehand for the burial.



Part 15

Mark 16:1 When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might come and anoint Him.

Mark 14:8-9 She has done what she could; she has anointed My body beforehand for the burial. 9 Truly I say to you, wherever the gospel is preached in the entire world, what this woman has done will also be told in memory of her.”

Why wait till the Sabbath is over?

It is forbidden to carry anything on sabbath or walk more than 3 miles from one's place of rest. Hence they had to wait until Sabbath was over to carry oil to the tomb. This is why Jesus was prepared for burial prior to his actual death. Jewish custom would anoint the body of a person with spikenard to mask smells, then they would come back after the body had decomposed and gather the bones and place them into a box.

Mark 16:2-3 And very early on the first day of the week, they *came to the tomb when the sun had risen. 3 They were saying to one another, “Who will roll away the stone from the entrance of the tomb for us?”

Genesis 29:4-12 Jacob said to them, “My brothers, where are you from?” And they said, “We are from Haran.” 5 So he said to them, “Do you know Laban the son of Nahor?” And they said, “We know him.” 6 And he said to them, “Is it well with him?” And they said, “It is well, and here is his daughter Rachel coming with the sheep.” 7 Then he said, “Look, it is still high day; it is not time for the livestock to be gathered. Water the sheep, and go, pasture them.” 8 But they said, “We cannot, until all the flocks are gathered, and they roll the stone from the mouth of the well; then we water the sheep.” 9 While he was still speaking with them, Rachel came with her father’s sheep, for she was a shepherdess. 10 When Jacob saw Rachel the daughter of his mother’s brother Laban, and the sheep of his mother’s brother Laban, Jacob went up and rolled the stone from the mouth of the well, and watered the flock of his mother’s brother Laban. 11 Then Jacob kissed Rachel, and raised his voice and wept. 12 Jacob told Rachel that he was a relative of her father and that he was Rebekah’s son, and she ran and told her father.

Mark 16:4 And looking up, they *noticed that the stone had been rolled away; for it was extremely large.

Jacob falls in love with Rachel and demonstrates a token for her by rolling the stone away that seals the water for the flocks. Jesus rolls the stone away and demonstrates that he is the water of life for the world.

Mark 16:5-6 And entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed. 6 But he *said to them, “Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here; see, here is the place where they laid Him.

Imagine finding out someone was just raised from the dead and being told not to be amazed.... They were really amazed. All 4 gospel accounts tell this section of the story a little differently, who is at the tomb, how it happened, and what was said. Mark by the majority of scholars is dated first and this is his account.

Mark 16:7-8 But go, tell His disciples and Peter, ‘He is going ahead of you to Galilee; there you will see Him, just as He told you.’” 8 And they went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid.

Mark, according to tradition, is written from the account of Peter so it makes sense that Peter is mentioned here because ultimately this is his account of the events.

Section 2 of this lesson.

<https://danielbwallace.com/tag/mark-16-9-20/>

The reason this lesson is separated is due to textual variants. The oldest manuscripts do not contain anything following verse 8, which makes a really strange ending. Mark 16:8 And they went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid.

For whatever reason it appears that Mark actually ended his account in this manner. Later edits as early as 325 Codex Vaticanus

Mark 16:9-11 Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons. 10 She went and reported to those who had been with Him, while they were mourning and weeping. 11 And when they heard that He was alive and had been seen by her, they refused to believe it.

Luke 8:1-2 Soon afterward, Jesus began going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him, 2 and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out,

First day of the week is corroborated in all 3 other gospels.

Mark 16:12-13 Now after that, He appeared in a different form to two of them while they were walking along on their way to the country. 13 And they went away and reported it to the rest, but they did not believe them, either.

Appearing in different manners is confirmed by multiple gospels but one easy account is John when they thought he was a gardener.

John 20:15 Jesus *said to her, “Woman, why are you weeping? Whom are you seeking?” Thinking that He was the gardener, she *said to Him, “Sir, if you have carried Him away, tell me where you put Him, and I will take Him away.”

Mark 16:14-16 Later He appeared to the eleven themselves as they were reclining at the table; and He reprimanded them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen from the dead. 15 And He said to them, **“Go into all the world and preach the gospel to all creation. 16 The one who has believed and has been baptized will be saved; but the one who has not believed will be condemned.**

Luke 24:36-43 Now while they were telling these things, Jesus Himself suddenly stood in their midst and *said to them, **“Peace be to you.”** 37 But they were startled and frightened, and thought that they were looking at a spirit. 38 And He said to them, **“Why are you frightened, and why are doubts arising in your hearts? 39 See My hands and My feet, that it is I Myself; touch Me and see, because a spirit does not have flesh and bones as you plainly see that I have.”** 40 And when He had said this, He showed them His hands and His feet. 41 While they still could not believe it because of their joy and astonishment, He said to them, **“Have you anything here to**

eat?” 42 They served Him a piece of broiled fish; 43 and He took it and ate it in front of them.

Matt 28:16-20 But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated to them. 17 And when they saw Him, they worshiped Him; but some were doubtful. 18 And Jesus came up and spoke to them, saying, “All authority in heaven and on earth has been given to Me. 19 Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.”

As we can see all this information to this point is confirmed by the other gospels.

Mark 16:17-18 These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; 18 they will pick up serpents, and if they drink any deadly poison, it will not harm them; they will lay hands on the sick, and they will recover.”

The information here is not corroborated by the other gospels so it is disputed by scholars.

Mark 16:19-20 So then, when the Lord Jesus had spoken to them, He was received up into heaven and sat down at the right hand of God. 20 And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed. And they promptly reported all these instructions to Peter and his companions.

This information is found in Acts as well as other places

Acts 7:54-56 Now when they heard this, they were infuriated, and they began gnashing their teeth at him. 55 But he, being full of the Holy Spirit, looked intently into heaven and saw the glory of God, and Jesus standing at the right hand of God; 56 and he said, “Behold, I see the heavens opened and the Son of Man standing at the right hand of God.”

And after that, Jesus Himself also sent out through them from east to west the sacred and imperishable proclamation of eternal salvation.

This final sentence is not found in any other sources.