

Expanded Analysis of

# MARK

## "THE SERVICE AND SACRIFICE OF THE SERVANT"

"For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." Mark 10:45

EXPANDED ANALYSIS OF MARK, Part One. Mark 1:1 - 5:43

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# Part One

Mark 1:1 - 5:43

## A 1 THE SERVICE OF THE SERVANT 1 - 10

### B 1 The Introduction of the Servant 1:1-34

C 1 **The introduction to the book:** {1} The beginning of the [gospel](#)<sup>1</sup> of [Jesus Christ](#), the [Son of God](#).<sup>2</sup> 1:1

### C 2 The preparation of the Servant 1:2-13

D 1 Isaiah's prediction of the Master's herald: {2} As it is written in [Isaiah the prophet](#), (1:2a) 1:2-3

E 1 The messenger: “BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE,<sup>3</sup> 1:2

E 2 The way-preparer: “WHO WILL PREPARE YOUR WAY;

E 3 The voice in the wilderness: {3} “THE VOICE OF ONE

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<sup>1</sup> Mark 1:1 - gospel: the [Genitive Neuter](#) Singular of the noun *euaggélion* (2098), “good news, gospel” ([Accordance](#)); “... good tidings ...” (excerpted heavily from [OBU](#)). I believe the best translation is simply, “good news,” or in this case, “Good News” ([JTB](#)).

<sup>2</sup> Mark 1:1 - Son of God: Some manuscripts lack this portion of the title, but a great percentage of them contain it. Most likely the words were accidentally omitted in some manuscripts because of the unique succession of letters in the Greek text. (So [NetBible](#) at the appropriate note in Mark 1:1.)

This is the beginning of the [Good News](#) about [Jesus](#) the [Messiah](#), the [Son of God](#). The [Good News](#) about [Jesus](#) begins with the prophecy in [Isaiah](#) the [prophet](#) about the [Messiah's](#) forerunner, [John, the Immerser](#).

That [Jesus](#) was the [Son of God](#) is spelled out in [Mark's Gospel](#) four times, once by [Mark](#) (Mark 1:1); twice by [demons](#) (Mark 3:11; 5:7), and once by the [centurion](#) who oversaw His [crucifixion](#) (Mark 15:39).

<sup>3</sup> Mark 1:2 - BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY: This is actually a quotation of Malachi 3:1a. Some commentators state that it was also a quotation of Exodus 23:20, but that doesn't really make sense to me. The event in Exodus 23:20 happened in a totally different context.

Why [Mark](#) referred only to the [prophet Isaiah](#) when he also quoted from [Malachi](#), I do not know. It may be that he did so because [Isaiah](#) is the more [major prophet](#) (considering the [prophecy's](#) length) and perhaps because [Isaiah](#) speaks of the [Messiah](#) as being the [Servant](#), which is also a theme of [Mark](#). See, for example, Isa. 42:1-4; 49:1-6; 50:4-9; 52:13-53:12. See also Mark 10:45.

More importantly, who is the Messenger? It turns out to be [John the Immerser](#). Who is “Your” face? And who is “Your” way? It turns out to be [Jesus](#) of [Nazareth](#), the [Messiah](#)!

CRYING IN THE WILDERNESS,<sup>4</sup> 1:3

G 1 'MAKE READY THE WAY OF THE LORD,<sup>5</sup>

G 2 'MAKE HIS PATHS STRAIGHT.' ”

D 2 John's preparatory immersion of repentance 1:4-8

E 1 His appearance: {4} [John the Baptist](#) [literally, “the one immersing”] appeared<sup>6</sup> 1:4

E 2 His venue: in the wilderness

E 3 His method: preaching a [baptism](#) [lit., “an immersion”]<sup>7</sup>

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<sup>4</sup> Mark 1:3 - THE VOICE OF ONE CRYING IN THE WILDERNESS: Here, [Mark](#) quotes three lines from Isaiah 40:3, clearly identifying that [John the Immerser](#) fulfilled this majestic [prophecy](#), delivered by [Isaiah](#) some time between 740 and 680 B.C. ([RSB](#)). [John's](#) ministry of immersing people in water as a sign of their [repentance](#) was conducted in the wilderness of [Judea](#) along the [Jordan River](#).

<sup>5</sup> Mark 1:3 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT: Mark here quotes the last two lines of Isaiah 40:3, which read, in the [NASB95's](#) translation of the Hebrew text: “Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God.”

This was a prophecy. The fulfillment will be described in Mark 1:4, wherein “[John the Baptist](#) appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins.” The Object of his mission will be described in Mark 1:7-8, which reads, “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. I baptized you with water, but He will baptize you with the Holy Spirit.’”

<sup>6</sup> Mark 1:4 - John the Baptist: “John” is the standard proper name, the [Nominative Masculine](#) Singular of the proper name *heōánnēs* ([2491](#)), “John,” meaning “Jehovah is a gracious giver” (excerpted from [OBU](#)); “the Baptist” – literally, “the one baptizing,” wherein “baptizing” is the [Present Active Participle Masculine Nominative](#) Singular of the verb *baptidzō* ([907](#)), “to baptize, wash, dip” ([Accordance](#)); “I. to dip repeatedly, to immerse, to submerge (of vessels sunk) II. to cleanse by dipping or submerging, to wash, to make clean with water, to wash one’s self, bathe .....” (excerpted from [OBU](#)). One can see that the best translation in this instance is “the one immersing.” [John](#) didn’t stand in the middle of the [Jordan](#) and dip his hands in the water several times and pour it on the head of the one seeking baptism. He dunked each one!

<sup>7</sup> Mark 1:4 - preaching a baptism: better, “proclaiming an immersion,” wherein “proclaiming” is the [Present Active Participle Nominative Masculine](#) Singular of the verb *kērússō* ([2784](#)), “to proclaim, preach” ([Accordance](#)); “I. to be a herald, to officiate as a herald ... II. to publish, proclaim openly ... (excerpted from [OBU](#));

“an immersion” is the [Accusative Neuter](#) Singular of the noun *báptisma* ([908](#)), “washing, baptism” ([Accordance](#)); “I. immersion, submersion ....” (excerpted from [OBU](#)).

The basic idea of [baptism](#) (better, “immersion”) is that one who participates in this [immersion](#) identifies with the one immersing and with his message. In this case, the message was [repentance](#). Without going in to too much detail at this point, [repentance](#) means a change of mind and change of behavior to prepare one to accept the coming [King](#) and participate in His [Kingdom](#).

- E 4 His emphasis: of [repentance](#)<sup>8</sup> for the forgiveness of sins.
- E 5 His appeal among the people 1:5
- G 1 Their geography 1:5a
- H 1 {5} And all the country of [Judea](#) was going out to him,
- H 2 and all the people of [Jerusalem](#);
- G 2 Their participation 1:5b
- H 1 and they were being [baptized](#) by him in the [Jordan River](#),
- H 2 confessing their sins.<sup>9</sup>
- E 6 His garb: {6} [John](#) was clothed with camel's hair and wore a leather belt around his waist<sup>10</sup> 1:6a

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<sup>8</sup> Mark 1:4 - repentance: [John](#), immersing in the wilderness, was at the same time announcing an [immersion](#) of [repentance](#) with a view to forgiveness of sins. "[Repentance](#)" is *metanoia* (3341), "strictly, *later knowledge, subsequent correction*; (1) religiously and morally, as a change of mind leading to change of behavior *repentance, conversion, turning about* (Matt. 3:8; 2 Cor. 7:10); (2) as a change of opinion in respect to one's acts *regret, remorse* (a popular Greek usage not found in the NT)" (*Friberg Greek Analytical Lexicon*). (3) Once [John](#) had been taken into custody, [Jesus](#) came proclaiming the [Good News](#) of God, saying, "The time is fulfilled, and the [kingdom of God](#) has drawn near. Be changing your mind and be believing in the [Good News](#)!" (Mark 1:14-15, JTB translation). So here, in Mark 1:14-15, an extremely significant element of repenting is to be changing one's mind about the [King](#) of the coming [Kingdom](#)! Note that the popular understanding of [repentance](#) (i.e. remorse, regret) does not appear in the NT, according to [Friberg](#). A working definition is that *metanoia* is a change of mind. This change of mind leads to a change in behavior. As in all contexts, the referent of *metanoia*, that to which the change of mind refers, must be determined from the context. Here, in Mark 1:4, doubtless, the *metanoia* had to do with a change of mind about sins. [John's](#) whole purpose, as [Mark](#) indicated by his quotation of Isa. 40:3, and as [John](#) himself indicated (Mark 1:7-8), was to prepare the way spiritually for the coming of the One mightier than he – that is, the [Messiah](#). Since the [Messiah](#) would reign over a spiritual, as well as a political kingdom, spiritual preparation was of paramount importance!

<sup>9</sup> Mark 1:5 - confessing their sins: "confessing" is the [Present Middle Participle Nominative Masculine](#) Plural of the verb *exomologéō* (1843), "to confess, admit" ([Accordance](#)). The [Present tense](#) indicates that a steady stream of people were coming to [John](#) to be immersed and to confess their sins. The [Middle voice](#) indicates that those who were confessing their sins were doing so in their own best interests. Sincerely confessing their sins would qualify them to participate in the [Kingdom of the Messiah](#) (see Mark 1:14-15). His [Kingdom](#) would have spiritual as well as political qualities.

<sup>10</sup> Mark 1:6 - camel's hair ... leather belt: This describes a life of austerity. He was dressed with woven camel's hair (not camel leather), held in place with a leather belt. According to [Constable](#), this wardrobe identified John as a

- E 7 His diet: and his diet was locusts and wild honey. <sup>11</sup> 1:6b
- E 8 His message concerning the Coming One: {7} And he was preaching, and saying, 1:7-8
- G 1 His superior might and worth 1:7a
- H 1 His greater might: “After me One is coming who is mightier than I,
- H 2 His own unworthiness: and I am not fit to stoop down and untie the thong of His sandals. <sup>12</sup>
- G 2 His superior immersion 1:8
- H 1 {8} “I [baptized](#) [lit. immersed] you with water; <sup>13</sup>
- H 2 but He will [baptize](#) [lit. immerse] you with the [Holy Spirit](#).” <sup>14</sup>

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typical holy man of the ancient East who lived in the wilderness. “This is how [prophets](#) often dressed (cf. Zech. 13:4).”

<sup>11</sup> Mark 1:6 - diet ... locusts and wild honey: This was an austere diet, but it was allowed under the [Law](#).

<sup>12</sup> Mark 1:7 - and I am not fit to stoop down and untie the thong of His sandals: [John's](#) humility was astounding! He must have known by way of revelation from [God](#) that [Jesus](#) was the [Messiah](#). Nevertheless, even his faith later wavered as he languished in prison (Matt. 11:2-6; Luke 7:18-23).

<sup>13</sup> Mark 1:8 - literally: I immersed you with water: “I immersed” is the [Aorist Indicative Active](#) 1<sup>st</sup> Singular of the verb [baptidō](#) (907), “to baptize, wash, dip” ([Accordance](#)); “I. to dip repeatedly, to immerse, to submerge ... II. to cleanse by dipping or submerging, to wash, to make clean with water, to wash one’s self, bathe ....” (excerpted from [OBU](#)); “to immerse” ([JTB](#)).

[John immersed people in water](#) to demonstrate their [repentance](#) from [sins](#) in preparation for participating in the coming [Kingdom](#) of [Christ](#). The water could not possibly *cause* [repentance](#), but was intended only to *illustrate* it (see Matt. 3:5-10; Luke 3:7-9). Even so, [Christian immersion today in water](#) cannot possibly *save* someone’s soul, no matter what certain [Christian](#) faiths teach. The [immersion](#) is designed to *signify* or *publicize* one’s faith in [Christ](#), not *make* one a [Christian](#). No water has that much power. Only the [Holy Spirit](#) has enough power to instill new life into a person who [believes](#) in [Jesus](#) (John 3:5-8). “[Immersion](#) into [Christ Jesus](#) (Rom. 6:3-4) is [Spirit immersion](#), not [water immersion](#) (see 1 Cor. 12:13).

<sup>14</sup> Mark 1:8 - He will immerse you with the [Holy Spirit](#): [John](#) was saying that, in the future, this Special Coming One ([Jesus](#)) will immerse people by means of the [Holy Spirit](#). “Will immerse” is the [Future Indicative Active](#) 3<sup>rd</sup> Person Singular of the verb [baptidō](#) (907), “to baptize, wash, dip” ([Accordance](#)); “I. to dip repeatedly, to immerse,

D 3 Jesus' identification with John's immersion 1:9-11

- E 1 His arrival from Nazareth: {9} And it came about in those days that [Jesus](#) came from [Nazareth](#) in [Galilee](#), 1:9a
- E 2 His baptism by John: and was [baptized](#) by [John](#) in the [Jordan](#). 1:9b
- E 3 The descent of the Spirit: {10} And immediately <sup>15</sup> coming up out of the water, He saw the heavens opening, and the [Spirit](#) like a dove descending upon Him; <sup>16</sup> 1:10

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to submerge ... II. to cleanse by dipping or submerging, to wash, to make clean with water, to wash one's self, bathe ..." (excerpted from [OBU](#)); "to immerse" ([JTB](#)).

1 Corinthians 12:13 is very much to the point: "For by one [Spirit](#) we were all immersed into one [body](#), whether Jews or Hellenists, whether slaves or free people, and all of one [Spirit](#) have been caused to drink" ([JTB](#) translation). This is an exceedingly clear, defining passage of what it means to be "baptized," better, "[immersed](#)" by the [Holy Spirit](#). At the moment of [salvation](#) (in which the human activity is trusting in [Jesus](#)), all believers in [Jesus](#) are immersed by One [Spirit](#) (the [Holy Spirit](#)) into the [Body of Christ](#) (the True [Church](#) At Large) and all believers are given the gift of the [Holy Spirit](#) within them. This began happening, for the first time in history, on the [Day of Pentecost](#), weeks after [Jesus](#)' [Ascension](#) back to [heaven](#).

By way of illustration, when one goes swimming, he is immersed in the water. But at the same time he (accidentally) may swallow some water. Just so, when a person trusts in [Jesus](#) the [Holy Spirit](#) immerses him into the [Body of Christ](#). At the same time the [Holy Spirit](#) purposefully (not accidentally) comes to live within Him! We call the first act "the [Baptism of the Spirit](#)" (better, the believer's Immersion by means of the [Holy Spirit](#) into the [Body of Christ](#)). The second act is that the [Holy Spirit](#) then comes to live *within* the believer. We call this the [Indwelling of the Spirit](#).

It is up to each believer then to allow the [Holy Spirit](#) to control him (Ephesians 5:18) so that he lives a [Christ](#)-like life and increasingly evidences the [Fruit](#) of the [Spirit](#) (Gal. 5:22-23).

<sup>15</sup> Mark 1:10 - Immediately: "This is the first of Mark's 42 uses of the Greek adverb *eutheys* ("immediately") that give his narrative a feeling of rapidly moving action. Mark used this word more than the other three Gospel writers combined." ([Constable](#)). Lexical information: ([2117](#)).

<sup>16</sup> Mark 1:10 - He saw ... the Spirit like a dove descending upon Him: [Mark](#) reports that [Jesus](#) saw the [Holy Spirit](#) like a dove descending into Him(self). [Matthew](#) seems to confirm that (Matt. 3:16). [Luke](#) states that, after His baptism, while [Jesus](#) "was praying, heaven was opened, and the [Holy Spirit](#) descended upon Him in bodily form like a dove, etc." [Luke](#) does not identify if anyone besides [Jesus](#) witnessed this dove. [John](#), in His Gospel clearly states that at least [John the Immerser](#) witnessed the [Spirit](#) of God as a dove descending on [Jesus](#) and remaining on Him (John 1:29-34). For [John the Immerser](#), the dove was a necessary external manifestation that identified the [Holy Spirit](#) descending upon [Jesus](#). The [Holy Spirit](#) is a Spirit. One cannot see a Spirit unless there is some tangible, identifiable manifestation of the [Spirit](#) of God.

Why a dove? [Constable](#) observes the following:

The dove is a bird that symbolizes humble self-sacrifice. It was a bird that poor Israelites offered in sacrifice to the LORD. The same spirit of humble self-sacrifice indwelt Jesus.

[Constable](#) directly followed that statement with the following helpful clarification:

- E 4 The approval of the Father! 1:11
  - G 1 The source of the voice: {11} and a voice came out of the heavens: <sup>17</sup>
  - G 2 The love of the Father: “Thou art My beloved Son,
  - G 3 The pleasure of the Father: in Thee I am well-pleased.”
- D 4 Jesus' temptation 1:12-13
  - E 1 The impetus of the Spirit: {12} And immediately <sup>18</sup> the [Spirit](#) impelled Him *to go* out into the wilderness. <sup>19</sup> 1:12
  - E 2 The temptation by Satan 1:13a
    - G 1 The venue: {13} And He was in the wilderness

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The Spirit coming down upon Jesus here does not imply that Jesus had lacked the Holy Spirit's power previously. Here the Spirit came to empower Jesus specifically for His messianic ministry, which began now. The Spirit came "into" Him (Gr. *eis auton*), not simply "upon" Him (Gr. *epi auton*), as is clear in the Greek text.

This Anointing is the event at which the Eternal Word (*Lógos*, [3056](#), John 1:1), who had become Man (John 1:14), was anointed by and with [God's Holy Spirit](#) to be the [Messiah](#). As [Messiah](#) He would be [God's](#) greatest [Prophet](#) (Deut. 18:15-19) greatest [Priest](#) (Psalm 110:4; Heb. 7:14-21), greatest [King](#) (Luke 1:26-33; Rev. 19:11-21), and greatest [Judge](#) (John 5:19-30; Matt. 25:31-46; Rev. 20:11-15; Zech. 14:9). During His [First Coming](#), [Jesus](#) served *primarily* as [Prophet](#); during his present session at the right hand of the [Father](#), He is serving *primarily* as [Priest](#); when He returns at His [Second Coming](#), He will serve *primarily* as [King](#) and [Judge](#).

<sup>17</sup> Mark 1:11 - and a voice came out of the heavens: This was the voice of [God the Father](#). All three members of the Godhead were present at [Jesus'](#) anointing – [God the Father](#), [God the Son](#), and [God the Holy Spirit](#). This was a special moment in history. [God the Father](#) anointed [God the Son](#) with [God the Holy Spirit](#) to secure the foundation for the [Son's](#) perpetual ministry as Prophet, as Priest, and as King / Judge. Here [God the Father](#) pronounced for all the world to hear that this God/Human [Son](#) of His, [Jesus](#), was His beloved [Son](#). And He was well-pleased with Him!

<sup>18</sup> Mark 1:12 - And immediately: This is now the 3<sup>rd</sup> time in rapid succession in this first chapter that [Mark](#) has used the adverb of time, *euthús* ([2117](#)), meaning, “immediately, next, suddenly” ([Accordance](#)). The other two instances were in Mark 1:3, 10.

<sup>19</sup> Mark 1:12 - the Spirit impelled Him to go out into the wilderness: This is, of course, the [Holy Spirit](#). “impelled” is the [Present Indicative Active](#) 3<sup>rd</sup> Person Singular of the verb *ekballō* ([1544](#)), “to cast out, send away” ([Accordance](#)). Why was the [Holy Spirit](#) actively, persistently, and powerfully pushing [Jesus](#) into the wilderness? The next verse, Mark 1:13, tells us – “And He was in the wilderness forty days being tempted by [Satan](#) ....”

- G 2 The time frame: forty days
- G 3 The testing: being tempted<sup>20</sup>
- G 4 The tempter: by [Satan](#);
- G 5 The companions: and He was with the wild beasts,
- E 3 The ministry of the angels: and the [angels](#) were ministering to Him. 1:13b

### C 3 The synopsis of the Servant's message: "Change your mind and believe the good news about the coming kingdom" 1:14-15

- D 1 The occasion for the beginning of His ministry: {14} And after [John](#) had been taken into custody, [Jesus](#) came into [Galilee](#), preaching the gospel of God,<sup>21</sup> 1:14

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<sup>20</sup> Mark 1:13 - being tempted by [Satan](#): "being tempted" is the [Present Passive Participle Nominative Masculine Singular](#) of the verb *peirázō* (3985), "to tempt, test; try" ([Accordance](#)). This verb has a dual usage. [Satan](#) and evil people "tempt" a person to get him to fail, to sin. [Jesus](#) and [God](#) "test" or "try" a person in hopes he will succeed. In this passage, [Satan](#) tempted [Jesus](#) for forty days in hopes He would fail. [God](#) tested [Job](#) to prove to [Satan](#) he would *not* fail, but would remain true to [God](#)! Notice that in the account of [Job](#), [Satan](#) was afflicting [Job](#) with all kinds of bad things in hopes he would curse [God](#). [God](#), on the other hand, used the same events to prove [Job](#) would *not* curse Him, but would remain true to Him. When I was a school teacher for five years, I tested students in hopes they would pass the tests.

In the [gospels](#), this verb *peirázō* (3985) is used fourteen times. In thirteen instances the individuals were "tempting" [Jesus](#) in hopes He would fail. In one instance, John 6:6, [Jesus](#) "tested" [Philip](#) in hopes he would succeed.

At my Ordination exam I was asked whether [Jesus](#) was "not able to sin" or whether He was "able not to sin." I affirmed the former, that [Jesus](#) was *not able* to sin. After my examination, one of my uncles cogently asked me, "If [Jesus](#) was not able to sin, of what value was His temptation? My uncle's contention was that [Jesus](#), if He were not able to sin, could not properly empathize with us mortals, for we are *quite* able to sin, and do so frequently! My response was that it was of greater encouragement to me to realize that [Jesus](#) was *unable* to sin, and that He passed His tests with flying colors, than to contemplate that He *might* have sinned, but hung on by the skin of his teeth, as it were. Titus 1:2 speaks of "[God](#), who cannot lie" (NKJV). Heb. 6:18 reveals that "it is impossible for [God](#) to lie" (ESV) (compliments of Chatgpt).

<sup>21</sup> Mark 1:14 - preaching the gospel of God: Perhaps better, "proclaiming the [Good News](#) of [God](#)." [Jesus](#)' style was as different from [John's](#) as day was from night! Whereas [John the Baptist](#) had been delivering a sobering message of changing one's mind (and behavior) about sin, [Jesus](#) came continually announcing ([present active participle](#) of *kerusso*, 2784) the "[good news](#)" (*euaggelion*, 2098) of [God](#)! [John's](#) message was somber, convicting news. [Jesus](#)' news was joyful, exhilarating! It is tempting to impose [Paul's](#) definition of the gospel (*euaggelion*) from 1 Corinthians 15:1-8, but that would be wrenching [Jesus](#)' good news completely out of its context! In fact, Mark does not leave his readers to wonder long about the content of [Jesus](#)' good news from [God](#). It was this (Mark 1:15, author's translation): "The time has been fulfilled, and the [kingdom of God](#) has drawn near!" What exhilarating news! This was the good news that believing [Israelis](#) longed for (see 1:15) – that the [Messianic kingdom](#) had in fact drawn near. This drawing near was both a *chronological* drawing near ("the time has been fulfilled), and a *spatial* drawing near. In other words, the time for the [kingdom](#) had been fulfilled *chronologically*; and the [kingdom](#) had

- D 2 The summary of His message: {15} and saying, 1:15
- E 1 The fulfillment of the time: "The time is fulfilled,"<sup>22</sup>
- E 2 The arrival of the kingdom: and the [kingdom of God](#) is at hand;<sup>23</sup>
- E 3 The appropriate response: repent and believe in the gospel."<sup>24</sup>

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drawn near *spatially*, in the personal presence of the [King](#) Himself!

<sup>22</sup> Mark 1:15 - "The time is fulfilled": Literally, "Has been fulfilled – the time," wherein "has been fulfilled" is the [Perfect Passive Indicative](#) 3<sup>rd</sup> Person Singular of the verb *plērōō* (4137), "to fill; fulfil" ([Accordance](#)); "... II. to render full, i.e. to complete ...." (excerpted from [OBU](#));

"the time" is the [Nominative Masculine](#) Singular of the noun *kairós* (2540), "time, season, opportunity" ([Accordance](#)); "...II. a measure of time, a larger or smaller portion of time, hence: 1. a fixed and definite time, the time when things are brought to a crisis, the decisive epoch waited for 2. opportune or seasonable time 3. the right time 4. a limited period of time ..." (excerpted from [OBU](#)).

What [Jesus](#) was announcing was that, 4,000 years into the history of the earth and the history of man (the two are coterminous), now was the completion of the time for the offering of the [Messianic Kingdom](#) to [God's](#) chosen nation, the Nation of [Israel](#)! This was a momentous time indeed! It was the time which all [heaven](#) had been awaiting! And the time had finally arrived! How exciting!

<sup>23</sup> Mark 1:15 - The time is fulfilled, and the kingdom of God is at hand: Literally, what [Jesus](#) was saying was this: "Has been fulfilled – the time; and has drawn near – the [kingdom of God](#)!" "Has been fulfilled" accurately translates the [Perfect Passive](#) of *pleroo*, 4137. The [Perfect](#) tense indicates the fulfillment of the time had been accomplished prior to the speaker's speaking, but the results were continuing to the present time. The [Passive](#) indicates someone else, presumably [God](#), had done the fulfilling of the time.

"Has drawn near" accurately translates the [Perfect Indicative Active](#) form of the verb *eggidzo* (1448), to come near, or to approach. The [Perfect](#) indicates that the [kingdom](#) had, in the past, prior to the arrival of the speaker, drawn near; the [Active](#) voice is consistent with the fact that since [Jesus](#) is the [King](#) of the [Kingdom](#), He Himself has actively drawn near them with results continuing into the present time. And since [Jesus](#) had drawn near and was among them, the [Kingdom](#) had drawn near and was among them. For a [Jewish](#) person living in the land of [Israel](#) at that time, this was good news! It was breath-taking news! It was spectacular news! It was news designed to make one positively giddy with exuberant joy! The [Kingdom of God](#) and the [King](#) had drawn near!

<sup>24</sup> Mark 1:15 - repent and believe in the gospel: *Repent* translates the [Present Tense](#) (ongoing action) [Imperative](#) (it's a command) of *metanoeo* (3340), to change one's mind. [Jesus](#) exhorts His listeners to keep changing their opinion, because they are misinformed about who He really is! *Believe* translates the [Present Tense Imperative](#) of *pisteuo* (4100). [Jesus](#) commands His hearers to keep believing! [Gospel](#) again translates *euaggelion* (2098), [Good News](#)! What is the [Good News](#) [Jesus](#) commands His hearers to keep changing their minds about and keep believing? It is the [Good News](#) from God, the [Good News](#) He has just been announcing – that the time has been fulfilled and that the [Kingdom of God](#) had drawn near in His own person!

After continually announcing the giddy message that the time had been fulfilled and that the [kingdom](#) had drawn near and was among them, [Jesus](#) gave the only appropriate punch line that could have been delivered: "Change your mind and believe in the good news!!!!" You are despondent and depressed. You live under the heavy boot of the Roman legions from [Tiberius Caesar](#). Here is [Good News](#)! The [Kingdom](#) – not of [Tiberius Caesar](#) – but of [God](#) – has drawn near you and is among you. The time is now! Change your mind about your despondent situation! Believe the [Good News](#) about the [Kingdom of God](#) being among you! Change your minds about Who I Am!

Of course, there is always the tendency to take the English word "repent" and completely misrepresent what

#### C 4 The recruiting of the Servant 1:16-20

D 1 Of the brothers Simon and Andrew 1:16-18

E 1 The scene of His recruiting: {16} And as He was going along by the [Sea of Galilee](#), 1:16a

E 2 The targets of His recruiting: He saw [Simon](#) and [Andrew](#), the brother of [Simon](#), 1:16b

E 3 The occupation of His recruits: casting a net in the sea; for they were fishermen. 1:16c

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[Jesus](#) was saying. There is not a word in [Jesus](#)' announcement to cause sorrow. There is no repentance about sin here at all. This is [Good News](#), not sobering news. [John](#) has already done that sobering [hamartiological](#) ground work, but now that he is gone from the scene, now is the time to be giddy about the arrival of the [King](#) and His [Kingdom](#) from God!

[Mark Dever](#), with the best of intentions, has, I believe, misunderstood what [Jesus](#) was announcing. Dever writes of a Biblical understanding of conversion. He writes concerning his own church's statement of faith, Article VIII:

We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord [Jesus](#) Christ as our Prophet, Priest and King, and relying on Him alone as the only and all sufficient Saviour.

He continues, "Not many people speak or write like this anymore. Yet the biblical truths here haven't changed. A healthy church is marked by a biblical understanding of conversion." He continues on the next page, speaking of his church's statement of faith,

"The statement begins with the biblical call to repentance and faith. As [Jesus](#) commanded at the beginning of his ministry, 'Repent and believe the good news!' (Mark 1:15). In the simplest terms, conversion equals repentance and faith."

He continues in the next paragraph,

"As the Confession continues, it provides a further description of what repentance and faith look like. It says we 'turn' to God from our sin, we 'receive' Christ, and we 'rely' on him alone as the all sufficient Savior" (Mark Dever, [What is a Healthy Church?](#) pp. 85,86).

Whatever the merits of Dever's understanding of conversion and salvation, this passage, in my view, simply does not support what he claims it does. In the context, and the context must always control denotation and connotation, [John the Baptist](#) indeed proclaimed a change of mind about sin, but [Jesus](#) proclaimed a change of mind about the *good news* (*euaggelion* is used twice, in both Mark 1:14 and 15). What good news? The [Good News](#) that the Time Had Been Fulfilled and was now here; and that The Kingdom Had Drawn Near and was now among them. [Jesus](#) announced, "Change your mind about the Kingdom not being here because the Good News is that the Kingdom is Now Here because I am Here!" That is the denotation and connotation of "gospel" in Mark 1:14 and 15. "Repent" has nothing whatever to do here with sorrow and remorse for sin but with a change of perspective about the [Kingdom](#) and the [King](#). That is the [Good News](#) that [Jesus](#) continually was announcing!

- E 4 The appeal of His recruiting: {17} And [Jesus](#) said to them, "Follow Me, and I will make you become fishers of men."<sup>25</sup> 1:17
- E 5 Their response to His recruiting: {18} And they immediately left the nets and followed Him.<sup>26</sup> 1:18
- D 2 Of the sons of Zebedee 1:19-20
- E 1 The targets of His recruiting: {19} And going on a little farther, He saw [James](#) the son of [Zebedee](#), and [John](#) his brother, 1:19a
- E 2 The occupation of His recruits: who were also in the boat mending the nets. 1:19b
- E 3 The statement of His recruiting: {20} And immediately<sup>27</sup> He called them;<sup>28</sup> 1:20a
- E 4 Their response to His recruiting: and they left their father [Zebedee](#) in the boat with the hired servants,<sup>29</sup> and went away to follow Him. 1:20b

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<sup>25</sup> Mark 1:17 - Follow Me, and I will make you become fishers of men: [Jesus](#) was inviting [Simon](#) and [Andrew](#) to leave their commercial fishing business and become His [disciples](#) and make fishing for men their primary interest and occupation. This was not the first time these two had encountered [Jesus](#) (John 1:35-42). But He was now asking them to make an abrupt change in their lives.

[Jesus](#) does not ask every [believer](#) to become a "full-time" fisher of men. But He invites and expects every [believer](#) to be active in recruiting [disciples](#) for His coming [Kingdom](#) (see Matt. 28:16-20; Acts 1:6-8).

<sup>26</sup> Mark 1:18 - And they immediately left the nets and followed Him: [Simon](#) and [Andrew](#) made a most abrupt and amazing about-face. They immediately, without any observable transition, changed their whole life orientation from being professional commercial fishermen to being full-time fishers of men, serving the [Great King](#). This is nothing short of astounding!

<sup>27</sup> Mark 1:20 - And immediately: Yet another of the many instances of the time-word, the adverb *eutús* ([2117](#)), "immediately, next, suddenly" ([Accordance](#)), featured so prominently in [Mark's](#) fast-moving [Gospel](#).

<sup>28</sup> Mark 1:20 - He called them: "he called" is the [Aorist Indicative Active](#) 3<sup>rd</sup> Person Singular of the verb *kaléo* ([2564](#)), "to call, summon, invite" ([Accordance](#)). [Jesus](#) was hereby formally summoning not only the brothers [Simon](#) and [Andrew](#) to be His [disciples](#), but also the brothers [James](#) and [John](#)!

<sup>29</sup> Mark 1:20 - with the hired servants: [Zebedee](#) was a small businessman who had enough help to absorb the departure of his two sons to follow [Jesus](#) around the countryside as two of His [disciples](#). Though the text never states so explicitly, the reader is left with the feeling that [Zebedee](#) was not opposed to his sons leaving the family fishing business and becoming [disciples](#) of [Jesus](#).

**C 5 The initial demonstration of the Servant 1:21-34**

D 1 Of authoritative, public teaching and exorcism 1:21-28

E 1 The description of His teaching ministry 1:21-22

G 1 The place of His teaching – Capernaum: {21} And they went into [Capernaum](#); 1:21

G 2 The time of His teaching: and immediately on the [Sabbath](#)

G 3 The venue for His teaching: He entered the [synagogue](#)

G 4 The emphasis on His teaching: and *began* to teach.<sup>30</sup>

G 5 The reaction to His teaching: {22} And they were amazed<sup>31</sup> at His teaching; 1:22

H 1 The authority: for He was teaching them as *one* having authority,<sup>32</sup>

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<sup>30</sup> Mark 1:21 - and began to teach: Lit. “and he was teaching,” the [Imperfect Indicative Active](#) 3<sup>rd</sup> Singular of the verb *didaskō* (1321), “to teach” ([Accordance](#)); “I. to teach 1. to hold discourse with others in order to instruct them, deliver didactic discourses ...” (excerpted from [OBU](#)).

<sup>31</sup> Mark 1:22 - and they were amazed: literally, “and they were being amazed” – the [Imperfect Passive Indicative](#) 3<sup>rd</sup> Plural of the verb *ekplēssō* (1605), “to be amazed” ([Accordance](#)); “...III. to be struck with amazement, astonished, amazed” (excerpted from [OBU](#)).

<sup>32</sup> Mark 1:22 - as *one* having authority: literally, “as authority having,” wherein “authority” is the [Accusative Feminine](#) Singular of the noun *exousía* (1849), “authority, power ...” (excerpted from [Accordance](#)); “having” is the [Present Active Participle Nominative Masculine](#) Singular of the verb *échō* (2192), “having, possessing” (adapted from [OBU](#) by JTB).

I imagine there was a tangible electricity about [Jesus](#)’ teaching. He kept his audience on the edge of their seats, for they never knew when He was going to explode some customary teaching that came from man, not [God](#). He didn’t feel compelled to quote other scholars to give credence to His own teaching. He was the greatest authority on the planet, and could quote no higher authority. The only authors He quoted were the many authors of Biblical teaching from what we today call the “[Old Testament](#).”

The pastor I listen to on a regular basis is forever quoting some famous author such as [John MacArthur](#) or [John Calvin](#) or [R. C. Sproul](#), presumably to give his own preaching / teaching greater weight and authority. My pastor is like the [scribes](#) of [Jesus](#)’ day, who always were quoting others to give their own teaching greater credibility and weight. With [Jesus](#) you had none of that. He didn’t need credibility and authority from elsewhere. Authority and credibility and creativity shone through every word and phrase He uttered! He was the best public speaker on earth, and He needed to quote no one!

H 2 The contrast: and not as the [scribes](#).

E 2 The description of His exorcism ministry 1:23-28

G 1 The presence of a man with a demon: {23} And just then there was in their [synagogue](#) a man with an [unclean spirit](#); and he cried out,<sup>33</sup> 1:23

G 2 The utterance of the man with a demon 1:24

H 1 His alienation from Jesus: {24} saying, "What do we<sup>34</sup> have to do with You, [Jesus](#) of [Nazareth](#)?"

H 2 His assumption of destruction: Have You come to destroy us?<sup>35</sup>

H 3 His identification of Jesus: I know who You are<sup>36</sup> – the Holy One of God!"<sup>37</sup>

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<sup>33</sup> Mark 1:23 - Cried out = *ἀνεκράχεν* (*anekraxen*) is the [aorist](#) tense of the verb *ἀνακράζω* (*anakradzo*, [349](#)). The meaning of the [Aorist](#) tense is that the man (empowered by the [unclean spirit](#)) cried out at a point in time.

<sup>34</sup> Mark 1:24 - we: [Mark](#) has already informed his readers that there was a man in the audience with an [unclean spirit](#) (singular). So there was only one [unclean spirit](#). The [spirit](#) ([demon](#)) was using the man's vocal cords to express his point of view. When the [demon](#) said "we" he was speaking of both himself and the man whom he inhabited.

<sup>35</sup> Mark 1:24 - Have You come to destroy us? – Notice that this [spirit](#) spoke in the plural on behalf of both himself and the man he was controlling; "to destroy" is the [Aorist Active Infinitive](#) of the verb *apóllumi* ([622](#)), "to destroy, ruin ..." (excerpted from [Accordance](#)); "I. to destroy 1. to put out of the way entirely, abolish, put an end to, ruin ... 5. metaph. to devote or give over to eternal misery in hell 6. to perish, to be lost, ruined, destroyed ..." (excerpted from [OBU](#)).

The [unclean spirit](#) evidently knew that his final destination was the [Lake of Fire](#) prepared for the [Devil](#) and his [messengers](#) (Matt. 25:41). He was afraid that [Jesus](#) was going to send him there before his time at the Final Judgment for all evil spirits, including [Satan](#) himself (Rev. 20:10). And if, short of that, [Jesus](#) was planning on killing the man, the [unclean spirit](#) would be homeless. Neither situation was a pleasant prospect for the [unclean spirit](#).

<sup>36</sup> Mark 1:24 - I know who you are: Here, the [unclean spirit](#), or [demon](#), inhabiting the man speaks for himself alone.

<sup>37</sup> Mark 1:24 - "the Holy One of God": According to [Constable](#),

By calling Jesus "the Holy One of God" the demon testified to His empowerment by the Holy Spirit: the Enemy of all unclean spirits. This title also probably implies belief in Jesus' deity. The title "Holy One" was a popular designation of God in the Hebrew Bible. Isaiah called God the "Holy One" about 30 times (Isa. 1:4; 5:19, 24; et al.). Whereas people referred to Jesus as Lord (Mark 7:28), Teacher (Mark 9:17), Son of David (Mark 10:47-48), and Master (10:52) [sic = ?], the demons called Him the Holy One of God (Mark 1:24), the Son of God (Mark 3:11) or the Son of the Most High God (Mark 5:7).

G 3 The rebuke of Jesus 1:25

H 1 Silencing him: {25} And [Jesus](#) rebuked him,<sup>38</sup> saying, "Be quiet,

H 2 Exorcising him: and come out of him!"

G 4 The response of the demon 1:26

H 1 Convulsing the man: {26} And throwing him into convulsions,

H 2 Crying loudly: the [unclean spirit](#) cried out with a loud voice,<sup>39</sup>

H 3 Exiting: and came out of him.

G 5 The response of the people 1:27-28

H 1 Amazement: {27} And they were all amazed,<sup>40</sup> 1:27

H 2 Highlighting of Jesus' authority: so that they

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<sup>38</sup> Mark 1:25 - Jesus rebuked him: Meaning the [unclean spirit](#), not the man.

<sup>39</sup> Mark 1:26 - convulsions ... cried out with a loud voice: I have sometimes wondered why [Jesus](#) would permit [demons](#) exiting from their victims to cry out with a loud voice and to throw their human host into convulsions. But the more I have wondered, I finally have decided the following: [Demons](#) are [spirits](#). One cannot see a [spirit](#). But human onlookers have to know the reality of a [demon's](#) departure. The crying out with a loud voice and throwing the victim into convulsions are controlled ways of allowing observing humans to realize that an [evil spirit](#) is indeed *departing* from the human host. These events are observable to humans who do not otherwise have the awareness of the [spirit](#) world that [Jesus](#) possesses. These traits are graphic indicators that the [unclean spirit](#) is, indeed, departing!

<sup>40</sup> Mark 1:27 - they were all amazed: the [Aorist Passive Indicative](#) 3<sup>rd</sup> Person Plural of the verb *thambéō* (2284) "to amaze, be amazed" ([Accordance](#)); "I. to be astonished II. ... to be amazed, frightened, terrified" (excerpted and adapted from [OBU](#)).

We used to live in [South Australia](#) within a few miles from the waters of the [Gulf St. Vincent](#). Because [Kangaroo Island](#), at the mouth of the [Gulf](#), protected it from the wild swings of weather and surf from the Southern Ocean stretching between [South Australia](#) and [Antarctica](#), the waters of the [Gulf St. Vincent](#) were normally quite placid, making it at times appear to be a gigantic lake. But on occasion severe weather gripped it. I can remember traveling to the beach in my car on just such an occasion. The ferocity of the wind and the waves pounding the beach and the jetty extending out into the sea was alarming! I can remember feeling overwhelmed and even fearful of the forces of nature! I kept a safe distance away from the pounding surf!

I can believe that the onlookers of this exorcism by [Jesus](#) felt the same way. They were *amazed*, but they were also *terrified* at the power that [Jesus](#) exhibited in extricating this [demon](#) from its human victim. When one sees a demonstration of that much power and authority, the sensible person wants to *submit* to this authority and make certain he doesn't *offend* Him!!!

debated among themselves, saying, "What is this? A new teaching with authority!"<sup>41</sup>

H 3 Acknowledging His authority even over demons: He commands even the [unclean spirits](#), and they obey Him."

H 4 Spreading the news! {28} And immediately the news about Him went out everywhere into all the surrounding district of [Galilee](#). 1:28

D 2 Of private compassion in healing 1:29-31

E 1 The location: {29} And immediately after they had come out of the [synagogue](#), they came into the house of [Simon](#) and [Andrew](#), with [James](#) and [John](#). 1:29

E 2 The circumstance: {30} Now [Simon's](#) mother-in-law was lying sick with a fever;<sup>42</sup> 1:30a

E 3 The recognized opportunity: and immediately they spoke

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<sup>41</sup> Mark 1:27 - A new teaching with authority! More literally, "New teaching according to authority" wherein "according to" translates the preposition *katá* (2596), which when, as here, appears with a noun in the [Accusative](#), is translated "according to" ([Accordance](#));

"authority" is the [Accusative Feminine](#) Singular of the noun *exousía* (1849), "authority, power ..." (excerpted from [Accordance](#)); "II. physical and mental power 1. the ability or strength with which one is endued, which he either possesses or exercises ... IV. the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed) 1. universally A. authority over mankind [B. – [JTB](#) – authority over all [demons](#) and [angels](#) and other various ethereal created beings, whether fallen or righteous] (excerpted and adapted as indicated from [OBU](#)).

In the case of this [unclean spirit](#), [Jesus](#) had the physical / spiritual authority and power to evict the [demon](#) from the man, and the [unclean spirit](#) was powerless to stop [Jesus](#) – he had no choice in the matter.

The dumbfounded reaction of the audience in the synagogue in [Capernaum](#) to Jesus' exorcism of the unclean spirit indicates they were complete unused to seeing any teacher among them actually evict an unclean spirit from its human victim. This was completely new territory to them! Sadly, the people of [Capernaum](#) and Israel as a whole did not thereby conclude that Jesus was their Messiah and place their faith in Him. The people of [Capernaum](#) earned a horrible consequence in the day of Judgment (Matt. 11:23; Luke 10:13-15).

The scribes who came down from Jerusalem to evaluate Jesus would soon conclude that Jesus was possessed by Beelzebul, the ruler of the demons, and that he exorcised demons by means of this ruler of the demons (Mark 3:22). Theirs was an utterly perverse and diabolically-inspired reaction. According to Jesus, they had committed the Unpardonable Sin. They could never be forgiven (Mark 3:28-30). One can only imagine how severely these scribes will one day suffer forever in the [Lake of Fire and Sulphur](#)!

<sup>42</sup> Mark 1:30 - sick with a fever: lit., "burning [with fever]," the [Present Active Participle](#) of the verb *puréssō* (4445).

- to Him about her. <sup>43</sup> 1:30b
- E 4 The personal response: {31} And He came to her and raised her up, taking her by the hand, <sup>44</sup> 1:31a
- E 5 The remarkable result 1:31b
- G 1 and the fever left her, <sup>45</sup>
- G 2 and she waited on them. <sup>46</sup>
- D 3 The spontaneous public response 1:32-34
- E 1 The time of the response: {32} And when evening had come, after the sun had set, <sup>47</sup> 1:32a
- E 2 The nature of the response: they *began* bringing to Him 1:32b
- G 1 The ill: all who were ill
- G 2 The demonized: and those who were

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<sup>43</sup> Mark 1:30 - and immediately they spoke to Him about her: lit., "and immediately they are speaking to Him concerning her."

<sup>44</sup> Mark 1:31 - taking her by the hand: Note the personal touch. He came to her, he took her hand, and He raised her up. Lit., "having come ([aorist tense](#)) to her, he raised her up ([aorist tense](#)), having taken hold ([aorist tense](#)) of her hand. And the fever left ([aorist tense](#)) her."

<sup>45</sup> Mark 1:31 - the fever left her: The fever left her at a point in time ([aorist tense](#)). There was nothing gradual here!

<sup>46</sup> Mark 1:31 - and she waited on them: So complete and immediate was her healing that she got up and, being a good hostess, "was in the process of serving them ([imperfect tense](#))." The change is dramatic. From lying down, burning with fever to being served by Jesus, to getting up and continually serving her guests, including Him who had served her!

<sup>47</sup> Mark 1:32 - And when evening had come, after the sun had set: Mark is very specific about the time of the coming of the crowd to be healed by Jesus. Literally, "Late, moreover, having come to be ([aorist tense](#)), when the sun sank, they were bearing ([imperfect tense](#)) to him all the ones having ([present participle](#)) badness (sickness) and the ones (in the process) of being demonized ([present passive participle](#) of the verb *daimonidzomai*, 1139)" (JTB literal translation). They waited until after sunset so they could not be accused by the religious authorities of violating the [Sabbath Day](#) by "working" on it!

demon-possessed.<sup>48</sup>

- E 3 The breadth of the response: {33} And the whole city had gathered at the door.<sup>49</sup> 1:33
- E 4 The extent of Jesus' healing 1:34
  - G 1 His healing of many: {34} And He healed many who were ill
  - G 2 His curing a variety of diseases: with various diseases,
  - G 3 His casting out many demons: and cast out many demons;
  - G 4 His restricting of the demons: and He was not permitting the demons to speak,
  - G 5 The demons' knowledge of Jesus: because they knew who He was.<sup>50</sup>

## **B 2 The Expanding Service of the Servant 1:35 - 2:28**

### **C 1 The broadening of the Servant's service 1:35-45**

- D 1 Private prayer 1:35
  - E 1 His time of prayer: {35} And in the early morning, while it was still dark,
  - E 2 His place of prayer: He arose and went out and departed to a lonely place,

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<sup>48</sup> Mark 1:32 - and those who were demon-possessed: Lit. "and the ones being demonized," the [present passive participle](#) of the verb *daimonízomai*, [1139](#) ([JTB](#) literal translation).

<sup>49</sup> Mark 1:33 - And the whole city had gathered at the door: Literally, "And the whole city was ([imperfect tense](#)) (in the process of) having been gathered together ([perfect passive participle](#)) at the door" ([JTB](#) literal translation).

<sup>50</sup> Mark 1:34 - "And he healed ([aorist tense](#)) – at a point in time – many – sickness having ([present active participle](#)) with many-colored illness. And many [demons](#) he cast out ([aorist tense](#)) and he was not (in the process of) permitting ([imperfect tense](#)) the [demons](#) to be speaking ([present infinitive](#))" ([JTB](#) literal translation).

It is interesting that the [demons](#) knew precisely who [Jesus](#) was. Their knowledge stopped far short of faith, however. That is indeed the problem, when people know who [Jesus](#) is, but neglect to trust in Him. They will have a future just as disastrous as will the [demons](#)!

- E 3 His activity in prayer: and was praying there.<sup>51</sup>
- D 2 His proclaiming to other towns 1:36-39
- E 1 The disciples' search for Jesus 1:36-37
- G 1 Their urgent search: {36} And [Simon](#) and his companions hunted<sup>52</sup> for Him; 1:36
- G 2 Their incriminating comment: {37} and they found Him, and said to Him, "Everyone is looking for You."<sup>53</sup> 1:37
- E 2 The surprising reply of Jesus: {38} And He said to them, 1:38
- G 1 His alternative venues: "Let us go somewhere else to the towns<sup>54</sup> nearby,
- G 2 His intent: in order that I may preach<sup>55</sup> there also;

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<sup>51</sup> Mark 1:35 - and was praying there: "was praying" is the [Imperfect Indicative Middle](#) 3<sup>rd</sup> Person Singular of the verb *proseúchomai* (4336), "to pray" ([Accordance](#)); "I. to offer prayers, to pray" ([OBU](#)). The [Middle Voice](#) indicates [Jesus](#) was offering these prayers to [God](#) in His own interest or on His own behalf. He desperately needed, for His own well-being and survival, this early-morning conversation with His [Father](#). How can we mere mortals think we can get by without it?

<sup>52</sup> Mark 1:36 - searched: literally, "hunted" (*κατεδίωξεν* (*katediodzen*) from *καταδίωκω* (*katadiō'kō*) (2614) – used only here in the [NT](#). From *διώ'ko* (1377) which means to pursue after someone intently -- usually to persecute them, but not here, and *katá* (2596), which only intensifies *διώ'ko*. [Peter](#) and the others were engaged in some very serious hunting down of [Jesus](#) – they were probably more than a little bent out of shape!

<sup>53</sup> Mark 1:37 - Everyone is looking for you: Lit. "all are seeking you;" "are seeking" is the 3<sup>rd</sup> Plural [Present Active Indicative](#) of the verb *dzētéō* (2212). By the time [Simon](#) and the others finally found [Jesus](#), a great crowd apparently was looking for [Jesus](#). Presumably they were curious about his healing abilities or else they had brought some more people along who needed to be healed.

<sup>54</sup> Mark 1:38 - towns: the plural of the noun *kōmópolis* (2969) – a village-town, i. e. a place not entitled to be called a *pólis* (4172) in the [NT](#) (Liddell and Scott). Apparently a *kōmópolis* typically is unwallled, while a *pólis* is typically walled. Despite all the people clamoring to see him in [Capernaum](#), Jesus had an intense focus. His [heaven-](#)sent task was to go to as many smaller towns in the region as He could in the relatively short time He knew he had on earth.

<sup>55</sup> Mark 1:38 - in order that I may preach: "I may preach" is the [Aorist Subjunctive Active](#) of the verb *kērússō* (2784) "to proclaim, preach" ([Accordance](#)); "to publish, proclaim openly;" "to proclaim after the manner of a herald;" "always with the suggestion of formality, gravity, and an authority which must be listened to or obeyed" (excerpted from [OBU](#)). [Jesus](#) planned to announce at a point in time. His emphasis was not on many messages but on the event itself – the importance of speaking at least once to each of the small towns.

- G 3 His priority: for that is what I came out for." <sup>56</sup>
- E 3 The subsequent procedure of Jesus 1:39
  - G 1 His venues: {39} And He went into their synagogues <sup>57</sup> throughout all Galilee, <sup>58</sup>
  - G 2 His activities
    - H 1 preaching
    - H 2 and casting out the demons. <sup>59</sup>
- D 3 The undisciplined over-exposure 1:40-45
  - E 1 The pleading faith of a leper for healing 1:40
    - G 1 The persistent urgency of the leper: {40} And a leper came to Him, beseeching Him and falling on his knees before Him, <sup>60</sup>
    - G 2 The submissive faith of the leper: and saying to

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<sup>56</sup> Mark 1:38 - for that is what I came for: It is obvious that [Jesus](#)' primary intent was to teach people the truth of the [Good News](#) of God (Mark 1:14). The content of this [Good News](#) was that "the time has been fulfilled and the [kingdom of God](#) has drawn near." His listeners must "be changing their minds and be believing in the [Good News](#)!" (Mark 1:15) ([JTB](#) literal translation).

<sup>57</sup> Mark 1:39 - synagogues: Obviously, [Jesus](#) worked from a game plan, so to speak. Even though other interesting and gratifying opportunities arose, He restricted Himself to His plan of attack. This plan included primarily or at least initially of speaking in the [synagogues](#).

<sup>58</sup> Mark 1:39 - throughout all Galilee: [Jesus](#) obviously intended to work in [Galilee](#), often to the exclusion of [Jerusalem](#)!

<sup>59</sup> Mark 1:39 - preaching and casting out the demons: Though [Jesus](#)' stated intention was to [preach](#), He actually did cast out a significant number of [demons](#) as well. Was this because people of this nature sought Him out? - or a significant number of confrontations occurred, or because He specifically attempted to cast out that number of [demons](#)? The implication is that His actual, if unstated intentions included both [preaching](#) and [exorcism](#). The text omits, intentionally, I believe, references to a significant healing ministry.

<sup>60</sup> Mark 1:40 - and a leper was coming to Him beseeching Him and kneeling down and saying to Him: The [present tense](#) verbs here indicate ongoing action – the leper is (in the process of) coming to [Jesus](#), he is (continuously) begging Him and he is (continuously) falling down (on his knees), and he is (continuously) saying to Him, "If you are (continuously) willing ([subjunctive](#) – [3<sup>rd</sup> class condition](#) – maybe you are and maybe you aren't), you are (continuously) able ME to cleanse ([Aorist](#)) (at a point in time). This leper was persistent, and it appears that he had faith in [Jesus](#).

Him, "If You are willing, You can make me clean."  
1:40

E 2 The compassionate response of Jesus 1:41

G 1 His compassion: {41} And moved with  
compassion,<sup>61</sup>

G 2 His personal touch: He stretched out His hand, and  
touched him,

G 3 His consenting reply: and said to him, "I am  
willing; be cleansed."

E 3 The instantaneous healing: {42} And immediately the  
leprosy left him and he was cleansed.<sup>62</sup> 1:42

E 4 The stern warning of silence 1:43-44

G 1 The warning dismissal: {43} And He sternly  
warned him and immediately sent him away,<sup>63</sup> 1:43

G 2 The instructions 1:44

H 1 The command of silence: {44} and He said  
to him,<sup>64</sup> "See that you say nothing to

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<sup>61</sup> Mark 1:41 - Moved with compassion: Literally, "And having been moved with compassion" ([Aorist Passive Participle](#)) (at a point in time), "having stretched out (at a point in time) his hand," "He touched him ([Aorist Middle Indicative](#)) (at a point in time) and He speaks to Him, I am (continuously) willing ([Present Indicative Active](#)) – (I command you be cleansed ([Aorist Passive Imperative](#)) – at a point in time!).

<sup>62</sup> Mark 1:42 - Immediately the leprosy left him: Literally – "And immediately the leprosy left from him" ([Aorist tense](#) – at a point in time) "and he was cleansed" ([Aorist tense](#) – at a point in time).

<sup>63</sup> Mark 1:43 - And He sternly warned him and immediately sent him away: Literally, "And having sternly warned him ([Aorist tense](#) – at a point in time), immediately he expelled him ([Aorist tense](#) – at a point in time) (from his presence). (In other words, He sent him away.)

<sup>64</sup> Mark 1:44 - And He said to him: Literally, And he is saying to him, "Be continually seeing that to no one, anything you be speaking ([Aorist Subjunctive](#) – at a point in time), but (I command you to) be (continually) going ([Present Active Imperative](#)) – yourself show ([Aorist Active Imperative](#) – at a point in time) to the priest and bring to offer ([Aorist Active Imperative](#) – at a point in time) concerning your cleansing that which [Moses](#) commanded ([Aorist Indicative](#) – at a point in time) for a testimony unto them.

anyone;<sup>65</sup>

- H 2 The command to comply with the Levitical Law
  - J 1 The presentation to the priest: but go, show yourself to the [priest](#)
  - J 2 The obedience to the Law: and offer for your cleansing what [Moses](#) commanded,
  - J 3 The authentication to the priests: for a testimony to them."
- G 3 The violation 1:45
  - H 1 His departure: {45} But he went out
  - H 2 His disobedient proclamation: and began to proclaim it freely and to spread the news about,<sup>66</sup>
  - H 3 The hindrance to Christ
    - J 1 His inability to remain in any cities: to such an extent that [Jesus](#) could no longer publicly enter a city,
    - J 2 His need to stay in unpopulated areas: but stayed out in unpopulated areas;

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<sup>65</sup> Mark 1:44 - See that you say nothing to anyone: J. Vernon McGee quoted a preacher who said this about the leper: "The Lord told him not to tell anybody and he told everybody. He tells us to tell everybody and we tell nobody." (J. Vernon McGee. *Thru the Bible with J. Vernon McGee*. 5 Vols. Pasadena Calif. Thru the Bible Radio; and Nashville: Thomas Nelson, Inc. 1983, Vol. 4, page 166. Quoted by [Thomas Constable](#).)

<sup>66</sup> Mark 1:45 - But he went out and began to proclaim it freely and to spread the news around: Literally, "But this one, having gone out ([Aorist Active Participle](#)), [began] to proclaim ([Present Active Infinitive](#)) greatly and to spread abroad ([Present Active Infinitive](#)) the matter [or word], so that no longer was He [[Jesus](#)] able openly to enter ([Aorist Active Infinitive](#)) into a city, but out in the desolate places He was staying ([Imperfect Indicative Active](#)); and they were continually coming ([Imperfect Indicative Middle](#)) to Him from all directions.

This man may have thought he was doing [Jesus](#) a favor by publicizing abroad [Jesus](#)' healing of his leprosy. But his disobedience actually hindered [Jesus](#) from doing what He had been planning to do. That's the way it always is when we don't obey [Jesus](#). We can justify it in our minds, but our disobedience impedes His work!

J 3 The relentless persistence of the people: and they were coming to Him from everywhere.

**C 2 The rising consternation over the Servant 2:1-28**

D 1 Over His Divine claims 2:1-12

E 1 Setting the stage 2:1-2

G 1 His return to Capernaum: {1} And when He had come back to [Capernaum](#) several days afterward, it was heard that He was at home. 2:1

G 2 The crushing crowd: {2} And many were gathered together, so that there was no longer room, even near the door; 2:2

E 2 His emphasis on teaching: and He was speaking the word to them. 2:2

E 3 His interruption by an invalid 2:3-4

G 1 The arrival of a paralytic: {3} And they came, bringing to Him a paralytic (*paralutikós*, [3385](#)), carried by four men. 2:3

G 2 The barrier of the crowd: {4} being unable to get to Him because of the crowd, 2:4a

G 3 The persistence and ingenuity of the bearers 2:4b

H 1 they removed the roof above Him;

H 2 and when they had dug an opening,

H 3 they let down the pallet on which the paralytic was lying.

E 4 His forgiving of the invalid's sins! 2:5

G 1 The condition of forgiveness – faith: {5} And [Jesus](#)

- seeing their [faith](#) <sup>67</sup> 2:5a
- G 2 The pronouncement of forgiveness: said to the paralytic, "My son, your sins are forgiven." <sup>68</sup> 2:5b
  - E 5 The distrust of certain religious leaders 2:6-7
    - G 1 The identity of the religious leaders: {6} But there were some of the [scribes](#) sitting there 2:6a
    - G 2 The distrusting reasoning of the religious leaders: and reasoning in their hearts, (2:6b) 2:6b-7
      - H 1 Their skepticism: {7} "Why does this man speak that way? 2:7
      - H 2 Their judgmentalism: He is blaspheming; <sup>69</sup>
      - H 3 Their correct theology erroneously applied: who can forgive sins but God alone?" <sup>70</sup>
  - E 6 Jesus' demonstration of His ability to forgive sin 2:8-12a
    - G 1 His awareness: {8} And immediately [Jesus](#), aware in His spirit that they were reasoning that way within themselves, said to them, 2:8a
    - G 2 His question as to their motives: "Why are you

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<sup>67</sup> Mark 2:5 - seeing their faith: I believe [Jesus](#) saw the faith of all five men – the paralytic and his four stretcher-bearers!

<sup>68</sup> Mark 2:5 - your sins are forgiven: Was [Jesus](#) suggesting that this man's paralysis had been caused by a specific list of sins the man had committed? Or was He suggesting the general truth that all disease is ultimately attributable to sin? I think the latter because (1) Jesus does not mention any specific sin or sins. (2) Jesus used the plural, "sins," not the singular, "sin." (3) Jesus was quite willing to say to the paralytic, "Son, your sins are forgiven." In other words, He was using this incident as a public proof that "the [Son of Man](#) has authority on earth to forgive sins" (Mark 2:10).

<sup>69</sup> Mark 2:7 - He is blaspheming: This is the [Present Indicative Active](#) 3<sup>rd</sup> Person Singular of the verb *blasphēmēō* (987), "to verbally abuse, blaspheme" ([Accordance](#)); I to speak reproachfully, rail at, revile, calumniate, blaspheme ..." (excerpted from [OBU](#)); "to claim wrongfully powers and attributes that belong only to God" ([JTB](#)). That this last view was the view of the [scribes](#) is illustrated immediately by their following question.

<sup>70</sup> Mark 2:7 - who can forgive sins but God alone: These [scribes](#) were one hundred per cent correct in their question. Only [God](#) can forgive sins! But they were also one hundred per cent incorrect in their underlying assumption that [Jesus](#) was not [God](#), and that therefore, He was blaspheming by forgiving the man's sins!

reasoning about these things in your hearts? 2:8b

G 3 His challenge concerning the ease of pronouncement: {9} "Which is easier, to say to the paralytic, <sup>71</sup> 2:9

H 1 Spiritual healing: 'Your sins are forgiven'; or to say,

H 2 Physical healing: 'Arise, and take up your pallet and walk'?

G 4 His purpose in healing 2:10-11

H 1 His statement of His purpose: {10} "But in order that you may know that the [Son of Man](#) has authority on earth to forgive sins" – He said to the paralytic – 2:10

H 2 His command to be healed: {11} "I say to you, rise, take up your pallet and go home." 2:11

G 5 His authority to forgive sins proven! {12} And he rose and immediately took up the pallet and went out in the sight of all; 2:12a

E 7 The reaction of the people 2:12b

G 1 Amazement: so that they were all amazed <sup>72</sup>

G 2 Their giving credit to God: and were glorifying God, <sup>73</sup> saying, "We have never seen anything like

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<sup>71</sup> Mark 2:9 - Which is easier, to say to the paralytic ....: [Jesus](#)' logic was that it was easier to *say* to the paralytic, "Your sins are forgiven," than it was to *say*, "Arise, and take up your pallet and walk!" The reason is that no one in the audience could see any visible evidence that the man's sins had actually been forgiven. But all could see clearly if [Jesus](#) told the man to arise, pick up his pallet and walk – and the man immediately did so!

<sup>72</sup> Mark 2:12 - they were all amazed: "were amazed" is the [Present Middle Infinitive](#) of the verb exist *existēmi* (1839), "to amaze, to confuse," ([Accordance](#)); "I. to throw out of position, displace 1. to amaze, to astonish, to throw into wonderment 2. to be amazed, astounded 3. to be out of one's mind, besides oneself, insane" ([OBU](#)).

<sup>73</sup> Mark 2:12 - and were glorifying God: "were glorifying" is the [Present Active Infinitive](#) of the verb *doxádzō* (1392), "... to glorify, extol, venerate" (excerpted from [Accordance](#)); "... II. to praise, extol, magnify, celebrate ..." (excerpted from [OBU](#)).

this."

D 2 Over His degenerate company 2:13-17

E 1 His teaching ministry at the seashore: {13} And He went out again by the seashore; and all the multitude were coming to Him, and He was teaching them. 2:13

E 2 His calling of Levi 2:14

G 1 His happening by Levi's place of business: {14} And as He passed by, He saw [Levi](#) the son of Alphaeus<sup>74</sup> sitting in the tax office,

G 2 His invitation: and He said to him, "Follow Me!"

G 3 Levi's immediate response: And he rose and followed Him.<sup>75</sup>

E 3 The controversial result of His calling Levi 2:15-17

G 1 His social interaction with Levi's friends 2:15

H 1 Levi's invitation of hospitality: {15} And it came about that He was reclining *at the*

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<sup>74</sup> Mark 2:14 - [Levi](#) the son of Alphaeus: [Levi](#) is, in Greek, *Leui* (3017), perhaps named after the original [Levi](#) in [Israeli](#) history, one of the twelve sons of [Jacob](#), head of one of the twelve tribes of [Israel](#). The name has a Hebrew origin (3878). The name "[Levi](#)" means "joined." The name "[Levi](#)," with reference to the tax collector whom [Jesus](#) called to be one of His [disciples](#), is used sparingly in the NT – only twice – here in Mark 2:14 and in Luke 5:27. Only in Mark 2:14 do we learn that [Levi](#) is the son of Alphaeus (256), about whom we know absolutely nothing. There is another [disciple](#) of [Jesus](#), James, who is also identified as being the son of Alphaeus (Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13). But Alphaeus, father of [Levi](#) is never mentioned in Scripture as also being the father of James, son of Alphaeus. [Levi](#) and James were almost certainly not brothers, for there were two sets of brothers who were [disciples](#) who were distinctly identified as being brothers – [James](#) and [John](#), sons of [Zebedee](#) (Matt. 4:21, etc.), and [Simon Peter](#) and [Andrew](#) (Matt. 4:18, etc.). Since [Levi](#), son of Alphaeus and James, son of Alphaeus, are never identified as brothers, we conclude they were not. [Levi](#) is identified as [Matthew](#) in a couple of instances (Matt. 9:9; 10:3). [Matthew](#), of course, is the author of the [Gospel](#) that bears his name.

<sup>75</sup> Mark 2:14 - and he rose and followed Him: The [Gospel of Mark](#) gives no indication that [Levi](#) had experienced any previous contact with [Jesus](#) prior to this calling. However, that he made such an abrupt and permanent departure from his lucrative tax business suggests that [Levi](#) may at least have known who [Jesus](#) was and what He stood for. [Levi's](#) abrupt and affirmative response is almost miraculous. His actions demonstrate what [discipleship](#) is. It is following [Jesus](#) irrevocably, even at great personal cost. [Jesus'](#) calling of [Levi](#) (Matthew) is recorded in Matthew 9:9; Mark 2:13-14; Luke 5:27-28.

*table* in his house, <sup>76</sup>

- H 2 The attraction of people on the seamy side: and many tax-gatherers and sinners were dining with [Jesus](#) and His [disciples](#);
  - H 3 The number of those thus attracted: for there were many of them,
  - H 4 The commitment level of those thus attracted: and they were following Him. <sup>77</sup>
- G 2 The incensed attitude of the scribes 2:16
- H 1 Their observation: {16} And when the [scribes](#) of the [Pharisees](#) saw that He was eating with the sinners and tax-gatherers,
  - H 2 Their critical question: they began saying to His [disciples](#), "Why is He eating and drinking with tax-gatherers and sinners?"
- G 3 Jesus' response 2:17
- H 1 His allegory – The sick, not the healthy, need a physician: {17} And hearing *this*, [Jesus](#) said to them, "*It is* not those who are healthy who need a physician, but those who are sick;
  - H 2 His objective: I did not come to call the righteous, but sinners." <sup>78</sup>

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<sup>76</sup> Mark 2:15 - in his house: i.e., in [Levi's](#) house. See Luke 5:29.

<sup>77</sup> Mark 2:15 - and they were following Him: "they were following" translates the [Imperfect Indicative Active](#) <sup>3rd</sup> Plural of the verb [akolouthēō](#) (190), "to follow" ([Accordance](#)); "... II. to join one as a disciple, become or be his disciple" (excerpted from [OBU](#)). This strongly suggests that a significant number of [Levi's](#) friends, consisting of fellow tax collectors and generic sinners, were becoming [Jesus' disciples](#)! [Levi's](#) abrupt commitment to Jesus had a significant effect upon [Levi's](#) friends and associates! [Levi](#) was already living the lifestyle of that which [Jesus](#) would command His followers at His departure to [heaven](#) (Matt. 28:16-20; Mark 16:15; Luke 24:44-48; Acts 1:6-8)!

<sup>78</sup> Mark 2:18 - Why do ... Your disciples ... not fast? Several observations are in order. (1) [Jesus](#) deliberately chose as one of His followers a man whom the religious community looked upon as a spiritual and national traitor – [Matthew](#), the tax collector for the (Roman) Empire! [Jesus](#) was not afraid to select controversial people to be His followers. (2) [Jesus'](#) demeanor was not threatening towards the spiritually / nationally outcasts in [Israel](#). (3) [Levi](#)

D 3 Over His departure from tradition 2:18-22

E 1 The custom of some: {18} And [John's disciples](#) and the [Pharisees](#) were fasting; 2:18

E 2 The question of the some: 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?" <sup>79</sup> 2:18

E 3 The reply of Jesus 2:19-22

G 1 The analogy of the bridegroom 2:19-20

H 1 The analogy of the bridegroom present -- no fasting 2:19

J 1 His question: {19} And [Jesus](#) said to them, "While the bridegroom is with them, the attendants of the bridegroom do not fast, do they?"

J 2 His statement: So long as they have the bridegroom with them, they cannot fast.

H 2 The analogy of the bridegroom absent – the practice of fasting: {20} "But the days will

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actively invited other tax-gatherers and “sinners” into His home. Presumably [Jesus](#) was the guest of honor, and He had no difficulty whatever in participating in [Levi's](#) feast. Furthermore, (4) there were many of these people that [Jesus](#) actively courted. (5) [Jesus](#) was succeeding in His efforts. These people were not only eating with [Jesus](#), but they were following Him! (6) The [scribes](#) of the [Pharisees](#) had no clue of God's love and purpose in redeeming the world. They were incensed by [Jesus'](#) emphasis! (7) The person by whom you are repulsed may be the person who needs [Christ](#) most and may be the one most responsive to your love. What would [Jesus](#) do? (8) When [Jesus](#) said, "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," what did He mean? [a] In this case was He admitting the [scribes](#) were righteous and that the sinners were indeed the sinners? [b] Or by righteous did He actually mean "self-righteous?" [c] Or by “righteous” did He mean those who were truly righteous, excluding, of course, the hypocritical religious leaders? I opt for this last explanation, [c].

<sup>79</sup> Mark 2:18 The issue of fasting illustrates the truth that sometimes people require certain religious activities that are not supported in Scripture. The items seem to be of a spiritual nature, and those who do not observe these requirements are seen to be unspiritual. Yet the issue remains, "What does the Bible say?" "What is the correct theological truth behind this issue?" Many times we find out that these legalistic requirements are only man-made, and do not carry the weight of [God. Jesus'](#) response reveals that, while the [Bridegroom](#) (Christ) is present, His followers (who will constitute the [Church](#), the [Bride of Christ](#)) do not fast. When the [Bridegroom](#) has ascended to [heaven](#) the [Bride](#) will fast (Mark 2:18-20).

come when the bridegroom is taken away from them, and then they will fast in that day. 2:20

G 2 The analogy of the fabric 2:21

H 1 The policy – No new cloth on an old garment: {21} "No one sews a patch of unshrunk cloth on an old garment; <sup>80</sup>

H 2 The result – a worse tear if you do: otherwise the patch pulls away from it, the new from the old, and a worse tear results.

G 3 The analogy of wine and wineskins 2:22

H 1 The policy – No new wine in old wineskins: {22} "And no one puts new wine into old wineskins; <sup>81</sup>

H 2 The reason – loss of wine and skin: otherwise the wine will burst the skins, and the wine is lost, and the skins *as well*;

H 3 The policy: but *one puts* new wine into fresh wineskins." <sup>82</sup>

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<sup>80</sup> Mark 2:21 - No one sews a patch of unshrunk cloth on an old garment: [Constable](#) states the following:

2:21 Two more parables clarified why fasting was inappropriate for Jesus' disciples at that time. Not only was the timing wrong, but the messianic age that Jesus would introduce would render the old traditional forms of Judaism, including Pharisaism, obsolete. Judaism had become old, and Jesus was setting up a new form of God's kingdom on the earth that would be similar to a new garment (cf. Heb. 8:13), namely, the messianic kingdom.

A garment symbolized the covering of man's sinful condition in Old Testament usage (e.g., Gen. 3:21; Isa. 61:10). The Jews were to lay aside the old "garment" of the Mosaic dispensation, and put on the new "garment" of the messianic age.

<sup>81</sup> Mark 2:22 - And no one puts new wine into old wineskins: According to [Constable](#),

Judaism had also become rigid and inflexible because of the traditions that had encrusted it, like old goatskins that contained wine. Jesus' kingdom could not operate within those constraints. It would be a new and more flexible vehicle for bringing joy ("new wine") to humanity.

<sup>82</sup> Mark 22 - but *one puts* new wine into fresh wineskins: The point [Jesus](#) seems to be making is this: New spiritual truth, even correct spiritual truth (not necessarily merely new) requires new forms to get away from the

- D 4 Over His definition of the Sabbath Law 2:23-28
  - E 1 The background of the controversy 2:23
    - G 1 Their place: {23} And it came about that He was passing through the grainfields
    - G 2 The time: on the [Sabbath](#),
    - G 3 The practice: and His [disciples](#) began to make their way along while picking the heads *of grain*.
  - E 2 The Pharisees' objection – work on the Sabbath! {24} And the [Pharisees](#) were saying to Him, "See here, why are they doing what is not lawful on the [Sabbath](#)?" 2:24
  - E 3 The response of Jesus 2:25-28
    - G 1 The Biblical illustration of David 2:25-26
      - H 1 The condition of David and his companions – hungry: {25} And He said to them, "Have you never read what [David](#) did when he was in need and became hungry, he and his companions: 2:25
      - H 2 The practice of David and his companions -- use of consecrated bread! 2:26
        - J 1 The place: {26} how he entered the house of God
        - J 2 The time: in the time of Abiathar *the high priest*,<sup>83</sup>

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incorrect spiritual dogmas already held by well-meaning, yet wrong people.

<sup>83</sup> Mark 2:26 - [Abiathar](#) the high priest: This incident is recorded in 1 Sam. 21:1-6. In this incident, [David](#) was fleeing from [King Saul](#) to preserve his life. He came to [Ahimelech](#) the [priest](#) and requested five loaves of bread, or whatever could be found. The [priest](#) said he had no ordinary bread, only consecrated bread. So [Ahimelech](#) gave [David](#) "the bread of the Presence which was removed from before the LORD, in order to put hot bread *in its place* when it was taken away."

How do we account for the fact that the OT account mentions only [Ahimelech](#), while [Jesus](#) called the high priest "[Abiathar](#)"? [Constable](#) states it this way:

The incident that [Jesus](#) referred to is recorded in 1 Samuel 21:1 through 6. [Mark](#) was the only evangelist to

J 3 His practice: and ate the consecrated bread,

J 4 The prohibition: which is not lawful for *anyone* to eat except the [priests](#),

J 5 His inclusion: and he gave it also to those who were with him?"

G 2 The principle concerning the Sabbath: {27} And He was saying to them, "The [Sabbath](#) was made for man, and not man for the [Sabbath](#).<sup>84</sup> 2:27

G 3 His conclusion concerning Himself: "Consequently, the [Son of Man](#) is Lord even of the [Sabbath](#)."<sup>85</sup>

### **B 3 The Mounting Opposition to the Servant 3:1 - 8:13**

C 1 The period of decision-making about the Servant 3:1-35

D 1 The Pharisees' decision to destroy Jesus because of His Sabbath-healing 3:1-6

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mention that "[Abiathar](#)" was the high priest at that time. This seemingly contradicts the Old Testament since [Ahimelech](#), the father of [Abiathar](#), was the high priest then, according to the writer of 1 Samuel. The best solution to this problem seems to be that [Jesus](#) referred to [Abiathar](#) because he was the better-known priest during [David's](#) reign. The phrase "in the time of" probably means "during the lifetime of" rather than "during the high priesthood of."<sup>[248]</sup>

Constable's Footnote #248 (above) states the following: James Morison, *A Practical Commentary on the Gospel According to St. Mark*, pp. 60-63, gave 10 possible solutions to this problem.

<sup>84</sup> Mark 2:26 - The [Sabbath](#) was made for man, and not man for the [Sabbath](#): [Thomas Constable](#) explains this point well:

Jesus' point was this: [David](#) broke the Law, as the [Pharisees](#) wrongly interpreted it, by eating bread that only the priests were to eat. Nevertheless he could do so because [David's](#) men were in need, and human need trumps religious ritual. Again, the offense was a matter of incorrect [Pharisaic](#) interpretation, not a true violation of the [Law](#)—the spirit of the [Law](#). Another example of violating the letter of the [law](#) to observe its spirit is [King Hezekiah's](#) granting the [Israelites](#) who were unclean permission to eat the [Passover](#) later than the [Law](#) prescribed (2 Chron. 30:18-20). God permitted that as well.

<sup>85</sup> Mark 2:28 What does [Jesus](#)' conclusion about Himself mean? That since the [Sabbath](#) was made for man and not man for the [Sabbath](#), as the descendant of man he has authority over the [Sabbath](#)? Yet his authority, as the title, "[Son of Man](#)" suggests, comes from His [Messianic](#) nature, not His human nature. Can it be that He was punning, and meant both?

- E 1 The background of the incident 3:1
  - G 1 Jesus' entry into the synagogue: {1} And He entered again into a [synagogue](#); 3:1a
  - G 2 The presence there of a man with a disability: and a man was there with a withered hand. 3:1b
- E 2 The sinister expectation of the leaders 3:2
  - G 1 Their surveillance: {2} And they were watching Him
  - G 2 Their hypocritical criterion: *to see* if He would heal him on the [Sabbath](#),
  - G 3 Their sinister intention: in order that they might accuse Him.
- E 3 Jesus' deliberately confrontational healing of the man 3:3-5
  - G 1 His putting the man on public display: {3} And He said to the man with the withered hand, "Rise and come forward!" <sup>86</sup> 3:3
  - G 2 His interaction with the religious leaders 3:4-5a
    - H 1 His question to them regarding the purpose of the Sabbath: {4} And He said to them, "Is it lawful on the [Sabbath](#) 3:4a
      - J 1 Regarding performance: to do good or to do harm,
      - J 2 Regarding life: to save a life or to kill?"
    - H 2 The leaders' refusal to reply: But they kept

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<sup>86</sup> Mark 3:3 - Rise and come forward: [Jesus](#) was never one to shy away from a fight over truth. He deliberately called this man to come forward and stand in front of everyone so all could see that [Jesus](#), as the [Messiah](#), had authority over the [Sabbath](#) and authority over disease. This is exactly what caused the [scribes](#) and [Pharisees](#) apoplexy! They refused to believe He was the [Messiah](#), and, unable to explain away His miracles, they opted for the explanation that [Jesus](#) cast out [demons](#) by the power of [Beelzebul](#), the Prince of the [Demons](#) (i.e., [Satan](#))! How absurd!

silent. 3:4b

H 3 Jesus' emotional response to them 3:5a

J 1 His anger: {5} And after looking around at them with anger,<sup>87</sup>

J 2 His grief: grieved at their hardness of heart,<sup>88</sup> He said to the man,

G 3 His healing of the man 3:5b

H 1 His command: "Stretch out your hand."

H 2 The man's obedience: And he stretched it out,

H 3 The hand's restoration: and his hand was restored.

E 4 The murderous plot of the Pharisees 3:6

G 1 Their departure: {6} And the [Pharisees](#) went out

G 2 Their alacrity: and immediately

G 3 Their liaison: *began* taking counsel with the [Herodians](#) against Him,

G 4 Their objective: *as to* how they might destroy Him.<sup>89</sup>

D 2 The decision of the masses to throng Jesus 3:7-12

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<sup>87</sup> Mark 3:5 - And after looking around at them with anger: "looking around" is the [Aorist Middle Participle Nominative Masculine](#) Singular of the verb *periblepō* (4017); "with anger," perhaps more forcefully with "wrath" (the [Genitive Feminine](#) Singular of the noun *orgē'* (3709)). His anger / wrath was momentary. The next descriptive phrase is fascinating!

<sup>88</sup> Mark 3:5 - grieved at their hardness of heart: "grieved" is the [Present Participle](#) of the verb *sullupēō* (4818), "to continue to be inwardly grieved." His angry indignation was momentary and fleeting. His grief over their hardness of heart was ongoing. How sad!

<sup>89</sup> Mark 3:6 The actions of the [Pharisees](#) in Mark 3:6 resoundingly answer [Jesus'](#) question in Mark 3:4. By their actions and counsel they believed it was lawful to destroy life on the [Sabbath!](#) They would not approve of [Jesus'](#) saving another's life; furthermore, they plotted to destroy His life! What incredible hypocrisy!

- E 1 Jesus' withdrawal to the sea: {7} And [Jesus](#) withdrew to the [sea](#) with His [disciples](#); <sup>90</sup> 3:7a
- E 2 The pursuit of a great multitude 3:7b-8
  - G 1 The magnitude of the multitude: and a great multitude 3:7b, 8b
  - G 2 The geography of the multitude 3:7c-8
    - H 1 from [Galilee](#) followed; 3:7c
    - H 2 and *also* from [Judea](#),
    - H 3 {8} and from [Jerusalem](#), 3:8
    - H 4 and from [Idumea](#),
    - H 5 and beyond the [Jordan](#), <sup>91</sup>
    - H 6 and the vicinity of [Tyre](#) and [Sidon](#), <sup>92</sup>
  - G 3 The pursuit of the multitude: a great multitude heard of all that He was doing and came to Him. <sup>93</sup> 3:8b
- E 3 The desperation of Jesus 3:9
  - G 1 His request for a boat: {9} And He told His [disciples](#) that a boat should stand ready for Him

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<sup>90</sup> Mark 3:7 - And Jesus withdrew to the sea with His disciples: Notice that [Jesus](#), without succeeding, repeatedly made attempts to escape from the crowd. He evidently wanted to spend quality time with His [disciples](#) instructing them, and perhaps, sparing them emotionally and psychologically from the draining crowd.

<sup>91</sup> Mark 3:8 - and beyond the Jordan: This was the area on the East side of the [River Jordan](#). This region included [Perea](#) and the [Decapolis](#) (so [Constable](#)).

<sup>92</sup> Mark 3:7c-8 It seems that people came from everywhere, except (as Burdick, [Wycliffe Bible Commentary](#), observes), from [Samaria](#).

<sup>93</sup> Mark 3:8 - a great multitude heard of all that He was doing and came to Him: People can throng [Jesus](#) for the wrong reason. Attraction and pursuit certainly don't necessarily equate with faith. Application: Is it possible that, today, there are churches where people come because of non-threatening entertainment, to churches where the Word of God is not faithfully proclaimed?

- because of the multitude,<sup>94</sup>
- G 2 The crowding of the multitude: in order that they might not crowd Him;
- E 4 The reason for the circus 3:10-11
- G 1 His healing of many: {10} for He had healed many, 3:10
- G 2 The press of the people: with the result that all those who had afflictions pressed about Him in order to touch Him.<sup>95</sup>
- G 3 The Divine identification by the unclean spirits: {11} And whenever the [unclean spirits](#) beheld Him, they would fall down before Him and cry out, saying, "You are the [Son of God!](#)"<sup>96</sup> 3:11
- G 4 His solemn warning: {12} And He earnestly warned them not to make Him known.<sup>97</sup> 3:12
- D 3 Jesus' decision to appoint twelve apostles to carry on His service after His demise 3:13-19
- E 1 His departure from the crowd: {13} And He went up to the mountain<sup>98</sup> 3:13a

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<sup>94</sup> Mark 3:9 - a boat should stand ready for Him: Note the ingenuity of [Jesus!](#) He was willing to use technology to provide a safety barrier. This would enable him to remove himself so the crowd couldn't fall upon Him, but also continue to allow Him to pursue His main objective – to teach. The water would serve as a sounding board that would actually facilitate His speaking to a larger crowd and being heard!

<sup>95</sup> Mark 3:10 - pressed about Him: "Literally, they fell upon him, [Mark](#) says, meaning that they approached the Lord eagerly, practically throwing themselves upon him. The verb is durative in force, describing continued action." (Donald Burdick, [WBC](#), p. 993)

<sup>96</sup> Mark 3:11 - You are the [Son of God!](#): The intriguing thing is that the [demons](#) knew who [Jesus](#) was, but by and large, the people did not!

<sup>97</sup> Mark 3:12 - And He earnestly warned them not to make Him known: Evidently [Jesus'](#) refusal to permit the [demons](#) to continue to identify Him was meant to enhance human faith. I assume He wanted people to arrive at that conclusion independently, having witnessed His many [miracles](#) (cf. John 20:30-31).

<sup>98</sup> Mark 3:13 - And He went up to the mountain: Having failed in His attempts to find privacy on the lake, [Jesus](#) succeeded by ascending a nearby mountain. He wanted to choose His twelve [apostles](#) from amongst His [disciples](#). Only climbing the mountain allowed Him to do so!

- E 2 His request for some to follow: and summoned those whom He Himself wanted, and they came to Him. 3:13b
- E 3 His appointment of twelve 3:14-19
  - G 1 The number of the appointees: {14} And He appointed twelve, 3:14a
  - G 2 The objective of the appointment 3:14b-15
    - H 1 Learning by association: that they might be with Him,<sup>99</sup> 3:14b
    - H 2 Practice preaching: and that He might send them out to preach, 3:14b
    - H 3 Exorcism: {15} and to have authority to cast out the [demons](#). 3:15
  - G 3 The identity of those appointed – {16} And He appointed the twelve: (3:16a) 3:16b-19<sup>100</sup>
    - H 1 [Simon](#) (to whom He gave the name [Peter](#)), 3:16b<sup>101</sup>
    - H 2 {17} and [James](#), the *son* of [Zebedee](#), 3:17
    - H 3 and [John](#) the brother of [James](#) (to them He gave the name [Boanerges](#), which means, "Sons of Thunder"); (cf. Luke 9:54)

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<sup>99</sup> Mark 3:14b-15 - that they might be with Him: Jesus had three objectives for these [Apostles](#): (1) He wanted them to spend time with Him (Mark 3:14); (2) He sent them to announce [the [Good News](#) of the [Kingdom of God](#)] (Mark 3:14; cf. Mark 1:15); (3) He gave them authority to cast out the [demons](#) (Mark 3:15).

[Jesus](#) wanted the twelve to spend time with Him. There were undoubtedly many [disciples](#) who had been following [Jesus](#), but now He gave a special status to twelve that He might spend more quality time with them exclusively and that they might absorb His philosophy and style. In addition, He wanted to train them in the art of preaching the [Good News](#) of the [Kingdom of God](#). Furthermore, He assigned to them the authority to cast out the [demons](#). This was part of their [apostolic](#) aura and imprimatur.

<sup>100</sup> Mark 3:16-19 - Simon Peter, James, John: [Jesus'](#) favoritism toward the triumvirate of [Peter](#), [James](#), and [John](#) is spelled out in that (1) they were the only ones who received nicknames – “Peter” – Pétros (4074) – “Stone” (Matt. 16:15-18) and “Sons of Thunder” (Mark 3:17); (2) they were the only ones to receive extra press, with the exception of [Judas](#), who warranted *infamous* extra press.

<sup>101</sup> Mark 3:16 - [Simon](#) (to whom He gave the name [Peter](#)): See John 1:42, where [Peter's](#) [Aramaic](#) name, [Cephas](#) is used)

- H 4 {18} and [Andrew](#), 3:18 (brother of [Peter](#), cf. Jn. 1:40, 41)
  - H 5 and [Philip](#),
  - H 6 and [Bartholomew](#), (he may be [Nathanael](#), cf. John 1:45-51)
  - H 7 and [Matthew](#),
  - H 8 and [Thomas](#),
  - H 9 and [James](#) the son of [Alphaeus](#),<sup>102</sup>
  - H 10 and [Thaddaeus](#),<sup>103</sup>
  - H 11 and [Simon the Zealot](#);<sup>104</sup>
  - H 12 {19} and [Judas Iscariot](#), who also betrayed Him. 3:19
- D 4 The decision of Jesus' family to classify Him as insane 3:20-21
- E 1 Jesus' arrival home: {20} And He came home,<sup>105</sup> 3:20
  - E 2 The relentless presence of the crowd
- G 1 The gathering of the multitude: and the multitude gathered again,
  - G 2 The over-turned schedule: to such an extent that they could not even eat a meal.

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<sup>102</sup> Mark 3:18 - James the son of Alphaeus: He may be the same as [James the less](#) (Mk. 15:40).

<sup>103</sup> Mark 3:18 - Thaddaeus: Also called [Lebbaeus](#) (Mt. 10:3), he is the same as Judas the brother of [James the less](#) (Luke 6:16)." (Burdick, [WBC](#), p. 994)

<sup>104</sup> Mark 3:18 - Simon the Zealot: KJV "Simon the Canaanite" is more correctly designated Simon [Zelotes](#) (Acts 1:13), or [Simon the Zealot](#). The word Canaanite is misleading, for the term found in the better Greek manuscripts is *Kananaion*, a transliteration of an [Aramaic](#) term meaning "zealot." Apparently [Simon](#), before becoming a [disciple](#) of [Christ](#), was a member of the fanatically patriotic party of Zealots, who were in favor of immediate revolt against Roman overlordship." (Donald W. Burdick, [WBC](#), p. 994).

<sup>105</sup> Mark 3:20 - home: i.e. Probably [Peter's](#) home in Capernaum (Burdick, [WBC](#), 994: home = [Peter's](#) home in [Capernaum](#).)

- E 3 The disgruntled reaction of Jesus' family 3:21
  - G 1 Their objective: {21} And when His own people heard *of this*, they went out to take custody of Him;<sup>106</sup>
  - G 2 Their justification: for they were saying, "He has lost His senses."
- D 5 The decision of the Jerusalem scribes to classify Jesus as a Satan-possessed exorcist 3:22-30
  - E 1 The accusations of the scribes 3:22
    - G 1 Their origin: {22} And the [scribes](#) who came down from [Jerusalem](#)
      - H 1 Their charges: were saying,
      - H 2 His possession by Beelzebul: "He is possessed by [Beelzebul](#),"
      - H 3 His exorcism by means of Satanic power: and "He casts out the [demons](#) by the [ruler of the demons](#)."
  - E 2 The self-defense of Jesus through parables: {23} And He called them to Himself and began speaking to them in [parables](#), (3:23a) 3:23-27
    - G 1 The absurdity of Satan casting out himself: "How can [Satan](#) cast out [Satan](#)? 3:23b
    - G 2 The doom of a divided kingdom: {24} "And if a [kingdom](#) is divided against itself, that [kingdom](#) cannot stand. 3:24
    - G 3 The doom of a divided house: {25} "And if a house is divided against itself, that house will not be able to stand. 3:25
    - G 4 The doom of a divided Satan: {26} "And if [Satan](#)

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<sup>106</sup> Mark 3:21 "Their purpose was to lay hold on Christ and take him with them by force, because they felt that he was overwrought and mentally disturbed." (Burdick, [WBC](#), 994)

has risen up against himself and is divided, he cannot stand, but he is finished! 3:26

G 5 The invasion of a strong man's house presupposes the strong man's immobilization: {27} "But no one can enter the strong man's house and plunder his property unless he first binds the strong man,<sup>107</sup> and then he will plunder his house. 3:27

E 3 The warning to the scribes 3:28-30

G 1 The potential forgiveness of all sins: {28} "Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter; 3:28

G 2 The enormous consequences of blasphemy against the Holy Spirit: 3:29-30

H 1 The sin: {29} but whoever blasphemes against the [Holy Spirit](#)<sup>108</sup> 3:29a

H 2 The denial of forgiveness: never has forgiveness, 3:29b<sup>109</sup>

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<sup>107</sup> Mark 3:27 - unless he first binds the strong man: [Constable](#) explains it this way:

And, since Jesus was in fact destroying Satan's work, He must be stronger than Satan. As quoted above, Jesus' reference to entering "the strong man's house" is probably an allusion to Satan (Beelzebub) as "lord of the dwelling." Jesus would indeed tie up "the strong man" (Satan) and then plunder his house (dismantle his kingdom).

<sup>108</sup> Mark 3:29 - whoever blasphemes against the Holy Spirit: the word "blasphemes" is the 3<sup>rd</sup> Singular [Aorist Subjunctive Active](#) of the verb *blasphēméō* (987), "to verbally abuse, blaspheme" ([Accordance](#)); "to speak reproachfully, rail at, revile, calumniate, blaspheme" (excerpted from [OBU](#));

"against the Holy Spirit" is, literally, "toward the Spirit, the Holy," wherein "toward" is the preposition *eis* (1519) governed by the [Accusative](#),

and "the Spirit" is the [Accusative Neuter](#) Singular of the noun *pneûma* (4151), "wind; breath; spirit, Spirit" ([Accordance](#)), preceded by the article, "the,"

and "Holy" is the [Accusative Neuter](#) Singular of the adjective *hágios* (40), "holy; set apart," whether person or place, preceded by the article, "the."

The meaning here is to speak evil in the direction of the [Holy Spirit](#). Specifically, in this context, it means to say that Jesus' power source is [Satan](#), the [Devil](#), the arch-enemy of [God](#). This is a very deliberate, irrevocable action that will never and can never be undone. It is the "Unpardonable Sin." I presume it can be committed today.

<sup>109</sup> Mark 3:29 - never has forgiveness: Literally, "does not have forgiveness into the age," wherein "forgiveness" is the [Accusative Feminine](#) Singular of the noun *áphesis* (859), "forgiveness, release, remission" ([Accordance](#)); "II. forgiveness or pardon, of sins (letting them go as if they had never been committed), remission of the penalty" (excerpted from [OBU](#));

- H 3 The eternality of the sin: but is guilty of an eternal sin" <sup>110</sup> – 3:29c
- H 4 The cause of the warning: {30} because they were saying, "He has an unclean spirit." <sup>111</sup>
- D 6 The identity of Jesus' true family 3:31-35
- E 1 The arrival of His family: {31} And His mother and His brothers <sup>112</sup> arrived, 3:31a
- E 2 Their request to see him 3:31b-32
- G 1 Their request: and standing outside they sent *word* to Him, and called Him. 3:31b
- G 2 Their request reported: {32} And a multitude was

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"into" – "into" translates *eis* (1519), "a preposition governing the accusative, and denoting entrance into, or direction and limit: into, to, toward, for, among" (excerpted from [Thayer's Greek Lexicon](#));

"the age" translates [Accusative Masculine](#) Singular of the noun *aiōn* (165), "age, eternity" ([Accordance](#)); "I. for ever, an unbroken age, perpetuity of time, eternity ... III. period of time, age" (excerpted from [OBU](#)), preceded by the specifying article "the" *tōn*.

<sup>110</sup> Mark 3:29 - but is guilty of an eternal sin: "eternal" is the [Genitive Neuter](#) Singular of the adjective *aiōnios* (166), "eternal" ([Accordance](#)); "...III. without end, never to cease, everlasting" (excerpted from [OBU](#));

"sin" is the [Genitive Neuter](#) Singular of the noun *hamártēma* (265), "sin, evil deed" ([OBU](#)).

One can see why accusing [Jesus](#) of performing His miracles by the power of [Satan](#) is such an egregious sin – it is the "[Unpardonable Sin](#)." It is a calculated, unalterable conclusion that will end in its human author being cast into the [Lake of Fire](#). Can this sin be committed today? I would say that it can be committed today by people who reach the same conclusion about [Jesus](#) as did these [scribes](#) from [Jerusalem](#) (Mark 3:22).

<sup>111</sup> Mark 3:30 - because they were saying, "He has an [unclean spirit](#)": literally, "spirit unclean," wherein "spirit" is the [Accusative Neuter](#) Singular of the common noun *pneûma* (4151), "wind; breath; spirit, Spirit" ([Accordance](#)); "a rational, created being higher than man but lower than [God](#), fulfilling the role of [messenger](#), in this case, [messenger](#) of [Satan](#)" ([JTB](#));

"unclean" – the [Accusative Neuter](#) Singular of the adjective *akáthartos* (169), "unclean" ([Accordance](#)); "I. not cleansed, unclean ... 2. in a moral sense: unclean in thought and life" (excerpted from [OBU](#)).

These [scribes](#) from [Jerusalem](#) (Mark 3:22) were accusing [Jesus](#) of being possessed by a [demon](#). By this devious and utterly baseless charge they were denying that [Jesus](#) was the [Messiah](#) and were concluding that He derived His power source from [Satan](#), not from [God](#). There was no forgiveness of their sin. They had committed the "[Unpardonable Sin](#)."

<sup>112</sup> Mark 3:31 - his brothers: [Jesus](#) had at least four brothers – [James](#), Joseph, Simon and Judas (Matt. 13:55). Moreover he also had sisters (Matt. 13:56). The teaching of [Roman Catholicism](#) that [Mary](#) was a perpetual virgin is baseless dogma, to be discounted entirely. (This [aberrant teaching](#) is maintained in the Catechism of the Catholic Church, Sections [496](#), [499](#), [507](#); in the [Lateran Synod of 649](#) [a dogmatic definition]; in the Second Vatican Council – [Lumen Gentium](#); and was the false teaching of certain [early church fathers](#), including [Athanasius](#), [Jerome](#), [Augustine](#), and [Ambrose](#).)

sitting around Him, and they said to Him, "Behold, Your mother and Your brothers are outside looking for You." 3:32

E 3 Jesus' identification of His true family 3:33-35

G 1 The rhetorical question: {33} And answering them, He said, "Who are My mother and My brothers?" 3:33

G 2 The answer: {34} And looking about on those who were sitting around Him, He said, "Behold, My mother and My brothers! 3:34

G 3 The explanation: {35} "For whoever does the will of God, he is My brother and sister and mother."<sup>113</sup> 3:35

## C 2 The Servant's concealed teaching by parable 4:1-34

D 1 The parable of the four soils 4:1-20

E 1 The parable given 4:1-9

G 1 A general description of Jesus' teaching 4:1-2

H 1 His sea-side venue: {1} He began to teach again by the [sea](#). 4:1a

H 2 His large audience: And such a very large crowd gathered to Him 4:1b

H 3 His resort to a boat: that He got into a boat in the sea and sat down; and the whole crowd was by the [sea](#) on the land. 4:1c

H 4 His use of parables: {2} And He was teaching them many things in [parables](#), and was saying to them in His teaching, 4:2

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<sup>113</sup> Mark 3:35 - My brother and sister and mother: [Jesus](#) was, of course, speaking of His spiritual family, not His physical family. At this point his brothers did not believe in Him as the [Messiah](#) (John 7:1-5). Later on, they did, presumably after His [resurrection](#). His half brother [James](#) wrote the [Letter of James](#) and was an acknowledged leader of the early [church](#) (Acts 15:13-29).

- G 2 The sower of seed: {3} "Listen *to this!* Behold, the sower went out to sow; 4:3
  
- G 3 The four different soils 4:4-9 <sup>114</sup>
  - H 1 The road-side seed eaten by birds: {4} as he was sowing, some *seed* fell beside the road, and the birds came and ate it up. 4:4
  
  - H 2 The rocky ground seed scorched by the sun 4:5-6
    - J 1 The seed-bed – rocky ground: {5} "Other *seed* fell on the rocky *ground* 4:5a
  
    - J 2 The characteristic – little soil: where it did not have much soil; and immediately it sprang up because it had no depth of soil. 4:5b
  
    - J 3 The end result – withering away: {6} "And after the sun had risen, it was scorched; and because it had no root, it withered away. 4:6
  
  - H 3 The thorny soil seed choked out 4:7
    - J 1 The seed-bed – thorny soil: {7}|} "Other *seed* fell among the thorns,
  
    - J 2 The characteristic – choked out: and the thorns came up and choked it,
  
    - J 3 The end result: and it yielded no crop.
  
  - H 4 The seed in good soil is productive 4:8
    - J 1 The seed-bed – good soil: {8} "Other *seeds* fell into the good soil,

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<sup>114</sup> Mark 4:4-9 Title - The four different soils: This parable is interpreted by [Jesus](#) in Mark 4:14-20.

- J 2 The characteristic – solid growth: and as they grew up and increased,
- J 3 The end result: they yielded a crop and produced thirty, sixty, and a hundredfold."
- G 4 Jesus' admonition to the crowd: {9} And He was saying, "He who has ears to hear, let him hear." 4:9
- E 2 The parabolic tactic explained: Revelation to the chosen; concealment from the outsiders 4:10-12
  - G 1 The curiosity of His disciples 4: 10
    - H 1 The occasion – solitude: {10} As soon as He was alone,
    - H 2 Their identity: His followers, along with the twelve,<sup>115</sup>
    - H 3 Their query: *began* asking Him *about* the [parables](#).
  - G 2 The explanation of Jesus 4:11-12
    - H 1 Clear revelation given to the believers: {11} And He was saying to them, "To you has been given the [mystery](#) of the [kingdom of God](#),"<sup>116</sup> 4:11a
    - H 2 Parabolic revelation given to the outsiders: but those who are outside get everything in [parables](#), 4:11b
    - H 3 The purpose of the parables: Judgmental

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<sup>115</sup> Mark 4:10 - His followers, along with the twelve: Three concentric circles are implied here. There was a large crowd listening to [Jesus](#). Within that larger crowd were too smaller circles. When the crowd had dispersed, there was left the much smaller circle of his (close) followers (lit., the ones around Him) – i.e., those who truly believed in Him. A third, even smaller circle was comprised of "The Twelve," part of both the original large crowd and also the smaller circle of close followers. It is these two small circles that [Jesus](#) now addresses.

<sup>116</sup> Mark 4:11 - The kingdom of God: This is the [Messianic Kingdom](#), not the [Church](#). We today, in the [Church Age](#), are looking *ahead* to the [Messianic Kingdom](#), but we are not yet *in* it. The [Kingdom](#) is [not already, not yet](#).

deprivation of understanding! (cf. Isa. 6:9-10) 4:12

J 1 Deprivation of understanding: {12} so that WHILE SEEING, THEY MAY SEE AND NOT PERCEIVE, AND WHILE HEARING, THEY MAY HEAR AND NOT UNDERSTAND, <sup>117</sup> 4:12a

J 2 Prevention of repentance and insurance of judgment! OTHERWISE THEY MIGHT RETURN AND BE FORGIVEN." <sup>118</sup> 4:12b

E 3 The parable explained: **Fractional Response to Jesus' Message** 4:13-20

G 1 Jesus' reaction to their ignorance 4:13

H 1 His amazement at their unawareness of the meaning of this parable: {13} And He said to them, "Do you not understand this [parable](#)?"

H 2 His concern that they will be unable to understand any of His parables: How will you understand all the [parables](#)?"

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<sup>117</sup> Mark 4:12a - WHILE SEEING, THEY MAY SEE AND NOT PERCEIVE, etc.: a loose quotation of Isaiah 6:9-10a.

<sup>118</sup> Mark 4:12b - OTHERWISE THEY MIGHT RETURN AND BE FORGIVEN: a loose quotation of Isaiah 6:10b. Strange though it may seem to us, 1) [Jesus' parables](#) were intended to prevent people from understanding, rather than to assist people in understanding. 2) [Jesus](#) consistently provided explanations of His [parables](#) to His [disciples](#) when they asked. 3) It was [God's](#) plan (and [Jesus'](#)) to prevent the nation as a whole from hearing and understanding many truths. [God](#) was planning that they would not understand, and thus, that they would not repent, and thus, that they would not be forgiven. Can it be that the nation as a whole agreed with the [scribes](#) from [Jerusalem](#) – that [Jesus'](#) power source was indeed [Satan](#)? It seems that in the flow of the story, [Jesus](#) understands that by this time the nation's leaders had made up their minds irrevocably against [Jesus](#). And furthermore, that this verdict was held against [Jesus](#) by the nation as a whole. The dye had been cast. The nation would not repent!

On the other hand, this quotation from Isa. 6:9-10, [Isaiah's](#) commissioning, was a prediction of judgment from 800 years earlier. Even by [Isaiah's](#) time, [Israel's](#) future doom was sealed. She would not know her [Messiah](#) or listen to His teaching. Her doom, her judgment for idolatry, was to be given a deaf ear to [God's](#) truth about [Jesus](#) so that she would incur [God's](#) judgment! How sad!

- G 2 The identification of the seed: {14} "The sower<sup>119</sup> sows the word. 4:14
- G 3 The Roadside Soil – The Word of God taken away by Satan 4:15
- H 1 The type of soil: {15} "These are the ones who are beside the road
- H 2 The hearing of the Word: where the word is sown; and when they hear,<sup>120</sup>
- H 3 The theft of Satan: immediately Satan comes and takes away the word<sup>121</sup> which has been sown in them.
- G 4 The Word of God sown on Rocky Soil 4:16-17
- H 1 The type of soil: {16} "In a similar way these are the ones on whom seed was sown on the rocky *places*, 4:16a
- H 2 The joyful reception: who, when they hear<sup>122</sup> the word, immediately receive it with

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<sup>119</sup> Mark 4:14 - The sower: He is not identified in this parable, so, the term refers to anyone communicating God's Word to people. In the near term, [Jesus](#) was the sower, but He is not explicitly identified as such in this account by [Mark](#). The sower is also not identified specifically in Matt. 13:18-19 or in Luke 8:11.

<sup>120</sup> Mark 4:15 - and when they hear: Literally, "when they may hear" the Word. The verb "they may hear" is the [Aorist Subjunctive Active](#) 3<sup>rd</sup> Plural of the verb *akoúō* (191), "to hear, to heed, to obey" ([Accordance](#)); "... II. to hear 1. to attend to, consider what is or has been said 2. to understand, perceive the sense of what is said" (excerpted from [OBU](#)).

<sup>121</sup> Mark 4:15 - immediately Satan comes and takes away the word which has been sown in them: These people hear ([Aorist Tense](#)) the Word of God on an occasion, but without delay, [Satan](#) is immediately and continuously coming ([Present Tense](#)) and snatching away ([Present Tense](#)) the Word which has been sown ([Perfect Tense](#)) at a past time within them. [God](#), through a [believer](#), works once, sowing and implanting His Word. Immediately and relentlessly, however, [Satan](#) is coming to that person and is snatching away the Word. These people never did become [believers](#) in [Christ](#). I know of no commentators who dispute the interpretation that these people never were [believers](#)

<sup>122</sup> Mark 4:16 - when they hear the word: literally "when they may hear" the Word. "They may hear" is the [Aorist Subjunctive Active](#) 3<sup>rd</sup> Person Plural of the verb *akoúō* (191), "to hear, to heed, to obey" ([Accordance](#)); "... II. to hear 1. to attend to, consider what is or has been said 2. to understand, perceive the sense of what is said" (excerpted from [OBU](#)). These are people who are inhabiting rocky soil on whom the Word of God was sown.

joy;<sup>123</sup> 4:16b

- H 3 The absence of root: {17} and they have no *firm* root in themselves,<sup>124</sup> 4:17a
- H 4 The temporary growth: but are *only* temporary;<sup>125</sup> 4:17b
- H 5 The advent of trouble: then, when affliction or persecution arises because of the word, 4:17c
- H 6 The stumblingblock: immediately they fall away.<sup>126</sup> 4:17d

<sup>123</sup> Mark 4:16 - immediately receive it with joy: "Receive" is the 3<sup>rd</sup> Plural [Present Indicative Active](#) of the verb *lambánō* (2983), "to take, receive, choose" ([Accordance](#)). The rocky soil people are initially continually receiving the Word with joy, the [Genitive Feminine](#) Singular of the noun *chará* (5479), "joy" ([Accordance](#)); "joy, gladness" (excerpted from [OBU](#)).

<sup>124</sup> Mark 4:17 - and they have no *firm* root in themselves: Literally, "and have no root in themselves." The operative word is the [Accusative Feminine](#) Singular of the noun *hridza* (4491), "root; origin" ([Accordance](#)); "I. a root II. that which like a root springs from a root, a sprout, shoot III. metaphorically, offspring, progeny" ([OBU](#)). After an initial quick and positive response, these "rocky soil" people do not develop a root. Moreover, there is no fruit that develops. They may initially profess to believe in Christ, but they are not actually believers.

<sup>125</sup> Mark 4:17 - but are *only* temporary: Literally, "but are temporary," wherein "temporary" is the [Nominative Masculine](#) Plural of the adjective *próskairos* (4340), "temporary; transitory" ([Accordance](#)); "I. for a season II. enduring only for awhile III. temporary" ([OBU](#)). Because they are temporary, they cannot possibly be [believers](#) in [Christ](#).

Genuine [believers](#) are permanent, not transitory. The foundational Scripture in this regard is Romans 8:26-30: Because the [Holy Spirit](#) intercedes for us according to the will of [God](#) (Rom. 8:26-27), we know that [God](#) causes all things to work together for good to those who love Him and are [called](#) according to His purpose (Rom. 8:28). This is true because (1) those whom [God foreknew](#) (Rom. 8:29) (2) He also [predestined](#) to become conformed to the image of His Son (Rom. 8:29); (3) and those whom He [predestined](#) He also [called](#) (Rom. 8:30); (4) and those whom He [called](#) He also [justified](#) (Rom. 8:30); (5) and those whom He [justified](#), He also [glorified](#) (Rom. 8:30). In Romans 8:28-30 there exists no "leakage" of saved people. Once a part of this chain of developments, there is no leakage, no loss. Because the people [Jesus](#) described in Mark 4:17 "fall away," they cannot possibly be genuine believers in the first place.

<sup>126</sup> Mark 4:17 - they fall away: "fall away," perhaps better, "they are being caused to fall away" – is the 3<sup>rd</sup> Plural [Present Passive Indicative](#) of the verb *σκανδαλιζώ* (*skandalidzō*) (4624) - lit., "they are being caused to stumble; they are taking offense." In other words, they are being scandalized at the trouble and persecution they have to go through because of their response to the Word of God. They can't handle it any more. The implication is that they give up an interest in and obedience to the Word to avoid being scandalized. It is my belief that these people never became [believers](#) because no fruit was evident in their lives.

John D. Grassmick, *The Bible Knowledge Commentary NT Volume*, p. 119, appropriately summarizes the "Rocky Soil" responder to the Word of God this way:

Others . . . hear the Word with a hasty (*euthys*), enthusiastic, but shallow profession of acceptance. However,

G 5 The Word of God sown on Thorny Soil 4:18-19

H 1 The type of soil: {18} "And others are the ones on whom seed was sown among the thorns; 4:18a

H 2 The hearing of the Word: these are the ones who have heard the word,<sup>127</sup> 4:18b

H 3 The arrival of competition 4:19a

J 1 {19} but the worries of the world,<sup>128</sup>

J 2 and the deceitfulness of riches,<sup>129</sup>

J 3 and the desires for other things<sup>130</sup>  
enter in<sup>131</sup>

H 4 The effect of competition: 4:19b

J 1 Short term: and choke the word,<sup>132</sup>

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they last only a short time because the Word takes no root in them. When trouble (lit., "hardships") or persecution comes (like a hot sun) on account of the Word, they quickly (*euthys*) fall away (*skandalizontai*, "are repelled"; cf. comments on 14:27). Their profession proves not to be genuine.

<sup>127</sup> Mark 4:18 - who have heard the word: lit., "the Word having heard" – "having heard" is the [Aorist Active Participle Nominative Masculine](#) Plural of the verb *akoúō* (191), "to hear, to heed, to obey" ([Accordance](#)); " ... II. to hear 1. to attend to, consider what is or has been said 2. to understand, perceive the sense of what is said" (excerpted from [OBU](#)). These are people who are inhabiting thorny soil on whom the Word of God was sown.

<sup>128</sup> Mark 4:19 - the worries of the world: better, the cares of the age or era. The noun in question is the [Genitive Masculine](#) Singular of the noun *aiōn* (165), "age, eternity" ([Accordance](#)). This is the first thing [Jesus](#) lists as choking the word so that it becomes unfruitful. The English word "world" more typically translates the Greek word *kósmos* (2889) – see Mark 8:36; 14:9; 16:15.

<sup>129</sup> Mark 4:19 - the deceitfulness of riches: "the trickery of the riches." This is the second thing [Jesus](#) lists as choking the word so that it becomes unfruitful.

<sup>130</sup> Mark 4:19 - the desires for other things enter in: "the concerning the other things desires" (other things is in the emphatic position). This is the third thing [Jesus](#) lists as choking the word so that it becomes unfruitful.

<sup>131</sup> Mark 4:19 - enter in: (*eisporeuomenai*, 1531) - entering in ([Present Nominative Participle](#)) - The desires for other things keep on entering in!

<sup>132</sup> Mark 4:19 - choke: (*sumpnigousin*, 4846 - [Present Indicative Active](#)) - These three things, as listed above, are presently, continuously, and actively choking out the Word of God!

- J 2 Long term: and it becomes unfruitful.<sup>133</sup>
- G 6 The Word of God sown on Good Soil 4:20
- H 1 The type of soil: {20} "And those are the ones on whom seed was sown<sup>134</sup> on the good soil;
- H 2 The response to the Word
- J 1 Continual hearing: and they hear the word<sup>135</sup>
- J 2 Ongoing acceptance: and accept it<sup>136</sup>
- J 3 Continual fruit-bearing: and bear fruit, thirty, sixty, and a hundredfold."<sup>137</sup>

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<sup>133</sup> Mark 4:19 - and it becomes unfruitful: it (the Word) is in the process of becoming (γίνεται – *ginetai* – the [Present Active Deponent](#) of the verb *ginomai*, [1096](#)), “to become” (excerpted from [Accordance](#)) unfruitful. In other words, these influences are entering into one's life over a period of time. They are gradually choking out the Word of God, and the Word of God is gradually becoming unfruitful.

It is my belief that these people are not genuine [believers](#) because the Word of God becomes unfruitful in their lives. John D. Grassmick, *The Bible Knowledge Commentary NT Volume*, p. 120, concludes,

These things choke the Word, making it (the Word, *not* the hearer) unfruitful (cf. 10:22), indicating they are not true believers.

<sup>134</sup> Mark 4:20 - was sown: (*sparentes*) the [Aorist Passive Participle](#) of the verb *speirō* ([4687](#)), “I to sow, scatter seed ....” (excerpted from [OBU](#)). Literally, in this conjugation, it means “having been sown.” [Jesus](#) is here talking about the seed that had been sown on good soil.

<sup>135</sup> Mark 4:20 - they hear the word: lit., “who are hearing the word,” the [Present Indicative Active](#) of the verb *akouō* ([191](#)), “to hear, to heed, to obey” ([Accordance](#)).

<sup>136</sup> Mark 4:20 - and accept it: *παράδεχονται* (*paradechontai*) ([Present Indicative Middle/Passive Deponent](#)) of the verb *paradēchomai* ([3858](#)) - lit., “and are accepting it,” or “and are receiving it.”

Other uses of this verb include the following: Acts 16:21: And teach customs, which are not lawful for us to *receive*, neither to observe, being Romans. Acts 22:18: And I saw him saying unto me, Make haste, and get out of Jerusalem quickly, because they will not *receive* your testimony about Me. 1 Timothy 5:19: Do not *receive* an accusation against an elder except on the basis of two or three witnesses. Hebrews 12:6: For those whom the Lord loves He disciplines, and He scourges every son whom He *receives*.

<sup>137</sup> Mark 4:20 - and bear fruit: (*καρποφοροῦσιν* - *karpophorousin* the 3<sup>rd</sup> Plural [Present Indicative Active](#) of the verb *karpophoréō* ([2592](#)) - “are bearing fruit.” It is my belief that these are the only hearers that became genuine

- D 2 The figure of the lamp: **Responsible Stewardship in Listening** --  
"The greater the obedience, the greater the revelation" <sup>138</sup> 4:21-25
- E 1 The illustration – the purpose of a light – to be displayed openly, not hidden: {21} And 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?" <sup>139</sup> 4:21
- E 2 The principle – God intends even secret truths to be revealed, not remain hidden: {22} "For nothing is hidden, except to be revealed; nor has *anything* been secret, but that it would come to light." <sup>140</sup> 4:22
- E 3 The challenge to listen to God's truth: {23} "If anyone has ears to hear, let him hear." 4:23

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[believers](#) in [Jesus](#) because they are the only ones who bear fruit. According to Ephesians 2:8-10, [salvation](#) is by [grace](#) through [faith](#) in [Christ](#), apart from works. But [God](#) created [believers](#) in [Christ Jesus](#) for the purpose of good works, which [God](#) has before ordained that we should walk in them. If [God](#) has decreed good works in advance for [believers](#), good [works](#) are inevitable. If there are no good works, no fruit, the person was never really a [believer](#).

<sup>138</sup> Mark 4:21-25 subtitle – “Responsible Stewardship in Listening: Could not the following examples of [Jesus](#) describe the correct response to God's Word? God didn't give His Word to be concealed, but for us to respond to it. The more we respond positively to God's Word, the more will be given us. The more we ignore God's Word, even that which we have will be withdrawn from us!

"The sayings of Mark 4:21-25 are general statements that Christ seems to have used at various times .... Christ's purpose on this occasion was to emphasize the responsibility incumbent upon the hearer of the parables. He who has been enlightened must in turn enlighten others (Mk 4:21-23)." (Donald Burdick, [The Wycliffe Bible Commentary](#), 996.)

"The Apostles were like that lamp: they were called to shed God's light and reveal His truth. But they could not 'give out' without first 'taking in'; hence, the admonition of Mark 4:24-25. The more we hear the Word of God, the better we are able to share it with others. The moment we think that we know it all, what we think we know will be taken from us. We must take heed what we hear (Mark 4:24) as well as take heed how we hear (Luke 8:18). Our spiritual hearing determines how much we have to give to others. There is no sense trying to 'cover things up' because God will one day reveal all things." (Warren Wiersbe, [The Bible Exposition Commentary](#), I, 123.)

<sup>139</sup> Mark 4:21 - to be put on the lampstand: "The light of divine truth is given, not to be obscured by the believer's commercial affairs, *the bushel*, or by his domestic responsibilities, *the bed*, but to be manifested before all." Herbert Lockyer, [All the Parables of the Bible](#), p. 254.

<sup>140</sup> Mark 4:22 - but that it would come to light: "The primary obscuration in the parabolic form of teaching was gradually to give way to full illumination. "Now we see through a glass darkly: then face to face" (1 Cor. 13:12). Our Lord promised to His own the Divine [Spirit](#), who, when He came, would take of the things of [Christ](#) and reveal them unto their minds. This meant that He would unfold the inner, spiritual significance not only of all the [parables](#), of *all* the truth He had declared while in their midst. The full revelation once grasped was not hid but published abroad." Herbert Lockyer, [All the Parables of the Bible](#), p. 255.

In a parallel passage in Luke 12:3, [Jesus](#) comments, "Accordingly, whatever you have said in the dark will be heard in the light, and what you have whispered in the inner rooms will be proclaimed upon the housetops.

- E 4 The principle of responsibility in listening to God's truth 4:24-25
  - G 1 Effective listeners will be given more truth to which to listen: {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. 4:24
  - G 2 Accountability in regard to God's truth 4:25
    - H 1 Those who receive the truth God has given them will be given more: {25} "For whoever has, to him *more* shall be given;
    - H 2 Those who reject the little truth they have will be deprived even of that: and whoever does not have, even what he has shall be taken away from him."
- D 3 The parable of the growing seed: **The Humanly Inexplicable but Divinely-Superintended Growth of the Kingdom of God** 4:26-29
  - E 1 The subject of the parable – the Kingdom of God: {26} And He was saying, "The kingdom of God <sup>141</sup> 4:26a
  - E 2 The dissemination of God's truth: is like a man who casts seed upon the soil; <sup>142</sup> 4:26b
  - E 3 The inexplicable growth: {27} and he goes to bed at night and gets up by day, and the seed sprouts and grows – how,

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<sup>141</sup> Mark 4:26 - The kingdom of God: This is the [Messianic Kingdom](#), not the [Church](#). We today, in the [Church Age](#), are looking *ahead* to the [Messianic Kingdom](#), but we are not yet *in* it. People today who cast the seed of God's Word on the soil are sowing seed *for* the [Kingdom](#), but the [Kingdom](#) is [not already, not yet](#).

<sup>142</sup> Mark 4:26 - The kingdom of God is like a man who casts seed upon the soil: The man in this parable is probably [Christ](#), though the same principle applies no matter which person is doing the sowing. [Lockyer](#) objects to his being [Christ](#), inasmuch as [Christ](#) does not need to sleep, nor is He unaware of the mechanics of the growth preparatory for the [Kingdom of God](#). However, one should not make a parable walk on all fours. [Christ](#) was the initiator of the growth in anticipation of the [Kingdom of God](#), while others certainly assist. It is a case of both/and, not either/or.

he himself does not know. <sup>143</sup> 4:27

- E 4 The progressive growth: {28} "The soil produces crops by itself; first the blade, then the head, then the mature grain in the head. <sup>144</sup> 4:28
- E 5 The completion of the growth: {29} "But when the crop permits, he immediately puts in the sickle, because the harvest has come." <sup>145</sup> 4:29

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<sup>143</sup> Mark 4:27 - the seed spouts and grows – how, he himself does not know: Humanly speaking, the growth preparatory for [God's kingdom](#) here on earth is so slow as to be almost unnoticed. Always, it seems to be a minority in the field of the world, but grow it does. The rationalist unbeliever cannot for a moment explain the groundwork for [God's kingdom](#) should be growing at all, nor how it could possibly survive according to his atheistic or idolatrous mind-set, yet grow it does!

<sup>144</sup> Mark 4:28 - then the mature grain in the head: The whole purpose of the sower sowing seeds of wheat or barley is to get a crop in which the seeds take root, grow, and ultimately, produce a harvest. For this reason, I take it that the only *genuine believers* in the parable of the four soils (Mark 4:3-9, 13-20) are *the ones who bear fruit* (Mark 4:8, 20). It is my contention that these are they who are saved by grace through faith in Christ, completely apart from their works (Eph. 2:8-9). However, once they are saved, they bear fruit because they are God's workmanship, created in Christ Jesus *for the purpose of good works*, which God has prepared ahead of time in order that in these good works they might walk (Eph. 2:10). If God has prepared these works ahead of time, they are inevitable. God does not have stillbirths!

<sup>145</sup> Mark 4:29 - he immediately puts in the sickle, because the harvest has come: There will come a time when the present version of God's work here on earth, the Church, is complete. We call this completion the [Rapture](#), wherein [Christ](#) will return to earth to snatch up His [Bride](#), the [Church](#), (1 Thess. 4:13-18) and take His [bride](#) to the place which He has been preparing for them – the Father's House (John 14:1-4), or more precisely, [New Jerusalem](#), I believe (Rev. 21:9-22:5). [Note: The description of [New Jerusalem](#) in Rev. 21:9-22:5 looks ahead to the [Eternal State](#).]

Nevertheless [Jesus](#) told His followers at the end of His life He was leaving to prepare a place for them (John 14:1-2). That place is, I believe, [New Jerusalem](#), which presently exists inside [heaven](#). I believe that is the place where deceased believers in [Christ](#) go during the [Church Age](#). Jesus told His followers after He had prepared a place for them, He would return and gather them to Himself, that where He was, they might be with Him (John 14:3). We call this event the Rapture, described by Paul in 1 Thessalonians 4:13-18. After the Rapture, there will be a time of terrible judgment and sifting of earth's peoples. We call this event the Tribulation. It is described in graphic detail in Revelation 6:1-19:4

It is at this point that Jesus Christ will return in great power and glory to avenge Himself of His enemies and set up His [Kingdom](#) upon Earth (Rev. 19:11-21). This great [Kingdom](#) will last a 1000 years (Rev. 20:1-6). This is the [Kingdom](#) that Jesus was describing in Mark 4:11, 26, 30.

After the [Millennial Kingdom](#), the [Final Revolt](#), the [Great White Throne Judgment](#), and the [destruction of the existing heavens and earth](#), God will create a new and eternal [Heavens](#) and [Earth](#). That is when [New Jerusalem](#) will descend out of [Heaven](#) to [New Earth](#), around which, I believe, it will orbit for [eternity](#), much as our present moon orbits around the present earth.

Let me make it clear. I do not believe the [Church](#) is the [Kingdom of God](#). However, members of the Church will *participate* in the future [Kingdom](#) as the [Bride of Christ](#). Ultimately the [Kingdom of God](#) throughout [eternity](#) will consist of redeemed [Israel](#) (Rev. 21:12-13, the [Church](#) (Rev. 21:14), both headquartered in [New Jerusalem](#), along with the redeemed [Gentiles](#) (Nations) upon [New Earth](#) (Rev. 21:24-26) who are neither part of [Israel](#) nor part of the [Church](#). [New Jerusalem](#) will exist forever in [eternity](#) as the Capital City of Redeemed [Israel](#) (you can't get more [Jewish](#) than "[Jerusalem](#)"!) and the Capital City of the [Church](#), the [Bride of Christ](#) (Rev. 19:7-9; 21:9-11).

- D 4 The parable of the mustard seed: **The Vast Growth of the Kingdom of God Yet Contaminated by Foreign Elements** 4:30-32
- E 1 The subject of the parable – the Kingdom of God: {30} And He said, "How shall we picture the kingdom of God, or by what parable shall we present it? 4:30
- E 2 The small origins of the Kingdom of God: {31} "*It is* like a mustard seed,<sup>146</sup> which, when sown upon the soil, though it is smaller than all the seeds that are upon the soil, 4:31
- E 3 The comparatively large growth of the Kingdom of God: {32} yet when it is sown, it grows up and becomes larger than all the garden plants and forms large branches; 4:32a
- E 4 The contamination of the Kingdom of God: so that THE BIRDS OF THE AIR can NEST UNDER ITS SHADE."<sup>147</sup> 4:32b
- D 5 Jesus' parabolic practice 4:33-34
- E 1 {33} With many such [parables](#) He was speaking the word to them, so far as they were able to hear it; 4:33
- E 2 {34} and He did not speak to them without a [parable](#); but He was explaining everything privately to His own

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<sup>146</sup> Mark 4:31 - It is like a mustard seed: "Some interpreters view this parable as a picture of evangelism. Some take it as depicting spiritual growth in a believer. Others see it as a picture of the coming of God's kingdom by the mysterious, sovereign work of God. Its emphasis is on growth under God's initiative in the interim phase between the proclamation by [Jesus](#) (the lowly Sower) and His disciples and the ultimate manifestation of the kingdom by [Jesus](#) (the mighty Harvester). The third view is preferred in light of Mark 4:26a and the overall context of the kingdom parables." (John D. Grassmick, Mark, [The Bible Knowledge Commentary](#), II, 121.)

<sup>147</sup> Mark 4:32 - so that the birds of the air can nest beneath its shade: Do the birds in the branches constitute benevolent imagery or sinister imagery? In support of the former choice, commentators can assemble such benign passages as Ezek. 17:23; Ps. 104:12; Ezek. 31:6; Dan. 4:12. To support a sinister flavor, commentators can point to Gen. 40:16-22 and Mark 4:4. I lean toward the sinister interpretation. I believe the import is similar to the woman who put yeast or leaven into three measures of flour until all was leavened (Matt. 13:33; Luke 13:20-21). So the growth of the [kingdom of God](#) from a small beginning is emphasized. Even so there are elements in the [kingdom](#) that have a negative influence and must ultimately be purged from the [kingdom](#) (see Matt. 13:24-30, 36-43; see also Matt. 13:47-50).

Let me reiterate that I do not believe the [Church](#) is the [Kingdom](#). However, the [Kingdom](#) had its beginnings in the [Church Age](#), and the [Church](#) will participate as the [Bride of Christ](#) when the [Kingdom](#) has arrived. We will know the [Kingdom](#) has arrived when [God's](#) will is being done on earth the same way it is being done up in [heaven](#) (Matt. 6:10).

disciples. 4:34

**C 3 The Servant's miracles 4:35 - 5:43**

D 1 Jesus' calming of the stormy sea: A laboratory test of the disciples' faith 4:35-41

E 1 The setting for the storm 4:35-36

G 1 The time of the incident: {35} And on that day, when evening had come 4:35a

G 2 The initiative for the incident: He said to them, "Let us go over to the other side." 4:35b

G 3 The subjects of the incident 4:36

H 1 {36} And leaving the multitude

H 2 They took Him along with them, just as He was, in the boat;

H 3 And other boats were with Him

E 2 The severity of the storm 4:37-38

G 1 The velocity of the wind: {37} And there arose a fierce gale of wind 4:37a

G 2 The force of the waves: And the waves were breaking over the boat so much that the boat was already filling up. 4:37b

G 3 The terror of the learners 4:38

H 1 The placid sleep of the Teacher: {38} And He Himself was in the stern, asleep on the cushion;

H 2 The desperation of the learners

J 1 Awaking: And they awoke Him

J 2 Lecturing: and said to Him, "Teacher, do You not care that we

are perishing?"

E 3 The sovereignty of the Teacher 4:39

G 1 His speech to the wind: {39} And being aroused,  
He rebuked the wind

G 2 His speech to the sea: and said to the sea, "Hush, be  
still."

G 3 The obedience of the wind: And the wind died  
down

G 4 The obedience of the sea: and it became perfectly  
calm.

E 4 The questions of the teacher 4:40

G 1 {40} And He said to them, "Why are you so timid?"

G 2 How is it that you have no faith?"

E 5 The awe of the learners 4:41

G 1 {41} And they became very much afraid <sup>148</sup>

G 2 And said to one another, "Who then is this, that  
even the wind and the sea obey Him?" <sup>149</sup>

D 2 Jesus' exorcism of the demoniac of Gadara (Gerasenes): Rejection  
of Jesus by local Gerasenes 5:1-20

E 1 The introduction of the demoniac 5:1-2

G 1 The site of the encounter: {1} They came to the  
other side of the sea, into the country of the

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<sup>148</sup> Mark 4:41 - And they became very much afraid: Literally, "And they were made afraid with great fear!" Truthfully, they were terrified! "Being made afraid" is the 3<sup>rd</sup> Plural [Aorist Indicative Passive](#) of the verb *phobēō* (5399), "to be struck with fear, to be seized with alarm" (excerpted from [OBU](#)); "fear" is the [Accusative Masculine Singular](#) of the noun *phóbos* (5401), "fear." The noun is amplified by the adjective *mégas* (3173), "great."

<sup>149</sup> Mark 4:41 - Who then is this, that even the wind and the sea obey Him?: The [disciples](#) had a right to be terrified! Who was this man that even the wind and the sea are obeying Him? The answer is that He is both [God](#) and Man. He is the [Creator](#) who created everything in the beginning! (Gen. 1:1; John 1:3, 10; Col. 1:16; Heb. 1:2).

Gerasenes.<sup>150</sup> 5:1

G 2 The description of the encounter: {2} When He got out of the boat, immediately 5:2

H 1 His origin: a man from the tombs

H 2 His possession: with an [unclean spirit](#) met Him,

E 2 The Description of the Demoniac 5:3-5

G 1 His macabre dwelling: {3} and he had his dwelling among the tombs. 5:3a

G 2 His uncontrollable behavior 5:3b-4

H 1 The inability of people to restrain him: And no one was able to bind him anymore, even with a chain;

H 2 The past attempts: {4} because he had often been bound with shackles and chains, 5:4

H 3 His incredible strength: and the chains had been torn apart by him and the shackles broken in pieces,

H 4 The conclusion: and no one was strong enough to subdue him.

G 3 His bizarre behavior 3:5

H 1 His outcries: {5} Constantly, night and day, he was screaming among the tombs and in the mountains,

H 2 His self-inflicted pain: and gashing himself with stones.

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<sup>150</sup> Mark 5:1 - Gerasenes: Both Mark and Luke called this area the region (or country) of the "Gerasenes," but Matthew called it the country of the Gadarenes. The town of [Gerasa](#) is much too far to the southeast to fit the description of the story. "The country of the [Gadarenes](#)" (Matt. 8:28) is the much more likely site of this account of the demoniac, which takes place near the [sea \(of Galilee\)](#).

- E 3 The interaction between Jesus and the demoniac 5:6-13
  - G 1 His approach 5:6
    - H 1 {6} Seeing Jesus from a distance,
    - H 2 he ran up
    - H 3 and bowed down before Him;
  - G 2 His first request 5:7-8
    - H 1 Repudiation: {7} and shouting with a loud voice, he said, "What business do we have with each other, Jesus, Son of the Most High God?"
    - H 2 Request: I implore You by God, do not torment me!"
    - H 3 Reason: {8} For He had been saying to him, "Come out of the man, you [unclean spirit!](#)" 5:8
  - G 3 Identity: {9} And He was asking him, "What is your name?" And he said to Him, "My name is Legion;<sup>151</sup> for we are many." 5:9
  - G 4 His second request: {10} And he *began* to implore Him earnestly not to send them out of the country. 5:10
  - G 5 His third request 5:11-13
    - H 1 The setting: {11} Now there was a large herd of swine <sup>152</sup> feeding nearby on the mountain. 5:11

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<sup>151</sup> Mark 5:9 - Legion: A Roman Legion consisted of about 6,000 soldiers. This poor man was exceedingly afflicted by all these [demons!](#)

<sup>152</sup> Mark 5:11 - swine: the [Genitive Masculine](#) Plural of the noun *choiros* (5519), "pigs." The presence of a large herd of pigs indicates this was a Gentile region, for pigs were unclean to Jewish people (Lev. 11:7-8; Deut. 14:8). This whole region is later identified as "[Decapolis](#)" (Mark 5:20).

- H 2 The request: {12} *The demons* implored Him,<sup>153</sup> saying, "Send us into the swine so that we may enter them." 5:12
- H 3 The permission: {13} Jesus gave them permission. 5:13a
- H 4 The result 5:13b
  - J 1 Departure: And coming out,
  - J 2 Entrance: the [unclean spirits](#) entered the swine;
  - J 3 Frenzy: and the herd rushed down the steep bank into the sea, about two thousand *of them*;
  - J 4 Disaster: and they were drowned in the sea.<sup>154</sup>
- E 4 The responses to Jesus' exorcism 5:14-20
  - G 1 Of the herdsmen – hasty exit: {14} Their herdsmen ran away and reported it in the city and in the country. 5:14a
  - G 2 Of the people 5:14b-15
    - H 1 Curiosity: And *the people* came to see what it was that had happened. 5:14b
    - H 2 Observation 5:15a
      - J 1 Arrival: {15} They came to Jesus and observed the man who had been demon-possessed
      - J 2 Normalcy: sitting down, clothed and

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<sup>153</sup> Mark 5:12 - The demons implored Him, saying: The words "The demons" do not appear in the [Greek text](#). Literally, it reads, "And they implored Him, saying" ....

<sup>154</sup> Mark 5:13 - and they were drowned in the sea: This scene graphically illustrates the destructiveness and diabolic dysfunction of [Satan](#) and his [demons](#). [Satan](#) is a murderer and a liar from the very beginning (John 8:44).

- in his right mind,
- J 3 Identification: the very man who had had the "legion";
- H 3 Fear: and they became frightened. <sup>155</sup> 5:15b
- G 3 Of the herdsmen – description 5:16
- H 1 Of the man: {16} Those who had seen it described to them how it had happened to the demon-possessed man,
- H 2 Of the pigs: and *all* about the swine.
- G 4 Of all the people – Rejection! {17} And they began to implore Him to leave their region. <sup>156</sup> 5:17
- G 5 Of the delivered man 5:18-20
- H 1 Begged accompaniment: {18} As He was getting into the boat, the man who had been demon-possessed <sup>157</sup> was imploring Him that he might accompany Him. 5:18
- H 2 Alternative suggestion 5:19
- J 1 Gentle refusal: {19} And He did not let him,

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<sup>155</sup> Mark 5:15 - and they became frightened: Why would these townspeople grow frightened at the sight of a man who had been so grievously afflicted by [demons](#) now sitting clothed and in his right mind? We are not told why. Perhaps it is because they realized that the exorcist, [Jesus](#), had enormous power. What else could He do with His power? Sadly, they were more comfortable with the familiar past, a man utterly controlled by powerful [demonic](#) forces, than they were with an unpredictable future of [Jesus](#) working in their town and area. This was sad, indeed!

<sup>156</sup> Mark 5:17 - And they began to implore Him to leave their region: They were initially frightened at the display of [Jesus](#)' power. In the end, they urged him to leave their region out of financial fear. What would He do to their economy if He stayed? They had already suffered untold economic loss with the drowning of their 2,000 head of swine! It is so sad when people urge the [Creator](#) and the answer for all their ills and their only hope of eternal [salvation](#) to leave their lives, and the sooner, the better!

<sup>157</sup> Mark 5:18 - the man who had been demon-possessed: literally, "the one having been demonized" – the [Aorist Passive Participle Nominative Masculine](#) Singular of the verb *daimonízomai* ([1139](#)), "to be under the power of a demon" ([OBU](#)).

- J 2 Assigned testimonial: but He said to him, "Go home to your people and report to them what great things the Lord has done for you,<sup>158</sup> and *how* He had mercy on you."
- H 3 Cooperation 5:20
  - J 1 Proclamation: {20} And he went away and began to proclaim in [Decapolis](#) what great things Jesus had done for him;
  - J 2 Amazement: and everyone was amazed.
- D 3 **The Plea of Faith:** Jairus' persuasion of Jesus to accompany him to heal his stricken daughter 5:21-24
  - E 1 The situation of the incident 5:21
    - G 1 {21} When Jesus had crossed over again in the boat to the other side,
    - G 2 a large crowd gathered around Him;
    - G 3 and so He stayed by the seashore.
  - E 2 The urgent request of a synagogue official 5:22-23

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<sup>158</sup> Mark 5:19 - report to them what great things the Lord has done for you: It is so striking that here, [Jesus](#) wants the man delivered from demons to publicize abroad what great things the Lord had done for him, and how He had shown him mercy, when so many other times in [Galilee](#) and [Judea](#), [Jesus](#) had forbidden beneficiaries to tell anyone of the miracle He had performed on their behalf. Perhaps the issue was that [Decapolis](#) was a [Gentile](#) region, and [Gentiles](#) were under no national judgment such as that which was coming upon [Israel](#).

Here is a brief list of instances in which [Jesus](#) forbade the beneficiaries from publicizing their healing: [Jesus](#)' healing of lepers (Matt. 8:4; Mark 1:43-44; Luke 5:14); [Jesus](#)' healing of two blind men (Matt. 9:30); [Jesus](#)' healing of a man both deaf and mute (Mark 7:36); and [Jesus](#)' healing of Jairus' daughter (Mark 5:43; Luke 8:56).

In at least one instance, [Jesus](#)' prohibition was designed to prevent a healed leper from publicizing his healing to avoid actually impeding His ministry (Mark 1:40-45). In Matt. 8:1-4, [Jesus](#) urged the healed leper to present the prescribed offering as a testimony to the priest. In this instance, one would think the priest would ask the leper how he had been healed.

After [Jesus](#) had healed two blind men, He warned them sternly to tell no one (Matt. 9:27-31). One almost wonders if this were not an act of judgment on [Israel](#), for her leaders were already concluding that [Jesus](#) was performing His miracles by the power of [Satan](#) (Matt. 9:32-34)!

- G 1 The arrival of the official: {22} One of the synagogue officials <sup>159</sup> named [Jairus](#) came up, 5:22a
- G 2 The intensity of the official 5:22b-23a
  - H 1 and on seeing Him, fell at His feet 5:22b
  - H 2 {23} and implored Him earnestly, 5:23a
- G 3 The request of the official: saying, 5:23b
  - H 1 His desperation: "My little daughter is at the point of death;
  - H 2 His plea: *please* come and lay Your hands on her,
  - H 3 His expectation: so that she will get well and live."
- E 3 The response of Jesus 5:24
  - G 1 His compliance: {24} And He went off with him;
  - G 2 The complicating factor: and a large crowd was following Him and pressing in on Him.
- D 4 **The Touch of Faith:** Jesus' healing of the hemorrhaging woman 5:25-34
  - E 1 The woman's desperate condition 5:25-26
    - G 1 Her sickness: {25} A woman who had had a hemorrhage<sup>160</sup> for twelve years, 5:25

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<sup>159</sup> Mark 5:22 - synagogue officials: This is the plural of the noun *archisunágōgos* ([752](#)), a combination of two words, "rulers" and "synagogue." Literally, the word is "rulers of the synagogue" or "synagogue rulers."

Synagogue rulers ("officials") were not priests but lay leaders who were responsible for the worship services and the synagogue's physical facilities. This honorary title also described distinguished members of the synagogue. (C. E. B. Cranfield, *The Gospel According to Saint Mark*. Cambridge Greek Testament Commentary series. Cambridge University Press, 1959, p. 183. As alluded to by [Thomas Constable](#).)

<sup>160</sup> Mark 5:25 - hemorrhage: The [Greek text](#) reads, "flow of blood." This was most likely a menstrual flow that never stopped. This woman had to be anemic, losing large quantities of blood over twelve years. It also made her

- G 2 Her suffering at the hands of ineffective doctors: {26} and had endured much at the hands of many physicians, 5:26
- G 3 Her depletion of her money supply: and had spent all that she had
- G 4 Her worsening condition: and was not helped at all, but rather had grown worse –
- E 2 The woman's determined mission 5:27-28
  - G 1 Her cognizance of Jesus: {27} after hearing about Jesus, 5:27
  - G 2 Her deliberate touch: she came up in the crowd behind *Him* and touched His cloak.
  - G 3 Her reasoning: {28} For she thought, "If I just touch His garments, I will get well." 5:28
- E 3 The resultant benefit 5:29
  - G 1 The suddenness of the benefit: {29} Immediately
  - G 2 The description of the benefit
    - H 1 The cessation of her hemorrhage: the flow of her blood was dried up;
    - H 2 The feeling of wholeness: and she felt in her body that she was healed of her affliction.
- E 4 The response of Jesus 5:30
  - G 1 His perception of utilized power: {30} Immediately Jesus, perceiving in Himself that the power *proceeding* from Him had gone forth,
  - G 2 His interrogation of the crowd: turned around in the crowd and said, "Who touched My garments?"

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ritually unclean. It is interesting that she had suffered this medical condition for twelve years, and [Jairus](#)' daughter was twelve years old (Mark 5:42). [Mark](#) tells us more about this woman than any other gospel writer.

- E 5 The bewilderment of Jesus' disciples: {31} And His disciples said to Him, "You see the crowd pressing in on You, and You say, 'Who touched Me?'" 5:31
- E 6 The persistence of Jesus: {32} And He looked around to see the woman <sup>161</sup> who had done this. 5:32
- E 7 The confession of the woman 5:33
  - G 1 Her fear: {33} But the woman fearing and trembling,
  - G 2 Her awareness: aware of what had happened to her,
  - G 3 Her confession: came and fell down before Him and told Him the whole truth.
- E 8 The blessing of Jesus 5:34
  - G 1 His recognition of her healing faith: {34} And He said to her, "Daughter, <sup>162</sup> your faith has made you well;
  - G 2 His healing blessing: go in peace and be healed of your affliction."
- D 5 **The Delay of Faith:** Jesus' raising of Jairus' daughter: 5:35-43
  - E 1 The crushing news 5:35
    - G 1 The time of the news: {35} While He was still speaking,
    - G 2 The source of the news: they came from the *house* of the [synagogue official](#), saying,
    - G 3 The hopelessness of the news

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<sup>161</sup> Mark 5:32 - woman: The [Greek text](#) does not use the word "woman." Literally, it reads, "And he was turning around to see the one this having done." The term "the one" is the [Accusative Feminine](#) Singular of the article *ho* ([3588](#)), "the." [Jesus](#) knew, of course, without seeing it happen, that it was a woman who had touched Him!

<sup>162</sup> Mark 5:34 - Daughter: This is the only place in the [Gospels](#) wherein [Jesus](#) called someone "Daughter" (*thugatēr*, [2364](#)) (so [Constable](#)).

- H 1 The death of the daughter: "Your daughter has died;
- H 2 The extinction of hope: why trouble the Teacher anymore?"
- E 2 The reinvigoration of hope 5:36
  - G 1 The awareness of Jesus: {36} But Jesus, overhearing what was being spoken,
  - G 2 The challenge to the official: said to the [synagogue official](#),
    - H 1 "Do not be afraid *any longer*,
    - H 2 only believe."
- E 3 The trip to the official's house 5:37-38
  - G 1 The limited access: {37} And He allowed no one to accompany Him, except [Peter](#) and [James](#) and [John](#) the brother of [James](#). 5:37
  - G 2 The mourning at the house 5:38
    - H 1 The arrival: {38} They came to the house of the [synagogue official](#);
    - H 2 The mourning: and He saw a commotion, and *people* loudly weeping and wailing.
- E 4 His interaction with the mourners 5:39-40a
  - G 1 His querying of their mourning: {39} And entering in, He said to them, "Why make a commotion and weep? 5:39a
  - G 2 His assertion that the child was but sleeping: The child has not died, but is asleep." <sup>163</sup> 5:39b

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<sup>163</sup> Mark 5:39 - is asleep: These two words translate the 3<sup>rd</sup> Singular [Present Indicative Active](#) of the verb *kathēúdō* (2518), "is sleeping." [Jesus](#) denied that the child had died, and affirmed that she was merely sleeping. From [Jesus](#)' point of view, her "death" was merely a temporary impediment, for He was momentarily going to resurrect

- G 3 The mockery of the mourners: {40} They *began* laughing at Him. <sup>164</sup> 5:40
- E 5 The raising of the child 5:40b-43
  - G 1 His limiting the crowd 5:40b
    - H 1 But putting them all out,
    - H 2 He took along the child's father and mother
    - H 3 and His own companions,
  - G 2 His entry into the room: and entered *the room* where the child was. 5:40c
  - G 3 His raising of the girl 5:41
    - H 1 His action: {41} Taking the child by the hand,
    - H 2 His command: He said to her, "Talitha kum!" <sup>165</sup> (which translated means, "Little girl, I say to you, get up!").

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her, not with a glorified body, but with her twelve-year-old body. So, He termed her departure from this life merely sleeping.

In fact, [Paul](#) later termed the death of a believer as sleeping (1 Thess. 5:10). [Paul](#) (and other writers) also used a more common verb, *koimáō* (2837), which also means "to fall asleep," but sometimes is used as a euphemism for dying. [Paul's](#) uses are as follows: 1 Cor. 7:39; 11:30; 15:6, 18, 20, 51; 1 Thess. 4:13, 14, 15. [NT](#) writers understood that, for a [Christian](#), death is temporary, and that we believers await a future [resurrection](#) to life (1 Cor. 15:50-57).

<sup>164</sup> Mark 5:40 - they began laughing at Him: These first century people were very accustomed to death. They knew death when they saw it. When [Jesus](#) said that the girl was merely sleeping, they laughed because they knew better. She had died! What they were ignorant of was that [Jesus](#) had the authority and the power to bring dead people back to life!

<sup>165</sup> Mark 5:41 - "Talitha, kum!" – [Mark](#) is the only gospel writer that recorded [Jesus'](#) words in [Aramaic](#), and then translated the phrase into Greek for his readers. (So [Constable](#)).

- G 4 The responses to the miracle 5:42-43
  - H 1 The immediate resuscitation of the girl 5:42a
    - J 1 Arising: {42} Immediately the girl got up
    - J 2 Walking: and *began* to walk, for she was twelve years old.
  - H 2 The astonishment of the onlookers: And immediately they were completely astounded.<sup>166</sup> 5:42b
  - H 3 His forbidding publicity: {43} And He gave them strict orders that no one should know about this, 5:43a
  - H 4 His provision for the girl's welfare: and He said that *something* should be given her to eat. 5:43b

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<sup>166</sup> Mark 5:42 - And immediately they were completely astounded: This phrase includes the 3<sup>rd</sup> Plural [Aorist Indicative Active](#) of the verb *existēmi* (1839), “to be amazed, astonished, thrown into wonderment,” (adapted from [OBU](#)) followed by the [Dative Feminine](#) Singular of the related noun *ékstasis* (1611) – “a state of amazement blended with fear and wonderment” (adapted from [OBU](#)), followed by the adjective *mégas* (3173), “great.” So, a literal paraphrase would be, “they were out of their minds with great amazement” (so John D. Grassmick, “Mark” in [The Bible Knowledge Commentary](#): New Testament, pp. 95-197. Edited by John F. Walvoord and Roy B. Zuck. Wheaton: Scripture Press Publications, Victor Books, 1983, p. 126. Quoted by [Thomas Constable](#).)

# Linked Summary

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EXPANDED ANALYSIS OF MARK, Part One. Mark 1:1 - 5:43

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