

Part Two. Mark 4:1-8:13

- A 1 THE SERVICE OF THE SERVANT 1 - 10** (See Part One)
 - B 1 The Introduction of the Servant 1:1-34** (See Part One)
 - B 2 The Expanding Service of the Servant 1:35 - 2:28** (See Part One)
 - B 3 The Mounting Opposition to the Servant 3:1 - 8:13** (See Part One)
 - C 1 The period of decision-making about the Servant 3:1-35** (See Part One.)
 - 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
 - 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 ¹

¹ Mark 4:4-9 Title - The four different soils: This parable is interpreted by [Jesus](#) in Mark 4:14-20.

- 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,
 - 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,²

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](#), 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 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

² Mark 4:10 Three concentric circles are implied here. There was a large crowd listening to [Jesus](#). Within that larger crowd were two 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.

UNDERSTAND,³

J 2 Prevention of repentance and insurance of judgment!
OTHERWISE THEY MIGHT
RETURN AND BE FORGIVEN."⁴

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](#)?"

G 2 The identification of the seed: {14} "The sower⁵ sows the word. 4:14

G 3 The Roadside Soil – The Word of God taken away

³ Mark 4:12a - a loose quotation of Isaiah 6:9-10a.

⁴ Mark 4:12b - 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!

⁵ 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 nor in Luke 8:11.

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,⁶

H 3 The theft of Satan: immediately Satan comes and takes away the word⁷ 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 hear⁸ the word, immediately receive it with joy;⁹ 4:16b

H 3 The absence of root: {17} and they have no

⁶ Mark 4:15 - and when they hear: Literally, "when they may hear" the Word. The verb "they may hear" is the [Aorist Subjunctive Active](#) 3rd Plural of the verb *akouō* (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](#)).

⁷ 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](#)

⁸ Mark 4:16 - when they hear the word: literally "when they may hear" the Word. "They may hear" is the [Aorist Subjunctive Active](#) 3rd Person Plural of the verb *akouō* (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.

⁹ Mark 4:16 - immediately receive it with joy: "Receive" is the 3rd 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](#)).

firm root in themselves, ¹⁰ 4:17a

- H 4 The temporary growth: but are *only* temporary; ¹¹ 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. ¹² 4:17d
- 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

¹⁰ 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.

¹¹ 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).

¹² Mark 4:17 - they fall away: "fall away," perhaps better, "they are being caused to fall away" – is the 3rd Plural [Present Passive Indicative](#) of the verb *σκανδαλιζω* (*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, 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.

- H 2 The hearing of the Word: these are the ones who have heard the word,¹³ 4:18b
- H 3 The arrival of competition 4:19a
- J 1 {19} but the worries of the world,¹⁴
- J 2 and the deceitfulness of riches,¹⁵
- J 3 and the desires for other things¹⁶ enter in¹⁷
- H 4 The effect of competition: 4:19b
- J 1 Short term: and choke the word,¹⁸
- J 2 Long term: and it becomes unfruitful.¹⁹

¹³ 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.

¹⁴ 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.

¹⁵ 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.

¹⁶ 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.

¹⁷ Mark 4:19 - enter in: (*eisporuomenai*, 1531) - entering in ([Present Nominative Participle](#)) - The desires for other things keeps on entering in!

¹⁸ 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!

¹⁹ 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 *gínomai*, 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

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 sown²⁰ on the good soil;

H 2 The response to the Word

J 1 Continual hearing: and they hear the word²¹

J 2 Ongoing acceptance: and accept it²²

J 3 Continual fruit-bearing: and bear fruit, thirty, sixty, and a hundredfold."²³

D 2 The figure of the lamp: **Responsible Stewardship in Listening** --

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.

²⁰ 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.

²¹ 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](#)).

²² Mark 4:20 - and accept it: *παραδέχονται* (*paradechontai*) ([Present Indicative Middle/Passive Deponent](#)) of the verb *paradéchomai* (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*.

²³ Mark 4:20 - and bear fruit: (*καρποφοροῦσιν* - *karpophorousin* the 3rd 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 [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](#).

"The greater the obedience, the greater the revelation" ²⁴ 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?" ²⁵ 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." ²⁶ 4:22
- E 3 The challenge to listen to God's truth: {23} "If anyone has ears to hear, let him hear." 4:23
- E 4 The principle of responsibility in listening to God's truth 4:24-25

²⁴ 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.)

²⁵ 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.

²⁶ 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." Our Lord promised 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.

- 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 4:26a
 - E 2 The dissemination of God's truth: is like a man who casts seed upon the soil; ²⁷ 4:26b
 - E 3 The inexplicable growth of God's kingdom: {27} and he goes to bed at night and gets up by day, and the seed sprouts and grows – how, he himself does not know. ²⁸ 4:27
 - E 4 The progressive growth of God's kingdom: {28} "The soil produces crops by itself; first the blade, then the head, then

²⁷ 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 of the [Kingdom of God](#). However, one should not make a parable walk on all fours. [Christ](#) was the initiator of the [Kingdom of God](#) in this era, while others certainly assist. It is a case of both/and, not either/or.

²⁸ Mark 4:27 - the seed spouts and grows – how, he himself does not know: Humanly speaking, the growth of [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 why [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!

the mature grain in the head.²⁹ 4:28

E 5 The completion of the growth of God's kingdom: {29} "But when the crop permits, he immediately puts in the sickle, because the harvest has come."³⁰ 4:29

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,³¹ which, when sown upon the soil, though it

²⁹ 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!

³⁰ 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 kingdom](#) here on earth 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 this passage 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. 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](#). 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 complete fulfillment of the [Kingdom of God](#). However, it is *part* of the fulfillment. Ultimately the [Kingdom of God](#) throughout [eternity](#) will consist of redeemed [Israel](#) (Rev. 21:12-13, the [Church](#) (Rev. 21:14), and 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).

³¹ 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

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." ³² 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 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

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.)

³² 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).

- 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 ³³
 - G 2 And said to one another, "Who then is this, that even the wind and the sea obey Him?" ³⁴
- 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 Gerasenes. ³⁵ 5:1
 - G 2 The description of the encounter: {2} When He got out of the boat, immediately 5:2

³³ 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 3rd 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."

³⁴ 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).

³⁵ 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 \(of Galilee\)](#).

- 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.
- 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;³⁶ 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 swine³⁷ feeding nearby on the mountain. 5:11
- H 2 The request: {12} *The demons* implored Him,³⁸ 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

³⁶ Mark 5:9 - Legion: A Roman Legion consisted of about 6,000 soldiers. This poor man was exceedingly afflicted by all these [demons!](#)

³⁷ 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).

³⁸ 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"

- 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.³⁹
- 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 in his right mind,
 - J 3 Identification: the very man who had had the "legion";

³⁹ 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).

- H 3 Fear: and they became frightened.⁴⁰ 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.⁴¹ 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-possessed⁴² 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,
- J 2 Assigned testimonial: but He said to him, "Go home to your people and report to them what great things the

⁴⁰ 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!

⁴¹ 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!

⁴² 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](#)).

Lord has done for you,⁴³ 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

G 1 The arrival of the official: {22} One of the

⁴³ 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)!

- synagogue officials ⁴⁴ 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 hemorrhage⁴⁵ for twelve years, 5:25

⁴⁴ 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](#).)

⁴⁵ 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

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.

crowd and said, "Who touched My garments?"

- 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 ⁴⁶ 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, ⁴⁷ 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*

⁴⁶ 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!

⁴⁷ Mark 5:34 - Daughter: This is the only place in the [Gospels](#) wherein [Jesus](#) called someone "Daughter" (*thugatēr*, 2364) (so [Constable](#)).

of the [synagogue official](#), saying,

G 3 The hopelessness of the news

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." ⁴⁸ 5:39b
- G 3 The mockery of the mourners: {40} They *began* laughing at Him. ⁴⁹ 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!" ⁵⁰ (which translated means, "Little girl, I say to you, get up!").

⁴⁸ Mark 5:39 - is asleep: These two words translate the 3rd Singular [Present Indicative Active](#) of the verb *katheúdō* (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 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).

⁴⁹ 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!

⁵⁰ 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
5:42aJ 1 Arising: {42} Immediately the girl
got upJ 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.⁵¹ 5:42bH 3 His forbidding publicity: {43} And He gave
them strict orders that no one should know
about this, 5:43aH 4 His provision for the girl's welfare: and He
said that *something* should be given her to
eat. 5:43b

C 4 Nazareth's offense at Jesus' synagogue-teaching 6:1-6

D 1 Jesus' departure to Nazareth: {1} Jesus went out from there and
came into His hometown;⁵² and His [disciples](#) followed Him. 6:1D 2 His teaching in the synagogue: {2} When the [Sabbath](#) came, He
began to teach in the [synagogue](#); 6:2a

D 3 The negative reaction to Him 6:2b-3

E 1 Astonishment: and the many listeners were astonished,

⁵¹ Mark 5:42 - And immediately they were completely astounded: This phrase includes the 3rd 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 *ekstasis* (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](#).)

⁵² Mark 6:1 - hometown: Evidently Nazareth (so [Constable](#)).

saying, 6:2b

G 1 "Where did this man *get* these things,

G 2 and what is *this* wisdom given to Him,

G 3 and such miracles as these performed by His hands?⁵³

E 2 Familiarity 6:3a

G 1 His trade: {3} "Is not this the carpenter, ⁵⁴

G 2 His parentage: the son of [Mary](#),

G 3 His siblings

H 1 and brother of James and Joses and Judas and Simon?

H 2 Are not His sisters here with us?" ⁵⁵

E 3 Contempt: And they took offense at Him. ⁵⁶

D 4 Jesus' response to the people of Capernaum 6:4-6

⁵³ Mark 6:2 - and such miracles as these performed by His hands: Literally, the powers such as these through the hands of Him coming to be"

⁵⁴ Mark 6:3 - the carpenter: This is the only place in the [NT](#) where a writer referred to [Jesus](#) is as a "carpenter" (so [Constable](#)). The word is the noun *téktōn* ([5045](#)), "carpenter, craftsman" ([Accordance](#)). In their view, Jesus had no special credentials. He was merely a common laborer, working with his hands.

⁵⁵ Mark 6:3 - brother of ... sisters: The contention of [Roman Catholicism](#) that [Mary](#) was a [perpetual virgin](#) has no credible evidence whatsoever in the [New Testament](#). [Jesus](#)' half-brother [James](#) became a notable leader of the [Church](#) after His [resurrection](#) and [ascension](#) (Acts 12:17; 15:13-22; Gal. 1:19; 2:9, 12).

⁵⁶ Mark 6:3 - And they took offense at Him: literally, "and they were being caused to stumble on account of Him;" or "and they were being scandalized on account of Him." This reaction seems symptomatic of all those who think that [Jesus](#) is merely human, and not [God](#). "He is a man," they say, "and merely a man. We do not know from what source he derives his powers, but we do know he's only a carpenter, that he has four brothers and at least two sisters. We know he is the son of the widow [Mary](#). We cannot deny that he has incredible wisdom and remarkable powers, but we don't have a clue concerning the source of all his unusual gifts. We do know that we cannot accept what he has to say, because that would be to elevate him above a mere man that we know. We have no choice but to write him off!"

- E 1 His statement of the principle – Familiarity breeds contempt: {4} Jesus said to them,⁵⁷ "A prophet is not without honor except in his hometown and among his *own* relatives and in his *own* household." 6:4⁵⁸
- E 2 His inability to perform miracles 6:5
- G 1 The general rule: {5} And He could do no miracle there⁵⁹
- G 2 The minor exceptions: except that He laid His hands on a few sick people and healed them.⁶⁰
- E 3 His amazement: And He wondered at their unbelief.⁶¹ 6:6a

⁵⁷ Mark 6:4 - Jesus said to them: lit., "[Jesus](#) kept saying to them." In other words, they were continually (Mark 6:2, "saying," [Present Tense](#)) writing Him off, and He was continually responding to them, etc.

⁵⁸ Mark 6:4 - a prophet is not without honor except in his hometown: For that with which we are familiar, we can only express some degree of contempt. I knew him when he was in diapers and he can't be anything special!

Can it be that, when we grow up with [Jesus](#), we can too easily become too familiar with Him, and think that He isn't that great after all? If we had lived a life of hard crime, and known the sewer of living a life full of hostility, distrust, envy, and greed, would we appreciate [Jesus](#) more? I have often wondered that!

⁵⁹ Mark 6:5 - And He could do no miracle there: Lit., He could do no power (the [Accusative Feminine](#) Singular of the noun *dúnamis*, [1411](#)) there. Contempt is inimical to faith. One cannot be trusting in [Jesus](#) when he is disdainful of Him. If we think [Jesus](#) is "ho hum", we are not going to be working on our relationship, our dependency with regard to Him. Familiarity breeds contempt, and contempt rules out a good relationship. Take, for example, a couple going together in high school. They begin to take one another for granted, and suddenly the relationship cools off. Now there is nothing but bitterness and contempt, on the part of at least one, and it is almost impossible to renew a close relationship again. You cannot have a relationship without faith. Do we need to confess as sin our casual reaction toward [Jesus](#)?

Is it any wonder that [Jesus](#) cannot accomplish any great feats of service in our lives? We are too contemptuous of Him. We treat Him too casually. We have mired down in an anemic, colorless, flat, tepid relationship with [Jesus](#). We are embarrassed because of Him, and frankly, a little ashamed of Him. We wouldn't want to be caught dead having our friends hear us talk about Him! To be perfectly honest, we are scandalized by Him! He is an embarrassment to us! It is no wonder that [Jesus](#) can do no great works in us or through us!

⁶⁰ Mark 6:5 - He laid His hands on a few sick people and healed them: The term "sick" ([732](#), *árrōstos*) means, literally "those without strength." To heal them is to *therapeuo* ([Aorist Indicative Active](#) of the verb – [2323](#)) them! Though most are scandalized by [Jesus](#), there are always a few who will respond favorably to Him, no matter what the rest of society or school or town is doing. These few are not scandalized by [Jesus](#), and because they dare to trust Him, He works miracles in their lives, even though the hostility or just plain apathy of the majority shuts Him off from them.

⁶¹ Mark 6:6 - And He wondered at their unbelief: At the heart of all who are lukewarm, or scandalized, or embarrassed concerning [Jesus](#), there is – NO FAITH! NO TRUST! [Jesus](#) was amazed at their unbelief. They had

E 4 His teaching ministry elsewhere: {6} And He was going around the villages teaching. 6:6b⁶²

C 5 The Servant's field trip for His followers 6:6b-34

D 1 The Twelve's field trip of teaching, exorcism and healing 6:7-13

E 1 His assignment 6:7a

G 1 Their number: {7} And He summoned the twelve

G 2 Their deployment: and began to send them out in pairs,⁶³

E 2 Their authority: and gave them authority over the [unclean spirits](#);⁶⁴ 6:7b

E 3 Their support 6:8-9

G 1 Forbidden: {8} and He instructed them that they should take nothing for *their* journey,⁶⁵ 6:8

G 2 Exempt: except a mere staff

G 3 Forbidden

H 1 --no bread,

been astonished at His gifts, but became scandalized, irrational. [Jesus](#) was logically amazed at their willful unbelief! Would He feel that way about us today if He came to our churches?

⁶² Mark 6:6 - And He was going around the villages teaching: You are not going to stop [Jesus](#) from reaching out to people. Even though most reject Him, and relatively few reach out in genuine faith to Him, He tirelessly seeks others to teach. Has He found you? Have you responded to Him?

⁶³ Mark 6:7 - And He summoned the twelve and began to send them out in pairs: Observe [Jesus](#)' policy of having them minister in pairs. There is something to be said for the moral support of a team of two!

⁶⁴ Mark 6:7 - and gave them authority over the [unclean spirits](#): No human has authority over [demons](#) unless that authority is given to him by [Christ](#)!

⁶⁵ Mark 6:8-9 - He instructed them that they should take nothing for their journey: The twelve were destitute of any guarantee of support. Virtually all each could take was the proverbial shirt on his back! They were allowed no foodstuffs, no personal belongings, and no cash supply at all! They were to operate on faith that [God's](#) people would provide. [Faith](#) was a commodity they would sorely need!

- H 2 no bag,
- H 3 no money in their belt--
- G 4 Exempt: {9} but *to* wear sandals; 6:9
- G 5 Forbidden: and *He added*, "Do not put on two tunics."
- E 4 Their lodging 6:10-11
- G 1 Stay in one home: {10} And He said to them, "Wherever you enter a house, stay there until you leave town."⁶⁶ 6:10
- G 2 Their response to the uncooperative: {11} "Any place that does not receive you or listen to you, as you go out from there, shake the dust off the soles of your feet for a testimony against them." 6:11
- E 5 Their experience 6:12-13
- G 1 Their orthodox message: {12} They went out and preached that *men* should repent.⁶⁷ 6:12
- G 2 Their successful exorcisms: {13} And they were casting out many [demons](#) 6:13a
- G 3 Their successful healings: and were anointing with oil many sick people and healing them. 6:13b

⁶⁶ Mark 6:10-11 - Wherever you enter a house, stay there until you leave town: The assumption is that they were to ask if they could stay in someone's home. If the people responded affirmatively, they were to stay in that home as long as they remained in that town. If someone responded negatively to a request for lodging or toward their message, they were to shake the dust off their feet as a witness against those unbelievers! Exactly what this involves is difficult to determine.

⁶⁷ Mark 6:12 - They went out and preached that *men* should repent: Literally, "And having gone out, they proclaimed that they should be changing their minds," wherein "should be changing their minds" is the 3rd Plural [Present Subjunctive Active](#) of the verb *metanoéō* (3340), "to repent" ([Accordance](#)); "I. to change one's mind, i.e. to repent II. to change one's mind for better, heartily to amend with abhorrence of one's past sins" ([OBU](#)).

Their listeners were to be changing their minds about two things: (1) their [King](#) – [Jesus](#) and (2) their conduct. They were to be exhibiting faith in and allegiance toward their [Messiah](#), [Jesus](#) and were to be changing their conduct to be living in a manner fit to live in His [Kingdom](#). That standard is given in Scripture in passages such as Matt. 5:1-7:29, "[The Sermon on the Mount](#)."

- D 2 Herod's reaction to the field trip of the Twelve: The resurrection of the Herod-beheaded John the Baptist 6:14-29
- E 1 Herod's hearing of their field trip: {14} And [King Herod](#)⁶⁸ heard *of it*, for His name had become well known; 6:14a
- E 2 Various popular explanations of the success of Jesus and His disciples: and *people* were saying, 6:14b-16
- G 1 Of some: "[John the Baptist](#) has risen from the dead, and that is why these miraculous powers are at work in Him." 6:14b
- G 2 Of others: {15} But others were saying, "He is [Elijah](#)." 6:15a
- G 3 Of yet others: And others were saying, "*He is a prophet*, like one of the prophets *of old*." 6:15b
- G 4 Of Herod: {16} But when [Herod](#) heard *of it*, he kept saying, "[John](#), whom I beheaded, has risen!" 6:16
- E 3 The explanation of Herod's viewpoint 6:17-29
- G 1 His previous arrest of John: {17} For [Herod](#) himself had sent and had [John](#) arrested and bound in prison on account of [Herodias](#),⁶⁹ the wife of his brother Philip, because he had married her. 6:17
- G 2 John's moralizing against Herod: {18} For [John](#) had been saying to [Herod](#), "It is not lawful for you to have your brother's wife." 6:18
- G 3 Herodias' deathly grudge against John: {19} Herodias had a grudge against him and wanted to

⁶⁸ Mark 6:14 - King Herod: [Herod Antipas](#) was not really a king. He was a tetrarch, ruler over one of the four divisions of "Palestine." He was ruler over [Galilee](#) and [Perea](#) from 4 B.C. to A.D. 39. [Antipas](#) was one of the sons of [Herod the Great](#) by his wife Malthace (the Samaritan).

⁶⁹ Mark 6:17 - Herodias: [Herodias](#) was the daughter of Aristobulus IV, who was son of [Herod the Great](#). [Herodias](#) was thus the granddaughter of [Herod the Great](#). [Herodias](#) married Herod Philip I, her uncle. She divorced him to marry [Herod Antipas](#), Herod Philip I's half-brother, another uncle. This incestuous and adulterous and unlawful marriage was what [John the Baptist](#) condemned, which led to his execution at the instigation of [Herodias](#).

put him to death 6:19a

G 4 Herod's protection: 6:19b-20

H 1 Herodias' inability to have John killed: and could not *do so*; 6:19b

H 2 Herod's fear: {20} for [Herod](#) was afraid of [John](#), 6:20

H 3 Herod's knowledge: knowing that he was a righteous and holy man,

H 4 Herod's safe-keeping: and he kept him safe.

H 5 Herod's perplexity: And when he heard him, he was very perplexed;

H 6 Herod's enjoyment: but he used to enjoy listening to him. 6:19b-20

G 5 The fateful birthday party 6:21-28

H 1 The VIP Banquet: {21} A strategic day came when [Herod](#) on his birthday gave a banquet for his lords and military commanders and the leading men of [Galilee](#); 6:21

H 2 The pleasing performance of Herodias' daughter: {22} and when the daughter of [Herodias](#) ⁷⁰ herself came in and danced, she pleased [Herod](#) and his dinner guests; ⁷¹ 6:22a

H 3 The offer of Herod 6:22b-23

⁷⁰ Mark 6:22 - daughter of Herodias. We are not told her name in any of the Gospel accounts. From secular history we know that her name was Salome, and that she was the daughter of [Herodias](#) and her first husband, Herod Philip I.

⁷¹ Mark 6:22 - she pleased Herod and his dinner guests: I would imagine this was a very sensuous, voluptuous dance. How tragic it is when a father displays his child as a sex toy for the benefit of his male guests.

- J 1 and the king said to the girl, "Ask me for whatever you want and I will give it to you." 6:22b
- J 2 {23} And he swore to her, "Whatever you ask of me, I will give it to you; up to half of my kingdom."
- H 4 The advice of Herodias: {24} And she went out and said to her mother, "What shall I ask for?" And she said, "The head of [John the Baptist](#)." ⁷³ 6:24
- H 5 The request of the daughter: {25} Immediately she came in a hurry to the king⁷⁴ and asked, saying, "I want you to give me at once the head of [John the Baptist](#) on a platter." 6:25
- H 6 The dilemma of the king: {26} And although the king was very sorry, *yet* because of his oaths and because of his dinner guests, he was unwilling to refuse her. 6:26
- H 7 The execution of John: {27} Immediately the king sent an executioner and commanded *him* to bring *back* his head. And he went and had him beheaded in the prison, 6:27

⁷² Mark 6:22 - up to half my kingdom: It is very foolish for a parent to make wild, extravagant promises to a child, or to anyone, for that matter.

⁷³ Mark 6:24 - The head of John the Baptist: This immoral, unprincipled mother would stop at nothing, even murder, to get what she wanted. We are reminded of [Jesus](#) words, "The thief comes only to steal and kill and destroy" (John 10:10a). [Satan](#) is the world's biggest thief, and he had [Herodias](#) firmly in his hands!

⁷⁴ Mark 6:25 - Immediately she came in a hurry to the king: This daughter complied with her mother's request with alacrity! She obviously was more than willing to pit her mother against her step-father, and she assisted her mother's diabolical request with triumphant joy! What a dysfunctional family! [Herodias](#) was a dysfunctional woman and she had trained up a dysfunctional daughter. And the mother aided and abetted her own daughter's dysfunction. Dysfunctional families breed more dysfunctional families.

- H 8 The grizzly gift: {28} and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. ⁷⁵ 6:28
- G 6 The burial of John: {29} When his disciples heard *about this*, they came and took away his body and laid it in a tomb. 6:29
- D 3 The sequel to the Field Trip 6:30-34
 - E 1 The report and "Rest and Relaxation" 6:30-32
 - G 1 The report of the apostles: {30} The [apostles](#) gathered together with [Jesus](#); and they reported to Him all that they had done and taught. 6:30
 - G 2 The need for rest: {31} And He said to them, "Come away by yourselves to a secluded place and rest a while." (For there were many *people* coming and going, and they did not even have time to eat.) 6:31
 - G 3 The departure for rest: {32} They went away in the boat to a secluded place by themselves. 6:32
 - E 2 The interruption of R and R: Teaching the multitudes 6:33-34
 - G 1 The recognition of the people: {33} *The people* saw them going, and many recognized *them* 6:33a
 - G 2 The eagerness of the people: and ran there together on foot from all the cities, and got there ahead of them. 6:33b
 - G 3 The compassion of Jesus: {34} When [Jesus](#) went ashore, He saw a large crowd, and He felt compassion for them because they were like sheep

⁷⁵ Mark 6:28 - and the girl gave it to her mother: It is hard to imagine the nightmares this girl had. She was responsible for the gruesome beheading of another human being. I am guessing she was scarred for life by her vindictive mother and her weak step-father.

without a shepherd;⁷⁶ 6:34a

G 4 The response of Jesus: and He began to teach them many things. 6:34b

C 6 More miracles and conflict 6:35 - 8:13

D 1 Miracles 6:35-56

E 1 Jesus' feeding of 5,000 plus 6:35-44

G 1 The disciples' concern: {35} When it was already quite late, His [disciples](#) came to Him and said, 6:35

H 1 The desolate place: "This place is desolate

H 2 The late hour: and it is already quite late;

G 2 The disciples' recommendation 6:36

H 1 Dismissal: {36} send them away so that they may go into the surrounding countryside and villages

H 2 Purchase: and buy themselves something to eat."

G 3 Jesus' challenge: {37} But He answered them, "You give them *something* to eat!" 6:37a

G 4 The disciples' incredulity: And they said to Him, "Shall we go and spend two hundred denarii on bread and give them *something* to eat?"⁷⁷ 6:37b

G 5 Jesus' consideration of resources 6:38

H 1 Jesus' question: {38} And He said to them,

⁷⁶ Mark 6:34 - they were like sheep without a shepherd: The "Good Shepherd" (John 10:11, 14) understands the needs of sheep. His antidote was to teach them many things about the truth.

⁷⁷ Mark 6:37 - two hundred denarii: This was the equivalent of a whole year's worth of wages for a day laborer (see Matt. 20:2) ([Constable](#)).

"How many loaves do you have? Go look!"⁷⁸

- H 2 The disciples' answer: And when they found out, they said, "Five, and two fish."

- G 6 Jesus' organizing of the mass 6:39-40
 - H 1 His command: {39} And He commanded them all to sit down by groups on the green grass.⁷⁹ 6:39
 - H 2 Their cooperation: {40} They sat down in groups of hundreds and of fifties. 6:40

- G 7 Jesus' feeding of the crowd 6:41-44
 - H 1 His blessing: {41} And He took the five loaves and the two fish, and looking up toward heaven, He blessed *the food* 6:41a
 - H 2 His distribution 6:41b
 - J 1 Of the bread: and broke the loaves and He kept giving *them* to the disciples to set before them;
 - J 2 Of the fish: and He divided up the two fish among them all.
 - H 3 Their satisfaction: {42} They all ate and were satisfied, 6:42
 - H 4 Their surplus 6:43
 - J 1 {43} and they picked up twelve full baskets of the broken pieces,

⁷⁸ Mark 6:38 - How many loaves do you have? Go look!: Jesus is prepared to work miracles on our behalf, or even to bring about strangely "coincidental" opportunities for ministry. But He is not prepared to work on our behalf if we don't seek to use the assets and ministry opportunities we already possess. There is a modern day proverb which is very appropriate: "You can't steer a parked car."

⁷⁹ Mark 6:39 - green grass: Interestingly enough, [Mark](#) is the only gospel writer to record that these folk sat down on the "green grass."

- J 2 and also of the fish.
- H 5 Their number: {44} There were five thousand men who ate the loaves. 6:44
- E 2 Jesus' walking on the water and stilling of the wind: The disciples' faulty astonishment at Jesus' control of nature 6:45-52
 - G 1 The departure of the disciples 6:45a
 - H 1 The time: {45} Immediately
 - H 2 The mode: [Jesus](#) made His [disciples](#) get into the boat
 - H 3 The sequence: and go ahead of *Him*
 - H 4 The destination: to the other side to [Bethsaida](#),
 - G 2 The actions of Jesus 6:45b-46
 - H 1 Dispersing the crowd 6:45b-46a
 - J 1 while He Himself was sending the crowd away. 6:45b
 - J 2 {46} After bidding them farewell, 6:46a
 - H 2 Praying: He left for the mountain to pray.⁸⁰ 6:46b
 - G 3 The situation of both parties 6:47
 - H 1 The time: {47} When it was evening,
 - H 2 The position of the disciples: the boat was in the middle of the sea,

⁸⁰ 6:46 - He left for the mountain to pray: After a busy day of ministry, [Jesus](#) felt an overpowering urge to pray to His Father. See also Matt. 14:23.

- H 3 The position of Christ: and He was alone on the land.
- G 4 The plight of the disciples 6:48
 - H 1 Their desperate action: {48} Seeing them straining at the oars,
 - H 2 The opposition of nature: for the wind was against them,
 - H 3 The length of their struggle: at about the fourth watch of the night ⁸¹
- G 5 The approach of Jesus 6:48b
 - H 1 His miraculous approach: He came to them, walking on the sea;
 - H 2 His intentional bypass: and He intended to pass by them.
- G 6 The terror of the disciples 6:49-50a
 - H 1 Their observation of Jesus: {49} But when they saw Him walking on the sea, 6:49a
 - H 2 Their mistaken conclusion: they supposed that it was a ghost, ⁸² 6:49b
 - H 3 Their panicky response: and cried out; 6:49c
 - H 4 Their terror: {50} for they all saw Him and were terrified. 6:50a
- G 7 The reassurance of Jesus: But immediately He spoke with them and said to them, 6:50b

⁸¹ Mark 6:48 - fourth watch: between 3:00 AM and 6:00 AM ([Mark followed Roman time](#)).

⁸² Mark 6:49 - ghost: the [Nominative Neuter](#) Singular of the noun *phántasma* ([5326](#)), “ghost, specter” ([Accordance](#)); “I. an appearance II. an apparition, spectre” ([OBU](#)).

- H 1 "Take courage;
- H 2 it is I,
- H 3 do not be afraid."
- G 8 The miracle of Jesus 6:51a
 - H 1 His joining them in the boat: {51} Then He got into the boat with them,
 - H 2 The cessation of the wind: and the wind stopped;
- G 9 The reaction of the disciples 6:51b-52
 - H 1 Their astonishment: and they were utterly astonished, 6:51b
 - H 2 Their failure to learn from the previous miracle: {52} for they had not gained any insight ⁸³ from the *incident* of the loaves, 6:52a
 - H 3 Their hardness of heart: but their heart was hardened. ⁸⁴ 6:52b
- E 3 Jesus' marathon healing in the Gennesaret area 6:53-56
 - G 1 Their arrival at Gennesaret: {53} When they had

⁸³ Mark 6:52 - for they had not gained any insight: [Jesus disciples](#) had just witnessed His feeding of 5,000 men plus women and children with 5 loaves of bread and 2 fish. Yet, they were unable to transfer the lesson of trusting [Jesus](#) in one situation to the next unexpected situation. So it is with us. We learn that [God](#) can provide in a certain situation. Yet, when a new situation comes that we have not experienced before, we seem unable to transfer the practice of trusting Him in the former situation to the new situation. He is repeatedly placing us in new situations. We need to learn to trust Him no matter in what new situation we find ourselves!

⁸⁴ Mark 6:52 - but their heart was hardened: "was hardened" is the [Perfect Passive Participle Nominative Feminine](#) Singular of the verb *pōróō* (4456), "to harden, make stubborn; become dim" ([Accordance](#)); "I. to cover with a thick skin, to harden by covering with a callus II. metaph. 1. to make the heart dull 2. to grow hard, callous, become dull, lose the power of understanding" ([OBU](#)). Even [believers](#) can have their hearts hardened, made impervious to trust in [Christ](#) and His ability to solve problems!

crossed over they came to land at [Gennesaret](#),⁸⁵ and moored to the shore. 6:53

G 2 The recognition of the people: {54} When they got out of the boat, immediately *the people* recognized Him, 6:54

G 3 The reaction of the people 6:55-56

H 1 Their frantic search: {55} and ran about that whole country 6:55a

H 2 Their bedfast burdens: and began to carry here and there on their pallets those who were sick, 6:55b

H 3 Their single-minded focus: to the place they heard He was. 6:55c

H 4 Their ubiquity: {56} Wherever He entered villages, or cities, or countryside, 6:56a

H 5 Their actions on behalf of the sick: they were laying the sick in the market places, 6:56b

H 6 Their earnest pleas: and imploring Him that they might just touch the fringe of His cloak; 6:56c

H 7 The inevitable result: and as many as touched it were being cured. 6:56d

D 2 Conflict over unwashed hands: Jesus' scorning of Pharisaical hard-hearted attention to external detail while ignoring inner filth 7:1-23

E 1 The arrival of Pharisees and scribes: {1} The [Pharisees](#) and some of the [scribes](#) gathered around Him when they had come from [Jerusalem](#), 7:1

⁸⁵ Mark 6:53 - Gennesaret: [Gennesaret](#) seems to be both a town on the NW shore of the [Sea of Galilee](#) and also the region surrounding it (see Matt. 14:34).

- E 2 The observation of the Pharisees and scribes: {2} and had seen that some of His [disciples](#) 7:2a
- E 3 The concern of the Pharisees and scribes: were eating their bread with impure hands, that is, unwashed.⁸⁶ 7:2b
- E 4 The explanation of the washing requirements 7:3-4
 - G 1 holders of the tradition: {3} (For the [Pharisees](#) and all the [Jews](#) 7:3
 - G 2 The statement of the tradition: do not eat unless they carefully wash their hands,
 - G 3 The authority of the tradition: *thus* observing the traditions of the [elders](#);
 - G 4 The example of the tradition: {4} and *when they come* from the market place, they do not eat unless they cleanse themselves; 7:4a
 - G 5 The proliferation of the tradition 7:4b
 - H 1 Abundance: and there are many other things which they have received in order to observe,
 - H 2 Examples: such as the washing of cups and pitchers and copper pots.)
- E 5 The question of the Pharisees and scribes 7:5
 - G 1 Concerning ejection: {5} The [Pharisees](#) and the [scribes](#) asked Him, "Why do Your [disciples](#) not walk according to the tradition of the [elders](#),
 - G 2 Concerning impurity: but eat their bread with impure hands?"
- E 6 The response of Jesus 7:6-13

⁸⁶ Mark 7:2 - some of His [disciples](#) were eating their bread with impure hands, that is, unwashed: Their concern was not one of hygiene, but rather of ceremonialism – observance of the rules.

- G 1 His identification of them as prophecy-fulfilling hypocrites: 6} And He said to them, "Rightly did [Isaiah](#) prophesy of you hypocrites, as it is written: 7:6a
- G 2 The indictment of Isaiah 7:6b-7
 - H 1 Their heartless lip-service 7:6b
 - J 1 Verbal honor: 'THIS PEOPLE HONORS ME WITH THEIR LIPS,'⁸⁷
 - J 2 Distant heart: BUT THEIR HEART IS FAR AWAY FROM ME.⁸⁸
 - H 2 Their worthless substitution of man-made rules for true worship 7:7
 - J 1 Their vain worship: {7} 'BUT IN VAIN DO THEY WORSHIP ME,'⁸⁹
 - J 2 Their substitution of human authority: TEACHING AS DOCTRINES THE PRECEPTS OF MEN.'⁹⁰
- G 3 The concurrence of Christ 7:8-9
 - H 1 {8} "Neglecting the commandment of God, you hold to the tradition of men." 7:8
 - H 2 {9} He was also saying to them, "You are experts at setting aside the commandment of God in order to keep your tradition. 7:9

⁸⁷ Mark 7:6 - THIS PEOPLE HONORS ME WITH THEIR LIPS, alluding to Isa. 29:13.

⁸⁸ Mark 7:6 - BUT THEIR HEART IS FAR AWAY FROM ME, alluding to Isa. 29:13.

⁸⁹ Mark 7:7 - BUT IN VAIN DO THEY WORSHIP ME, alluding to Isa. 29:13.

⁹⁰ Mark 7:7 - TEACHING AS DOCTRINES THE PRECEPTS OF MEN, alluding to Isa. 29:13.

G 4 The corroboration of Christ 7:10-13

H 1 The commandment of God 7:10

J 1 {10} "For Moses said, 'HONOR YOUR FATHER AND YOUR MOTHER';⁹¹

J 2 and, 'HE WHO SPEAKS EVIL OF FATHER OR MOTHER, IS TO BE PUT TO DEATH';

H 2 The evasion practiced by the religious leaders 7:11-13

J 1 The practice of Corban: {11} but you say, 'If a man says to *his* father or *his* mother, whatever I have that would help you is Corban⁹² (that is to say, given to God),' 7:11

J 2 The loop-hole of Corban: {12} no longer permit him to do anything for *his* father or *his* mother;⁹³ 7:12

J 3 The effect of Corban: {13} *thus* invalidating the word of God by your tradition which you have handed down; 7:13a

J 4 The multiplication of Corban: and you do many things such as that." 7:13b

⁹¹ Mark 7:10 - HONOR YOUR FATHER AND YOUR MOTHER, quoting Exod. 20:12.

⁹² Mark 7:11 - Corban: *Korbān* (2878), a noun "of Hebrew and Aramaic origin respectively," meaning, in this case, "I. a gift offered (or to be offered) to God" (excerpted from OBU).

⁹³ Mark 7:12 - no longer permit him to do anything for *his* father or *his* mother: In order to protect his own economic interests, an adult male would refuse to assist his needy, more elderly parents financially. He would do so under the guise of having dedicated the needed money to God, therefore making it unavailable to his needy parents. This was a selfish lie, because he had not, and would not, use the money for religious purposes.

E 7 The timely teaching of Jesus 7:14-16

G 1 His attracting attention: {14} After He called the crowd to Him again, He *began* saying to them, "Listen to Me, all of you, and understand: 7:14

G 2 His thesis: Man is defiled internally, not externally 7:15

H 1 {15} there is nothing outside the man which can defile him if it goes into him;

H 2 but the things which proceed out of the man are what defile the man.

G 3 His emphasis: {16} ["If anyone has ears to hear, let him hear."] ⁹⁴ 7:16

E 8 The explanation of Jesus 7:17-23

G 1 The place of the explanation: {17} When he had left the crowd *and* entered the house, 7:17a

G 2 The question of the disciples: His [disciples](#) questioned Him about the [parable](#). 7:17b

G 3 The response of Jesus 7:18-23

H 1 His incredulity: {18} And He said to them, "Are you so lacking in understanding also? 7:18a

H 2 His exoneration of foods 7:18b-19

⁹⁴ Mark 7:16 - If anyone has ears to hear, let him hear:

Most later MSS add 7:16 "Let anyone with ears to hear, listen." "This verse is included in [certain manuscripts], but is lacking in significant Alexandrian MSS and a few others It appears to be a scribal gloss (see Mark 4:9 and Mark 4:23), perhaps introduced as a reiteration of the thought in Mark 7:14, and is almost certainly not an original part of the Greek text of Mark" (a reproduction of footnote 21 in the [NetBible](#) at the end of Mark 7:15).

- J 1 The incapacity of foods: Do you not understand that whatever goes into the man from outside cannot defile him, 7:18b
- J 2 His distinction between heart and stomach: because it does not go into his heart, but into his stomach, and is eliminated?" 7:19a
- J 3 His declaration concerning food: (*Thus He* declared all foods clean.) 7:19b
- H 3 His indictment of man's heart 7:20-23
 - J 1 The defilement of the heart: {20} And He was saying, "That which proceeds out of the man, that is what defiles the man. 7:20
 - J 2 The procession of evil from the heart: {21} "For from within, out of the heart of men, proceed
 - K1 the evil thoughts,
 - K2 fornications,
 - K3 thefts,
 - K4 murders,
 - K5 adulteries,
 - K6 {22} deeds of coveting
 - K7 *and* wickedness,
 - K8 *as well as* deceit,
 - K9 sensuality,
 - K10 envy,

- K11 slander,
- K12 pride
- K13 *and* foolishness. 7:21-22
- J 3 The defilement of the man: {23}
"All these evil things proceed from within and defile the man."⁹⁵ 7:23
- D 3 Miracles 7:24 - 8:10
 - E 1 Jesus' exorcism of the Syrophenician's daughter: **Grace to persistent Gentiles** 7:24-30
 - G 1 His departure to Tyre (in modern Lebanon) 7:24
 - H 1 His travel: {24} Jesus got up and went away from there to the region of [Tyre](#).
 - H 2 His unsuccessful desire for privacy:
 - J 1 And when He had entered a house, He wanted no one to know *of it*;
 - J 2 yet He could not escape notice.
 - G 2 The plea of a Syrophenician woman 7:25-26
 - H 1 Her arrival: {25} But after hearing of Him, a woman 7:25a
 - H 2 The plight of her daughter: whose little daughter⁹⁶ had an [unclean spirit](#)⁹⁷ 7:25b

⁹⁵ Mark 7:23 - defile the man: One is reminded of Paul's list of "the deeds of the flesh" in Gal. 5:19-21.

⁹⁶ Mark 7:25 - little daughter: the [Nominative Neuter](#) Singular of the noun *thugátrion* ([2365](#)), "little daughter" ([Accordance](#)).

⁹⁷ Mark 7:25 - whose little daughter had an unclean spirit: An [unclean spirit](#) is a [demon](#), or [fallen messenger](#) ("angel") of [Satan](#). The terminology, "[unclean spirit\(s\)](#)" appears only once in the [OT](#), in Zech. 13:2, where [Yahweh of Troops](#) states that He will remove "the [prophets](#) and the [unclean spirit](#) from the land." It appears 24 times in the [NT](#) – twice in Matthew, 11X in Mark, 6X in Luke, twice in Acts, once in Hebrews, and twice in Revelation. The

- H 3 Her urgency: immediately came and fell at His feet. 7:25c
- H 4 Her nationality: {26} Now the woman was a [Gentile](#),⁹⁸ of the [Syrophenician](#)⁹⁹ race. 7:26a
- H 5 Her plea: And she kept asking Him to cast the demon¹⁰⁰ out of her daughter.¹⁰¹ 7:26b
- G 3 His negative response 7:27
- H 1 His priority: {27} And He was saying to her, "Let the children¹⁰² be satisfied first,"¹⁰³
- H 2 His reason: for it is not good to take the children's bread and throw it to the dogs."¹⁰⁴

two-word phrase appears, by far, the most times in Mark: Mark 1:23, 26, 27; 3:11, 30; Mark 5:2, 8, 13; 6:7; 7:25; 9:25.

⁹⁸ Mark 7:26 - Gentile: the [Nominative Feminine](#) Singular of the Proper Noun *Hellēnis* (1674), a Greek woman, literally, a Hellenist.

⁹⁹ Mark 7:26 - Syrophenician: A woman of mixed ethnicity, part Syrian and part Phoenician.

¹⁰⁰ Mark 7:26 - demon: the [Accusative Neuter](#) Singular of the noun *daimónion* (1140), "demon," ([Accordance](#)); "III. evil spirit or the messenger and minister of the devil" (excerpted and adapted from [OBU](#)). "A fallen angel (["messenger"](#)) of [Satan](#), an associate of the [Devil](#) used as his agent for promoting evil in the world" ([JTB](#)).

¹⁰¹ Mark 7:26 - to cast the demon out of her daughter: We are not told precisely how old this daughter was. We believe she was a young child. She was called a "little daughter" (7:25), and a "child" (see [Mark's](#) terminology in Mark 7:30). The sad thing is that [demons](#) can even inhabit young children. What a curse! I believe I have seen a child afflicted by demons. This affliction sadly affects the child's thought life.

¹⁰² Mark 7:27 - children: the [Accusative Neuter Plural](#) of the noun *téknon* (5043), "children."

¹⁰³ Mark 7:27 - Let the children be satisfied first: By "children," [Jesus](#)' referred to [Israelis](#). [God](#) first showed His favor on a national basis to [Abraham](#), [Isaac](#), and [Jacob](#), and to [Jacob's](#) descendants (Gen. 28:10-17). The Nation of [Israel](#) is [God's](#) first priority. Even the [Good News about Jesus](#) went first to the [Jews](#), and then to the Greeks (Rom. 1:16). [Paul's](#) distinction here between [Jews](#) and Greeks was a cultural distinction ([Constable](#)).

¹⁰⁴ Mark 7:27 - throw it to the dogs: The term "dogs" would be better translated, "little dogs." The term is the [Dative Neuter](#) Plural of the noun *kunáron* (2952), "little dog" ([Accordance](#)); "a little dog" ([OBU](#)). [Jesus](#) referred, cryptically, to the woman's collective national term, "nations," sometimes translated "[Gentiles](#)." [Jesus](#) took off some of the sting of His characterization of the woman's national origin by referring to her as being one of the "little

- G 4 Her counter: {28} But she answered and said to Him, "Yes, Lord,¹⁰⁵ *but* even the dogs under the table feed on the children's crumbs."¹⁰⁶ 7:28
- G 5 His positive response 7:29
- H 1 His implicit appreciation of her faith: {29} And He said to her, "Because of this answer go;
- H 2 His assurance of exorcism: the [demon](#) has gone out of your daughter."
- G 6 Her welcome discovery: {30} And going back to her home, she found the child¹⁰⁷ lying on the bed, the [demon](#) having left.¹⁰⁸ 7:30
- E 2 Jesus' healing of a deaf-mute: More grace to the Gentiles,

doggies." Nevertheless, it was an offensive characterization.

¹⁰⁵ Mark 7:28 - Lord: the Vocative Masculine Singular of the noun *kúrios* ([2962](#)), "Lord, master, the Lord" (Accordance). Her use of this title suggests she was a believer in Him as the Messiah. (So [Constable](#).)

¹⁰⁶ Mark 7:28 - Literally, "Lord, even the little dogs under the table eat from the small crumbs of the children." The woman graciously acknowledged her inferior position as being one from among the [nations](#), but with quick wit and an emboldened faith, she nevertheless lobbied for a handout from the [Master](#) for her [demonically](#) besieged daughter.

¹⁰⁷ Mark 7:30 - the child: Here, [Mark](#) refers to the woman's daughter as "the child," the [Accusative Neuter](#) Singular of the noun *paidíon* ([3813](#)), "child" ([Accordance](#)); "I. a young child, a little boy, a little girl" (excerpted from [OBU](#)).

¹⁰⁸ Mark 7:30 - the demon having left: More accurately, "the demon having gone out," or "the demon having exited," wherein "having gone out" or "having exited" is the [Perfect Active Participle Accusative](#) Neuter Singular of the verb *exérchomai* ([1831](#)), "to come out, go out" ([Accordance](#)); "to go or come forth of..." (excerpted from [OBU](#)).

Mark 7:24-30 - Some observations in regard to the account of the [Syrophenician](#) woman and her [demon](#)-possessed daughter:

1. [Jesus](#) is not afraid to hold forth to the [election](#) of [God](#) ([Israel](#) is [God's](#) chosen nation).
2. [Jesus'](#) initial response to the woman gave her no incentive to pursue [exorcism](#) for her [demon](#)-possessed daughter.
3. [Jesus](#) was not afraid, in His metaphor, to characterize [Gentiles](#) as little dogs!
4. Even small children can be [demon](#)-possessed!
5. This woman must have had great [faith](#).
6. This woman understood [grace](#) and prevailed upon [Jesus'](#) [graciousness](#) (His willingness to give her an undeserved gift).
7. [Jesus](#) was willing to respond positively to her [faith](#), which superseded national [election](#)!

along with participation in the blessings of Israel's glorious future. [Visual-sensory aid to faith] 7:31-37

G 1 The departure of Jesus 7:31

H 1 From Tyre: {31} Again He went out from the region of [Tyre](#),

H 2 Through Sidon: and came through [Sidon](#) (traveling N 25 miles)

H 3 To Decapolis: to the [Sea of Galilee](#), within the region of [Decapolis](#) (traveling SW 60+ miles to the SW shore of the [Sea of Galilee](#)).

G 2 The request for healing 7:32

H 1 The arrival of a deaf-mute: {32} They brought to Him one who was deaf¹⁰⁹ and spoke with difficulty,¹¹⁰

H 2 The earnest plea: and they implored Him¹¹¹ to lay His hand on him.

G 3 The process of healing 7:33-34

¹⁰⁹ Mark 7:32 - deaf: the [Accusative Masculine](#) Singular of the adjective *kōphós* (2974), "speechless, deaf" ([Accordance](#)); "I. blunted, dull 1. blunted (or lamed) in tongue, dumb 2. blunted, dull in hearing 3. deaf" ([OBU](#)).

¹¹⁰ Mark 7:32 - spoke with difficulty: the [Accusative Masculine](#) Singular of the adjective *mogilálos* (3424), "mute, with speech impediment" ([Accordance](#)); "speaking with difficulty" ([OBU](#)). This is a [hapax legomenon](#). It stands to reason that, if one is deaf, he will likely speak with a speech impediment because he cannot hear the correct pronunciation. Constable says this word occurs only in Isaiah 35:6 in the LXX version of the OT. There, it reads, "Then the lame will leap like a deer, and the tongue of the mute will shout for joy." The whole passage is instructive: Isa. 35:4-6 reads, "Say to those with anxious heart, 'Take courage, fear not. Behold, your God will come with vengeance; The recompense of God will come, But He will save you.' Then the eyes of the blind will be opened And the ears of the deaf will be unstopped. {6} Then the lame will leap like a deer, And the tongue of the mute will shout for joy. For waters will break forth in the wilderness And streams in the Arabah." The whole of Isaiah 35 is Millennial. The miracles of Jesus were designed to prove that He would one day usher in Millennial conditions, for He is the Messiah

¹¹¹ Mark 7:32 - they implored: the [Present Indicative Active](#) 3rd Person Plural of the verb *parakaléō* (3870), "to urge, exhort, comfort" ([Accordance](#)); "...II. ... 2. to beg, entreat, beseech" (excerpted for this context from [OBU](#)). The identity of those who begged [Jesus](#) to lay His hands on this man and heal him is not stated. They were residents of the region of [Decapolis](#).

- H 1 His withdrawal from distraction: {33}
Jesus took him aside from the crowd, by himself, 7:33a
- H 2 His auditory stimulus: and put His fingers into his ears, 7:33b
- H 3 His locutionary stimulus: and after spitting, He touched his tongue *with the saliva*; 7:33c
- H 4 His reliance upon God: {34} and looking up to heaven 7:34a
- H 5 His empathy: with a deep sigh,¹¹² 7:34b
- H 6 His command: He said to him, "Ephphatha!"¹¹³ that is, "Be opened!" 7:34c
- G 4 The results of the healing 7:35
- H 1 {35} And his ears were opened,
- H 2 and the impediment of his tongue was removed,
- H 3 and he *began* speaking plainly.

¹¹² Mark 7:34 - with a deep sigh: This is the [Aorist Indicative Active](#) 3rd Singular of the verb *stenádzō* (4727), "to groan, mourn" ([Accordance](#)); "to sigh, to groan" ([OBU](#)). I am curious as to what connotation we should give to this verb. It is used infrequently in the [NT](#): In Mark 7:34, the passage in question, it is translated "**with a deep sigh**."; In Rom. 8:23 we [Christians](#) "**groan** within ourselves, waiting eagerly for our adoption as sons"; in 2 Cor. 5:2, "... indeed in this house we **groan**, longing to be clothed with our dwelling from heaven"; in 2 Cor. 5:4, "For indeed while we are in this tent, we **groan**, being burdened, because we do not want to be unclothed but to be clothed, so that what is mortal will be swallowed up by life."; In Heb. 13:17 "Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with **grief**, for this would be unprofitable for you." [The [NASB](#) footnote reads, "Literally, "**groaning**.""]; James 5:9 "Do not **complain**, brethren, against one another, so that you yourselves might not be judged; behold, the Judge is standing right at the door." [The footnote reads, "Literally, **groan**"]. Conclusion: Most of the occurrences of *stenádzō* are translated, "groaned." This helps us conclude what motivated [Jesus](#). I think he **groaned** at the deaf-mute condition of this man because [God](#) did not create men to be deaf and mute. He created men to converse intelligently with one another and with [God](#). This poor man's condition was an abject violation of the purpose for which [God](#) gave man the gift of hearing and speech. We are given no clue as to why this man was deaf and mute. But we know it was an aberration, and his condition caused [Jesus](#) to groan at the perversion of his condition.

¹¹³ Mark 7:34 - *Ephphatha*: (2188) the [Aramaic](#) Ethpaal [Imperative](#) of the verb *pethakh* (6606), "Be opened!"

- G 5 The restrictions on the healing: The gag order: {36}
And He gave them orders not to tell anyone; 7:36a
- G 6 The reactions to the healing 7:36b-7:37
 - H 1 Increased publicity: but the more He ordered them, the more widely they continued to proclaim it. 7:36b
 - H 2 Total astonishment: {37} They were utterly astonished, saying, 7:37
 - J 1 "He has done all things well;
 - J 2 He makes even the deaf to hear
 - J 3 and the mute to speak."
- E 3 Jesus' feeding of 4,000 8:1-10
 - G 1 The need for food 8:1
 - H 1 The large crowd: {1} In those days, when there was again a large crowd
 - H 2 The lack of food: and they had nothing to eat,
 - G 2 His assembling of His disciples: Jesus called His disciples and said to them,
 - G 3 His compassion for the people: {2} "I feel compassion for the people 8:2-3
 - H 1 Their tenure: because they have remained with Me now three days 8:2b
 - H 2 Their resources: and have nothing to eat.
 - H 3 Their difficulty: {3} If I send them away hungry to their homes, 8:3
 - J 1 Weakness: they will faint on the way;

- J 2 Distance: and some of them have come from a great distance."
- G 4 The disciples' helpless response: {4} And His disciples answered Him, "Where will anyone be able to *find enough* bread here in this desolate place to satisfy these people?" 8:4
- G 5 Jesus' investigation of the resources 8:5
 - H 1 His question: {5} And He was asking them, "How many loaves do you have?"
 - H 2 Their response: And they said, "Seven." ¹¹⁴
- G 6 Jesus' provision 8:6-7
 - H 1 His seating of the people: {6} And He directed the people to sit down on the ground; 8:6
 - H 2 His thanks for the bread: and taking the seven loaves, He gave thanks
 - H 3 His distribution of the bread
 - J 1 and broke them,
 - J 2 and started giving them to His disciples to serve to them, ¹¹⁵
 - J 3 and they served them to the people.
 - H 4 His distribution of the fish 8:7
 - J 1 {7} They also had a few small fish;

¹¹⁴ Mark 8:5 (Note: We almost always seem to have some human resources, however small they may be. Usually we are overlooking these resources!)

¹¹⁵ Mark 8:6 - [Jesus](#) will never do for us what we can do for ourselves. Only He could multiply the bread, but they could certainly distribute it.

- J 2 and after He had blessed them, He ordered these to be served as well.
- G 7 The satisfaction of the crowd 8:8
- H 1 The meal: {8} And they ate
- H 2 The satisfaction: and were satisfied;
- H 3 The left-overs: and they picked up seven large baskets full of what was left over of the broken pieces.
- G 8 The size of the crowd 8:9
- H 1 {9} About four thousand were *there*;
- H 2 and He sent them away.
- G 9 The departure of Jesus and His disciples: {10} And immediately He entered the boat with His disciples and came to the district of Dalmanutha.¹¹⁶ 8:10
- D 4 Conflict: Jesus' condemnation of the Pharisees for seeking a sign in spite of all His miracles 8:11-13
- E 1 The Pharisees' argumentative search for a sign 8:11
- G 1 Their attitude: {11} The Pharisees came out and began to argue with Him,
- G 2 Their quest: seeking from Him a sign from heaven,¹¹⁷

¹¹⁶ Mark 8:1-10 - Why did [Jesus](#) perform the same type of miracle on two different occasions? Why did the disciples not suspect that [Jesus](#) could provide for this crowd just as He had for the other crowd? 1) Perhaps this scenario of a hungry multitude happened on a number of occasions? -- there were always large crowds following [Jesus](#). 2) It is specifically stated here that [Jesus](#) felt compassion for them. That is certainly one of the motivations. 3) Apparently the disciples do not learn very well (as we do not!). 4) Of course, [Jesus](#) performed many healings, many exorcisms. Why could He not also perform multiple feedings? 5) Certainly this repetition would demonstrate that the feeding was not a fluke.

¹¹⁷ Mark 8:11 - The Pharisees' asking for a sign when he had just fed 4,000, having earlier fed 5,000, and having performed repeated miracles, was nothing but sheer audacity that only underscored their obstinate unbelief. They

- G 3 Their motivation: to test Him.
- E 2 Jesus' somber refusal 8:12
 - G 1 His exasperation: {12} Sighing deeply in His spirit,
 - G 2 His questioning of their motive: He said, "Why does this generation seek for a sign?"
 - G 3 His firm refusal: Truly I say to you, no sign will be given to this generation."
- E 3 Jesus' departure: {13} Leaving them, He again embarked and went away to the other side. 8:13

had signs aplenty. They would see no more!

Linked Summary

Linked Part No.	Scripture Reference	Summary
<u>Part One</u>	Mark 1:1-3:35	<p>I. The Service of the Servant. Mark 1:1-10:52 A. The Introduction of the Servant. Mark 1:1-34. B. The Expanding Service of the Servant. Mark 1:35-2:28. C. The Mounting Opposition to the Servant. Mark 3:1-8:13. 1. The period of decision-making about the Servant. Mark 3:1-35</p>
<u>Part Two</u>	Mark 4:1-8:13	<p>(C.) The Mounting Opposition to the Servant. Mark 3:1-8:13. (1.) The period of decision-making about the Servant. Mark 3:1-35 2. The Servant's teaching through parables. Mark 4:1-34. 3. The Servant's miracles. Mark 4:35-5:43. 4. Nazareth's offense at Jesus' synagogue-teaching. Mark 6:1-6a. 5. The Servant's field trip for His followers. Mark 6:6b-34. 6. More miracles and conflict. Mark 6:35-8:13</p>
<u>Part Three</u>	Mark 8:14-10:52	<p>D. The Teaching of the Servant. His teaching the Twelve in light of His postponed kingdom and imminent death. Mark 8:14-10:52. 1. His teaching emphasizing faith. Mark 8:14-26. 2. His teaching emphasizing His Kingship and the Progress of His Kingdom. Mark 8:27-9:13. 3. His teaching of the necessity of faith and prayer in exorcism. Mark 9:14-29. 4. His further teaching about His delayed kingdom. Mark 9:30-50. 5. His teaching resulting from encounters with the public. Mark 10:1-31. 6. His unheeded repetition of the postponement of His kingdom. Mark 10:32-45. 7. His reward for faith: Blind Bartimaeus' persistence rewarded with healing. Mark 10:46-52.</p>
<u>Part Four</u>	Mark 11:1-16:20	<p>II. THE SACRIFICE OF THE SERVANT. Mark 11:1 - 16:20. A. The Servant's Intense Conflict with Jewish Leaders. Mark 11:1-12:40. B. The Servant's Intense Final Teaching of the Twelve. Mark 12:41-13:37. C. The Climax of the Conflict: The Homicide of the Servant. Mark 14:1-15:47. 1. The preparations for death. Mark 14:1-42. 2. The arrest. Mark 14:43-52. 3. The trials. Mark 14:53-15:20. 4. The death. Mark 15:21-47. D. The Shocking Reversal of the Servant's Sacrifice: Resurrection, Commission, Ascension, Compliance. Mark 16:1-20. 1. Resurrection. Mark 16:1-13. 2. Commission – Jesus' third appearance and His commissioning of the eleven. Mark 16:14-18. 3. Ascension: The ascension of Christ into heaven. Mark 16:19. 4. Compliance. The confirmed obedience of the disciples in proclaiming the Good News. Mark 16:20</p>

EXPANDED ANALYSIS OF MARK, Part Two. Mark 4:1 - 8:13

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