

Expanded Analysis of

MARK

"THE SERVICE AND SACRIFICE OF THE SERVANT"

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

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Email Contact: jbartsch@wordexplain.com

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"THE SERVICE AND SACRIFICE OF THE SERVANT"

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

A 1 THE SERVICE OF THE SERVANT 1 - 10

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

- C 1 The introduction to the book: The beginning of the gospel of Jesus Christ, the Son of God. 1:1
- C 2 The preparation of the Servant 1:2-13
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 - G 1 'MAKE READY THE WAY OF THE LORD,
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 - D 2 John's preparatory baptism of repentance 1:4-8
 - E 1 His appearance: John the Baptist appeared 1:4
 - E 2 His venue: in the wilderness
 - E 3 His method: preaching a baptism
 - E 4 His emphasis: of repentance ¹ for the forgiveness of sins.

¹ 1:4 - repentance: John, baptizing in the wilderness, was at the same time announcing a baptism of repentance with a view to forgiveness of sins. *Metanoia* (3341), "strictly, *later knowledge, subsequent correction*; (1) religiously and morally, as a change of mind leading to change of behavior *repentance, conversion, turning about* (Matt. 3:8; 2 Cor. 7:10); (2) as a change of opinion in respect to one's acts *regret, remorse* (a popular Greek usage not found in the NT)" (*Friberg Greek Analytical Lexicon*). Note that the popular understanding of repentance (i.e. remorse, regret) does not appear in the NT, according to Friberg. A working definition is that *metanoia* is a change of mind. This change of mind leads to a change in behavior. As in all contexts, the referent of *metanoia*, that to which the change of mind refers, must be determined from the context. Here, doubtless, the *metanoia* had to do with a change of mind about sins. John's whole purpose, as Mark indicated by his quotation of Isa. 40:3, and as John himself indicated (Mark 1:7-8), was to prepare the way spiritually for the coming of the One mightier than he – that is, the Messiah. Since the Messiah would reign over a spiritual, as well as a physical kingdom, spiritual preparation was of paramount importance!

- E 5 His appeal among the people 1:5
 - G 1 Their geography 1:5a
 - H 1 And all the country of Judea was going out to him,
 - H 2 and all the people of Jerusalem;
 - G 2 Their participation 1:5b
 - H 1 and they were being baptized by him in the Jordan River,
 - H 2 confessing their sins.
- E 6 His garb: And John was clothed with camel's hair and wore a leather belt around his waist 1:6a
- E 7 His diet: and his diet was locusts and wild honey. 1:6b
- E 8 His message concerning the Coming One: And he was preaching, and saying, 1:7-8
 - G 1 His superior might and worth 1:7a
 - H 1 His greater might: "After me One is coming who is mightier than I,
 - H 2 His own unworthiness: and I am not fit to stoop down and untie the thong of His sandals.
 - G 2 His superior baptism 1:8
 - H 1 "I baptized you with water;
 - H 2 but He will baptize you with the Holy Spirit."
- D 3 Jesus' identification with John's baptism 1:9-11
 - E 1 His arrival from Nazareth: And it came about in those days that Jesus came from Nazareth in Galilee, 1:9a
 - E 2 His baptism by John: and was baptized by John in the Jordan. 1:9b
 - E 3 The descent of the Spirit: And immediately coming up out of the water, He saw the heavens opening, and the Spirit like a dove descending upon Him; 1:10
 - E 4 The approval of the Father! 1:11
 - G 1 The source of the voice: and a voice came out of the heavens:
 - G 2 The love of the Father: "Thou art My beloved Son,

- G 3 The pleasure of the Father: in Thee I am well-pleased.”
- D 4 Jesus' temptation 1:12-13
 - E 1 The impetus of the Spirit: And immediately the Spirit impelled Him to go out into the wilderness. 1:12
 - E 2 The temptation by Satan 1:13a
 - G 1 The venue: And He was in the wilderness
 - G 2 The time frame: forty days
 - G 3 The testing: being tempted
 - G 4 The tempter: by Satan;
 - G 5 The companions: and He was with the wild beasts,
 - E 3 The ministry of the angels: and the angels were ministering to Him. 1:13b
- C 3 The synopsis of the Servant's message: "Change your mind and believe the good news about the coming kingdom" 1:14-15
 - D 1 The occasion for the beginning of His ministry: And after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God,² 1:14
 - D 2 The summary of His message: and saying, 1:15
 - E 1 The fulfillment of the time: "The time is fulfilled,
 - E 2 The arrival of the kingdom: and the kingdom of God is at hand;³

² 1:14 - preaching the gospel of God: Jesus' style was as different from John's as day was from night! Whereas John the Baptist had been delivering a sobering message of changing one's mind (and behavior) about sin, Jesus came continually announcing (present active participle of *kerusso*, 2784) the "good news" (*euaggelion*, 2098) of God! John's message was somber, convicting news. Jesus' news was joyful, exhilarating! It is tempting to impose Paul's definition of the gospel (*euaggelion*) from 1 Corinthians 15:1-8, but that would be wrenching Jesus' good news completely out of its context! In fact, Mark does not leave his readers to wonder long about the content of Jesus' good news from God. It was this (Mark 1:15, author's translation): "The time has been fulfilled, and the kingdom of God has drawn near!" What exhilarating news! This was the good news that all Israelis longed for (see 1:15) – that the Messianic kingdom had in fact drawn near. This drawing near was both a chronological drawing near ("the time has been fulfilled), and a spatial drawing near. In other words, the time for the kingdom had been fulfilled chronologically; and the kingdom had drawn near spatially, in the personal presence of the King Himself!

³ 1:15 - The time is fulfilled, and the kingdom of God is at hand: Literally, what Jesus was saying was this: "Has been fulfilled – the time; and has drawn near – the kingdom of God!" "Has been fulfilled" accurately translates the perfect passive of *pleroo*, 4137. The perfect tense indicates the fulfillment of the time had been accomplished prior to the speaker's speaking, but the results were continuing to the present time. The passive indicates someone else, presumably God, had done the fulfilling of the time. "Has drawn near" accurately translates the perfect indicative active form of the verb *eggidzo* (1448), to come near, or to approach. The perfect indicates that the kingdom had, in the past, prior to the arrival of the speaker, drawn near; the active voice is consistent with the fact that since Jesus is the King of the Kingdom, He Himself has actively drawn near them with results continuing into the present time. And since Jesus had drawn near and was among them, the Kingdom had drawn near and was among them. For a Jewish person living in the land of Israel at that time, this was good news! It was breath-taking news! It was

- E 3 The appropriate response: repent and believe in the gospel." ⁴
- C 4 The recruiting of the Servant 1:16-20
 - D 1 Of the brothers Simon and Andrew 1:16-18
 - E 1 The scene of His recruiting: And as He was going along by the Sea of Galilee, 1:16a

spectacular news! It was news designed to make one positively giddy with exuberant joy! The Kingdom of God and the King had drawn near!

⁴ 1:15 - repent and believe in the gospel: *Repent* translates the present tense (ongoing action) imperative (it's a command) of *metanoeo* (3340), to change one's mind. Jesus exhorts His listeners to keep changing their opinion, because they are misinformed! *Believe* translates the present tense imperative of *pisteuo* (4100). Jesus commands His hearers to keep believing! Gospel again translates *euaggelion* (2098), good news. What is the good news Jesus commands His hearers to keep changing their minds about and keep believing? It is the Good News from God, the Good News He has just been announcing – that the time has been fulfilled and that the Kingdom of God had drawn near in His own person!

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

Of course, there is always the tendency to take the English word "repent" and completely misrepresent what Jesus was saying. There is not a word in Jesus' announcement to cause sorrow. There is no repentance about sin here at all. This is Good News, not sobering news. John has already done that sobering hamartiological ground work, but now that he is gone from the scene, now is the time to be giddy about the arrival of the King and His Kingdom from God!

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

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

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

He continues on the next page, speaking of his church's statement of faith,

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

He continues in the next paragraph,

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

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

- E 2 The targets of His recruiting: He saw Simon and Andrew, the brother of Simon, 1:16b
- E 3 The occupation of His recruits: casting a net in the sea; for they were fishermen. 1:16c
- E 4 The appeal of His recruiting: And Jesus said to them, "Follow Me, and I will make you become fishers of men." 1:17
- E 5 Their response to His recruiting: And they immediately left the nets and followed Him. 1:18
- D 2 Of the sons of Zebedee 1:19-20
 - E 1 The targets of His recruiting: And going on a little farther, He saw James the son of Zebedee, and John his brother, 1:19a
 - E 2 The occupation of His recruits: who were also in the boat mending the nets. 1:19b
 - E 3 The statement of His recruiting: And immediately He called them; 1:20a
 - E 4 Their response to His recruiting: and they left their father Zebedee in the boat with the hired servants, and went away to follow Him. 1:20b
- C 5 The initial demonstration of the Servant 1:21-34
 - D 1 Of authoritative, public teaching and exorcism 1:21-28
 - E 1 The description of His teaching ministry 1:21-22
 - G 1 The place of His teaching -- Capernaum: And they went^ into Capernaum; 1:21
 - G 2 The time of His teaching: and immediately on the Sabbath
 - G 3 The venue for His teaching: He entered the synagogue
 - G 4 The emphasis on His teaching: and began to teach.⁵
 - G 5 The reaction to His teaching: And they were amazed at His teaching; 1:22
 - H 1 The authority: for He was teaching them as one having authority,
 - H 2 The contrast: and not as the scribes.

⁵ Lit. "he was teaching" (impf.)

- E 2 The description of His exorcism ministry 1:23-28
 - G 1 The presence of a man with a demon: And just then there was in their synagogue a man with an unclean spirit; and he cried out,⁶ 1:23
 - G 2 The utterance of the man with a demon 1:24
 - H 1 His alienation from Jesus: saying, "What do we⁷ have to do with You, Jesus of Nazareth?"
 - H 2 His assumption of destruction: Have You come to destroy us?
 - H 3 His identification of Jesus: I know who You are-- the Holy One of God!"
 - G 3 The rebuke of Jesus 1:25
 - H 1 Silencing him: And Jesus rebuked him, saying, "Be quiet,
 - H 2 Exorcising him: and come out of him!"
 - G 4 The response of the demon 1:26
 - H 1 Convulsing the man: And throwing him into convulsions,
 - H 2 Crying loudly: the unclean spirit cried out with a loud voice,
 - H 3 Exiting: and came out of him.
 - G 5 The response of the people 1:27-28
 - H 1 Amazement: And they were all amazed, 1:27
 - H 2 Highlighting of Jesus' authority: so that they debated among themselves, saying, "What is this? A new teaching with authority!"
 - H 3 Acknowledging His authority even over demons: He commands even the unclean spirits, and they obey Him."
 - H 4 Spreading the news! And immediately the news about Him went out everywhere into all the surrounding district of Galilee. 1:28
- D 2 Of private compassion in healing 1:29-31

⁶ 1:23 - Cried out = *ανεκραχεν* (*anekrachen*) (aor. from *ανακραζω*) (*anakradzo*)

⁷ 1:24 - 23: Notice that this spirit spoke on behalf of others.

- E 1 The location: And immediately after they had come out of the synagogue, they came into the house of Simon and Andrew, with James and John. 1:29
- E 2 The circumstance: Now Simon's mother-in-law was lying sick with a fever; ⁸ 1:30a
- E 3 The recognized opportunity: and immediately they spoke^ to Him about her. 1:30b ⁹
- E 4 The personal response: And He came to her and raised her up, taking her by the hand, 1:31a ¹⁰
- E 5 The remarkable result 1:31b
 - G 1 and the fever left her, ¹¹
 - G 2 and she waited on them. ¹²
- D 3 The spontaneous public response 1:32-34
 - E 1 The time of the response: And when evening had come, after the sun had set, 1:32a ¹³
 - E 2 The nature of the response: they began bringing to Him 1:32b
 - G 1 The ill: all who were ill
 - G 2 ¹⁴The demonized: and those who were demon-possessed.
 - E 3 The breadth of the response: And the whole city had gathered at the door. 1:33 ¹⁵

⁸ 1:30 lit., "burning [with fever]"

⁹ 1:30 lit., "and immediately they are speaking to him concerning her."

¹⁰ 1:31 Note the personal touch. He came to her, he took her hand, and He raised her up. Lit., "having come (aor.) to her, he raised her up (aor.), having taken hold (aor.) of her hand. And the fever left (aor.) her.

¹¹ 1:31 The fever left her at a point in time (aor. tense). Nothing gradual here!

¹² 1:31 So complete and immediate was her healing that she got up and, being a good hostess, "was in the process of serving them (imperf.)." The change is dramatic. From lying down, burning with fever to being served by Jesus, to getting up and serving her guests, including Him who had served her!

¹³ 1:32 Mark is very specific about the time of coming of the crowd to be healed by Jesus. "Late, moreover, having come to be (aor.), when the sun sank, they were bearing (imperf.) to him all the ones having (pres. ptcpl.) badness (sickness) and the ones (in the process) of being demonized (pres. ptcpl.)."

¹⁴ Lit. "the ones being demonized"

¹⁵ 1:33 "And the whole city was (imperf.) -- (in the process of) having been gathered together (perf. pass. ptcpl.) at the door."

- E 4 The extent of Jesus' healing 1:34
 - G 1 His healing of many: And He healed many who were ill
 - G 2 His curing a variety of diseases: with various diseases,
 - G 3 His casting out many demons: and cast out many demons;
 - G 4 His restricting of the demons: and He was not permitting the demons to speak,
 - G 5 The demons' knowledge of Jesus: because they knew who He was. ¹⁶

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

- C 1 The broadening of the Servant's service 1:35-45
 - D 1 Private prayer 1:35
 - E 1 His time of prayer: And in the early morning, while it was still dark,
 - E 2 His place of prayer: He arose and went out and departed to a lonely place,
 - E 3 His activity in prayer: and was praying there.
 - D 2 His proclaiming to other towns 1:36-39
 - E 1 The disciples' search for Jesus 1:36-37
 - G 1 Their urgent search: And Simon and his companions hunted ¹⁷ for Him; 1:36
 - G 2 Their incriminating comment: and they found Him, and said^ to Him, "Everyone is looking for You." ¹⁸ 1:37
 - E 2 The surprising reply of Jesus: And He said^ to them, 1:38

¹⁶ 1:34 And he healed (aor.) -- at a point in time -- many -- sickness having (pres. act. ptcl.). with many-colored illness. And many demons he cast out (aor.) and he was not (in the process of) permitting (imperfect) the demons to be speaking (pres. inf.). It is interesting that the demons knew precisely who Jesus was. Their knowledge stopped far short of faith, however. That is indeed the problem, when people know who Jesus is, but neglect to trust in Him. They will have a future just as disastrous as the demons'!

¹⁷ 1:36 hunted (κατεδίωξεν (*katediodzen*) from καταδίωκω (*katadioko*) – used only here in the N.T. From *dioko*, which means to pursue after someone intently -- usually to persecute them, but not here, and *kata*, which only intensifies *dioko*. Peter and the others were engaged in some very serious hunting down of Jesus -- they were probably more than a little bent out of shape!

¹⁸ 1:37 Lit. "all are seeking you." Seeking (ζητοῦσίν) (*dzetousin*) = present tense. By the time Simon and the others finally found Jesus, a great crowd apparently was looking for Jesus. Presumably they were curious about his healing abilities or else they had brought some more people along who needed to be healed.

- G 1 His alternative venues: "Let us go somewhere else to the towns ¹⁹ nearby,
- G 2 His intent: in order that I may preach ²⁰ there also;
- G 3 His priority: for that is what I came out for." ²¹
- E 3 The subsequent procedure of Jesus 1:39
 - G 1 His venues: And He went into their synagogues ²² throughout all Galilee, ²³
 - G 2 His activities
 - H 1 preaching
 - H 2 and casting out the demons. ²⁴
- D 3 The undisciplined over-exposure 1:40-45
 - E 1 The pleading faith of a leper for healing 1:40
 - G 1 The persistent urgency of the leper: And a leper came^ to Him, beseeching Him and falling on his knees before Him, ²⁵
 - G 2 The submissive faith of the leper: and saying to Him, "If You are willing, You can make me clean." 1:40

¹⁹ 1:38 κωμόπολις (*komopolis*) κωμοπολιςκώμη (*komopoliskome*) – a village-town, i. e. a place not entitled to be called a πόλις, (polis) N Test. (Liddell and Scott)

²⁰ 1:38 κηρύξω· (*keruxo*, aor. subj. act. fr. κηρύσσω, *kerusso*). Announce at a point in time. The emphasis was not on many messages but the event itself -- the importance of speaking at least once to each of the small towns.

²¹ 1:38 It is obvious that Jesus' primary intent was to teach people the truth.

²² 1:39 Obviously, Jesus worked from a game plan, so to speak. Even though other interesting and gratifying opportunities arose, He restricted Himself to His plan of attack. This plan included primarily or at least initially speaking in the synagogues. His plan at this time concentrated on Galilee, to the exclusion of Jerusalem.

²³ 1:39 Jesus obviously meant to work in Galilee, often to the exclusion of Jerusalem!

²⁴ 1:39 Though Jesus' stated intention was to preach, He actually did cast out a significant number of demons as well. Was this because people of this nature sought Him out? - or a significant number of confrontations occurred, or because He specifically attempted to cast out that number of demons? The implication is that His actual, if unstated intentions included both preaching and exorcism. The text omits, intentionally, I believe, references to a significant healing ministry.

²⁵ 1:40 The present tense verbs here indicate ongoing action -- the leper is (in the process of) coming to Jesus, he is (continuously) begging Him and he is (continuously) falling down (on his knees), and he is (continuously) saying to Him, "If you are (continuously) willing (subjunctive – maybe you are and maybe you aren't), you are (continuously) able ME to cleanse (at a point in time).

- E 2 The compassionate response of Jesus 1:41 ²⁶
 - G 1 His compassion: And moved with compassion,
 - G 2 His personal touch: He stretched out His hand, and touched him,
 - G 3 His consenting reply: and said^ to him, "I am willing; be cleansed."
- E 3 The instantaneous healing: And immediately the leprosy left him and he was cleansed. 1:42 ²⁷
- E 4 The stern warning of silence 1:43-44
 - G 1 The warning dismissal: And He sternly warned him and immediately sent him away, 1:43 ²⁸
 - G 2 The instructions 1:44 ²⁹
 - H 1 The command of silence: and He said^ to him, "See that you say nothing to anyone;
 - H 2 The command to comply with the Levitical Law
 - J 1 The presentation to the priest: but go, show yourself to the priest
 - J 2 The obedience to the Law: and offer for your cleansing what Moses commanded,
 - J 3 The authentication to the priests: for a testimony to them."

²⁶ 1:41 And having moved himself with compassion (at a point in time) (the verb is a passive deponent – having taken pity (at a point in time)), having stretched out (at a point in time) his hand, He touched him (middle voice) (at a point in time) and He is (in the process of) saying to Him, I am (continuously) willing – (I command - imper.) – you be cleansed (at a point in time!).

²⁷ 1:42 And immediately the leprosy left from him (at a point in time) and he was cleansed (at a point in time).

²⁸ 1:43 And having sternly warned him (at a point in time), immediately he expelled him (at a point in time) (from his presence). (In other words, He sent him away.)

²⁹ 1:44 And he is (continually) saying to him, "Be continually seeing that to no one, anything you be speaking (at a point in time), but (I command you to) be (continually) going -- yourself show (at a point in time) to the priest and bring (at a point in time) concerning your cleansing that which Moses commanded (at a point in time) for a testimony unto them."

- G 3 The violation 1:45³⁰
 - H 1 His departure: But he went out
 - H 2 His disobedient proclamation: and began to proclaim it freely and to spread the news about,
 - H 3 The hindrance to Christ
 - J 1 His inability to remain in any cities: to such an extent that Jesus could no longer publicly enter a city,
 - J 2 His need to stay in unpopulated areas: but stayed out in unpopulated areas;
 - J 3 The relentless persistence of the people: and they were coming to Him from everywhere.
- C 2 The rising consternation over the Servant 2
 - D 1 Over His Divine claims 2:1-12
 - E 1 Setting the stage 2:1-2
 - G 1 His return to Capernaum: And when He had come back to Capernaum several days afterward, it was heard that He was at home. 2:1
 - G 2 The crushing crowd: And many were gathered together, so that there was no longer room, even near the door; 2:2
 - E 2 His emphasis on teaching: and He was speaking the word to them. 2:2
 - E 3 His interruption by an invalid 2:3-4
 - G 1 The arrival of a paralytic: And they came[^], bringing to Him a paralytic (פְּתִילָרֵפ) , carried by four men. 2:3
 - G 2 The barrier of the crowd: And being unable to get to Him because of the crowd, 2:4a
 - G 3 The persistence and ingenuity of the bearers 2:4b
 - H 1 they removed the roof above Him;
 - H 2 and when they had dug an opening,

³⁰ 1:45 But this one, having gone out (aor.), began to (continually be) announcing greatly and to be continually spreading abroad the matter [or word], so that no longer was He able openly to be in the process of entering into a city, but out in the wilderness place He was being; and were continually coming to Him from all directions.

- H 3 they let down the pallet on which the paralytic was lying.
- E 4 His forgiving of the invalid's sins! 2:5
 - G 1 The condition of forgiveness -- faith: And Jesus seeing their faith 2:5a
 - G 2 The pronouncement of forgiveness: said^ to the paralytic, "My son, your sins are forgiven." 2:5b
- E 5 The distrust of certain religious leaders 2:6-7
 - G 1 The identity of the religious leaders: But there were some of the scribes sitting there 2:6a
 - G 2 The distrusting reasoning of the religious leaders: and reasoning in their hearts, (2:6b) 2:6b-7
 - H 1 Their skepticism: "Why does this man speak that way? 2:7
 - H 2 Their judgmentalism: He is blaspheming;
 - H 3 Their correct theology erroneously applied: who can forgive sins but God alone?"
- E 6 Jesus' demonstration of His ability to forgive sin 2:8-12a
 - G 1 His awareness: And immediately Jesus, aware in His spirit that they were reasoning that way within themselves, said^ to them, 2:8
 - G 2 His question as to their motives: "Why are you reasoning about these things in your hearts? 2:8
 - G 3 His challenge concerning the ease of pronouncement: "Which is easier, to say to the paralytic, 2:9
 - H 1 Spiritual healing: 'Your sins are forgiven'; or to say,
 - H 2 Physical healing: 'Arise, and take up your pallet and walk'?
 - G 4 His purpose in healing 2:10-11
 - H 1 His statement of His purpose: "But in order that you may know that the Son of Man has authority on earth to forgive sins"-- He said^ to the paralytic-- 2:10
 - H 2 His command to be healed: "I say to you, rise, take up your pallet and go home." 2:11

- G 5 His authority to forgive sins proven! And he rose and immediately took up the pallet and went out in the sight of all; 2:12a
- E 7 The reaction of the people 2:12b
 - G 1 Amazement: so that they were all amazed
 - G 2 Their giving credit to God: and were glorifying God, saying, "We have never seen anything like this."
- D 2 Over His degenerate company 2:13-17
 - E 1 His teaching ministry at the seashore: And He went out again by the seashore; and all the multitude were coming to Him, and He was teaching them. 2:13
 - E 2 His calling of Levi 2:14
 - G 1 His happening by Levi's place of business: And as He passed by, He saw Levi the son of Alphaeus sitting in the tax office,
 - G 2 His invitation: and He said^ to him, "Follow Me!"
 - G 3 Levi's immediate response: And he rose and followed Him.
 - E 3 The controversial result of His calling Levi 2:15-17
 - G 1 His social interaction with Levi's friends 2:15
 - H 1 His invitation of hospitality: And it came about that He was reclining at the table in his house,
 - H 2 The attraction of people on the seamy side: and many tax-gatherers and sinners were dining with Jesus and His disciples;
 - H 3 The number of those thus attracted: for there were many of them,
 - H 4 The commitment level of those thus attracted: and they were following Him.
 - G 2 The incensed attitude of the scribes 2:16
 - H 1 Their observation: And when the scribes of the Pharisees saw that He was eating with the sinners and tax-gatherers,
 - H 2 Their critical question: they began saying to His disciples, "Why is He eating and drinking with tax-gatherers and sinners?"

- G 3 Jesus' response 2:17
 - H 1 His allegory -- The sick, not the healthy, need a physician: And hearing this, Jesus said[^] to them, "It is not those who are healthy who need a physician, but those who are sick;
 - H 2 His objective: I did not come to call the righteous, but sinners."³¹
- D 3 Over His departure from tradition 2:18-22
 - E 1 The custom of some: And John's disciples and the Pharisees were fasting; 2:18
 - E 2 The question of the some: and they came[^] and said[^] to Him, "Why do John's disciples and the disciples of the Pharisees fast, but Your disciples do not fast?" 2:18³²
 - E 3 The reply of Jesus 2:19-22
 - G 1 The analogy of the bridegroom 2:19-20
 - H 1 The analogy of the bridegroom present -- no fasting 2:19
 - J 1 His question: And Jesus said to them, "While the bridegroom is with them, the attendants of the bridegroom do not fast, do they?"
 - J 2 His statement: So long as they have the bridegroom with them, they cannot fast.
 - H 2 The analogy of the bridegroom absent -- the practice of fasting: "But the days will come when the bridegroom is taken away from them,

³¹ 2:14-17 Several observations are in order. 1) Jesus deliberately chose as one of His followers a man whom the religious community looked upon as a spiritual and national traitor – Matthew, the tax collector for the (Roman) Empire! Jesus was not afraid to select controversial people to be His followers. 2) Jesus' demeanor was not threatening towards the spiritually / nationally outcasts in Israel. 3) Jesus positively encouraged the association. He apparently had a house which is labelled "his," and He actively invited tax-gatherers and sinners into His home. He entertained them! Furthermore, 4) there were many of these people that Jesus had targeted. 5) Jesus was succeeding in His efforts. These people were not only eating with Jesus, but they were following Him! 6) The scribes had no clue of God's love and purpose in redeeming the world. They were incensed by Jesus' emphasis! 8) The person by whom you are repulsed may be the person who needs Christ most and may be the one most responsive to your love. What would Jesus do? 9) When Jesus said, "It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners," what did He mean? In this case was He admitting the scribes were righteous and that the sinners were indeed the sinners? Or by righteous did He actually mean "self-righteous?"

³² 2:18 The issue of fasting illustrates the truth that sometimes people require certain religious activities that are not supported in Scripture. The items seem to be of a spiritual nature, and those who do not observe these requirements are seen to be unspiritual. Yet the issue remains, "What does the Bible say?" "What is the correct theological truth behind this issue?" Many times we find out that these legal requirements are only man-made, and do not carry the weight of God.

and then they will fast in that day. 2:20

G 2 The analogy of the fabric 2:21

H 1 The policy -- No new cloth on an old garment:
"No one sews a patch of unshrunk cloth on an old garment;

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

G 3 The analogy of wine and wineskins 2:22

H 1 The policy -- No new wine in old wineskins:
"And no one puts new wine into old wineskins;

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

H 3 The policy: but one puts new wine into fresh wineskins."³³

D 4 Over His definition of the Sabbath Law 2:23-28

E 1 The background of the controversy 2:23

G 1 Their place: And it came about that He was passing through the grainfields

G 2 The time: on the Sabbath,

G 3 The practice: and His disciples began to make their way along while picking the heads of grain.

E 2 The Pharisees' objection -- work on the Sabbath! And the Pharisees were saying to Him, "See here, why are they doing what is not lawful on the Sabbath?" 2:24

E 3 The response of Jesus 2:25-28

G 1 The Biblical illustration of David 2:25-26

H 1 The condition of David and his companions -- hungry: And He said[^] to them, "Have you never read what David did when he was in need and became hungry, he and his companions: 2:25

H 2 The practice of David and his companions -- use of consecrated bread! 2:26

³³ 2:21-22 The point Jesus seems to be making is this: New spiritual truth, even correct spiritual truth (not necessarily merely new) requires new forms to get away from the incorrect spiritual dogmas already held by well-meaning, yet wrong people.

- J 1 The place: how he entered the house of God
- J 2 The time: in the time of Abiathar the high priest,
- J 3 His practice: and ate the consecrated bread,
- J 4 The prohibition: which is not lawful for anyone to eat except the priests,
- J 5 His inclusion: and he gave it also to those who were with him?"
- G 2 The principle concerning the Sabbath: And He was saying to them, "The Sabbath was made for man, and not man for the Sabbath. 2:27
- G 3 His conclusion concerning Himself: "Consequently, the Son of Man is Lord even of the Sabbath." ³⁴

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

- C 1 The period of decision-making about the Servant 3
 - D 1 The Pharisees' decision to destroy Jesus because of His Sabbath-healing 3:1-6
 - E 1 The background of the incident 3:1
 - G 1 Jesus' entry into the synagogue: And He entered again into a synagogue; 3:1a
 - G 2 The presence there of a man with a disability: and a man was there with a withered hand. 3:1b
 - E 2 The sinister expectation of the leaders 3:2
 - G 1 Their surveillance: And they were watching Him
 - G 2 Their hypocritical criterion: to see if He would heal him on the Sabbath,
 - G 3 Their sinister intention: in order that they might accuse Him.
 - E 3 Jesus' deliberately confrontational healing of the man 3:3-5
 - G 1 His putting the man on public display: And He said^ to

³⁴ 2:28 What does Jesus' conclusion about Himself mean? That since the sabbath was made for man and not man for the sabbath, as descendant of man he has authority over the sabbath? Yet his authority, as the title, "Son of Man" suggests, comes from His Messianic nature, not His human nature. Can it be that He was punning, and meant both?

- the man with the withered hand, "Rise and come forward!" 3:3
- G 2 His interaction with the religious leaders 3:4-5a
 - H 1 His question to them regarding the purpose of the Sabbath: And He said^ to them, "Is it lawful on the Sabbath 3:4a
 - J 1 Regarding performance: to do good or to do harm,
 - J 2 Regarding life: to save a life or to kill?"
 - H 2 The leaders' refusal to reply: But they kept silent. 3:4b
 - H 3 Jesus' emotional response to them 3:5a
 - J 1 His anger: And after looking around at them with anger,
 - J 2 His grief: grieved at their hardness of heart, He said^ to the man,
 - G 3 His healing of the man 3:5b
 - H 1 His command: "Stretch out your hand."
 - H 2 The man's obedience: And he stretched it out,
 - H 3 The hand's restoration: and his hand was restored.
 - G 4 The murderous plot of the Pharisees 3:6
 - H 1 Their departure: And the Pharisees went out
 - H 2 Their alacrity: and immediately
 - H 3 Their liaison: began taking counsel with the Herodians against Him,
 - H 4 Their objective: as to how they might destroy Him.³⁵

³⁵ 3:6 The actions of the Pharisees in 3:6 resoundingly answer Jesus' question in 3:4. By their actions and counsel they believed it was lawful to destroy life on the Sabbath! They would not approve of Jesus' saving another's life; furthermore, they plotted to destroy His life! What incredible hypocrisy!

- D 2 The decision of the masses to throng Jesus 3:7-12
 - E 1 Jesus' withdrawal to the sea: And Jesus withdrew to the sea with His disciples; 3:7a³⁶
 - E 2 The pursuit of a great multitude 3:7b-8
 - G 1 The magnitude of the multitude: and a great multitude 3:7b, 8b
 - G 2 The geography of the multitude 3:7c-8
 - H 1 from Galilee followed; 3:7c
 - H 2 and also from Judea,
 - H 3 and from Jerusalem, 3:8
 - H 4 and from Idumea,
 - H 5 and beyond the Jordan,
 - H 6 and the vicinity of Tyre and Sidon,³⁷
 - G 3 The pursuit of the multitude: a great multitude heard of all that He was doing and came to Him. 3:8b
 - E 3 The desperation of Jesus 3:9
 - G 1 His request for a boat: And He told His disciples that a boat should stand ready for Him because of the multitude,³⁸
 - G 2 The crowding of the multitude: in order that they might not crowd Him;
 - E 4 The reason for the circus 3:10-11
 - G 1 His healing of many: for He had healed many, 3:10
 - G 2 The press of the sick among the crowd: with the result

³⁶ 3:7 People can throng Jesus for the wrong reason. Attraction and pursuit certainly don't equate with faith. Application: Is it possible that there are churches where people come because of non-threatening entertainment, and where the Word of God is not faithfully proclaimed?

Notice, too, that Jesus without succeeding, repeatedly made attempts to escape from the crowd. He evidently wanted to spend quality time with His disciples instructing them, and perhaps, sparing them emotionally and psychologically from the draining crowd.

³⁷ 3:7c-8 It seems that people came from everywhere (except, as Burdick, *Wycliffe Bible Commentary*, observes) from Samaria.

³⁸ 3:9 Note the ingenuity of Jesus! He was willing to use technology to provide a safety barrier. This would enable him to remove himself so the crowd couldn't fall upon Him, but also continue to allow Him to pursue His main objective – to teach. The water would serve as a sound board that would still allow Him to speak.

- that all those who had afflictions pressed about Him in order to touch Him. ³⁹
- G 3 The Divine identification by the unclean spirits: And whenever the unclean spirits beheld Him, they would fall down before Him and cry out, saying, "You are the Son of God!" 3:11 ⁴⁰
 - G 4 His solemn warning: And He earnestly warned them not to make Him known. 3:12 ⁴¹
- D 3 Jesus' decision to appoint twelve apostles to carry on His service after His demise 3:13-19
- E 1 His departure from the crowd: And He went[^] up to the mountain 3:13 ⁴²
 - E 2 His request for some to follow: and summoned[^] those whom He Himself wanted, and they came to Him.
 - E 3 His appointment of twelve 3:14-
 - G 1 The number of the appointees: And He appointed twelve, 3:14a
 - G 2 The objective of the appointment 3:14b-15 ⁴³
 - H 1 Learning by association: that they might be with Him, 3:14b
 - H 2 Practice preaching: and that He might send them out to preach,
 - H 3 Exorcism: and to have authority to cast out the demons. 3:15

³⁹ 3:10 "Literally, they fell upon him, Mark says, meaning that they approached the Lord eagerly, practically throwing themselves upon him. The verb is durative in force, describing continued action." (Donald Burdick, *WBC*, p. 993)

⁴⁰ 3:11 The intriguing thing is that the demons knew who Jesus was, but by and large, the people did not!

⁴¹ 3:12 Evidently Jesus' refusal to permit the demons to continue to identify Him was meant to enhance human faith. I assume He wanted people to arrive at that conclusion independently.

⁴² 3:13 Having failed in His attempts to find privacy on the lake, Jesus succeeded by ascending a nearby mountain. He wanted to choose His 12 apostles from amongst His disciples. Only climbing the mountain allowed Him to do so!

⁴³ 3:14b-15 Jesus wanted the twelve to spend time with Him. There were undoubtedly many disciples who had been following Jesus, but now He gave a special status to twelve that He might spend more quality time with them exclusively and that they might absorb His philosophy and style. In addition, He wanted to train them in the art of preaching. Furthermore, He assigned to them the authority to cast out demons. This was part of their apostolic aura and imprimatur.

- G 3 The identity of those appointed -- And He appointed the twelve: (3:16a) 3:16b-19⁴⁴
- H 1 Simon (to whom He gave the name Peter),
3:16b⁴⁵
- H 2 and James, the son of Zebedee, 3:17
- H 3 and John the brother of James (to them He gave the name Boanerges, which means, "Sons of Thunder"); (cf. Luke 9:54)
- H 4 and Andrew, 3:18 (brother of Peter, cf. Jn. 1:40, 41)
- H 5 and Philip,
- H 6 and Bartholomew, (May be Nathanael, cf. John 1:45-51)
- H 7 and Matthew,
- H 8 and Thomas,
- H 9 and James the son of Alphaeus,⁴⁶
- H 10 and Thaddaeus,⁴⁷
- H 11 and Simon the Zealot;⁴⁸
- H 12 and Judas Iscariot, who also betrayed Him. 3:19

⁴⁴ 3:16-19 Jesus' favoritism toward the Triumvirate of Peter, James, and John is spelled out in that (1) they were the only ones who received nicknames (Peter and "Sons of Thunder"); (2) they only received extra press, with the exception of Judas, who warranted infamous extra press.

⁴⁵ 3:16 See John 1:42 (Aramaic Cephas is used)

⁴⁶ 3:18 - May be the same as James the less (Mk. 15:40).

⁴⁷ 3:18 - Also called Lebbaeus (Mt. 10:3), he is the same as Judas the brother of James the less (Luke 6:16)." (Burdick, *WBC*, p. 994)

⁴⁸ 3:18 KJV "Simon the Canaanite" is more correctly designated Simon Zelotes (Acts 1:13), or Simon the Zealot. The word Canaanite is misleading, for the term found in the better Greek manuscripts is *Kananaion*, a transliteration of an Aramaic term meaning "zealot." Apparently Simon, before becoming a disciple of Christ, was a member of the fanatically patriotic party of Zealots, who were in favor of immediate revolt against Roman overlordship." (Donald W. Burdick, *WBC*, p. 994).

- D 4 The decision of Jesus' family to classify Him as insane 3:20-21
 - E 1 Jesus' arrival home: And He came⁴⁹ home, 3:20
 - E 2 The relentless presence of the crowd
 - G 1 The gathering of the multitude: and the multitude gathered[^] again,
 - G 2 The over-turned schedule: to such an extent that they could not even eat a meal.
 - E 3 The disgruntled reaction of Jesus' family 3:21
 - G 1 Their objective: And when His own people heard of this, they went out to take custody of Him;⁵⁰
 - G 2 Their justification: for they were saying, "He has lost His senses."
- D 5 The decision of the Jerusalem scribes to classify Jesus as a Satan-possessed exorcist 3:22-30
 - E 1 The accusations of the scribes 3:22
 - G 1 Their origin: And the scribes who came down from Jerusalem
 - G 2 Their charges: were saying,
 - H 1 His possession by Beelzebul: "He is possessed by Beelzebul,"
 - H 2 His exorcism by means of Satanic power: and "He casts out the demons by the ruler of the demons."
 - E 2 The self-defense of Jesus through parables: And He called them to Himself and began speaking to them in parables, (3:23a) 3:23-27
 - G 1 The absurdity of Satan casting out himself: "How can Satan cast out Satan? 3:23b
 - G 2 The doom of a divided kingdom: "And if a kingdom is divided against itself, that kingdom cannot stand. 3:24
 - G 3 The doom of a divided house: "And if a house is divided against itself, that house will not be able to stand. 3:25

⁴⁹ 3:20 home - Burdick, *WBC*, 994: home = Peter's home in Capernaum.

⁵⁰ 3:21 "Their purpose was to lay hold on Christ and take him with them by force, because they felt that he was overwrought and mentally disturbed." (Burdick, *WBC*, 994)

- G 4 The doom of a divided Satan: "And if Satan has risen up against himself and is divided, he cannot stand, but he is finished! 3:26
- G 5 The invasion of a strong man's house presupposes the strong man's immobilization: "But no one can enter the strong man's house and plunder his property unless he first binds the strong man, and then he will plunder his house. 3:27
- E 3 The warning to the scribes 3:28-30
 - G 1 The potential forgiveness of all sins: "Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter; 3:28
 - G 2 The enormous consequences of blasphemy against the Holy Spirit: but whoever blasphemes against the Holy Spirit 3:29a
 - H 1 The denial of forgiveness: never has forgiveness, 3:29b
 - H 2 The eternity of the sin: but is guilty of an eternal sin"--
 - H 3 The cause of the warning: because they were saying, "He has an unclean spirit." 3:30
- D 6 The identity of Jesus' true family 3:31-35
 - E 1 The arrival of His family: And His mother and His brothers arrived^, 3:31a
 - E 2 Their request to see him 3:31b-32
 - G 1 Their request: and standing outside they sent word to Him, and called Him. 3:31b
 - G 2 Their request reported: And a multitude was sitting around Him, and they said^ to Him, "Behold, Your mother and Your brothers are outside looking for You." 3:32
 - E 3 Jesus' identification of His true family 3:33-35
 - G 1 The rhetorical question: And answering them, He said^, "Who are My mother and My brothers?" 3:33
 - G 2 The answer: And looking about on those who were sitting around Him, He said^, "Behold, My mother and My brothers! 3:34
 - G 3 The explanation: "For whoever does the will of God, he is My brother and sister and mother." 3:35

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

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

E 1 The parable given 4:1-9

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

H 1 His sea-side venue: He began to teach again by the sea. 4:1

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

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.

H 4 His use of parables: 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: "Listen to this! Behold, the sower went out to sow; 4:3

G 3 The road-side seed eaten by birds: as he was sowing, some seed fell beside the road, and the birds came and ate it up. 4:4

G 4 The rocky ground seed scorched by the sun 4:5-6

H 1 The seed-bed -- rocky ground: "Other seed fell on the rocky ground 4:5

H 2 The characteristic -- little soil: where it did not have much soil; and immediately it sprang up because it had no depth of soil.

H 3 The end result -- withering away: "And after the sun had risen, it was scorched; and because it had no root, it withered away. 4:6

G 5 The thorny soil seed choked out 4:7

H 1 The seed-bed -- thorny soil: "Other seed fell among the thorns,

H 2 The characteristic -- choked out: and the thorns came up and choked it,

H 3 The end result: and it yielded no crop.

G 6 The seed in good soil productive 4:8

H 1 The seed-bed -- good soil: "Other seeds fell into the good soil,

- H 2 The characteristic -- solid growth: and as they grew up and increased,
- H 3 The end result: they yielded a crop and produced thirty, sixty, and a hundredfold."
- G 7 Jesus' admonition to the crowd: And He was saying, "He who has ears to hear, let him hear." 4:9
- E 2 The parabolic tactic explained: Revelation to the elect; concealment from the outsiders 4:10-12
 - G 1 The curiosity of His disciples 4: 10
 - H 1 The occasion -- solitude: As soon as He was alone,
 - H 2 Their identity: His followers, along with the twelve,⁵¹
 - 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: And He was saying to them, "To you has been given the mystery of the kingdom of God, 4:11
 - H 2 Parabolic revelation given to the outsiders: but those who are outside get everything in parables,
 - H 3 The purpose of the parables: Judgmental deprivation of understanding! (cf. Isa. 6:9-10) 4:12
 - J 1 Deprivation of understanding: so that WHILE SEEING, THEY MAY SEE AND NOT PERCEIVE, AND WHILE HEARING, THEY MAY HEAR AND NOT UNDERSTAND,
 - J 2 Prevention of repentance and insurance of judgment! OTHERWISE THEY MIGHT RETURN AND BE

⁵¹ 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.

FORGIVEN."⁵²

- 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: 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: "The sower sows the word. 4:14
 - G 3 The Roadside Soil -- The Word of God taken away by Satan 4:15
 - H 1 The type of soil: "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,⁵³
 - H 3 The theft of Satan: immediately Satan comes and takes away the word⁵⁴ 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: "In a similar way these are the ones on whom seed was sown on the rocky places, 4:16

⁵² 4:11-12. Incredible 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 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 so that she would incur God's judgment! How sad!

⁵³ 4:15 "when they may hear" the Word - (Aor. Subj. Act.)

⁵⁴ 4:15 These people hear (Aor.) the Word of God on an occasion, but without delay, Satan is immediately and continuously coming (Pres.) and snatching away (Pres.) the Word which has been sown (Perf.) at a past time within them. God, through the believer, works once, sowing and implanting His Word. Immediately and relentlessly, however, Satan is coming to that person and is snatching away the Word.

- H 4 The effect of competition:
 - J 1 Short term: and choke the word, ⁶³
 - J 2 Long term: and it becomes unfruitful. ⁶⁴
- G 6 The Word of God sown on Good Soil 4:20
 - H 1 The type of soil: "And those are the ones on whom seed was sown ⁶⁵ on the good soil;
 - H 2 The response to the Word
 - J 1 Continual hearing: and they hear the word ⁶⁶
 - J 2 Ongoing acceptance: and accept it ⁶⁷
 - J 3 Continual fruit-bearing: and bear fruit, thirty, sixty, and a hundredfold." ⁶⁸

⁶³ 4:19 - גַּסְגִּינְפִּמְסִי - (*sumpnigousin* - Pres. Ind. Act.) - These three things are presently, continuously, and actively choking out the Word of God!

⁶⁴ 4:19 - it (the Word) is in the process of becoming (γίνεταί (*ginetai*) (Pres. Act. Depon.) 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 person is gradually becoming unfruitful.

⁶⁵ 4:20 - סְפָרְתֵּנּוּ - (*sparentes*) Aor. Pass. Ptcp.

⁶⁶ 4:20 "hear the word" - lit., "are hearing the word" (Pres. Ind. Act.)

⁶⁷ 4:20 - παραδέχονται (*paradechontai*) (Pres. Ind. Mid/Pass. Deponent) - lit., "and are accepting it." Other uses of this verb - 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.

⁶⁸ 4:20 - "bear fruit" - (καρποφοροῦσιν - *karpophorousin* - Pres. Ind. Act.) - "continues to bear fruit"

- D 2 The figure of the lamp: **Responsible Stewardship in Listening** -- "The greater the obedience, the greater the revelation" 4:21-25 ⁶⁹
- E 1 The illustration -- the purpose of a light -- to be displayed openly, not hidden: 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?" ⁷⁰ 4:21
- E 2 The principle -- God intends even secret truths to be revealed, not remain hidden: "For nothing is hidden, except to be revealed; nor has anything been secret, but that it would come to light." ⁷¹ 4:22
- E 3 The challenge to listen to God's truth: "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
- G 1 Effective listeners will be given more truth to which to listen: 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: "For whoever has, to him more shall be given;

⁶⁹ 4:21-25. Could this describe 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 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.)

⁷⁰ "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.

⁷¹ "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.

- 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: And He was saying, "The kingdom of God 4:26
- E 2 The dissemination of God's truth: is like a man who casts seed upon the soil;⁷²
- E 3 The inexplicable growth of God's kingdom: and he goes to bed at night and gets up by day, and the seed sprouts and grows--how, he himself does not know. 4:27⁷³
- E 4 The progressive growth of God's kingdom: "The soil produces crops by itself; first the blade, then the head, then the mature grain in the head. 4:28
- E 5 The completion of the growth of God's kingdom: "But when the crop permits, he immediately puts in the sickle, because the harvest has come." 4:29⁷⁴
- D 4 The parable of the mustard seed: **The Vast Growth of the Kingdom of God Yet Contaminated by Foreign Elements** 4:30-32⁷⁵
- E 1 The subject of the parable -- the Kingdom of God: 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: "It is like a mustard seed, which, when sown upon the soil, though it is smaller than

⁷² 4:26. 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, nor either/or.

⁷³ 4:27. 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!

⁷⁴ 4:29. There will come a time when the present form of God's kingdom here on earth is complete. The fulfillment of God's purposes for this age will have been consummated. History as we know it today will be terminated by God!

⁷⁵ 4:30-32. "Some interpreters view this parable as a picture of evangelism. Some take it as depicting spiritual growth in a believer. Others see it as a picture of the coming of God's kingdom by the mysterious, sovereign work of God. Its emphasis is on growth under God's initiative in the interim phase between the proclamation by Jesus (the lowly Sower) and His disciples and the ultimate manifestation of the kingdom by Jesus (the mighty Harvester). The third view is preferred in light of Mark 4:26a and the overall context of the kingdom parables." (John D. Grassmick, Mark, *The Bible Knowledge Commentary*, II, 121.)

- all the seeds that are upon the soil, 4:31
- E 3 The comparatively large growth of the Kingdom of God: yet when it is sown, it grows up and becomes larger than all the garden plants and forms large branches; 4:32
- E 4 The contamination of the Kingdom of God: so that THE BIRDS OF THE AIR can NEST UNDER ITS SHADE." 4:32
- 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;
 - E 2 34 and He did not speak to them without a parable; but He was explaining everything privately to His own disciples.
- 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: And on that day, when evening had come 4:35
 - G 2 The initiative for the incident: He said to them, "Let us go over to the other side." 4:35
 - G 3 The subjects of the incident 4:36
 - H 1 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: And there arose a fierce gale of wind 4:37
 - G 2 The force of the waves: And the waves were breaking over the boat so much that the boat was already filling up. 4:37
 - G 3 The terror of the learners 4:38
 - H 1 The placid sleep of the Teacher: 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: 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 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 And they became very much afraid
 - G 2 And said to one another, "Who then is this, that even the wind and the sea obey Him?"
- 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: They came to the other side of the sea, into the country of the Gerasenes. 5:1
 - G 2 The description of the encounter: When He got out of the boat, immediately 5:2
 - H 1 His origin: a man from the tombs
 - H 2 His possession: with an unclean spirit met Him,
 - E 2 The Description of the Demoniac 5:3-5
 - G 1 His macabre dwelling: 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: 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: 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 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: 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: For He had been saying to him, "Come out of the man, you unclean spirit!" 5:8
 - G 3 Identity: And He was asking him, "What is your name?" And he said^ to Him, "My name is Legion; for we are many." 5:9
 - G 4 His second request: 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: Now there was a large herd of swine feeding nearby on the mountain. 5:11
 - H 2 The request: The demons implored Him, saying, "Send us into the swine so that we may enter them." 5:12
 - H 3 The permission: Jesus gave them permission. 5:13a
 - H 4 The result 5:13b

- J 1 Departure: And coming out,
 - J 2 Entrance: the unclean spirits entered the swine;
 - J 3 Frenzy: and the herd rushed down the steep bank into the sea, about two thousand of them;
 - J 4 Disaster: and they were drowned in the sea.
- E 4 The responses to Jesus' exorcism 5:14-20
- G 1 Of the herdsmen -- hasty exit: 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: 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";
 - H 3 Fear: and they became frightened. 5:15b
 - G 3 Of the herdsmen -- description 5:16
 - H 1 Of the man: 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! And they began to implore Him to leave their region. 5:17
 - G 5 Of the delivered man 5:18-20
 - H 1 Begged accompaniment: As He was getting into the boat, the man who had been demon-possessed was imploring Him that he might accompany Him. 5:18

- H 2 Alternative suggestion 5:19
 - J 1 Gentle refusal: 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 Lord has done for you, and how He had mercy on you."
- H 3 Cooperation 5:20
 - J 1 Proclamation: 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 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: One of the synagogue officials 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 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: 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: A woman who had had a hemorrhage for twelve years, 5:25
 - G 2 Her suffering at the hands of ineffective doctors: 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: 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: 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: 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: Immediately Jesus, perceiving in Himself that the power proceeding from Him had gone forth,
 - G 2 His interrogation of the crowd: turned around in the crowd and said, "Who touched My garments?"
 - E 5 The bewilderment of Jesus' disciples: 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: And He looked around to see the

woman who had done this. 5:32

E 7 The confession of the woman 5:33

G 1 Her fear: 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: And He said to her, "Daughter, 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: While He was still speaking,

G 2 The source of the news: they came^ from the house of the synagogue official, saying,

G 3 The hopelessness of the news

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: 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: 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: 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: 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." 5:39b
 - G 3 The mockery of the mourners: They began laughing at Him. 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: Taking the child by the hand,
 - H 2 His command: He said[^] to her, "Talitha kum!" (which translated means, "Little girl, I say to you, get up!").
 - G 4 The responses to the miracle 5:42-43
 - H 1 The immediate resuscitation of the girl 5:42a
 - J 1 Arising: Immediately the girl got up
 - J 2 Walking: and began to walk, for she was twelve years old.
 - H 2 The astonishment of the onlookers: And immediately they were completely astounded. 5:42b
 - H 3 His forbidding publicity: And He gave them strict orders that no one should know about this, 5:43a

- H 4 His provision for the girl's welfare: and He said that something should be given her to eat. 5:43b
- C 4 Nazareth's offense at Jesus' synagogue-teaching 6:1-6
 - D 1 Jesus' departure to Nazareth: Jesus went out from there and came^ into His hometown; and His disciples followed^ Him. 6:1
 - D 2 His teaching in the synagogue: 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, 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 ⁷⁶ as these performed by His hands?
 - E 2 Familiarity 6:3a
 - G 1 His trade: "Is not this the carpenter,
 - 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?"
 - E 3 Contempt: And they took offense at Him. ⁷⁷
 - D 4 Jesus' response to the people of Capernaum 6:4-6
 - E 1 His statement of the principle -- Familiarity breeds contempt: Jesus said to them, ⁷⁸ "A prophet is not without honor except in his hometown and among his own relatives and in his own

⁷⁶ 6:2 - Lit., the powers such as these through the hands of Him coming to be"

⁷⁷ 6:3 - lit., "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!"

⁷⁸ 6:4 - lit., "Jesus kept saying to them." In other words, they were continually (6:2, "saying," pres. tense) writing Him off, and He was continually responding to them, etc.

- household." 6:4 ⁷⁹
- E 2 His inability to perform miracles 6:5
 - G 1 The general rule: And He could do no miracle there ⁸⁰
 - G 2 The minor exceptions: except that He laid His hands on a few sick people and healed them. ⁸¹
- E 3 His amazement: And He wondered at their unbelief. 6:6a ⁸²
- E 4 His teaching ministry elsewhere: And He was going around the villages teaching. 6:6b ⁸³
- 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: And He summoned^ the twelve
 - G 2 Their deployment: and began to send them out in pairs,

⁷⁹ 6:4 - 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!

⁸⁰ 6:5 Lit., He could do no power 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. Example of 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 here 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!

⁸¹ 6:5 - The few sick are literally those without strength. To heal them is to *therapeuo* 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.

⁸² 6:6 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 been astonished at His gifts, but became scandalized, irrationally. Jesus was logically amazed at their willful unbelief! Would He feel that way about us today if He came to Bethel Baptist? Would a New Year's Resolution to trust Jesus be in order?

⁸³ 6:6 - 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?

- E 2 Their authority: and gave them authority over the unclean spirits; 6:7b ⁸⁵
- E 3 Their support 6:8-9 ⁸⁶
 - G 1 Forbidden: and He instructed them that they should take nothing for their journey, 6:8
 - G 2 Exempt: except a mere staff
 - G 3 Forbidden
 - H 1 --no bread,
 - H 2 no bag,
 - H 3 no money in their belt--
 - G 4 Exempt: 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 ⁸⁷
 - G 1 Stay in one home: And He said to them, "Wherever you enter a house, stay there until you leave town. 6:10
 - G 2 Their response to the uncooperative: "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: They went out and preached that men should repent. 6:12
 - G 2 Their successful exorcisms: And they were casting out many demons 6:13a

⁸⁴ 6:7 Observe Jesus' policy of having them minister in pairs. There is something to be said for the moral support of a team of two!

⁸⁵ 6:7 No human has authority over demons unless that authority is given to him by Christ!

⁸⁶ 6:8-9 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!

⁸⁷ 6:10-11 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.

- G 3 Their successful healings: and were anointing with oil many sick people and healing them. 6:13b
- 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: And King Herod 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: But others were saying, "He is Elijah." 6:15
 - G 3 Of yet others: And others were saying, "He is a prophet, like one of the prophets of old."
 - G 4 Of Herod: 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: For Herod himself had sent and had John arrested and bound in prison on account of Herodias, the wife of his brother Philip, because he had married her. 6:17
 - G 2 John's moralizing against Herod: 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: Herodias had a grudge against him and wanted to 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: 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: 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: and when the daughter of Herodias herself came in and danced, she pleased Herod and his dinner guests; 6:22a
 - H 3 The offer of Herod 6:22b-23
 - 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 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: And she went out and said to her mother, "What shall I ask for?" And she said, "The head of John the Baptist." 6:24
 - H 5 The request of the daughter: Immediately she came in a hurry to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter." 6:25
 - H 6 The dilemma of the king: 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: 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
 - H 8 The grizzly gift: and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. 6:28
- G 6 The burial of John: 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: 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: 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: 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: 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: When Jesus went ashore, He saw a large crowd, and He felt compassion for them because they were like sheep without a shepherd; 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: 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: 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: But He answered them, "You give them something to eat!" 6:37
 - 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?"
 - G 5 Jesus' consideration of resources 6:38
 - H 1 Jesus' question: And He said[^] to them, "How many loaves do you have? Go look!"

- 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: And He commanded them all to sit down by groups on the green grass. 6:39
 - H 2 Their cooperation: They sat down in groups of hundreds and of fifties. 6:40
- G 7 Jesus' feeding of the crowd 6:42-44
 - H 1 His blessing: 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: They all ate and were satisfied, 6:42
 - H 4 Their surplus 6:43
 - J 1 and they picked up twelve full baskets of the broken pieces,
 - J 2 and also of the fish.
 - H 5 Their number: 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: 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

- J 1 while He Himself was sending the crowd away. 6:45b
- J 2 After bidding them farewell, 6:46a
- H 2 Praying: He left for the mountain to pray.
- G 3 The situation of both parties 6:47
 - H 1 The time: When it was evening,
 - H 2 The position of the disciples: the boat was in the middle of the sea,
 - 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: 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
- 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: But when they saw Him walking on the sea,
 - H 2 Their mistaken conclusion: they supposed that it was a ghost,
 - H 3 Their panicky response: and cried out;
 - H 4 Their terror: for they all saw Him and were terrified.
- G 7 The reassurance of Jesus: But immediately He spoke with them and said[^] to them, 6:50b
 - 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: 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: for they had not gained any insight from the incident of the loaves, 6:52
 - H 3 Their hardness of heart: but their heart was hardened.⁸⁸
- E 3 Jesus' marathon healing in the Gennesaret area 6:53-56
 - G 1 Their arrival at Gennesaret: When they had crossed over they came to land at Gennesaret, and moored to the shore. 6:53
 - G 2 The recognition of the people: 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: and ran about that whole country 6:55
 - H 2 Their bedfast burdens: and began to carry here and there on their pallets those who were sick,
 - H 3 Their single-minded focus: to the place they heard He was.
 - H 4 Their ubiquity: Wherever He entered villages, or cities, or countryside, 6:56
 - H 5 Their actions on behalf of the sick: they were laying the sick in the market places,
 - H 6 Their earnest pleas: and imploring Him that they might just touch the fringe of His cloak;
 - H 7 The inevitable result: and as many as touched it

⁸⁸ 6:52 - Even believers can have their hearts hardened, made impervious to trust in Christ and His ability to solve problems!

were being cured.

- 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 concern of the Pharisees and scribes: eating with unwashed hands 7:1-2
 - G 1 The identity of the plaintiffs: The Pharisees and some of the scribes gathered around Him 7:1
 - G 2 Their origin: when they had come from Jerusalem,
 - G 3 Their observation: and had seen that some of His disciples were eating their bread with impure hands, that is, unwashed.⁸⁹ 7:2
 - E 2 The explanation of the washing requirements 7:3-4
 - G 1 The holders of the tradition: (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: 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 3 The question of the Pharisees and scribes 7:5
 - G 1 Concerning ejection: 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 4 The response of Jesus 7:6-13
 - G 1 His identification of them as prophecy-fulfilling hypocrites: And He said to them, "Rightly did Isaiah

⁸⁹ 7:2 Their concern was not one of hygiene, but rather of ceremonialism -- observance of the rules.

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,

J 2 Distant heart: BUT THEIR HEART IS
FAR AWAY FROM ME.

H 2 Their worthless substitution of man-made rules
for true worship 7:7

J 1 Their vain worship: 'BUT IN VAIN DO
THEY WORSHIP ME,

J 2 Their substitution of human authority:
TEACHING AS DOCTRINES THE
PRECEPTS OF MEN.'

G 3 The concurrence of Christ 7:8-9

H 1 "Neglecting the commandment of God, you hold
to the tradition of men." 7:8

H 2 He was also saying to them, "You are experts at
setting aside the commandment of God in order
to keep your tradition. 7:9

G 4 The corroboration of Christ 7:10-13

H 1 The commandment of God 7:10

J 1 "For Moses said, 'HONOR YOUR
FATHER AND YOUR MOTHER';

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: but you say, 'If
a man says to his father or his mother,
whatever I have that would help you is
Corban (that is to say, given to God),'
7:11

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

J 3 The effect of Corban: thus invalidating

the word of God by your tradition which you have handed down; 7:13

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

E 5 The timely teaching of Jesus 7:14-16

G 1 His attracting attention: 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 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: "If anyone has ears to hear, let him hear." 7:16

E 6 The explanation of Jesus 7:17-23

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

G 2 The question of the disciples: His disciples questioned Him about the parable.

G 3 The response of Jesus 7:18-23

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

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

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?" 7:19

J 3 His declaration concerning food: (Thus He declared all foods clean.)

H 3 His indictment of man's heart 7:20-23

J 1 The defilement of the heart: 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
the evil thoughts,
fornications,
thefts,
murders,
adulteries,
{22} deeds of coveting
and wickedness,
as well as deceit,
sensuality,
envy,
slander,
pride
and foolishness. 7:21-22
- J 3 The defilement of the man: "All these
evil things proceed from within and
defile the man." 7:23
- D 3 Miracles 7:24 - 8:10
 - E 1 Jesus' exorcism of the Syrophenician's daughter: **Grace to the Gentiles** 7:24-30
 - G 1 His departure to Tyre (in modern Lebanon) 7:24
 - H 1 His travel: 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: But after hearing of Him, a woman
 - H 2 The plight of her daughter: whose little
daughter had an unclean spirit
 - H 3 Her urgency: immediately came and fell at His
feet.

- H 4 Her nationality: Now the woman was a Gentile, of the Syrophenician race.
- H 5 Her plea: And she kept asking Him to cast the demon out of her daughter.
- G 3 His negative response 7:27
 - H 1 His priority: And He was saying to her, "Let the children be satisfied first,
 - H 2 His reason: for it is not good to take the children's bread and throw it to the dogs."
- G 4 Her counter: But she answered and said^ to Him, "Yes, Lord, but even the dogs under the table feed on the children's crumbs." 7:28
- G 5 His positive response 7:29
 - H 1 His implicit appreciation of her faith: 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: And going back to her home, she found the child lying on the bed, the demon having left. 7:30⁹⁰
- E 2 Jesus' healing of a deaf-mute: Visual-sensory aid to faith 7:31-37
 - G 1 The departure of Jesus 7:31
 - H 1 From Tyre: 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 Galilee)
 - G 2 The request for healing 7:32

⁹⁰ 7:24-30 - Observations

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 the healing.
3. Jesus was not afraid, in His metaphor, to characterize Gentiles as dogs!
4. Children can be demon-possessed!
5. The woman must have had great faith.
6. The 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!

- H 1 The arrival of a deaf-mute: They brought[^] to Him one who was deaf and spoke with difficulty,
- H 2 The earnest plea: and they implored[^] Him to lay His hand on him.
- G 3 The process of healing 7:33-34
 - H 1 His withdrawal from distraction: Jesus took him aside from the crowd, by himself, 7:33
 - H 2 His auditory stimulus: and put His fingers into his ears,
 - H 3 His locutionary stimulus: and after spitting, He touched his tongue with the saliva;
 - H 4 His reliance upon God: and looking up to heaven 7:34
 - H 5 His empathy: with a deep sigh,
 - H 6 His command: He said[^] to him, "Ephphatha!" that is, "Be opened!"
- G 4 The results of the healing 7:35
 - H 1 And his ears were opened,
 - H 2 and the impediment of his tongue was removed,
 - H 3 and he began speaking plainly.
- G 5 The restrictions on the healing: The gag order: And He gave them orders not to tell anyone; 7:36
- G 6 The reactions to the healing 7:37
 - H 1 Increased publicity: but the more He ordered them, the more widely they continued to proclaim it.
 - H 2 Total astonishment: They were utterly astonished, saying,
 - 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: 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: "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: 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: 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: And He was asking them, "How many loaves do you have?"
 - H 2 Their response: And they said, "Seven." ⁹¹
- G 6 Jesus' provision 8:6-7
 - H 1 His seating of the people: 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, ⁹²

⁹¹ 8:5 (Note: We almost always seem to have some human resources, however small, that we have. Usually we are overlooking these resources!)

⁹² 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 3 and they served them to the people.
- H 4 His distribution of the fish 8:7
 - J 1 They also had a few small fish;
 - 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: 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 About four thousand were there;
 - H 2 and He sent them away.
- G 9 The departure of Jesus and His disciples: And immediately He entered the boat with His disciples and came to the district of Dalmanutha. 8:10⁹³
- 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: The Pharisees came out and began to argue with Him,
 - G 2 Their quest: seeking from Him a sign from heaven,⁹⁴
 - G 3 Their motivation: to test Him.
 - E 2 Jesus' somber refusal 8:12
 - G 1 His exasperation: Sighing deeply in His spirit,

⁹³ 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.

⁹⁴ 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 had signs aplenty. They would see no more!

- 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: Leaving them, He again embarked and went away to the other side. 8:13
- B 4 The Teaching of the Servant: His concentration on teaching the Twelve in light of His postponed Kingdom and imminent death 8:14 - 10:52**
- C 1 Jesus' teaching emphasizing faith 8:14-26
 - D 1 His rebuking of the disciples for their lack of spiritual discernment 8:14-21
 - E 1 The disciples' provision-less circumstance 8:14
 - G 1 And they had forgotten to take bread,
 - G 2 and did not have more than one loaf in the boat with them.
 - E 2 Jesus' warning them of the influence of the Pharisees and of Herod: And He was giving orders to them, saying, "Watch out! Beware of the leaven of the Pharisees and the leaven of Herod."⁹⁵ 8:15
 - E 3 The disciples' preoccupation with bread: They began to discuss with one another the fact that they had no bread. 8:16
 - E 4 Jesus' Socratic rebuke for their preoccupation with the physical and incomprehension of the spiritual 8:17-21
 - G 1 His rebuke of their preoccupation with bread: And Jesus, aware of this, said[^] to them, "Why do you discuss the fact that you have no bread? 8:17a
 - G 2 His rebuke of their spiritual dullness⁹⁶ 8:17b-18

⁹⁵ 8:15 - leaven of the Pharisees: According to Matt. 16:12 Jesus meant that they should beware of the teaching of the Pharisees; in Luke 12:1, the Pharisees' hypocrisy.

⁹⁶ 8:17-18: Jesus is filled with consternation that His disciples completely miss His point. They are so concerned about having enough food to eat that they completely misinterpret His teaching of them. He is exasperated! He wonders, apparently rather heatedly, if they cannot see or understand. He wonders if they are just as bad off as the doomed and faithless unbelievers of the bulk of Israel, fulfilling the judgmental prophecy of Isaiah (6:9-10), that Israel would hear and see, but neither perceive nor understand lest they should be converted and healed! He is trying to warn them of the unbiblical and hypocritical teaching of the Pharisees and evidently the hypocrisy of Herod (the same one who had John the Baptist put to death). Yet they think He is talking to them about their next meal. They should have known by now that the next meal was definitely not Jesus' concern. After all, they had seen, had they not, that Jesus could always provide for their daily needs? Then, if that is so, why were they so preoccupied with an apparent lack of food rather than with spiritual realities?!

Lesson: It is apparently far easier for us Christians to be concerned with the physical than with the spiritual. We worry too much about our health, our bank account, our next meal, and our possessions when we should concern

- H 1 Do you not yet see or understand? 8:17b
- H 2 Do you have a hardened heart?
- H 3 "HAVING EYES, DO YOU NOT SEE? 8:18
- H 4 AND HAVING EARS, DO YOU NOT HEAR?
- G 3 His rebuke for their failing to remember His ability to provide physically for them 8:19-20
 - H 1 At the feeding of the 5,000 8:19
 - J 1 Question: And do you not remember, when I broke the five loaves for the five thousand, how many baskets full of broken pieces you picked up?"
 - J 2 Response: They said^ to Him, "Twelve."
 - H 2 At the feeding of the 4,000 8:20
 - J 1 Question: "When I broke the seven for the four thousand, how many large baskets full of broken pieces did you pick up?"
 - J 2 Response: And they said^ to Him, "Seven."
- G 4 His rebuke of their spiritual incomprehension: And He was saying to them, "Do you not yet understand?" 8:21
- D 2 His healing of a blind man by a sensory technique to gain his trust 8:22-26
 - E 1 The arrival at Bethsaida: And they came^ to Bethsaida. 8:22
 - E 2 The earnest request to heal a blind man: And they brought^ a blind man to Jesus and implored^ Him to touch him.
 - E 3 Jesus' healing technique 8:23-25
 - G 1 Hand to hand contact: Taking the blind man by the hand, 8:23
 - G 2 Isolation: He brought him out of the village;
 - G 3 Spitting: and after spitting on his eyes
 - G 4 Laying on of hands: and laying His hands on him,
 - G 5 Incomplete healing 8:23b-24

ourselves with the spiritual condition of our neighbors, alert for false teaching, and making certain our own hearts have not become hardened to do God's will! We are as guilty as the disciples!

- H 1 Jesus' question as to his ability to see: He asked him, "Do you see anything?" 8:23b
- H 2 His description of elongated vision: And he looked up and said, "I see men, for I see them like trees, walking around." 8:24 ⁹⁷
- G 6 Complete healing 8:25
 - H 1 Jesus' laying on of hands: Then again He laid His hands on his eyes;
 - H 2 The man's complete restoration: and he looked intently and was restored, and began to see everything clearly.
- E 4 Jesus' minimizing of publicity: And He sent him to his home, saying, "Do not even enter the village." 8:26
- C 2 Jesus' teaching emphasizing His Kingship and the Progress of His Kingdom! 8:27 - 9:13
 - D 1 His reinforcement of His Messiahship 8:27-30
 - E 1 Jesus' departure: Jesus went out, along with His disciples, to the villages of Caesarea Philippi; ⁹⁸ 8:27a
 - E 2 His question about others' view of His identity 8:27b-28
 - G 1 His question: and on the way He questioned His disciples, saying to them, "Who do people say that I am?" 8:27b
 - G 2 The disciples' response: They told Him, saying, 8:28
 - H 1 "John the Baptist;
 - H 2 and others say Elijah;
 - H 3 but others, one of the prophets."
 - E 3 His question about the disciples' view of His identity 8:29
 - G 1 His question: And He continued by questioning them, "But who do you say that I am?"

⁹⁷ 8:24 One must assume that Jesus could have healed Him instantly the first time. Therefore, the step-wise healing, in which the blind man apparently saw disproportionately tall people walking around, must have been done for a purpose. What was that purpose? This gave more contact with the man, for Jesus now places His hands upon the man's eyes.

The story is certainly genuine. If one were making up stories about Jesus, one would never think to include the application of saliva as part of the healing technique, nor would one invent a situation in which Jesus had to try twice to heal! Certainly the saliva was an application which the blind man could feel. Following that incomplete healing, he was at least able to see as well as feel Jesus placing His hands upon His eyes.

⁹⁸ 8:27 Amazingly, Jesus (as far as I know) is heading off again for Gentile territory! Wrong. This is Caesarea Philippi (town named after Herod Philip, so as not to be confused with Caesarea on the coast of the Mediterranean).

- G 2 Peter's response: Peter answered^ and said^ to Him, "You are the Christ."
- E 4 His command to secrecy: And He warned them to tell no one about Him. 8:30
- D 2 His first teaching of His impending death 8:31-33
 - E 1 The content of His teaching 8:31
 - G 1 Tribulation: And He began to teach them that the Son of Man must suffer many things
 - G 2 Rejection: and be rejected
 - H 1 by the elders
 - H 2 and the chief priests
 - H 3 and the scribes,
 - G 3 Assassination: and be killed,
 - G 4 Resurrection: and after three days rise again.
 - E 2 The clearness of His teaching: And He was stating the matter plainly. 8:32
 - E 3 The reaction to His teaching: And Peter took Him aside and began to rebuke Him.
 - E 4 His rebuke of Peter 8:33
 - G 1 His rebuke: But turning around and seeing His disciples, He rebuked Peter and said^, "Get behind Me, Satan;
 - G 2 His reason: for you are not setting your mind on God's interests, but man's."
- D 3 His challenge to self-denial and total commitment to Himself 8:34-38⁹⁹

⁹⁹ 8:34-38 - Challenge to discipleship: Jesus' challenge to the crowd makes abundant sense in light of the fact that He has just predicted His own suffering and murder. The disciple, he says elsewhere, is not above his master. If the world abuses the master, they will abuse the disciple. In view of this dire prediction, would-be disciples have a sober choice to make. If they choose what is easiest, most face-saving and fulfilling to themselves, even though they gain the whole world (an impossibility), they have sold themselves to the devil. They will earn Jesus' shame and lose their own souls. If on the other hand, they renounce their own well-being and safety, they will gain the master's praise and inherit the world in the end! ("Blessed are the meek, for they shall inherit the earth!" Matt. 5:5.)

There is a well-known drama in English by Christopher Marlowe (1564-1593) called *The Tragical History of Dr. Faustus*. It closely follows the traditional theme. After the devil (Mephistopheles) has permitted the Doctor to satisfy every wish for this world's power, honor, and pleasures, the twelfth hour strikes. According to the agreement Faustus had made, the devil in a terrifying scene claims Faust's soul for Hell. In Goethe's drama, Faust received twenty-four years of Mephistopheles' services. Mephistopheles, a word poorly made up from the Greek, means one who does not love light.... Goethe has given him intelligence and a sense of humor. His Mephistopheles really enjoys being Satanic. He is amused by the fate of his victims and is satirical over their useless struggle to be good." (The World Book Encyclopedia, 1959, Vol. 6, pp. 2500-2501; Vol. 11, p. 4951.)

- E 1 His audience: And He summoned the crowd with His disciples, and said to them, 8:34
- E 2 His premise -- discipleship: "If anyone wishes to come after Me,
- E 3 His conditions
 - G 1 Self-denial: he must deny himself,
 - G 2 Cross-bearing: and take up his cross
 - G 3 Following: and follow Me.
- E 4 His incentives 8:35-38
 - G 1 His paradoxes 8:35
 - H 1 Saving means losing: "For whoever wishes to save his life will lose it,
 - H 2 Losing means saving: but whoever loses his life for My sake and the gospel's will save it.
 - G 2 His illustrations 8:36-37
 - H 1 The poor trade-off: "For what does it profit a man 8:36
 - J 1 Gain: to gain the whole world,
 - J 2 Forfeit: and forfeit his soul?
 - H 2 The priceless value of the soul: "For what will a man give in exchange for his soul? 8:37
 - G 3 His warning 8:38
 - H 1 The present prospect -- shame: "For whoever is ashamed of Me and My words
 - H 2 The setting -- adultery and sin: in this adulterous and sinful generation,
 - H 3 The future prospect -- shame: the Son of Man will also be ashamed of him
 - H 4 The future setting -- glory and holiness: when He comes in the glory of His Father with the holy angels."
- D 4 His "Sneak Preview" for the inner three of the glory of His postponed Kingdom! 9:1-8¹⁰⁰

¹⁰⁰ 9:1-8 - In order to show His disciples the reality and the glory of His coming Kingdom, Jesus takes three of them with Him upon the so-called Mount of Transfiguration. The view to which they were privileged doubtless gave them courage and incentive to endure the hardships of following Christ and losing their own soul in the present age

- E 1 Jesus' prediction: And Jesus was saying to them, 9:1
 - G 1 The recipients of the prediction: "Truly I say to you, there are some of those who are standing here
 - G 2 The time-limits of the prediction: who will not taste death
 - G 3 The promise of the prediction: until they see the kingdom of God after it has come with power."
- E 2 The fulfillment of Jesus' prediction 9:2-8
 - G 1 The time of the fulfillment: Six days later, 9:2
 - G 2 The witnesses of the fulfillment: Jesus took[^] with Him Peter and James and John,
 - G 3 The site of the fulfillment: and brought[^] them up on a high mountain by themselves.
 - G 4 The status of Jesus during the fulfillment 9:2b-3
 - H 1 His transfiguration: And He was transfigured before them; 9:2b
 - H 2 His blinding clothes: and His garments became radiant and exceedingly white, as no launderer on earth can whiten them. 9:3
 - G 5 The participants in the fulfillment 9:4
 - H 1 Elijah appeared to them
 - H 2 along with Moses;
 - H 3 and they were talking with Jesus.
 - G 6 The comments of Peter during the fulfillment 9:5-6
 - H 1 The desirability of their situation: Peter said[^] to Jesus, "Rabbi, it is good for us to be here; 9:5
 - H 2 The proposal for three tabernacles: let us make three tabernacles, one for You, and one for Moses, and one for Elijah." ¹⁰¹
 - H 3 The bafflement of Peter: For he did not know what to answer; 9:6
 - H 4 The terror of the trio: for they became terrified.

to gain His approval and share His glory in the age to come!

¹⁰¹ 9:5 - tabernacles: Presumably Peter, though terrified, was appreciative of the kingdom experience and wanted to stay there for a time, though he neglected to consider where he and James and John would stay! Peter was evidently one of those loquacious souls whose motto was, "When in doubt, start talking!"

- G 7 The witness of God during the fulfillment 9:7
 - H 1 The formation of a cloud: Then a cloud formed, overshadowing them,
 - H 2 The voice from the cloud: and a voice came out of the cloud, "This is My beloved Son, listen to Him!" ¹⁰²
- G 8 The end of the fulfillment: All at once they looked around and saw no one with them anymore, except Jesus alone. 9:8
- D 5 His explanation of John the Baptist's death in relation to the postponement of His own Kingdom 9:9-13
 - E 1 Jesus' command of secrecy 9:9
 - G 1 The time of the command: As they were coming down from the mountain,
 - G 2 The nature of the command: He gave them orders not to relate to anyone what they had seen,
 - G 3 The duration of the command: until the Son of Man rose from the dead. ¹⁰³
 - E 2 The disciples' reaction to the command 9:10-11
 - G 1 Their uncertainty about the meaning of resurrection: They seized upon that statement, discussing with one another what rising from the dead meant. 9:10 ¹⁰⁴
 - G 2 Their question about the priority of Elijah: They asked Him, saying, "Why is it that the scribes say that Elijah must come first?" 9:11
 - E 3 Jesus' response -- an excursus upon Elijah ¹⁰⁵ 9:12-13

¹⁰² 9:7 God's voice is a not-so-subtle rebuke of Peter. Here Peter has been talking because he doesn't know what else to do. God gently chides him, "Jesus is my beloved Son -- [you be quiet and instead] listen to Him!"

¹⁰³ 9:9 - orders: Why not tell?

¹⁰⁴ 9:10 - rising of the dead: It is apparent that the disciples simply did not comprehend that Jesus would die, much less, that He would be resurrected. Death for the Messiah was simply not in their theology!

¹⁰⁵ 9:12 - Elijah: The reference is to Malachi 4:5-6 (NNAS) "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. {6} "He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse." The Elijah in Matt. 9:13 is a clear reference to John the Baptist, imprisoned and murdered by Herod Antipas. Since the mid-term fulfillment of Mal. 4:5-6 was not literally Elijah, the long-term fulfillment prior to the day of the Lord (9:10) may, but need not, be literally Elijah. The day of the Lord is that period of time beginning with Daniel's 70th seven-year period (Dan. 9:27, NIV), and continuing on through the millennium (Rev. 20:4-6). It is God's active theocratic rule in justice over the whole earth. The day of grace will have been past, though grace will never be

- G 1 His acknowledgment of the future priority of Elijah: And He said to them, "Elijah does first come and restore all things. 9:12
- G 2 His raising again the issue of Messianic suffering: And yet how is it written of the Son of Man that He will suffer many things and be treated with contempt?
- G 3 His assertion that Elijah has already come 9:13
 - H 1 The arrival of Elijah: "But I say to you that Elijah has indeed come,
 - H 2 The ill-treatment of Elijah: and they did to him whatever they wished,
 - H 3 The fulfillment of Scripture: just as it is written of him."
- C 3 Jesus' teaching of the necessity of faith and prayer in exorcism 9:14-29 (Apparently the father had not enough faith, and the disciples had not prayed enough!)
 - D 1 The gathering of a large crowd 9:14-15
 - E 1 The fact of the crowd 9:14
 - G 1 The return to the rest of the disciples: When they came back to the disciples,
 - G 2 The size of the crowd: they saw a large crowd around them,
 - G 3 The argument of the scribes: and some scribes arguing with them.
 - E 2 The amazed greeting from the crowd: Immediately, when the entire crowd saw Him, they were amazed and began running up to greet Him. 9:15
 - D 2 The topic of discussion -- the incurable demoniac 9:16-19
 - E 1 The probing of Jesus: And He asked them, "What are you discussing with them?" 9:16
 - E 2 The response of the father 9:17-18
 - G 1 His indication of demon-possession: And one of the crowd answered Him, "Teacher, I brought You my son, possessed with a spirit 9:17a

- G 2 The symptoms of demon-possession 9:17b-18a
 - H 1 Muteness: which makes him mute; 9:17b
 - H 2 Violent seizures: and whenever it seizes him, it slams him to the ground 9:18a
 - H 3 Foaming at the mouth: and he foams at the mouth,
 - H 4 Grinding of teeth: and grinds his teeth
 - H 5 Rigidity: and stiffens out.
- G 3 The impotence of the disciples ¹⁰⁶ 9:18b
 - H 1 The father's request: I told Your disciples to cast it out,
 - H 2 The disciples' inability: and they could not do it."
- E 3 The dismay of Jesus 9:19
 - G 1 His faulting of the disciples' faith: And He answered^ them and said^, "O unbelieving generation,
 - G 2 His concern about His imminent departure: how long shall I be with you?
 - G 3 His implicit desire for imminent departure! How long shall I put up with you?
- E 4 The command of Jesus: Bring him to Me!"
- D 3 Jesus' observation of the demoniac 9:20-24
 - E 1 The arrival of the boy: They brought the boy to Him. 9:20
 - E 2 The effect of Jesus upon the spirit
 - G 1 Convulsion: When he saw Him, immediately the spirit threw him into a convulsion,
 - G 2 Falling: and falling to the ground,
 - G 3 Rolling: he began rolling around
 - G 4 Foaming: and foaming at the mouth.
 - E 3 Jesus' conversation with the father 9:21-24

¹⁰⁶ Not the prior success of the disciples on their field trip recorded in Mark 6:12-13 (12) They went out and preached that men should repent. (13) And they were casting out many demons and were anointing with oil many sick people and healing them.

- G 1 Jesus' question as to the duration of the possession: And He asked his father, "How long has this been happening to him?" 9:21a
- G 2 The father's reply 9:21b-22a
 - H 1 The duration of the ordeal: And he said, "From childhood. 9:21b
 - H 2 The severity of the ordeal 9:22a
 - J 1 Burning: "It has often thrown him both into the fire
 - J 2 Drowning: and into the water
 - J 3 Attempted suicide: to destroy him.
- G 3 The father's tentative request 9:22b
 - H 1 His ambivalence: But if You can do anything, (Note: is this not a first class condition?)
 - H 2 His plea for compassion: take pity on us and help us!"
- G 4 Jesus' pointed demand of faith! 9:23
 - H 1 His pointed question: And Jesus said to him, "If You can?"
 - H 2 His dogmatic pronouncement: All things are possible to him who believes."
- G 5 The father's pitiable embrace of faith 9:24
 - H 1 His urgency: Immediately the boy's father cried out
 - H 2 His affirmation of faith: and said, "I do believe;
 - H 3 His plea for faith: help my unbelief."
- D 4 Jesus' casting out of the demon 9:25-27
 - E 1 The contributing factor: When Jesus saw that a crowd was rapidly gathering, 9:25
 - E 2 His firm rebuke: He rebuked the unclean spirit, saying to it,
 - G 1 His nomenclature: "You deaf and mute spirit,
 - G 2 His imperative: I command you,
 - G 3 His explicit commands

- H 1 come out of him
- H 2 and do not enter him again."
- E 3 The response of the demon 9:26
 - G 1 Utterance: After crying out
 - G 2 Convulsion: and throwing him into terrible convulsions,
 - G 3 Exit: it came out;
- E 4 The effect upon the boy: and the boy became so much like a corpse that most of them said, "He is dead!"
- E 5 The action of Jesus: But Jesus took him by the hand and raised him; and he got up. 9:27
- D 5 The perplexity of the disciples 9:28-29
 - E 1 The setting of the discussion: When He came into the house, 9:28
 - E 2 The question of the disciples: His disciples began questioning Him privately, "Why could we not drive it out?"
 - E 3 The reply of Jesus: And He said to them, "This kind cannot come out by anything but prayer." 9:29
- C 4 Jesus' further teaching about His delayed Kingdom 9:30-50
 - D 1 His second prediction of His near death and resurrection 9:30-32
 - E 1 His clandestine journey through Galilee 9:30
 - G 1 Their journey: From there they went out and began to go through Galilee,
 - G 2 His desire for secrecy: and He did not want anyone to know about it.
 - E 2 The content of His teaching: For He was teaching His disciples and telling them, 9:31
 - G 1 Betrayal: "The Son of Man is to be delivered into the hands of men,
 - G 2 Execution: and they will kill Him;
 - G 3 Resurrection! and when He has been killed, He will rise three days later."
 - E 3 The response of the disciples 9:32
 - G 1 Ignorance: But they did not understand this statement,

- G 2 Fear: and they were afraid to ask Him.
- D 2 His teaching of greatness in the Kingdom through service 9:33-37
 - E 1 His querying them about their discussion 9:33
 - G 1 Their arrival in Capernaum: They came to Capernaum; and when He was in the house,
 - G 2 His question: He began to question them, "What were you discussing on the way?"
 - E 2 The reluctance of the disciples 9:34
 - G 1 Their silence: But they kept silent,
 - G 2 Their selfish preoccupation with status: for on the way they had discussed with one another which of them was the greatest.
 - E 3 His prescription for greatness: ¹⁰⁷ Sitting down, He called the twelve and said^ to them, "If anyone wants to be first, 9:35
 - G 1 Yielding: he shall be last of all
 - G 2 Serving: and servant of all."
 - E 4 His illustration of greatness 9:36-37
 - G 1 His holding a child: Taking a child, He set him before them, and taking him in His arms, He said to them, 9:36
 - G 2 Receiving a child for Jesus is receiving Him: "Whoever receives one child like this in My name receives Me; 9:37
 - G 3 Receiving Jesus is receiving God the Father: and whoever receives Me does not receive Me, but Him who sent Me."

¹⁰⁷ Good illustration: The true story of the Titanic. The rule was that men were to allow women and children on the lifeboats. For every one woman who died, nine men lost their lives. Of the 1513 people who lost their lives, 151 were women, while 1362 were men!

Titanic Disaster, one of the worst maritime disasters in history. The British luxury liner Titanic (46,000 gross tons) of the White Star Line, on its maiden voyage from Liverpool to New York City, struck an iceberg about 153 km (about 95 mi) south of the Grand Banks of Newfoundland just before midnight on April 14, 1912. Of the more than 2220 persons aboard, about 1513 died, including the American millionaires John Jacob Astor, Benjamin Guggenheim, and Isidor Straus.

The ship had been proclaimed unsinkable because of its 16 watertight compartments, but the iceberg punctured five of them, one more than had been considered possible in any accident, and the Titanic sank in less than three hours. Subsequent investigations found that the ship had been steaming too fast in dangerous waters, that lifeboat space had been provided for only about half of the passengers and crew, and that the Californian, close to the scene, had not come to the rescue because its radio operator was off duty and asleep. These findings led to many reforms, such as lifeboat space for every person on a ship, lifeboat drills, the maintenance of a full-time radio watch while at sea, and an international ice patrol.

"Titanic Disaster," Microsoft (R) Encarta. Copyright (c) 1994 Microsoft Corporation. Copyright (c) 1994 Funk & Wagnall's Corporation.

- D 3 His clarification of co-participants in the Kingdom 9:38-41
 - E 1 John's attempted protection 9:38
 - G 1 Observation: John said to Him, "Teacher, we saw someone casting out demons in Your name,
 - G 2 Attempted prevention: and we tried to prevent him because he was not following us."
 - E 2 Christ's permission 9:39-41
 - G 1 His forbidding of prevention: But Jesus said, "Do not hinder him, 9:39a
 - G 2 His description of allegiance 9:39b-41
 - H 1 Performing miracles in Jesus' name: for there is no one who will perform a miracle in My name, and be able soon afterward to speak evil of Me. 9:39b
 - H 2 Deliberate identification: "For he who is not against us is for us. 9:40
 - H 3 The eternal value of a small deed done for Christ 9:41
 - J 1 The smallness of the deed: "For whoever gives you a cup of water to drink
 - J 2 The Christ-centered motivation: because of your name as followers of Christ,
 - J 3 The perpetuity of reward: truly I say to you, he will not lose his reward.
- D 4 His teaching on avoiding offenses in view of hell 9:42-50
 - E 1 The danger of causing a little one to stumble 9:42
 - G 1 The offense: "Whoever causes one of these little ones who believe to stumble,
 - G 2 The better destiny: it would be better for him if, with a heavy millstone hung around his neck, he had been cast into the sea.
 - E 2 Avoiding the offense of one's hand 9:43-44
 - G 1 The hypothetical offense: "If your hand causes you to stumble, 9:43
 - G 2 The drastic solution: cut it off;

- G 3 The reason for the drastic solution 9:43b-44
 - H 1 Maimed entrance into eternal life is better: it is better for you to enter life crippled, 9:43b
 - H 2 Than whole entrance into hell! than, having your two hands, to go into hell, (geenna)¹⁰⁸
 - H 3 The description of hell (geenna) 9:43c-44
 - J 1 Unquenchable fire: into the unquenchable fire, 9:43c
 - J 2 Eternal maggots: where THEIR WORM DOES NOT DIE, 9:44
 - J 3 Unquenchable fire: AND THE FIRE IS NOT QUENCHED.

- E 3 Avoiding the offense of one's foot 9:45-46
 - G 1 The hypothetical offense: "If your foot causes you to stumble, 9:45
 - G 2 The drastic solution: cut it off;
 - G 3 The reason for the drastic solution 9:45b-46
 - H 1 Maimed entrance into eternal life is better: it is better for you to enter life lame, 9:45b
 - H 2 Than whole entrance into hell! than, having your two feet, to be cast into hell,
 - H 3 The conditions of hell (geenna) 9:46
 - J 1 Eternal maggots: where THEIR WORM DOES NOT DIE,
 - J 2 Unquenchable fire: AND THE FIRE IS NOT QUENCHED.

- E 4 Avoiding the offense of one's eye 9:47-48
 - G 1 The hypothetical offense: "If your eye causes you to stumble, 9:47

¹⁰⁸ 9:43 - hell (*geenna*) (sometimes Anglicized as Gehenna)
1067 geenna {gheh'-en-nah} of Hebrew origin [1516 and 2011]; TDNT - 1:657,113; n f

AV - hell (9)

- hell fire + 3588 + 4442 (3) [12]

1) Hell is the place of the future punishment called "Gehenna" or "Gehenna of fire". This was originally the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned; a fit symbol of the wicked and their future destruction. (Strong's No. 1067, Online Bible)

- G 2 The drastic solution: throw it out;
- G 3 The reason for the drastic solution
 - H 1 Maimed entrance into eternal life is better: it is better for you to enter the kingdom of God with one eye,
 - H 2 Than whole entrance into hell! than, having two eyes, to be cast into hell,
 - H 3 The conditions in hell 9:48-49
 - J 1 Eternal maggots: where THEIR WORM DOES NOT DIE, 9:48
 - J 2 Unquenchable fire: AND THE FIRE IS NOT QUENCHED.
 - J 3 Universal fire: ¹⁰⁹ "For everyone will be salted with fire. 9:49
- D 5 His urging of peace, rather than competition, amongst the disciples 9:50
 - E 1 The value of salt, unless contaminated: "Salt is good; but if the salt becomes unsalty, with what will you make it salty again?"
 - E 2 The necessity of peaceful harmony: Have salt in yourselves, and be at peace with one another."
- C 5 Jesus' teaching resulting from encounters with the public 10:1-13
 - D 1 His teaching on the wrongness of divorce 10:1-12
 - E 1 His departure to Judea 10:1
 - G 1 His departure: And rising up, He went^ from there
 - G 2 His arrival: to the region of Judea, and beyond the Jordan;
 - G 3 The arrival of crowds: and crowds gathered^ around Him again,
 - G 4 His teaching of them: and, according to His custom, He once more began to teach them. ¹¹⁰

¹⁰⁹ 9:49 - everyone salted with fire: Does this mean that everyone who goes to hell (*geenna*) will suffer fire? Or does he mean that every person who exists will suffer fire, which will strip away the works of wood, hay, and stubble for believers (1 Cor. 3:13-15), but which will burn eternally the unbelievers (Mark 9:48-49)?

¹¹⁰ 10:1-12 Jesus did not go around riding a hobby-horse against divorce. In fact, that was not part of His teaching curriculum. The only reason he talked here about divorce was that unscrupulous Pharisees were trying to place a difficult, controversial subject in His path to trap Him and embarrass Him. They asked the question -- that is the reason Jesus began to speak on the topic. So Jesus did not go on a vendetta against divorce. However, when He

- E 2 The Pharisees' test question on divorce 10:2
 - G 1 Their arrival: And some Pharisees came up to Him,
 - G 2 Their motivation: testing Him,
 - G 3 Their question about the legality of divorce: and began to question Him whether it was lawful for a man to divorce a wife.
- E 3 The response of Jesus -- pointing them back to the Law: And He answered and said to them, "What did Moses command you?" 10:3 ¹¹¹
- E 4 The Pharisees' response -- Moses permitted divorce: And they said, "Moses permitted a man TO WRITE A CERTIFICATE OF DIVORCE AND SEND her AWAY." 10:4
- E 5 The rationale provided by Jesus -- Legal permission is a concession to hard human hearts: But Jesus said to them, "Because of your hardness of heart he wrote you this commandment. 10:5 ¹¹²
- E 6 God's original design -- one male and one female indivisible 10:6-9
 - G 1 The origin of the design: "But from the beginning of creation, 10:6
 - G 2 The designer: God
 - G 3 The components of the design: MADE THEM MALE AND FEMALE. ¹¹³

was asked the question, He did not hesitate to inform all His listeners about the truth. That is our procedure today. We do not go around speaking on divorce. However, when the subject comes up in the Bible as we preach our way through it, we cover it. And our aim is to present the truth in as discreet and gentle a manner as is possible, yet always reflecting the truth of Scripture.

¹¹¹ 10:3 - Jesus' first response to the question of divorce was to take the questioners back to Scripture. There, they correctly identify the fact that God, in the Law, permitted divorce (10:4).

¹¹² "For the heard-heartedness of you he wrote to you this command." 10:5 - In discussing what God's Word said about divorce, Jesus was quick to point out that legislation permitting a divorce is a concession to the inevitable hard-heartedness of human nature. Individuals in a marriage will develop a hard heart, and they will divorce. What was permitted (by Moses) was not good, but a concession to the inevitable hard-heartedness of some people in marriages. It is never accurate to say, "When I divorced my husband or wife, that was the best thing that ever happened to me." There is no way that can possibly be true. All that can truly be said is, "My heart was so hard against my husband or wife that I felt divorce was my only option," or "My spouse's heart was so hardened against me that he (or she) believed divorce was justifiable."

¹¹³ 10:6 - male and female: male (730 *arrhen* or *arsen*) and female (2338 *thelus*) -- two words distinctively masculine and feminine, used together in Matt. 19:4, Mark 10:6, Rom. 1:27, and Gal. 3:28. *Thelus* is used elsewhere only in Rom. 1:26; *arrhen* elsewhere only in Luke 2:23 and Rev. 12:5, 13. The etymology of *thelus* is from *thelē*, the nipple (of a breast).

- G 4 The separation involved in the design: "FOR THIS CAUSE A MAN SHALL LEAVE HIS FATHER AND MOTHER, 10:7
- G 5 The unity of the design 10:8-9
 - H 1 The statement of Scripture: AND THE TWO SHALL BECOME ONE FLESH; 10:8
 - H 2 The reality affirmed by Christ: consequently they are no longer two, but one flesh.
 - H 3 The Implementer of Unity: "What therefore God has joined together, 10:9¹¹⁴
 - H 4 The obligation of humanity: let no man separate."
- E 7 The question of the disciples: And in the house the disciples began questioning Him about this again. 10:10¹¹⁵
- E 8 The response of Jesus: And He said^ to them, 10:11-12
 - G 1 Divorce and remarriage by a husband constitutes adultery: "Whoever divorces his wife and marries another woman commits adultery against her; 10:11¹¹⁶
 - G 2 Divorce and remarriage by a wife constitutes adultery: and if she herself divorces her husband and marries another man, she is committing adultery." 10:12
- D 2 His teaching on the importance of child-like acceptance of the King in

¹¹⁴ 10:9 - In a marriage, two people do something, but so does God. Two people decide to marry one another, and they become one flesh. But what they do is not all of it. When two people become one flesh, God enters the equation. In a miraculous and supernatural way, God joins to people together. This was His plan from the beginning of creation. He illustrated it for all the world to see in the Garden of Eden by creating Adam and Eve and joining them together. When I as a pastor unite two people in marriage, I don't do a thing. God does. He joins those two people together. I only pronounce publicly what God is doing. So in every marriage, no matter how poor a choice humans may later think they have made, there are three people. There is the husband, the initiator. There is the wife, the responder. And there is God, who unites them in holy matrimony. What God has joined together, let no man divide!

10:9 lit. "What, therefore, God joined (aorist) together, man -- let him not be separating (present imperative)."

¹¹⁵ 10:10 - questioning: Imperfect - "were questioning"

¹¹⁶ 10:11 - Whoever shall divorce (aor. subj.) his wife and shall marry (aor. subj.) another is committing adultery (pres. ind.) against her. And if she, having set free [having divorced - aor. act. ptcp.] her husband, shall marry another (aor. subj. act.), she is committing adultery (pres. indic act.).

1. Though people in a marriage can stay within the boundaries of God's Law when they get a divorce, they nonetheless violate the acts of God (joining two people together in one flesh). When they remarry, each violates the covenant of faithfulness, committing adultery against his spouse.
2. Man can keep human laws, but violate God's laws.

order to enter the Kingdom 10:13-16

E 1 The incident of parents bringing their children to Jesus to touch: And they were bringing children to Him so that He might touch them; 10:13

E 2 The rebuke of the disciples: and the disciples rebuked them.

E 3 The indignation of Jesus: But when Jesus saw this, He was indignant 10:14

E 4 The instruction of Jesus: and said to them,

G 1 "Permit the children to come to Me;

G 2 do not hinder them;

E 5 The reasoning of Jesus: for the kingdom of God belongs to such as these.

E 6 The teaching of Jesus: "Truly I say to you, whoever does not receive the kingdom of God like a child shall not enter it at all." 10:15

E 7 The deliberate contact of Jesus with the children 10:16

G 1 His affection: And He took them in His arms

G 2 His blessing: and began blessing them, laying His hands upon them.

D 3 His teaching concerning wealth and the Kingdom 10:17-31

E 1 The reluctance of a man to forsake his wealth to follow Jesus 10:17-22

G 1 The departure of Jesus: And as He was setting out on a journey, 10:17

G 2 The interruption of a man

H 1 His alacrity: a man ran up to Him

H 2 His respect: and knelt before Him,

H 3 His intense question: and began asking Him, "Good Teacher, what shall I do to inherit eternal life?"

G 3 The response of Jesus

- H 1 His interrogation about "goodness" ¹¹⁷ 10:18
 - J 1 His question as to the man's motivation in calling Him good: And Jesus said to him, "Why do you call Me good?"
 - J 2 His comment that only God is good: No one is good except God alone.
- H 2 His recitation of certain of the Ten Commandments: "You know the commandments, 10:19"
 - J 1 The sixth: 'DO NOT MURDER,
 - J 2 The seventh: DO NOT COMMIT ADULTERY,
 - J 3 The eighth: DO NOT STEAL,
 - J 4 The ninth: DO NOT BEAR FALSE WITNESS,
 - J 5 Do not defraud, ¹¹⁸
 - J 6 HONOR YOUR FATHER AND MOTHER."
- G 4 The man's confident self-assessment: And he said to Him, "Teacher, I have kept all these things from my youth up." 10:20
- G 5 Jesus' challenge to the man 10:21

¹¹⁷ 10:18 - good Master: The point of Jesus' question, I believe, was to determine if the man believed Jesus was "God-come-in-the-flesh." What was His level of belief? Was He merely a teacher, or was He the Divine Messiah? The man did not take the bait, refusing to affirm that Jesus was God.

¹¹⁸ 10:19 - defraud not: Neither Luke (18:20) nor Matt.(19:18-19) have "Do not defraud", and Matt. adds, "Love your neighbor as yourself." Since this young man is wealthy, perhaps Jesus is subtly allowing him the opportunity to admit he has withheld wages from his laborers, as in James 5:4. Or perhaps Jesus is using "defraud not" as a paraphrase of the 10th Commandment -- "Do not covet, the implication being that he who covets will soon defraud. The man, however, denies that he is guilty of any of the above.

Uses of "Defraud"

Defraud is used in 1 Cor. 6:7-8 in the sense of depriving one another of his rights in a civil court, and the advisability rather of allowing oneself to be deprived of his own rights rather than to take a brother to court, thus depriving him of his rights.

In 1 Cor. 7:5 Christian marriage partners are not to deprive one another of the right of sexual fulfillment / enjoyment.

In 1 Tim. 6:5, evil men are said to be deprived of the truth.

In James 5:4 Christian farmers are excoriated for depriving their workers of their rightful pay. Perhaps this is what the wealthy man in Mark 10:19 is being accused of by Jesus? He, however, denies it.

- H 1 Jesus' love for him: And looking at him, Jesus felt a love for him,
- H 2 Jesus' analysis: and said to him, "One thing you lack:
- H 3 Jesus' commands
 - J 1 go and sell all you possess,
 - J 2 and give to the poor,
- H 4 Jesus' promise: and you shall have treasure in heaven;
- H 5 Jesus' call to discipleship: and come, follow Me."
- G 6 The man's sorrowful response 10:22
 - H 1 His visible chagrin: But at these words his face fell,
 - H 2 His sorrowful departure: and he went away grieved,
 - H 3 His stumblingblock: for he was one who owned much property.
- E 2 Jesus' teaching on wealth as a hindrance to entering the Kingdom 10:23-31
 - G 1 Jesus' statement of the difficulty of the wealthy entering the kingdom: And Jesus, looking around, said[^] to His disciples, "How hard it will be for those who are wealthy to enter the kingdom of God!" 10:23
 - G 2 The amazement of the disciples: And the disciples were amazed at His words. 10:24a
 - G 3 Jesus' expansion on His statement: The degree of difficulty for the rich to enter the kingdom 10:24b-25
 - H 1 His repetition: But Jesus answered[^] again and said[^] to them, "Children, how hard it is to enter the kingdom of God! 10:24b
 - H 2 His illustration: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." 10:25
 - G 4 The astonishment of the disciples: Can anyone be saved? 10:26
 - H 1 Their astonishment: And they were even more astonished

- H 2 Their perplexity: and said to Him, "Then who can be saved?"
- G 5 The response of Jesus: Entrance to the kingdom is impossible with men, yet possible only with God 10:27
 - H 1 The human impossibility: Looking upon them, Jesus said^, "With men it is impossible,
 - H 2 The possibility with God: but not with God; for all things are possible with God."
- G 6 The insight of Peter: Peter began to say to Him, "Behold, we have left everything and followed You." 10:28
- G 7 The acknowledgment of Jesus 10:29-31
 - H 1 Sacrifice for Jesus: Jesus said, "Truly I say to you, there is no one who has left 10:29
 - J 1 house
 - J 2 or brothers
 - J 3 or sisters
 - J 4 or mother
 - J 5 or father
 - J 6 or children
 - J 7 or farms,
 - J 8 The motivation: for My sake and for the gospel's sake,
 - H 2 The amount of the reward: but that he shall receive a hundred times as much 10:30
 - H 3 The reward in the present time: now in the present age,
 - J 1 houses
 - J 2 and brothers
 - J 3 and sisters
 - J 4 and mothers
 - J 5 and children
 - J 6 and farms,
 - J 7 along with persecutions;
 - H 4 The reward from the future: and in the age to come, eternal life.
 - H 5 The qualification: "But many who are first, will

be last; and the last, first." 10:31

C 6 Jesus' unheeded repetition of the postponement of His Kingdom 10:32-45

D 1 His third prediction of His near death and resurrection (Jesus' warning of the twelve of His imminent death in Jerusalem) 10:32-34

E 1 The setting for the prediction 10:32

G 1 Their destination: And they were on the road, going up to Jerusalem,

G 2 Jesus' solitary intensity: and Jesus was walking on ahead of them;¹¹⁹

G 3 The mood of His followers

H 1 Of the twelve: and they were amazed,

H 2 Of other disciples: and those who followed were fearful.

G 4 The privacy secured: And again He took the twelve aside and began to tell them what was going to happen to Him,

E 2 The details of the prediction 10:33-34¹²⁰

G 1 Their destination: saying, "Behold, we are going up to Jerusalem, 10:33

¹¹⁹ 10:32 There seems to be a sense of grim foreboding. Jesus walks on ahead by Himself. The others seem reluctant to keep pace with Him. They almost seem to shrink from an evil aura that surrounds Jerusalem. It is almost as though they know something bad may well occur, but they can't put their finger on it.

Note: When God asks us to do something difficult, we must forge ahead with a resolute purpose.

¹²⁰ 10:33-34 The prediction of Jesus' death finds its basis in Psalm 2: (Psa 2:1-3 NASB) Why are the nations in an uproar, And the peoples devising a vain thing? {2} The kings of the earth take their stand, And the rulers take counsel together Against the LORD and against His Anointed: {3} "Let us tear their fetters apart, And cast away their cords from us!" Cf. also (Acts 4:24-30 NASB) And when they heard this, they lifted their voices to God with one accord and said, "O Lord, it is Thou who DIDST MAKE THE HEAVEN AND THE EARTH AND THE SEA, AND ALL THAT IS IN THEM, {25} who by the Holy Spirit, through the mouth of our father David Thy servant, didst say, 'WHY DID THE GENTILES RAGE, AND THE PEOPLES DEVISE FUTILE THINGS? {26} 'THE KINGS OF THE EARTH TOOK THEIR STAND, AND THE RULERS WERE GATHERED TOGETHER AGAINST THE LORD, AND AGAINST HIS CHRIST.' {27} "For truly in this city there were gathered together against Thy holy servant Jesus, whom Thou didst anoint, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, {28} to do whatever Thy hand and Thy purpose predestined to occur. {29} "And now, Lord, take note of their threats, and grant that Thy bond-servants may speak Thy word with all confidence, {30} while Thou dost extend Thy hand to heal, and signs and wonders take place through the name of Thy holy servant Jesus."

(1) Both the nation of Israel and the nations of the earth see Jesus Christ and God the Father as too restrictive. Instead of finding liberty in Christ, they see bondage. In John 8:31-32 (NASB) Jesus therefore was saying to those Jews who had believed Him, "If you abide in My word, then you are truly disciples of Mine; {32} and you shall know the truth, and the truth shall make you free." **(2) God will have the last laugh!** (Psa 2:4-6 NASB) He who sits in the heavens laughs, The Lord scoffs at them. {5} Then He will speak to them in His anger And terrify them in His fury: {6} "But as for Me, I have installed My King Upon Zion, My holy mountain." **(3) The greatest violence man has ever committed is when he murdered God. Yet even in this, God had a plan and controlled all the events.** This should encourage us that, no matter what evil befalls us, God has a Master Plan for good, and we must trust Him! (Rom. 8:28).

- G 2 His betrayal: and the Son of Man will be delivered to the chief priests and the scribes;
- G 3 The action of the chief priests and scribes
 - H 1 Condemnation: and they will condemn Him to death,
 - H 2 Treachery: and will deliver Him to the Gentiles. 10:33
- G 4 The action of the Gentiles 10:34 ¹²¹
 - H 1 Mockery: "And they will mock Him
 - H 2 Contempt: and spit upon Him,
 - H 3 Cruelty: and scourge Him,
 - H 4 Execution of Him: and kill Him,
- G 5 The triumph of Jesus: and three days later He will rise again." ¹²²
- D 2 His teaching concerning sacrificial service to achieve greatness in the Kingdom 10:35-45
 - E 1 The request of Zebedee's sons to sit on Jesus' right and left hand in His Kingdom 10:35-37
 - G 1 Their open-ended request: And James and John, the two sons of Zebedee, came[^] up to Him, saying to Him, "Teacher, we want You to do for us whatever we ask of You." 10:35
 - G 2 Jesus' question of clarification: And He said to them, "What do you want Me to do for you?" 10:36
 - G 3 Their request for special honor in His kingdom: And they said to Him, "Grant that we may sit in Your glory, one on Your right, and one on Your left." 10:37 ¹²³

¹²¹ 10:34 To think that people will do this to the Creator of the universe and the Creator of themselves, and the One who will one day stand in judgment over them is simply beyond belief!

¹²² 10:34 The greatest violence man could commit against God cannot thwart God's redemptive plan! It cannot even delay it! In three days, Jesus would rise from the grave, right on schedule!

¹²³ 10:37 To think that James and John would have the audacity to ask for a special favor when Jesus has just predicted His upcoming death is almost beyond belief! It seems that what Jesus has just told them has gone completely over their heads. They have no idea what He has said. They must have thought whatever he was saying was simply a blip on the radar screen honing in on His kingdom! Here the greatest violence ever done to God is about to be perpetrated; yet two disciples can think of nothing more important than to secure special status, privilege and honor for themselves! We tend to be enormously self-centered, when God has so much greater a plan going. God wants us to be service-minded not status-minded!

- E 2 Jesus' probing of their willingness to share His sufferings 10:38-39
 - G 1 Jesus' incredulity 10:38
 - H 1 In light of their ignorance: But Jesus said to them, "You do not know what you are asking for. 10:38
 - H 2 In light of the qualifications they must presumably meet
 - J 1 Are you able to drink the cup that I drink,¹²⁴
 - J 2 or to be baptized with the baptism with which I am baptized?"
 - G 2 Their presumption: And they said to Him, "We are able." 10:39
 - G 3 Jesus' prediction of their participation in His sufferings
 - H 1 And Jesus said to them, "The cup that I drink you shall drink;
 - H 2 and you shall be baptized with the baptism with which I am baptized.
- E 3 His inability to grant to them what had been prepared for others 10:40
 - G 1 His lack of authority: "But to sit on My right or on My left, this is not Mine to give;¹²⁵

¹²⁴ 10:38 - "drinking of the cup of which Jesus drinks" certainly has a negative, somber tone. In the garden of Gethsemane (Mark 14:36) Jesus will ask the Father, if possible to remove this cup from Him. Obviously it means there an experience of supreme hardship and suffering which, though it will potentially save the world, will be of such grave spiritual, physical and emotional crisis that Christ will ultimately die.

¹²⁵ 10:40 It is amazing to note the precise limits of Jesus' authority. In John 5:22-30 Jesus describes His enormous delegated authority. (1) The Father has given all judgment to the Son (5:22). He has given Jesus authority to execute judgment (5:27). (2) This includes the authority to call up the dead from death (5:28-29)! (3) Yet Jesus never exceeds His authority. Here, He cannot even determine on His own who is going to sit right next to Himself! He says, "I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me (John 5:30)." (John 5:22-30 NASB) "For not even the Father judges anyone, but He has given all judgment to the Son, {23} in order that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. {24} "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life. {25} "Truly, truly, I say to you, an hour is coming and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live. {26} "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; {27} and He gave Him authority to execute judgment, because He is the Son of Man. {28} "Do not marvel at this; for an hour is coming, in which all who are in the tombs shall hear His voice, {29} and shall come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment. {30} "I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.

- G 2 His deference to the plans of someone else: but it is for those for whom it has been prepared." ¹²⁶
- E 4 The indignation of the ten: And hearing this, the ten began to feel indignant with James and John. 10:41
- E 5 Jesus' informing them of greatness through servanthood 10:42-44
 - G 1 The customary wielding of power in the Gentile world: And calling them to Himself, Jesus said^ to them, 10:42
 - H 1 His point of comparison: "You know that those who are recognized as rulers of the Gentiles
 - H 2 The style of their leadership ¹²⁷
 - J 1 lord it over them;
 - J 2 and their great men exercise authority over them.
 - G 2 The achieving of greatness through service and subordination among them 10:43-44
 - H 1 Dissociation: "But it is not so among you, 10:43
 - H 2 Service: but whoever wishes to become great among you shall be your servant;
 - H 3 Subordination: and whoever wishes to be first among you shall be slave of all. 10:44
- E 6 Jesus' own example of existing for serving and of giving His life as a ransom 10:45 ¹²⁸

¹²⁶ 10:40 Jesus is quite willing to admit that someone other than He Himself is in charge of selecting the individuals who will occupy the place of honor next to Him. It seems to me that true greatness, in this passage, constitutes (1) Knowing what God has asked you to do. (2) Doggedly pursuing that path, even though you receive little or no support from others. (3) Staying precisely within the area of authority God has granted you, never exceeding your authority, nor yet shirking it. (4) Being willing to serve God, and thus, being able to serve people.

¹²⁷ 10:42 The customary way of being a leader or ruler -- a "great one" -- is to exercise authority over other people, to require them to submit to your authority. That is not how one attains greatness in Jesus' estimation. In His kingdom you become great by being a servant to others (being a diakonos) -- you become first by becoming a slave to all!

¹²⁸ 10:45 Even the Messiah Himself did not come to be served (diakoneo), but to (Himself) serve (diakoneo). This is true generally (see how He taught people and healed people) but it is also true specifically -- in the ultimate sense He serves by giving His life a ransom for many. In this context, ransom means the price paid to buy slaves from the kingdom of Satan, sin, disease, and death. The ransom is not paid to Satan, however, but to God.

3083 lutron {loo'-tron} from 3089; TDNT - 4:328,543; n n

AV - ransom (2) – 1) the price for redeeming, ransom, (paid for slaves, captives, for the ransom of life), to liberate

- G 1 His purpose was not to be served: "For even the Son of Man did not come to be served,
 - G 2 His purpose -- to serve others: but to serve,
 - G 3 His purpose -- to sacrifice Himself for others: and to give His life a ransom for many."
- C 7 Jesus' reward of faith: Blind Bartimaeus' persistence rewarded with healing 10:46-52
- D 1 The setting for the miracle 10:46
 - E 1 The city: And they came[^] to Jericho. And as He was going out from Jericho
 - E 2 Those accompanying Him: with His disciples and a great multitude,
 - E 3 The bystander
 - G 1 His disability: a blind beggar
 - G 2 His identity: named Bartimaeus, the son of Timaeus,
 - G 3 His situation: was sitting by the road.
 - D 2 The beggar's urgent plea 10:47-48
 - E 1 His recognition: And when he heard that it was Jesus the Nazarene, 10:47
 - E 2 His plea for Messianic mercy: he began to cry out and say, "Jesus, Son of David, have mercy on me!"
 - E 3 The objections of many: And many were sternly telling him to be quiet, 10:48
 - E 4 His vociferous repetition: but he kept crying out all the more, "Son of David, have mercy on me!"
 - D 3 The invitation of Jesus 10:49-50
 - E 1 Jesus' instruction: And Jesus stopped and said, "Call him here." 10:49
 - E 2 The crowd's encouragement: And they called[^] the blind man, saying to him, "Take courage, arise! He is calling for you."
 - E 3 The arrival of Bartimaeus: And casting aside his cloak, he jumped up, and came to Jesus. 10:50
 - D 4 The interaction between Jesus and Bartimaeus 10:51-52

many from misery and the penalty of their sins.

- E 1 The question of Jesus: And answering him, Jesus said, "What do you want Me to do for you?" 10:51
- E 2 Bartimaeus' request for sight: And the blind man said to Him, Rabboni, I want to regain my sight!"
- E 3 The reply of Jesus: And Jesus said to him, "Go your way; your faith has made you well." 10:52
- E 4 The miraculous result
 - G 1 Bartimaeus' restoration of sight: And immediately he regained his sight
 - G 2 Bartimaeus' following of Jesus: and began following Him on the road.

A 2 THE SACRIFICE OF THE SERVANT 11 - 16

B 1 The Period of the Servant's Intense Conflict with Jewish Leaders 11:1 - 12:40

- C 1 Jesus' tumultuous, but hollow entrance into Jerusalem as Messiah 11:1-14
 - D 1 His "triumphal" entry 11:1-10
 - E 1 The setting 11:1
 - G 1 And as they approached^ Jerusalem,
 - G 2 at Bethphage and Bethany,
 - G 3 near the Mount of Olives,
 - E 2 The assignment: He sent^ two of His disciples, and said^ to them, (11:1b-2a) 11:1b-3
 - G 1 The village: "Go into the village opposite you, and immediately as you enter it,
 - G 2 The colt: you will find a colt tied there, on which no one yet has ever sat;
 - G 3 The command
 - H 1 untie it
 - H 2 and bring it here.
 - G 4 The contingency 11:3
 - H 1 The possible objection: "And if anyone says to you, 'Why are you doing this?'
 - H 2 The instructed reply: you say, 'The Lord has need of it';

- H 3 The predicted response: and immediately he will send it back here."
- E 3 The fulfillment 11:4-7
 - G 1 Their departure to the village: And they went away 11:4
 - G 2 Their finding the colt: and found a colt tied at the door outside in the street;
 - G 3 Their untying the colt: and they untied^ it.
 - G 4 Their overcoming of the opposition 11:5-6
 - H 1 The question of rebuke: And some of the bystanders were saying to them, "What are you doing, untying the colt?" 11:5
 - H 2 The reply of the disciples: And they spoke to them just as Jesus had told them, 11:6
 - H 3 The acquiescence of the bystanders: and they gave them permission.
 - G 5 Their arrival with the colt 11:7
 - H 1 Their arrival: And they brought^ the colt to Jesus
 - H 2 Their preparation: and put their garments on it;
 - H 3 Jesus' mounting of the colt: and He sat upon it.
- E 4 The accolades of the crowd 11:8-10
 - G 1 Their symbolism 11:8
 - H 1 Garments: And many spread their garments in the road,
 - H 2 Branches: and others spread leafy branches which they had cut from the fields.
 - G 2 Their cries: And those who went before, and those who followed after, were crying out, (11:9a) 11:9-10
 - H 1 "Hosanna! 11:9
 - H 2 BLESSED IS HE WHO COMES IN THE NAME OF THE LORD;
 - H 3 Blessed is the coming kingdom of our father David; 11:10
 - H 4 Hosanna in the highest!"

- D 2 His survey of the temple 11:11
 - E 1 His entrance into Jerusalem: And He entered Jerusalem
 - E 2 His arrival at the temple: and came into the temple;
 - E 3 His observation of the temple: and after looking all around,
 - E 4 His departure to Bethany: He departed for Bethany with the twelve, since it was already late.
- D 3 His symbolic cursing of the misleading fig tree 11:12-14 ¹²⁹
 - E 1 The setting 11:12
 - G 1 The time: And on the next day,
 - G 2 The place: when they had departed from Bethany,
 - G 3 His condition: He became hungry.
 - E 2 The anticipation 11:13
 - G 1 His spotting of a fig tree: And seeing at a distance a fig tree in leaf,
 - G 2 His inspection: He went to see if perhaps He would find anything on it;
 - G 3 His disappointment: and when He came to it, He found nothing but leaves,
 - G 4 The explanation: for it was not the season for figs.
 - E 3 His judgment: And He answered and said to it, "May no one ever eat fruit from you again!" 11:14
 - E 4 The observation: And His disciples were listening.
- C 2 Jesus' attack on Israel's leaders and their corrupt temple business system 11:15 - 12:12
 - D 1 His cleansing of the temple and teaching of its purpose for international

¹²⁹ 11:12-14 - the cursing of the fig tree: The significance seems to be thus: Even though it was not God's time for the fig tree to bear figs, Jesus inspected it, because He was hungry, to see if perchance there were figs that were ripe. Finding none, he cursed it, rendering it useless. Similarly, being hungry for fellowship from the people of Israel, and desirous that they should trust in Him and enter, righteously, into His kingdom, He inspected the people of Israel on His triumphal entry, to see if perchance they were ready for fellowship with Him in His kingdom, even though it was not God's time yet. Finding the nation as a whole unwilling to trust Him and enter righteously into His kingdom, He cursed them, rendering them useless.

When it came time to apply what He had done, realizing His disciples were unable at this point to grasp what was happening on a deeper theological level, He simply underscored the importance of and ground rules for prayer, a simpler lesson in applied theology (11:20-26). It would be left to Peter (Acts 2:36-40) and Paul later on (Romans 9-11) to explain the temporary damnation of Israel for the purpose of allowing the Gentiles to enter Christ's kingdom.

worship 11:15-18

E 1 The setting 11:15a

G 1 Their arrival in Jerusalem: And they came^e to Jerusalem.

G 2 His temple entrance: And He entered the temple

E 2 His dramatic expulsion of commerce from the temple 11:15b-16

G 1 His eviction: and began to cast out those who were buying and selling in the temple, 11:15b

G 2 His disruption: and overturned the tables of the moneychangers and the seats of those who were selling doves;

G 3 His obstruction: and He would not permit anyone to carry goods through the temple. 11:16

E 3 His authoritative teaching on the spiritual purpose of the temple 11:17

G 1 The purpose of the temple -- an international house of prayer: And He began to teach and say to them, "Is it not written, 'MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS'?" (Isa. 56:7)

G 2 Their corruption of the temple: But you have made it a ROBBERS' DEN." (Jer. 17:11)

E 4 The reactions of the leaders 11:18

G 1 The leaders' murder conspiracy: And the chief priests and the scribes heard this, and began seeking how to destroy Him;

G 2 The leaders' fear: for they were afraid of Him,

G 3 The peoples' astonishment: for all the multitude was astonished at His teaching.

D 2 His teaching on faith and forgiveness inspired by the withered fig tree 11:19-26

E 1 The setting 11:19-20a

G 1 Their custom: And whenever evening came, they would go out of the city. 11:19

G 2 Their movement one morning: And as they were passing by in the morning, 11:20a

E 2 The fig tree sequel 11:20b-21

- G 1 Their notice of the tree: they saw the fig tree withered from the roots up. 11:20b
- G 2 Peter's comment: And being reminded, Peter said[^] to Him, "Rabbi, behold, the fig tree which You cursed has withered." 11:21
- E 3 Jesus' teaching on faith and prayer 11:22-23
 - G 1 His main point: And Jesus answered[^] saying to them, "Have faith in God. 11:22
 - G 2 His illustration 11:23
 - H 1 The request: "Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,'
 - H 2 The condition of faith
 - J 1 Negatively: and does not doubt in his heart,
 - J 2 Positively: but believes that what he says is going to happen,
 - H 3 The fulfillment: it shall be granted him.
 - G 3 His summary 11:24
 - H 1 The topics of prayer: "Therefore I say to you, all things for which you pray and ask,
 - H 2 The expectation of prayer: believe that you have received them,
 - H 3 The fulfillment of prayer: and they shall be granted you.
- E 4 Jesus' teaching on forgiveness and prayer 11:25-26
 - G 1 The occasion: "And whenever you stand praying, 11:25
 - G 2 The command: forgive, if you have anything against anyone;
 - G 3 The reason: so that your Father also who is in heaven may forgive you your transgressions.
 - G 4 The possibility of horizontal non-forgiveness: <"But if you do not forgive, 11:26
 - G 5 The reality of vertical non-forgiveness: neither will your Father who is in heaven forgive your transgressions.">

- D 3 His refusal to cooperate with the leaders' probe of His authority to cleanse the temple 11:27-33
 - E 1 The setting 11:27
 - G 1 The city of Jerusalem: And they came[^] again to Jerusalem.
 - G 2 The temple: And as He was walking in the temple,
 - E 2 The interrogators: the chief priests, and scribes, and elders came[^] to Him,
 - E 3 The question concerning His authority: and began saying to Him, "By what authority are You doing these things, or who gave You this authority to do these things?" 11:28
 - E 4 Jesus' counter-question concerning John's authority 11:29-30
 - G 1 His counter offer: And Jesus said to them, "I will ask you one question, and you answer Me, and then I will tell you by what authority I do these things. 11:29
 - G 2 His question: "Was the baptism of John from heaven, or from men? Answer Me." 11:30
 - E 5 Their reasoning: And they began reasoning among themselves, saying, (11:31a) 11:31-32
 - G 1 The consequence of Divine authority 11:31
 - H 1 Their response: "If we say, 'From heaven,'
 - H 2 His projected rebuke: He will say, 'Then why did you not believe him?'
 - G 2 The consequence of human authority 11:32
 - H 1 Their response: "But shall we say, 'From men?'"--
 - H 2 Their fear of the people: they were afraid of the multitude,
 - H 3 The view of the people: for all considered John to have been a prophet indeed.
 - E 6 Their response of ignorance: And answering Jesus, they said[^], "We do not know." 11:33
 - E 7 His response of non-compliance: And Jesus said[^] to them, "Neither will I tell you by what authority I do these things."
- D 4 His parable of the rebellious vine-growers: **The leaders' rejection of Jesus; God's rejection of the nation!**: And He began to speak to them

¹³⁰ in parables: (12:1a) 12:1-12

E 1 A man's investment in a vineyard 12:1 (cf. Isa. 5:1-2)

G 1 "A man PLANTED A VINEYARD,¹³¹

G 2 AND PUT A WALL AROUND IT,

G 3 AND DUG A VAT UNDER THE WINE PRESS,

G 4 AND BUILT A TOWER,

G 5 and rented it out to vine-growers

G 6 and went on a journey.

E 2 His unsuccessful attempts to recoup some profit 12:2-8

G 1 His sending a slave 12:2-3

H 1 His action: "And at the harvest time he sent a slave to the vine-growers,

H 2 His objective: in order to receive some of the produce of the vineyard from the vine-growers. 12:2

H 3 His rebuff: "And they took him, and beat him, and sent him away empty-handed. 12:3

G 2 His sending another slave 12:4

H 1 His action: "And again he sent them another slave,

H 2 His rebuff: and they wounded him in the head, and treated him shamefully.

G 3 His sending other slaves 12:5

H 1 "And he sent another, and that one they killed;

H 2 and so with many others, beating some, and killing others.

G 4 His sending of his son 12:6-8

H 1 His last resort: "He had one more to send, a beloved son; he sent him last of all to them, saying, 12:6

¹³⁰ 12:1 - them: The leaders, identified in 11:27 as the chief priests, scribes, and elders.

¹³¹ 12:1 - vineyard: God likens Israel to a vineyard in a number of passages: Psalm 80; Isa. 5:1-7; Jer. 2:21).

- H 2 His hope: 'They will respect my son.'
- H 3 The response of the vine-growers 12:7-8
 - J 1 Their greedy plot: "But those vine-growers said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours!' 12:7
 - J 2 Their murderous action: "And they took him, and killed him, and threw him out of the vineyard. 12:8
- E 3 His retaliation 12:9
 - G 1 The question: "What will the owner of the vineyard do?"
 - G 2 His destruction of the vine-growers: He will come and destroy the vine-growers,
 - G 3 His leasing to others: and will give the vineyard to others.
- E 4 Jesus' Scriptural documentation: "Have you not even read this Scripture: (6:10a) 6:10-11 (cf. Psalm 118:22-23)
 - G 1 Rejected stone: 'THE STONE WHICH THE BUILDERS REJECTED, 6:10
 - G 2 Corner stone: THIS BECAME THE CHIEF CORNER stone;
 - G 3 Divine act: THIS CAME ABOUT FROM THE LORD, 6:11
 - G 4 Marvelous act: AND IT IS MARVELOUS IN OUR EYES?"
- E 5 The antagonism of the leaders 12:12
 - G 1 Their desire: And they were seeking to seize Him;
 - G 2 Their frustration: and yet they feared the multitude;
 - G 3 Their perception: for they understood that He spoke the parable against them.
 - G 4 Their departure: And so they left Him, and went away.

C 3 Confrontational questions 12:13-40

D 1 **Political trap:** The Pharisee-Herodian coalition's question about Roman poll-tax 12:13-17

E 1 Introduction to the question 12:13

G 1 The questioners: And they sent[^] some of the Pharisees and Herodians to Him,

G 2 Their motive: in order to trap Him in a statement.

E 2 Their set up: And they came[^] and said[^] to Him, 12:14

G 1 His truthfulness: "Teacher, we know that You are truthful,

G 2 His impartiality: and defer to no one; for You are not partial to any,

G 3 His accurate representation of God's way: but teach the way of God in truth.

E 3 Their question 12:14b-15a

G 1 Is it lawful to pay a poll-tax to Caesar, or not? 12:14b

G 2 "Shall we pay, or shall we not pay?" 12:15a

E 4 Jesus' illustrative response 12:15b-16

G 1 His knowledge: But He, knowing their hypocrisy, 12:15b

G 2 His challenging their motives: said to them, "Why are you testing Me?"

G 3 His request for a coin: Bring Me a denarius to look at."

G 4 Their compliance: And they brought one. 12:16

G 5 His question as to the depiction on the coin: And He said[^] to them, "Whose likeness and inscription is this?"

G 6 Their reply: And they said to Him, "Caesar's."

E 5 Jesus' two-fold answer to their question: And Jesus said to them, 12:17

G 1 "Render to Caesar the things that are Caesar's,

G 2 and to God the things that are God's."

E 6 Their reaction: And they were amazed at Him.

- D 2 **Theological trap:** The Sadducees' question of marriage in the Resurrection 12:18-27
 - E 1 Introduction 12:18
 - G 1 The questioners: And some Sadducees
 - G 2 Their disbelief: (who say that there is no resurrection)
 - G 3 Their approach: came^ to Him, and began questioning Him, saying,
 - E 2 The setup to their question 12:19-22
 - G 1 Moses' instructions: "Teacher, Moses wrote for us that 12:19
 - H 1 The death of a man's brother:
 - J 1 His death: IF A MAN'S BROTHER DIES,
 - J 2 His widow: and leaves behind a wife,
 - J 3 His childless condition: AND LEAVES NO CHILD,
 - H 2 The survivor's obligations
 - J 1 Marriage of the widow: HIS BROTHER SHOULD TAKE THE WIFE,
 - J 2 Produce children: AND RAISE UP OFFSPRING TO HIS BROTHER.
 - G 2 A hypothetical, multi-marriage scenario: "There were seven brothers; (12:20a) 12:20-22
 - H 1 The marriage and death of the first: and the first took a wife, and died, leaving no offspring. 12:20
 - H 2 The marriage and death of the second: "And the second one took her, and died, leaving behind no offspring; 12:21
 - H 3 The marriage and death of the third: and the third likewise;
 - H 4 The marriage and death of the remainder: and so all seven left no offspring. 12:22
 - H 5 The death of the widow: Last of all the woman died also.

- E 3 Their thorny question 12:23
 - G 1 The event -- future resurrection: "In the resurrection, when they rise again,
 - G 2 The question of marital ownership: which one's wife will she be?
 - G 3 The insurmountable complication: For all seven had her as wife."¹³²
- E 4 Jesus' response 12:24-27
 - G 1 Concerning marriage in the afterlife 12:24-25
 - H 1 His pin-pointing of their deficiency: Jesus said to them, "Is this not the reason you are mistaken, 12:24
 - J 1 Misunderstanding of the Scriptures: that you do not understand the Scriptures,
 - J 2 Ignorance of God's power: or the power of God?
 - H 2 The reality of resurrection: "For when they rise from the dead, 12:25
 - H 3 The non-existence of marriage: they neither marry, nor are given in marriage,
 - H 4 Their similarity to angels: but are like angels in heaven.
 - G 2 Concerning resurrection itself 12:26-27
 - H 1 His redirecting the question: "But regarding the fact that the dead rise again, 12:26
 - H 2 His reference to Exodus 3:2-6: have you not read in the book of Moses, in the passage about the burning bush, how God spoke to him, saying,
 - H 3 The direct quotation: 'I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB'?

¹³² 12:23 - the question of marriage in the resurrection: The Sadducees' motives seem to have been as follows -- (1) to make the whole idea of resurrection appear absurd in the face of God's commandments concerning marriage; (2) to pit God's standards in clearly revealed marriage at odds with the practical realities of a (to them) hypothetical, but supposedly Biblical resurrection. Their belief was that Jesus would either have to deny the existence of resurrection or risk breaking God's standards of marriage.

- H 4 His theological conclusion: "He is not the God of the dead, but of the living;¹³³ 12:27
- H 5 His denigration of their theology: you are greatly mistaken."
- D 3 **Honest question:** The scribe's question concerning the greatest commandment 12:28-34
 - E 1 The background 12:28
 - G 1 The questioner: And one of the scribes came
 - G 2 His involvement: and heard them arguing,
 - G 3 His astute perception: and recognizing that He had answered them well,
 - E 2 His question: asked Him, "What commandment is the foremost of all?"
 - E 3 Jesus' instant response 12:29-31
 - G 1 The greatest command 12:29-30
 - H 1 Yahweh's Unity: Jesus answered, "The foremost is, 'HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD; 12:29
 - H 2 Man's Responsibility: AND YOU SHALL LOVE THE LORD YOUR GOD 12:30
 - J 1 WITH ALL YOUR HEART,
 - J 2 AND WITH ALL YOUR SOUL,
 - J 3 AND WITH ALL YOUR MIND,
 - J 4 AND WITH ALL YOUR STRENGTH.'
 - G 2 The second command: "The second is this, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' 12:31
 - G 3 His exclusive comparison: There is no other commandment greater than these."
 - E 4 The affirmation of the scribe 12:32-33
 - G 1 His statement of agreement 12:32

¹³³ 12:27 - God of the living: Jesus makes use of the present tense of the verb, "I *am* the God of Abraham, etc." to demonstrate that Abraham and his descendants are still in existence, and that therefore resurrection is a plausibility, and, in view of God's power, an upcoming reality.

- H 1 And the scribe said to Him, "Right, Teacher,
- H 2 You have truly stated
- G 2 The content of his agreement 12:32b-33a
 - H 1 The unity of God: that HE IS ONE; 12:32b
 - H 2 The exclusivity of God: AND THERE IS NO ONE ELSE BESIDES HIM;
 - H 3 The essence of love 12:33a
 - J 1 Whole-hearted love of God: AND TO LOVE HIM WITH ALL THE HEART AND WITH ALL THE UNDERSTANDING AND WITH ALL THE STRENGTH,
 - J 2 Even-handed love of neighbor: AND TO LOVE ONE'S NEIGHBOR AS HIMSELF,
 - G 3 The implication of his agreement: is much more than all burnt offerings and sacrifices." 12:33b
- E 5 The commendation of Jesus 12:34
 - G 1 His observation of the scribes's genuine accuracy: And when Jesus saw that he had answered intelligently,
 - G 2 His comment on the scribe's nearness to salvation! He said to him, "You are not far from the kingdom of God."
- E 6 The result of the interchange -- The reluctance of any to ask more questions: And after that, no one would venture to ask Him any more questions.
- D 4 Jesus' tougher question: How could David's Messianic Master also be his Son? 12:35-37
 - E 1 The occasion of His question: And Jesus answering began to say, as He taught in the temple, 12:35
 - E 2 His preliminary question: "How is it that the scribes say that the Christ is the son of David?"
 - E 3 His quotation from Scripture: "David himself said in the Holy Spirit, 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET.'" (Psalm 110:1) 12:36
 - E 4 His observation: "David himself calls Him 'Lord'; 12:37

- E 5 His follow-up question: and so in what sense is He his son?" ¹³⁴
- E 6 The reaction of the crowd: And the great crowd enjoyed listening to Him.
- D 5 Hypocrisy in the Cloth: Jesus' condemnation of greedy scribes 12:38-40
 - E 1 His warning against the scribes! And in His teaching He was saying: "Beware of the scribes 12:38a
 - E 2 The sins of the scribes 12:38b-40a
 - G 1 A desire for ostentatious clothing in public: who like to walk around in long robes, 12:38b
 - G 2 A desire for professional attention in the commercial arena: and like respectful greetings in the market places,
 - G 3 A desire for conspicuous attention in worship: and chief seats in the synagogues, 12:39
 - G 4 A desire for honor in social occasions: and places of honor at banquets,
 - G 5 A proclivity for stealing property from vulnerable citizens through superficially legal maneuvering: who devour widows' houses, 12:40a
 - G 6 Elongating prayer to impress bystanders: and for appearance's sake offer long prayers;
 - E 3 The judgment of the scribes: these will receive greater condemnation." 12:40b
- B 2 The Servant's Intense Final Teaching of the Twelve 12:41 - 13:37**
 - C 1 On giving: Observations on the widow's mite 12:41-44
 - D 1 His situation: And He sat down opposite the treasury, 12:41
 - D 2 His interest: and began observing how the multitude were putting money into the treasury;
 - D 3 His observations 12:41b-42
 - E 1 The large offerings of the wealthy: and many rich people were putting in large sums. 12:41b

¹³⁴ 12:37 - Lord, son: The point of the question is that he whom one calls "Lord" is that person's superior. Why would someone call another Lord (superior) if he were a descendant? The answer is, of course, that the person who is the Messiah is both God and man. As God, He is David's superior, Lord. As man, He is David's son. A person both Divine and human is not what the Pharisees and scribes were looking for. They refused to admit that Jesus could be Divine, though Nicodemus had concluded that Jesus must, at least, be from God, else He could not have performed his miracles (John 3:1-2)! The scribes and Pharisees were unwilling to admit Jesus was the Messiah on human terms, much less on Divine terms!

- E 2 The meager gift of a poor widow: And a poor widow came and put in two small copper coins, which amount to a cent. 12:42
- D 4 His teaching of His disciples: And calling His disciples to Him, He said to them, (12:43a) 12:43-44
 - E 1 The superior contribution of the widow: "Truly I say to you, this poor widow put in more than all the contributors to the treasury; 12:43b
 - E 2 The resources of the others: for they all put in out of their surplus, 12:44
 - E 3 The destitution of the widow: but she, out of her poverty, put in all she owned, all she had to live on."
- C 2 On the future: 13:1-37
 - D 1 Introduction: Jesus' prediction of the temple's destruction 13:1-2
 - E 1 A disciple's observation of the beauty of the temple: As He was going out of the temple, one of His disciples said[^] to Him, 13:1
 - G 1 "Teacher, behold what wonderful stones
 - G 2 and what wonderful buildings!"
 - E 2 Jesus' prediction of the complete annihilation of the temple: And Jesus said to him, "Do you see these great buildings? Not one stone will be left upon another which will not be torn down." 13:2
 - D 2 Questions by the disciples: The time and signs 13:3-4
 - E 1 The occasion: As He was sitting on the Mount of Olives opposite the temple, 13:3
 - E 2 The private questioners: Peter and James and John and Andrew were questioning Him privately,
 - E 3 The questions 13:4
 - G 1 The time of the destruction: "Tell us, when will these things be,
 - G 2 The sign of the destruction: and what will be the sign¹³⁵ when all these things are going to be fulfilled?"
 - D 3 The tribulation 13:5-23
 - E 1 The beginning of labor pains: Preliminary signs 13:5-8

¹³⁵ 13:4 - sign: 4592 *semeion*

- G 1 The rise of deceptive false Messiahs 13:5-6
 - H 1 His warning against deception: And Jesus began to say to them, "See to it that no one misleads you. 13:5
 - H 2 The rise of many false Messiahs: "Many will come in My name, saying, 'I am He!' 13:6
 - H 3 The successful deception by the false Messiahs: and will mislead many.
- G 2 The rise of international conflict 13:7-8a
 - H 1 The fact of conflict: "When you hear of wars and rumors of wars, 13:7
 - H 2 The warning against fear: do not be frightened;
 - H 3 The necessity of conflict: those things must take place;
 - H 4 The perpetual nature of the conflict: but that is not yet the end.
 - H 5 The scope of the conflict 13:8a
 - J 1 Between nations: "For nation will rise up against nation,
 - J 2 Between kingdoms: and kingdom against kingdom;
- G 3 The rise of natural disasters 13:8b
 - H 1 Widespread earthquakes: there will be earthquakes in various places;
 - H 2 Famines: there will also be famines.
- G 4 The nature of the signs - painful, but preliminary: These things are merely the beginning of birth pangs. 13:8c
- E 2 The prediction of worldwide evangelism and hatred 13:9-13
 - G 1 The fact of hostility toward faithful Christian witness 13:9
 - H 1 The warning to be watchful: "But be on your guard;
 - H 2 The reason for watchfulness
 - J 1 Legal harassment: for they will deliver you to the courts,

- J 2 Physical harassment: and you will be flogged in the synagogues,
 - J 3 High level opposition: and you will stand before governors and kings for My sake,
 - H 3 The purpose of the harassment: as a testimony to them.
 - G 2 The priority of worldwide evangelism: "The gospel must first be preached to all the nations. 13:10
 - G 3 The instruction on comportment in the face of opposition 13:11
 - H 1 The command not to be concerned about advance preparation: "When they arrest you and hand you over, do not worry beforehand about what you are to say,
 - H 2 The assurance of Divine aid:
 - J 1 Timely assistance: but say whatever is given you in that hour;
 - J 2 Assistance from God's Spirit: for it is not you who speak, but it is the Holy Spirit.
 - G 4 The personal nature of opposition 13:12
 - H 1 "Brother will betray brother to death,
 - H 2 and a father his child;
 - H 3 and children will rise up against parents and have them put to death.
 - G 5 The universal nature of opposition: "You will be hated by all because of My name, 13:13
 - G 6 The importance of enduring the opposition: but the one who endures to the end, he will be saved.
- E 3 The necessity of sudden flight and discernment of false revelation 13:14-23
 - G 1 The signal for flight: "But when you see the ABOMINATION OF DESOLATION standing where it should not be (let the reader understand), 13:14
 - G 2 The destination of flight: then those who are in Judea must flee to the mountains.
 - G 3 The urgency of flight 13:15-16

- H 1 For the one on the housetop: "the one who is on the housetop must not go down, or go in to get anything out of his house;
- H 2 For the one in the field: and the one who is in the field must not turn back to get his coat.
- G 4 Unwanted complications to flight 13:17-18
 - H 1 Pregnancy: "But woe to those who are pregnant 13:17
 - H 2 Nursing babies: and to those who are nursing babies in those days!
 - H 3 Wintertime: "But pray that it may not happen in the winter. 13:18
- G 5 The occasion for flight -- unprecedented trouble! 13:19-20
 - H 1 The fact of the trouble: "For those days will be a time of tribulation 13:19
 - H 2 The unprecedented nature of the trouble! such as has not occurred
 - J 1 since the beginning of the creation which God created
 - J 2 until now,
 - J 3 and never will.
 - H 3 The severity of the trouble: "Unless the Lord had shortened those days, no life would have been saved; 13:20
 - H 4 The protection from trouble: but for the sake of the elect, whom He chose, He shortened the days.
- G 6 The discernment of false revelation 13:21-23
 - H 1 The warning to disbelieve claims of the Messiah's presence: "And then if anyone says to you, 'Behold, here is the Christ'; or, 'Behold, He is there'; do not believe him; 13:21
 - H 2 The reason to disbelieve -- the rise of false Messiahs and false prophets 13:22
 - J 1 The rise of pretenders: for false Christs and false prophets will arise,
 - J 2 Their miraculous powers: and will

- show signs and wonders,
- J 3 Their aim -- to mislead as many as possible: in order to lead astray, if possible, the elect.
- H 3 The precaution -- to be forewarned is to be forewarned: "But take heed; behold, I have told you everything in advance. 13:23
- D 4 The second coming of the Son of Man 13:24-37
 - E 1 The return of the Son in glory to gather His elect 13:24-27
 - G 1 The prelude to His return 13:24-25
 - H 1 After the tribulation: "But in those days, after that tribulation, 13:24a
 - H 2 The signs in the heavens 13:24b-25
 - J 1 THE SUN WILL BE DARKENED 13:24b
 - J 2 AND THE MOON WILL NOT GIVE ITS LIGHT,
 - J 3 AND THE STARS WILL BE FALLING from heaven, 13:25
 - J 4 and the powers that are in the heavens will be shaken.
 - G 2 The return of Christ! "Then they will see THE SON OF MAN COMING 13:26
 - H 1 IN CLOUDS
 - H 2 with great power and glory.
 - G 3 The gathering of the elect 13:27
 - H 1 The delegated gatherers: "And then He will send forth the angels,
 - H 2 The extent of the gathering: and will gather together His elect
 - J 1 from the four winds,
 - J 2 from the farthest end of the earth to the farthest end of heaven.

- E 2 The metaphor concerning the time and sureness of His coming 13:28-32
 - G 1 The illustration of the fig tree: "Now learn the parable from the fig tree:
 - H 1 The sign: when its branch has already become tender and puts forth its leaves,
 - H 2 The conclusion: you know that summer is near.
 - G 2 The application 13:29
 - H 1 The observation of events: "Even so, you too, when you see these things happening,
 - H 2 The recognition of His soon return: recognize that He is near, right at the door.
 - H 3 The limit of "this generation": "Truly I say to you, this generation will not pass away until all these things take place. 13:30
 - G 3 The sureness of Christ's predictions: "Heaven and earth will pass away, but My words will not pass away. 13:31
 - G 4 The secrecy of the precise time of the event: "But of that day or hour 13:32
 - H 1 Those who do not know
 - J 1 no one knows,
 - J 2 not even the angels in heaven,
 - J 3 nor the Son,
 - H 2 The only one who knows: but the Father alone.
- E 3 The parable of the returning householder: **The need for preparation for His coming** 13:33-37
 - G 1 The command of watchfulness 13:33
 - H 1 The call to readiness: "Take heed, keep on the alert;
 - H 2 The reason for readiness: for you do not know when the appointed time will come.
 - G 2 The illustration of watchfulness 13:34
 - H 1 The departure of a homeowner: "It is like a man away on a journey,
 - H 2 The delegation of the homeowner: who upon leaving his house

J 1 To his slaves: and putting his slaves in charge, assigning to each one his task,

J 2 To his doorkeeper: also commanded the doorkeeper to stay on the alert.

G 3 The application of watchfulness 13:35-37

H 1 The renewed command to be alert: "Therefore, be on the alert 13:35a

H 2 The reason to be alert --for you do not know when the master of the house is coming, 13:35b

J 1 whether in the evening,

J 2 at midnight,

J 3 or when the rooster crows in the morning--

H 3 The sad result of carelessness: in case he should come suddenly and find you asleep. 13:36

H 4 The concluding call to alertness: "What I say to you I say to all, 'Be on the alert!'" 13:37

B 3 The Climax of the Conflict: The Homicide of the Servant 14 - 15

C 1 The preparations for death 14:1-42

D 1 Of the leaders: Their plot to kill 14:1-2

E 1 The time frame: Now the Passover and Unleavened Bread were two days away; 14:1

E 2 The agenda of the leaders: and the chief priests and the scribes were seeking

G 1 Seizure: how to seize Him by stealth

G 2 Execution: and kill Him;¹³⁶

E 3 The public relations concern of the leaders: for they were saying, 14:2

G 1 Negative time frame: "Not during the festival,

G 2 Potential adverse reaction: otherwise there might be a

¹³⁶ 14:1 - kill: Envy is a terrible sin. We will find out in Mark 15:10 that the leaders' primary motivation was envy. Their stated reason was blasphemy, but their real reason was envy. Envy, unchecked, will lead to murder. Several years ago the mother of a high school cheerleader was so obsessed with the success of a rival cheerleader that she plotted to have the young girl murdered. Envy is a terrible sin.

riot of the people."¹³⁷

- D 2 Of a woman: Her anointment of Jesus for burial 14:3-9
 - E 1 The setting of the incident 14:3
 - G 1 While He was in Bethany
 - G 2 at the home of Simon the leper,
 - G 3 and reclining at the table,
 - E 2 The costly action of a woman
 - G 1 The arrival of the woman: there came a woman
 - G 2 Her possession: with an alabaster vial of very costly perfume of pure nard;
 - G 3 Her action: and she broke the vial and poured it over His head.
 - E 3 The negative reaction of some 14:4-5
 - G 1 Their indignation: But some were indignantly remarking to one another, 14:4
 - G 2 Their assessment of wastefulness: "Why has this perfume been wasted?"
 - G 3 Their preferred alternative 14:5
 - H 1 Sale: "For this perfume might have been sold for over three hundred denarii,
 - H 2 Redistribution to the poor: and the money given to the poor."
 - G 4 Their rebuke: And they were scolding her.¹³⁸
 - E 4 The positive reaction of Jesus 14:6-9
 - G 1 His command to leave the woman alone: But Jesus said, "Let her alone; why do you bother her? 14:6

¹³⁷ 14:2 - festival: The leaders did not want Jesus' apprehension to surface during the Passover festivities out of fear of a backlash from the people. Little did they know that God had a plan from eternity past for His Passover Lamb to be sacrificed for the people on Passover, and there was nothing they could do to stop Him! Little did the leaders know that it would make no difference anyway -- enough people would side with them and turn against Jesus that public opinion would not halt their execution of Him.

¹³⁸ 14:5 - scolding: How many times do we look superficially on the worship or service of another person, criticizing the shallowness or inappropriateness of their ministry? And yet the Lord looks on the heart, bringing glory to Himself and honoring that person's offering beyond the expectation of anyone. We had best be careful in our assessment of the worship and service of other believers, or we, too, may receive the rebuke of the Savior!

- G 2 His assessment of her deed as good: She has done a good deed to Me. 14:7
 - H 1 There is always opportunity to help the poor: "For you always have the poor with you, and whenever you wish you can do good to them;
 - H 2 There is only a limited time to do good to Him: but you do not always have Me.
- G 3 His interpretation of her deed as anointing His body for burial: "She has done what she could; she has anointed My body beforehand for the burial. 14:8 ¹³⁹
- G 4 His assurance of a perpetual memorial of her deed 14:9
 - H 1 The circumstance of the memorial: "Truly I say to you, wherever the gospel is preached in the whole world,
 - H 2 The commemoration of her deed: what this woman has done will also be spoken of in memory of her."
- D 3 Of Judas: His contract to betray 14:10-11
 - E 1 The sinister departure of Judas 14:10
 - G 1 His name: Then Judas Iscariot,
 - G 2 His association: who was one of the twelve,
 - G 3 His audience: went off to the chief priests

¹³⁹ 14:8 - anointed for burial: The sincere and sacrificial worship of Jesus is something that He can take and multiply a thousand times and bring about greater glory to Himself. Never underestimate what sincere worship of the Savior will accomplish in God's eternal plan!

In this case, the woman simply poured out her costly perfume on Jesus as an act of love and appreciation. Jesus said it had greater significance -- it served as a costly and ultimately appropriate anointing for burial. Because of the pressure of the sabbath, concerned women who followed Jesus would be unable to use the customary spices and ointments to bury Jesus. When they were finally able to come to His tomb, they found, to their shock, that He was no longer there! Jesus never was appropriately anointed for burial after His death. But this woman properly anointed Him before His death. It was, indeed, a woman who made sure that Jesus was anointed for burial, though that was undoubtedly not her intention.

I have observed that women hold a special place in the heart of our Savior. Because of the order of creation, God creating woman for man, and not man for woman, there are certain limitations placed upon women in ministry. Women cannot, for example, rightly teach men the Scriptures. Nor can they rightfully assert authority over men in leadership. But that makes no difference to Jesus as far as His love and appreciation for women! Women occupy a unique role and ministry in serving Christ that no man ever occupy. It was a woman who actually gave birth to the Savior, and no man could ever do that! It was women who provided a unique ministry of providing for the physical needs of Jesus while He was ministering in Galilee (Mark 15:41). It was a woman who anointed Jesus for His death (Mark 14:8). It was most noticeably women -- many women -- who ventured to watch Jesus' death from afar (Mark 15:40-41). It was women who were concerned enough to attempt to bury Jesus, and to their credit, it was to women that Jesus first appeared after His resurrection! Never think that being a woman makes you a second class citizen in the mind of Jesus. He looks at your heart, and He can tell what is really there!

Whoever will confess Jesus before men will Jesus also confess before His Father and the angels (Matt. 10:32; Luke 12:8)!

- G 4 His intent: in order to betray Him to them.
- E 2 The response of the chief priests 14:11
 - G 1 Their pleasure: They were glad when they heard this,
 - G 2 Their offer of money: and promised to give him money.
- E 3 The plotting of Judas: And he began seeking how to betray Him at an opportune time.
- D 4 Of Jesus 14:12-42
 - E 1 His final Passover 14:12-25
 - G 1 Secret preparations 14:12-16
 - H 1 The time frame: On the first day of Unleavened Bread, when the Passover lamb was being sacrificed, 14:12
 - H 2 The disciples' question: His disciples said[^] to Him, "Where do You want us to go and prepare for You to eat the Passover?"
 - H 3 Jesus' instructions to two: And He sent[^] two of His disciples and said[^] to them, (14:13a) 14:13-15
 - J 1 The signal: "Go into the city, and a man will meet you carrying a pitcher of water; follow him; 14:13b
 - J 2 The request for a room: and wherever he enters, say to the owner of the house, "The Teacher says, "Where is My guest room in which I may eat the Passover with My disciples?" 14:14
 - J 3 The showing of a room: "And he himself will show you a large upper room furnished and ready; prepare for us there." 14:15
 - H 4 The fulfillment of the predictions: The disciples went out and came to the city, and found it just as He had told them; 14:16
 - H 5 The preparation of the disciples: and they prepared the Passover.
 - G 2 Prediction of betrayal 14:17-21
 - H 1 The arrival of the group: When it was evening He came[^] with the twelve. 14:17

- H 2 The prediction 4:18
 - J 1 The setting of the prediction: As they were reclining at the table and eating, Jesus said,
 - J 2 The irony of the prediction: "Truly I say to you that one of you will betray Me--one who is eating with Me." ¹⁴⁰
- H 3 The shocked questions of the disciples 14:19
 - J 1 Their emotion: They began to be grieved
 - J 2 Their question: and to say to Him one by one, "Surely not I?"
- H 4 Jesus' response 14:20-21
 - J 1 His ambiguous acquiescence: And He said to them, "It is one of the twelve, one who dips with Me in the bowl. 14:20
 - J 2 The certainty of Divine Sovereignty in His betrayal: "For the Son of Man is to go just as it is written of Him; 14:21a
 - J 3 The certainty of Divine Judgment upon the responsible human 14:21b
 - I1 Woe to the betrayer: but woe to that man by whom the Son of Man is betrayed!
 - I2 His better option: It would have been good for that man if he had not been born."
- G 3 The Passover elements as signifying and sealing of The New Covenant providing justification for mankind ¹⁴¹

¹⁴⁰ 14:18 - betray ... eating: Middle East hospitality is such that he with whom another eats -- one is inviolably bound to protect. Judas would break that code of protection incumbent upon him as an eater with Jesus.

¹⁴¹ 14:22-25 - Passover: The old ceremony commemorated the release of the Israeli captives from Egypt at the price of the first-born of Egypt. The Israelis were exempted from that awful redemption price by accepting a substitute -- a lamb unblemished and spotless. This substitute firstborn -- the lamb was sacrificed by each family. Each family had to participate or the efficacy was unavailable. Those who believed God used the sacrifice. Those who did not have faith, did not use the lamb's blood and apply it on the doorframes of their homes. When the death angel spotted the blood upon the doorframes of the homes, he passed over the judgment on the home below, accepting the lamb's blood as the substitute for the blood of the firstborn male human in the house below. The Passover feast was implemented to keep in perpetual Israeli memory the following:

1. Israelis were helpless slaves, unable to deliver themselves.
2. They were doomed to die in bondage, unable to live in freedom as God had intended.

14:22-25

- H 1 The significance of the bread 14:22
 - J 1 The time: While they were eating,
 - J 2 The blessing: He took some bread, and after a blessing
 - J 3 The breaking: He broke it,

-
3. God wrought judgment upon the Despot Pharaoh, forcing him to let God's chosen people go.
 4. The judgment, and hence the substitutionary sacrifice, involved death as the payment sufficient to establish freedom.
 5. The judgment, and hence the substitutionary sacrifice, involved the first-born.
 6. The judgment potentially would kill every firstborn -- not only those of the non-chosen (Egypt), but also those of the chosen people -- Israel.
 7. God provided a substitute sacrifice -- a lamb.
 8. The substitute sacrifice, the lamb, had to be perfect.
 9. The substitute sacrifice would require the death of the innocent lamb.
 10. Exemption from judgment was provided for all who would place faith in the substitutionary sacrifice.
 11. This faith was evidenced by the placing of the lamb's blood upon the doorframe of the household.
 12. All of the chosen exercised faith in God.
 13. The original feast was eaten at night in haste, awaiting God's deliverance to a new kingdom in a Promised Land.
 14. On their way to the Promised Land, God conducted a Covenant with them outlining the terms under which He would be their King and they His people. This covenant was ratified in blood.

When Jesus met with His followers that Passover just prior to His death, He invested new meaning into the Passover celebration. We call this celebration The Lord's Table. This celebration is designed to keep in our memory the following:

1. We were helpless slaves to sin, unable to deliver ourselves.
2. We were doomed to die in bondage, unable to live in the freedom of God's Kingdom. The judgment against sin would kill every person. The wages of sin is death, without exception, for every person!
3. God wrought judgment upon the Despots -- Sin, Satan, and Death -- forcing them to let God's chosen people go.
4. The judgment, and hence the substitutionary sacrifice, involved death as the payment sufficient to establish freedom.
5. The substitutionary sacrifice, involved God's first-born -- His only born or only begotten!
- 6.
7. God provided a substitute sacrifice -- a lamb. Jesus is said to be the Lamb of God who takes away the sin of the world!
8. The substitute sacrifice, the lamb, had to be perfect. So Jesus became the perfect sacrifice, the Lamb without blemish and without spot -- without any corrupting sin whatsoever!
 - a. 1 Peter 1:18-19 "For ... ye know that ye were not redeemed with corruptible things such as silver and gold ... but with the precious blood of Christ, as of a Lamb without blemish and w/o spot.
 - b. 2 Cor. 5:21 He has made Him, who knew no sin, to become sin for us, that we might be made the righteousness of God in Him!
 - c. Heb. 4:15 "yet without sin"
9. The substitute sacrifice would require the death of the innocent lamb. John 1:29 John said, "Behold the Lamb of God, who takes away the sin of the world!"
10. Exemption from judgment was provided for all who would place faith in the substitutionary sacrifice. John 3:16 "For God so loved the world, that He gave His one-and-only Son, that whoever believes in Him should not perish, but have everlasting life."
11. This faith was evidenced by the placing of the lamb's blood upon the doorframe of the household.
12. All of the chosen exercised faith in God. All the chosen will trust in Jesus.
13. The original feast was eaten at night in haste, awaiting God's deliverance to a new kingdom in a Promised Land. The new feast is eaten as often as the church determines to do so, and awaits God's deliverance to Christ's Kingdom, when He shall reign in righteousness from Jerusalem, the capital of the Promised Land.

- J 4 The distribution: and gave it to them,
- J 5 The pronouncement: and said, "Take it; this is My body."
- H 2 The significance of the cup 14:23-25
 - J 1 The thanks: And when He had taken a cup and given thanks, 14:23
 - J 2 The distribution: He gave it to them, and they all drank from it.
 - J 3 The present significance 14:24
 - I1 The establishment of the Covenant -- The contents represent His blood establishing the (New) Covenant: {24} And He said to them, "This is My blood of the covenant,
 - I2 The beneficiaries of the Covenant: which is poured out for many.
 - J 4 The future significance: The certainty of the kingdom of God 14:25
 - I1 His present abstinence: {25} "Truly I say to you, I will never again drink of the fruit of the vine
 - I2 His future participation: until that day when I drink it new in the kingdom of God."
- E 2 His Olivet prediction of desertion and denial 14:26-31
 - G 1 Jesus' prediction of their offence 14:26-28
 - H 1 The prelude -- hymn sing: After singing a hymn, they went out to the Mount of Olives. 14:26
 - H 2 His statement of their offence: And Jesus said^ to them, "You will all fall away,"¹⁴² 14:27a
 - H 3 His certainty of their offence: because it is written, 14:27b cf. Zech. 13:7

¹⁴² 14:27 - fall away: They would all be caused to stumble or to be offended because of Him (scandalized), from 4624 *skandalizo*.

- J 1 His death: 'I WILL STRIKE DOWN THE SHEPHERD,
- J 2 Their scattering: AND THE SHEEP SHALL BE SCATTERED.'
- H 4 His plans to meet them again 14:28
 - J 1 The time of their meeting: "But after I have been raised,
 - J 2 The place of their meeting: I will go ahead of you to Galilee."
- G 2 Peter's assertion of his loyalty: But Peter said to Him, "Even though all may fall away, yet I will not."¹⁴³ 14:29
- G 3 Jesus' prediction of Peter's denial 14:30
 - H 1 The certainty of his denial: And Jesus said^ to him, "Truly I say to you,
 - H 2 The time of his denial: that this very night, before a rooster crows twice,
 - H 3 The reinforcement of his identity: you yourself
 - H 4 The repetition of his denial: will deny Me three times."
- G 4 Peter's emphatic reassertion of his loyalty 14:31a
 - H 1 His emphasis: But Peter kept saying insistently,
 - H 2 His worst-case scenario: "Even if I have to die with You,
 - H 3 His commitment to loyalty: I will not deny You!"
- G 5 The agreement of the other disciples: And they all were saying the same thing also. 14:31b
- E 3 His desperate prayer in Gethsemane 14:32-42
 - G 1 Prelude to prayer 14:32-34
 - H 1 The place: They came^ to a place named Gethsemane; 14:32
 - H 2 His assignment: and He said^ to His disciples,

¹⁴³ 14:29 - I will not: Peter had a remarkable quality of being bold, self-confident, and decisive, along with theological discernment. What He didn't do was to realize the enormous pressure under which he was about to be placed. Jesus was predicting that they would all be offended because of Him, quoted Scripture to prove it, yet Peter in His idealism thought He knew more than Jesus!

- "Sit here until I have prayed."
- H 3 His support: And He took[^] with Him Peter and James and John, 14:33a
 - H 4 His distress 14:33b-34a
 - J 1 The writer's description: and began to be very distressed¹⁴⁴ and troubled. 14:33b
 - J 2 Jesus' own statement: And He said[^] to them, "My soul is deeply grieved to the point of death;¹⁴⁵ 14:34a
 - H 5 His assignment: remain here and keep watch." 14:34b
- G 2 His first round of personal prayer 14:35-38
- H 1 His departure: And He went a little beyond them, 14:35
 - H 2 His posture: and fell to the ground
 - H 3 His prayer 14:35b-36
 - J 1 For deliverance: and began to pray that if it were possible, the hour might pass Him by. 14:35b
 - J 2 His faith in His Father: And He was saying, "Abba! Father! All things are possible for You; 14:36
 - J 3 His request for deliverance: remove this cup from Me;
 - J 4 His submission: yet not what I will,¹⁴⁶ but what You will."
 - H 4 His disappointing return 14:37-38

¹⁴⁴ 14:33 - very distressed: (*ekthambeo*, 1568) excessively amazed or alarmed. Used in Mark 9:15 and 16:5-6, when the women, having spotted an angel in the tomb, were shocked, whereupon the angel told them not to be shocked.

¹⁴⁵ 14:34 - death: How strange it must have been for Adam and Eve to contemplate death from the stance of someone who had no sin, felt no sense of mortality, and would have no conception of the awfulness of aging and death. How strange it must have been for Jesus, who also had no sin, and whose body would have lived forever had someone not killed Him, to say that he was experiencing so much grief it was about to kill Him! The mere contemplation of what He was about to go through was itself life-threatening!

¹⁴⁶ 14:36 - I will: Intensive. Jesus says, "Not what I (*ego*), even I will (*thelo*), but what You."

- J 1 His discovery: And He came^ and found^ them sleeping, 14:37a
- J 2 His rebuke: and said^ to Peter, "Simon, are you asleep? Could you not keep watch for one hour?"¹⁴⁷ 14:37b
- J 3 His challenge: "Keep watching and praying"¹⁴⁸ 14:38
- J 4 His reason: that you may not come into temptation;¹⁴⁹
- J 5 His observation: the spirit is willing, but the flesh is weak."¹⁵⁰
- G 3 His second round of personal prayer 14:39-40
 - H 1 His repeated prayer: Again He went away and prayed, saying the same words. 14:39
 - H 2 The same result 14:40
 - J 1 His finding them sleeping: And again He came and found them sleeping,
 - J 2 Their heavy eyes: for their eyes were very heavy;
 - J 3 Their speechlessness: and they did not know what to answer Him.
- G 4 His third round of personal prayer 14:41-42
 - H 1 His arrival: And He came^ the third time, and said^ to them, 14:41
 - H 2 His rhetorical question: "Are you still sleeping and resting?"
 - H 3 The arrival of the time: It is enough; the hour

¹⁴⁷ 14:37 - Could you not keep watch ...: Lit. "Had you not strength one hour to watch?" Cf. 1 Thess. 5:6, 10, where watching (alertness) is also contrasted with sleeping, in the latter verse, the sleep of death! In 1 Peter 5:8 we are to watch (KJV "be vigilant") because our adversary the devil walks around as a roaring lion seeking whom he may devour! Those of Sardis are to watch and strengthen what remains -- their works are not perfect. If they do not watch, Jesus will come like a thief and they won't know what hour He comes (Rev. 3:2-3). Again, Jesus says He is coming as a thief. Those who watch and keep their garments lest they walk naked and others see their shame are blessed (Rev. 16:15)!"

¹⁴⁸ 14:38 - Keep watching, praying: Both verbs are present tense.

¹⁴⁹ 14:38 - temptation: (3986, *peirasmos*), in this case, a solicitation to do evil from the devil.

¹⁵⁰ 14:38 - weak: 772, *asthenes*, weak or sick.

has come;

H 4 His imminent betrayal: behold, the Son of Man is being betrayed into the hands of sinners.

H 5 His command to rise: "Get up, let us be going; 14:42

H 6 The arrival of the betrayer: behold, the one who betrays Me is at hand!"

C 2 The arrest 14:43-52

D 1 The arrest of Jesus and the flight of the disciples 14:43-50

E 1 The arrival of Judas and crowd 14:43

G 1 The time of the arrival: Immediately while He was still speaking,

G 2 The identity of the traitor: Judas, one of the twelve, came[^] up

G 3 The accompanying crowd: accompanied by a crowd

H 1 Their arms: with swords and clubs,

H 2 Their deployers: who were from the chief priests and the scribes and the elders.

E 2 The pre-arrangements of the traitor 14:44

G 1 His signal: Now he who was betraying Him had given them a signal, saying, "Whomever I kiss, He is the one;

G 2 His instructions: seize Him and lead Him away under guard."

E 3 The identification of the traitor: After coming, Judas immediately went to Him, saying, "Rabbi!" and kissed Him. 14:45

E 4 The seizure of Jesus: They laid hands on Him and seized Him. 14:46

E 5 The retaliation of a bystander: But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear. 14:47

E 6 The scathing denunciation of Jesus 14:48-49

G 1 His questioning of their treating Him as a criminal: And Jesus said to them, "Have you come out with swords and clubs to arrest Me, as you would against a robber? 14:48

- G 2 His pointing out the duplicity of their nocturnal stealth: "Every day I was with you in the temple teaching, and you did not seize Me; 14:49a
- G 3 His acknowledgment of the predestination of God: but this has taken place to fulfill the Scriptures." 14:49b
- E 7 The flight of the disciples: And they all left Him and fled. 14:50
- D 2 The sheet escape of John Mark 14:51-52
 - E 1 The apparel of a follower: A young man was following Him, wearing nothing but a linen sheet over his naked body; 14:51
 - E 2 The seizure of the follower: and they seized^ him.
 - E 3 The escape of the follower: But he pulled free of the linen sheet and escaped naked. 14:52
- C 3 The trials 14:53 - 15:20
 - D 1 Before the High Priest and the Council: Condemned to death because of blasphemy 14:53-65
 - E 1 The introduction to the trial 14:53-54
 - G 1 The judge: They led Jesus away to the high priest; 14:53
 - G 2 The jury: and all the chief priests and the elders and the scribes gathered^ together.
 - G 3 The spectator 14:54
 - H 1 His caution: Peter had followed Him at a distance,
 - H 2 His proximity: right into the courtyard of the high priest;
 - H 3 His vigil: and he was sitting with the officers and warming himself at the fire.
 - E 2 The testimony of others at the trial 14:55-59
 - G 1 The goal of the Council -- to obtain testimony against Jesus 14:55a
 - H 1 The efforts of the Council: Now the chief priests and the whole Council kept trying to obtain testimony against Jesus
 - H 2 The objective of the Council: to put Him to death,

- G 2 The dilemma of the Council -- their inability to obtain valid testimony 14:55b-56
 - H 1 The paucity of valid testimony: and they were not finding any. 14:55b
 - H 2 The spurious nature of the testimony: For many were giving false testimony against Him, 14:56
 - H 3 The inconsistency of the testimony: but their testimony was not consistent.
- G 3 The example of false testimony: Some stood up and began to give false testimony against Him, saying, (14:57) 14:57-59
 - H 1 The substance of the testimony: "We heard Him say, 'I will destroy this temple made with hands, and in three days I will build another made without hands.'" 14:58
 - H 2 The inconsistency of the testimony: Not even in this respect was their testimony consistent. 14:59
- E 3 The testimony of Jesus at the trial 14:60-62
 - G 1 Concerning others' testimony 14:60-61a
 - H 1 The examination of the high priest: The high priest stood up and came forward and questioned Jesus, saying, 14:60
 - J 1 "Do You not answer?"
 - J 2 What is it that these men are testifying against You?"
 - H 2 The silence of Jesus: But He kept silent and did not answer. 14:61a
 - G 2 Concerning Himself 14:61b-62
 - H 1 The high priest's Messianic question: Again the high priest was questioning Him, and saying to Him, "Are You the Christ, the Son of the Blessed One?" 14:61b
 - H 2 Jesus' Messianic agreement: And Jesus said, "I am; 14:62a
 - H 3 Jesus' Messianic prediction: 14:62b
 - J 1 His session in heaven: and you shall see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER,

- J 2 His return to earth: and COMING WITH THE CLOUDS OF HEAVEN."
- E 4 The response of the Council 14:63-65
 - G 1 The verdict of the high priest 14:63-64a
 - H 1 His symbolic horror: Tearing his clothes, 14:63
 - H 2 His evaluation of Jesus' testimony 14:63b-64a
 - J 1 No further need of others' testimony: the high priest said^, "What further need do we have of witnesses? 14:63b
 - J 2 His label of blasphemy: "You have heard the blasphemy; 14:64a
 - G 2 The verdict of the Council 14:64b
 - H 1 The high priest's deference to the Council: how does it seem to you?"
 - H 2 The unanimous death sentence: And they all condemned Him to be deserving of death.
 - G 3 The abuse of the Council 14:65a
 - H 1 Their contempt: Some began to spit at Him,
 - H 2 Their mockery
 - J 1 and to blindfold Him,
 - J 2 and to beat Him with their fists,
 - J 3 and to say to Him, "Prophesy!"
 - G 4 The abuse of the officers: And the officers received Him with slaps in the face. 14:65b
- D 2 Before Peter: Denied 14:66-72
 - E 1 The first incident 14:66-68
 - G 1 The situation of Peter: As Peter was below in the courtyard, 14:66
 - G 2 The arrival of a servant girl: one of the servant-girls ¹⁵¹

¹⁵¹ 14:66 - servant girl: *Temptation*: (1) Sometimes temptation comes to us from a most unexpected source. Peter had steeled himself to handle the men out in the court-yard, including the burly temple guards. He was nowhere in sight of the high priest, who would have presented a formidable challenge indeed. But he was unprepared for the keen observation and outspoken tongue of the lowly servant girl! (2) We are most vulnerable to temptation when we are shut off from contact with our Christian friends. Peter found himself isolated. He had fled with the other disciples. Now, for the most part, they were nowhere to be seen. John alone had been present, but John, knowing the high priest, had gone into the residence. This left Peter completely on his own. We are not in a

- of the high priest came[^],
- G 3 The assertion of the girl: and seeing Peter warming himself, she looked at him and said[^], "You also were with Jesus the Nazarene." 14:67
 - G 4 The denial of Peter: But he denied it, saying, 14:68
 - H 1 "I neither know
 - H 2 nor understand what you are talking about." ¹⁵²
 - G 5 The departure of Peter: And he went out onto the porch,
 - G 6 The crow of a rooster: and a rooster crowed.
 - E 2 The second incident 14:69-70a
 - G 1 The observation of the servant girl: The servant-girl saw him, 14:69
 - G 2 The repeated assertion of the girl: and began once more to say to the bystanders, "This is one of them!"
 - G 3 The denial of Peter: But again he denied it. ¹⁵³ 14:70a
 - E 3 The third incident 14:70b-72
 - G 1 The assertion of the bystanders: And after a little while the bystanders were again saying to Peter, "Surely you are one of them, 14:70b
 - G 2 The reasoning of the bystanders: for you are a Galilean

good position to resist temptation when we are isolated from other believers. (3) Furthermore, Peter was at a low ebb spiritually, from this standpoint. He had really thrown down the gauntlet, saying that, although all the rest of them might desert Jesus, he himself would not. There was, if not an aura of pride, certainly an attitude of self-reliance rather than trusting in the power of God. In boldly asserting his loyalty despite Jesus' prediction that he would even deny Him, Peter was certainly not believing what Jesus had said, and was therefore not trusting Him. Furthermore, Peter had sinned against the Lord in deserting Him and had a guilty conscience. Now he was trying his hardest to make up for what he had already done. He felt guilty and was trying desperately to compensate. He was like a basketball player driving for a basket, when, finding himself stripped of the ball, runs competitively back to the other end of the court to play fierce defense, and promptly fouls the man he is guarding. Endeavoring to correct one error, he quickly commits another! When we are operating in the flesh rather than trusting God through His Spirit to work out His will in our lives, we are set up to fail!

Opportunities: Who knows from what perspective this servant would be speaking. If Peter had owned up to Jesus, might she have become a believer? We may never know.

¹⁵² 14:68 - denied: Inevitably denying Jesus, for a believer, involves lying. Note that in this case Peter might be said to be technically accurate, from President Clinton's point of view. He was not denying Jesus. He simply was denying any knowledge of the matter about which the girl spoke.

¹⁵³ 14:70 - denied: Presumably Peter used much the same language as before, denying any knowledge concerning the *situation* about which the girls spoke.

- too." ¹⁵⁴
- G 3 The denial of Peter 14:71
- H 1 His emphasis: But he began to curse and swear,
- H 2 His ignorance of Jesus: "I do not know this man you are talking about!" ¹⁵⁶
- G 4 The crowing of a rooster: Immediately a rooster crowed a second time. 14:72
- G 5 The memory of Peter: And Peter remembered how Jesus had made the remark to him, "Before a rooster crows twice, you will deny Me three times."
- G 6 The grief of Peter: And he began to weep. ¹⁵⁷

¹⁵⁴ 14:70 - Galilean: The AV adds "and thy speech agreeth thereto." This latter phrase is probably a textual gloss (addition) added by a scribe to explain the significance of being a Galilean. Even without the gloss, clearly the implication is that Peter has been speaking with the men and his Galilean accent gave him away. Peter found it impossible to keep quiet. His banter with the guards out in the courtyard was designed to make himself fit in with the crowd. If we are among unbelievers to point them to Christ, that is noble and good. If we are with unbelievers and trying to make ourselves no different than they, we are denying who we are as Christians, and really denying our Lord who sent us into the world to help others learn about Him. If we deliberately try to conceal our Christian identity in a crowd, we are, in effect, doing the same as Peter -- denying association with the Lord!

¹⁵⁵ 14:71 - curse and swear: What do these mean?

¹⁵⁶ 14:71 - know this man: Now in this third instance, Peter, pushed to the limit, not only denies knowledge of the matter about which the servant girl spoke, but here clearly denies knowing Jesus! There could be no clearer denial of Jesus Himself than this!

¹⁵⁷ 14:72 - weep: Nothing is quite as sickening as the remorse that occurs when a Christian with a keen conscience and a real desire to please the Lord, as did Peter, errs in a grievous way and is unfaithful to the Lord. To realize that one has let the Lord down is devastating.

As one examines Peter's life, it seems almost as though he subsequently gave up on serving the Lord. He knew He had sinned so deeply, that perhaps he had given up any right to be one of the Lord's servants. So he gave up and went fishing, even after he had seen the resurrected Lord (John 21:3). When someone has sinned like that, there is a need for restoration to fellowship. Peter was unable to make the move back to Christ in full fellowship on his own. He needed help in being restored. In this instance, Jesus Himself provided that help by asking Him three times if Peter really loved Him. If he did, then he needed to be busy feeding Jesus' flock of sheep.

If someone is not serving other Christians, it is a sign he is not truly in fellowship with the Lord. The one in fellowship, who has been forgiven for yielding to temptation, will be helping the rest of the flock to grow closer to the Shepherd!

Peter's sin, in retrospect came about, humanly speaking, because he did not put on the full armor of God. (1) Peter failed to put on the whole armor of God (Eph. 6:10, 13). (2) Peter cast aside the belt of truth (Eph. 6:14--illustrate how). (3) Peter dropped the all-important shield of faith (Eph. 6:16). (4) Peter laid aside the Sword of the Spirit, in this case the Word of Christ (Eph. 6:17). (5) Peter was certainly not praying (Eph. 6:18).

- D 3 Before the Council at daybreak 15:1
 - E 1 The time of the trial: Early in the morning ¹⁵⁸
 - E 2 The participants in the trial: the chief priests with the elders and scribes and the whole Council, immediately held a consultation;
 - E 3 The results of the trial: and binding Jesus, they led Him away and delivered Him to Pilate.

- D 4 Before Pilate 15:2-20
 - E 1 Pilate's interrogation of the King 15:2-5
 - G 1 Pilate's preliminary questioning 15:2-3
 - H 1 The question of His identity: Pilate questioned Him, "Are You the King of the Jews?" 15:2
 - H 2 The agreement of Jesus: And He answered[^] him, "It is as you say." ¹⁵⁹
 - H 3 The accusations of the chief priests: The chief priests began to accuse Him harshly. ¹⁶⁰ 15:3
 - G 2 Pilate's questioning in light of the charges: Then Pilate questioned Him again, saying, 15:4-5
 - H 1 The questions of Pilate 15:4
 - J 1 "Do You not answer?"
 - J 2 See how many charges they bring against You!"
 - H 2 The silence of Jesus: But Jesus made no further answer; 15:5

¹⁵⁸ 15:1 - early in the morning: This was the Sanhedrin's attempt to make this a legal trial, which, according to custom, was to take place only during daytime. This session was a rubber stamp of the earlier session, conducted in darkness.

¹⁵⁹ 15:2 - it is as you say: Lit., "You are saying." Why did Jesus answer in this oblique fashion? He had answered affirmatively to the Jewish leaders question, "Are you the Christ, the son of the Blessed One?," saying, "I - I AM!" Here, observing Jesus' language, one would infer that He wants Pilate, the head of the Roman Government, to declare Him King of the Jews. Pilate acquiesces. In 15:9, 12 he refers to Jesus as the King of the Jews when addressing the leaders of Israel and the crowd of Israelis. In 15:18 his soldiers mock Jesus as the King of the Jews. In 15:26 he entitles Jesus the King of the Jews on the official listing of the crime committed. In 15:31-32 the chief priests and scribes chimed in, mocking by urging "Christ the King of Israel" to save Himself and descend from the cross!

¹⁶⁰ 15:3 - harshly: Lit. much or many. They accused Him of many things. It is not within Mark's purpose to list a single one of the charges. In Mark, before the Sanhedrin, Jesus has admitted to one thing only -- being the Christ, the Son of the Blessed One. (He fleshes out what that means by quoting from Psalm 110:1 and Dan. 7:13, saying that they would see Him, the Son of Man, sitting at the right hand of the Power, coming with the clouds of heaven!) Here, he arranges so that the one thing He can be charged with / found guilty of is being the King of the Jews.

- H 3 The amazement of Pilate: so Pilate was amazed.
- E 2 Pilate's pressured condemnation of the King 15:6-15
 - G 1 The custom of Pilate to release a prisoner 15:6-7
 - H 1 The custom: Now at the feast he used to release for them any one prisoner whom they requested. 15:6
 - H 2 The background of Barabbas: The man named Barabbas had been imprisoned with the insurrectionists who had committed murder in the insurrection. 15:7
 - G 2 The request of the crowd: The crowd went up and began asking him to do as he had been accustomed to do for them. 15:8
 - G 3 Pilate's offer of Jesus to the crowd 15:9-10
 - H 1 His offer: Pilate answered them, saying, "Do you want me to release for you the King of the Jews?" 15:9
 - H 2 His awareness of the chief priests' dishonorable motive: For he was aware that the chief priests had handed Him over because of envy. 15:10
 - G 4 The priests' lobbying: But the chief priests stirred up the crowd to ask him to release Barabbas for them instead. 15:11
 - G 5 Pilate's query about Jesus: Answering again, Pilate said to them, "Then what shall I do with Him whom you call the King of the Jews?" ¹⁶¹ 15:12
 - G 6 The crowd's request for crucifixion: They shouted back, "Crucify Him!" 15:13
 - G 7 Pilate's search for justice: But Pilate said to them, "Why, what evil has He done?" 15:14
 - G 8 The crowd's irrational response: But they shouted all the more, "Crucify Him!"
 - G 9 Pilate's miscarriage of justice 15:15
 - H 1 His political pandering: Wishing to satisfy the crowd,

¹⁶¹ 15:12 - King of the Jews: It must have seemed ludicrous to Pilate that these Jewish leaders would want to crucify their own King! He knew how much they hated Roman rule. Yet their hatred of having been upstaged by Jesus was even stronger!

- H 2 His release of Barabbas: Pilate released Barabbas for them,
- H 3 His abuse of Jesus
 - J 1 Scourging: and after having Jesus scourged,
 - J 2 His handing Jesus over for execution: he handed Him over to be crucified.
- E 3 The soldiers' mockery of the King ¹⁶² 15:16-20
 - G 1 The site of their mockery: The soldiers took Him away into the palace (that is, the Praetorium), 15:16
 - G 2 The participants in the mockery: and they called^ together the whole Roman cohort.
 - G 3 The symbols of their mockery 15:17
 - H 1 His robe: They dressed^ Him up in purple,
 - H 2 His crown: and after twisting a crown of thorns, they put it on Him;
 - G 4 The words of their mockery: and they began to acclaim Him, "Hail, King of the Jews!" 15:18
 - G 5 The actions of their mockery 15:19
 - H 1 Assault: They kept beating His head with a reed,
 - H 2 Debasing: and spitting on Him,
 - H 3 Feigned deference: and kneeling and bowing before Him.
 - G 6 The climax of their mockery 15:20
 - H 1 The completion: After they had mocked Him,
 - H 2 The clothing: they took the purple robe off Him

¹⁶² 15:16-20 - mockery: The leaders of Israel instigated the crucifixion of Jesus. The easily-duped and evil-minded crowd of Israelis chimed in and pressured. Herod and Pilate, officials of the Gentiles directly or indirectly sentenced Him to death and the military power of the Gentiles, the soldiers, mocked and crucified Him. The Crusaders were wrong for calling the Jewish people "Christ-Killers." Both Israel and the Gentiles are guilty of killing Him, and the Crusaders should have as well attacked themselves as the Jewish people. (Acts 4:27-28 NNAS) "For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, {28} to do whatever Your hand and Your purpose predestined to occur." And yet, God had a bigger, bolder plan in decreeing that His Son should die. His love for the entire world motivated Him to sacrifice His Son, who was, Himself, willing to die.

and put His own garments on Him.

H 3 The destination: And they led[^] Him out to crucify Him.

C 4 The death 15:21-47

D 1 Jesus' crucifixion amid blasphemy and insult 15:21-32

E 1 His cross-bearer: They pressed[^] into service a passer-by coming from the country, Simon of Cyrene (the father of Alexander and Rufus), to bear His cross. 15:21

E 2 His arrival at Golgotha: Then they brought[^] Him to the place Golgotha, which is translated, Place of a Skull. 15:22

E 3 His attempted sedative: They tried to give Him wine mixed with myrrh; but He did not take it. 15:23

E 4 His crucifixion: And they crucified[^] Him, 15:24

E 5 The dividing up of His garments: and divided[^] up His garments among themselves, casting lots for them to decide what each man should take.

E 6 The time of His crucifixion: It was the third hour when they crucified Him. 15:25

E 7 His inscription: The inscription of the charge against Him read, "THE KING OF THE JEWS." 15:26

E 8 His company 15:27-28

G 1 His place between two robbers: They crucified[^] two robbers with Him, one on His right and one on His left. 15:27

G 2 His fulfillment of Scripture: And the Scripture was fulfilled which says, "And He was numbered with transgressors." 15:28

E 9 Their mockery of Him 15:29-32

G 1 Of passers-by, vocally, in reference to His temple prediction 15:29-30

H 1 Their demeanor: Those passing by were hurling abuse at Him, wagging their heads, and saying, 15:29a

H 2 Their misquotation: "Ha! You who are going to destroy the temple and rebuild it in three days, 15:29b

H 3 Their challenge to save Himself: save Yourself, and come down from the cross!" 15:30

- G 2 The chief priests and scribes, privately
 - H 1 The identification of the mockers: In the same way the chief priests also, along with the scribes, were mocking Him among themselves and saying, 15:31a
 - H 2 The content -- in reference to His having healed many: "He saved others; He cannot save Himself. 15:31b
 - H 3 The content -- in reference to His claims to be the Messiah 15:32a
 - J 1 Their challenge: "Let this Christ, the King of Israel, now come down from the cross,
 - J 2 Their proposed response of faith: so that we may see and believe!"
- G 3 Of the robbers: Those who were crucified with Him were also insulting Him. 15:32b
- D 2 Jesus' death before the reflective onlookers 15:33-41
 - E 1 The advent of premature darkness: When the sixth hour came, darkness fell over the whole land until the ninth hour. 15:33
 - E 2 His terrified cry of desertion 15:34-36
 - G 1 The time of his cry: At the ninth hour 15:34
 - G 2 The intensity of His cry: Jesus cried out with a loud voice,
 - G 3 The substance of His cry: "ELOI, ELOI, LAMA SABACHTHANI?"
 - G 4 The translation of His cry: which is translated, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?"
 - G 5 The misinterpretation of some bystanders 15:35-36
 - H 1 The statement of some: When some of the bystanders heard it, they began saying, "Behold, He is calling for Elijah." 15:35
 - H 2 The action of another: Someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, 15:36a
 - H 3 His mocking suggestion: saying, "Let us see

whether Elijah will come to take Him down." ¹⁶³
15:36b

- E 3 His final cry: And Jesus uttered a loud cry, 15:37
- E 4 His death: and breathed His last.
- E 5 The symbolic tearing of the temple veil: And the veil of the temple was torn in two from top to bottom. ¹⁶⁴ 15:38
- E 6 The on-lookers 15:39-41
 - G 1 The confession of the centurion: When the centurion, 15:39
 - H 1 His position: who was standing right in front of Him,
 - H 2 His observation: saw the way He breathed His last, he said,
 - H 3 His confession: "Truly this man was the Son of God!"
 - G 2 Some women 15:40-41
 - H 1 Their vantage point: There were also some women looking on from a distance, 15:40
 - H 2 Their names: among whom were Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome.
 - H 3 Their previous assistance: When He was in Galilee, they used to follow Him and minister to Him; 15:41
 - H 4 Many additional women: and there were many other women who came up with Him to Jerusalem.
- D 3 Jesus' burial by Joseph of Arimathea 15:42-47
 - E 1 The time framework 15:42
 - G 1 The time of the day: When evening had already come,
 - G 2 The urgency of the day: because it was the preparation day, that is, the day before the Sabbath,

¹⁶³ 15:36 - Elias: Presumably this individual thought Christ was hallucinating and needed either a sedative or some liquid.

¹⁶⁴ 15:38 - top to bottom: Were there still some threads intact at the bottom by which one could deduce the tearing began at the top? Possibly so. The implication is that someone other than human hands did the tearing!

- E 2 The identity of the burier 15:43
 - G 1 His name: Joseph of Arimathea came,
 - G 2 His position: a prominent member of the Council,
 - G 3 His faith: who himself was waiting for the kingdom of God;
 - G 4 His courage: and he gathered up courage and went in before Pilate,
 - G 5 His request: and asked for the body of Jesus.
- E 3 Pilate's certification of death 15:44-45
 - G 1 Pilate's surprise: Pilate wondered if He was dead by this time, 15:44
 - G 2 Pilate's query: and summoning the centurion, he questioned him as to whether He was already dead.
 - G 3 Pilate's certainty: And ascertaining this from the centurion, 15:45
 - G 4 Pilate's authorization: he granted the body to Joseph.
- E 4 Joseph's burial of Jesus 15:46-47
 - G 1 His purchase: Joseph bought a linen cloth, 15:46
 - G 2 His removal: took Him down,
 - G 3 His wrapping of the corpse: wrapped Him in the linen cloth
 - G 4 His burial of the corpse: and laid Him in a tomb which had been hewn out in the rock;
 - G 5 His securing of the tomb: and he rolled a stone against the entrance of the tomb.
 - G 6 The observation of two women: Mary Magdalene and Mary the mother of Joseph were looking on to see where He was laid. 15:47

B 4 The Shocking Reversal of the Servant's Sacrifice: Resurrection, Commission, Ascension, Compliance 16

C 1 Resurrection 16:1-13

D 1 **The first report of the resurrection** (from an angel): Shock, fear and silence 16:1-8

E 1 The women's trip to the tomb 16:1-3

G 1 The occasion for the trip: When the Sabbath was over, 16:1

G 2 The participants in the trip: Mary Magdalene, and Mary the mother of James, and Salome,

G 3 The purpose of the trip: bought spices,¹⁶⁵ so that they might come and anoint Him.

G 4 The time of their arrival 16:2

H 1 Very early on the first day of the week, they came[^] to the tomb

H 2 when the sun had risen.

G 5 The discussion of the trio: They were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?"¹⁶⁶ 16:3

E 2 Their jolting encounter at the empty tomb 16:4-7

G 1 Their discovery of the removed obstacle 16:4

H 1 The rolling away of the stone: Looking up, they saw[^] that the stone had been rolled away,

H 2 The size of the stone: although it was extremely large.

G 2 Their discovery of a white-robed young man 16:5

H 1 Their entry: Entering the tomb,

¹⁶⁵ 16:1 - spices: Why would they bring spices when Nicodemus and Joseph of Arimathea had already anointed His body with 75 pounds worth of myrrh and aloes (John 19:38-40).

¹⁶⁶ 16:3 - stone: Why hadn't they made arrangements for someone to come with them to help remove the stone? Perhaps the women, knowing Joseph and Nicodemus had already anointed Jesus' body, but wanting to do so properly (women think they, not men can do certain things well) and wanting, above all, to pay their last respects, much as we would want to send flowers to the funeral of a loved one even though others had already, were too embarrassed to ask the disciples for assistance. Perhaps they had tried, but had found no interest among the men, who, in their disillusionment, were far less likely to romanticize the death of Christ. And so the women came alone, hoping that somehow someone would be there to open up the tomb!

- H 2 Their discovery
 - J 1 they saw a young man
 - J 2 sitting
 - J 3 at the right,
 - J 4 wearing a white robe;
- H 3 Their reaction: and they were amazed.
- G 3 His conversation with them: And he said^ to them, 16:6-7
 - H 1 His consolation: "Do not be amazed; 16:6
 - H 2 His identification: you are looking for Jesus the Nazarene, who has been crucified.
 - H 3 His information
 - J 1 He has risen;
 - J 2 He is not here;
 - H 4 His confirmation: behold, here is the place where they laid Him.
 - H 5 His instruction 16:7
 - J 1 Communication: "But go, tell His disciples and Peter,
 - J 2 Destination: 'He is going ahead of you to Galilee;
 - J 3 Association: there you will see Him,
 - J 4 Culmination: just as He told you."
- E 3 Their shocked departure from the tomb 16:8
 - G 1 Their flight: They went out and fled from the tomb,
 - H 1 "They went out and were fleeing (imperfect) from the tomb"
 - G 2 Their shock: for trembling and astonishment had gripped them;
 - G 3 Their silence: and they said nothing to anyone,
 - H 1 "to no one -- nothing they said!"
 - G 4 Their fear: for they were afraid.

H 1 "for they were fearing" (imperfect)

Genuine Mark Ends Abruptly Here: 16:1-8

Longer Ending Begins Here: 16:9-20a

- D 2 **The second report of the resurrection** (from Mary Magdalene) [Jesus' first appearance]: Disbelief 16:9-11¹⁶⁷
- E 1 His appearance to Mary 16:9
 - G 1 The time of His appearance: Now after He had risen early on the first day of the week,
 - G 2 The recipient of His appearance: He first appeared to Mary Magdalene, from whom He had cast out seven demons.
 - E 2 Mary's report on His appearance 16:10
 - G 1 The object of her report -- the disciples: She went and reported to those who had been with Him,
 - G 2 The atmosphere for her report: while they were mourning and weeping.
 - E 3 The negative response to Mary's report 16:11
 - G 1 The substance of her report
 - H 1 When they heard that He was alive
 - H 2 and had been seen by her,
 - G 2 Their discrediting of her report: they refused to believe it.
- D 3 **The third report of the resurrection** (from two travelers) [Jesus' second appearance]: Disbelief 16:12-13
- E 1 The nature of His appearance: After that, He appeared in a different form to two of them 16:12
 - E 2 The occasion of His appearance: while they were walking along on their way to the country.
 - E 3 The report of His appearance: They went away and reported it

¹⁶⁷ There is some question that 16:9-20 (21) is actually a part of Mark's original gospel. The shorter reading is difficult in the sense of being abrupt. It may have been added to. It is unwise to make novel doctrinal conclusions from the latter verses of Mark, such as the validity of snake handling or speaking in tongues.

to the others, 16:13

E 4 The discrediting of their report: but they did not believe them either.

C 2 Commission -- Jesus' third appearance and His commissioning of the eleven: Sign authentication to those who believe 16:14-18

D 1 The circumstances of His appearance 16:14

E 1 The recipients of His appearance -- the eleven: Afterward He appeared to the eleven themselves

E 2 The occasion of His appearance: as they were reclining at the table;

E 3 The thrust of His communication

G 1 Reproach: and He reproached them for their unbelief and hardness of heart,

G 2 Because of disbelief: because they had not believed those who had seen Him after He had risen.

D 2 The commission given at His appearance 16:15

E 1 The geography of their assignment: And He said to them, "Go into all the world

E 2 The essence of their assignment -- Joyful communication: and preach the gospel

E 3 The target of their assignment: to all creation.

D 3 The additional comments 16:16-18

E 1 The importance of faith 16:16

G 1 The necessity of faith and baptism: "He who has believed and has been baptized shall be saved;

G 2 The condemnation of disbelief: but he who has disbelieved shall be condemned.

E 2 Signs to accompany those who have believed: "These signs will accompany those who have believed: (16:17a) 16:17-18

G 1 Exorcism: in My name they will cast out demons, 16:17

G 2 Speaking in tongues: they will speak with new tongues;

G 3 Snake handling: they will pick up serpents, 16:18

G 4 Immunity from poison: and if they drink any deadly poison, it will not hurt them;

G 5 Healing of the sick: they will lay hands on the sick, and they will recover."

C 3 Ascension: The ascension of Christ into heaven 16:19

D 1 The time of His ascension: So then, when the Lord Jesus had spoken to them,

D 2 The place of His ascension: He was received up into heaven

D 3 The finality of His ascension: and sat down at the right hand of God.

C 4 Compliance 16:20a

D 1 The confirmed obedience of the disciples 16:20a

E 1 Their departure to proclaim: And they went out and preached everywhere,

E 2 The co-activity of the Lord: while the Lord worked with them,

E 3 The confirmation by signs: and confirmed the word by the signs that followed.

Longer Ending Completed Here 16:9-20a

Shorter Ending Begins Here 16:20b

D 2 Report and Proclamation (A spurious ending to be appended after 16:8) 16:20b

E 1 The report of the women to the disciples: And they promptly reported all these instructions to Peter and his companions.

E 2 Christ's Commission of the Disciples

G 1 The giver of the Commission: And after that, Jesus Himself

G 2 The geography of the Commission: sent out through them from east to west

G 3 The content of the Commission: the sacred and imperishable proclamation of eternal salvation.

Shorter Ending Completed Here: 16:20b

EXPANDED ANALYSIS OF MARK
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Email Contact: jbartsch@wordexplain.com

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