

Part Four. Mark 8:14 - 9:50

Part Four of Mark was most recently updated on Tuesday, September 15, 2026.

Note: A Linked Summary of the Six Parts of Mark's Gospel as posted on WordExplain is available at the bottom of this document. The page numbering of Part Four begins where Part Three left off. Part Three ends on Page 94. Part Four begins with Page 95. (The Linked Summary is currently under reconstruction due to the malfunctioning of WordPerfect 6-21)

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B 2 The Expanding Service of the Servant 1:35 - 2:28 (Part One, p. 16)

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C 1 Jesus' teaching emphasizing faith 8:14-26 (Part Four, p. 95)

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 {14} 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: {15} And He was giving orders to them, saying, "Watch out! Beware of the leaven of the [Pharisees](#) and the leaven of [Herod](#)." ¹ 8:15

E 3 The disciples' preoccupation with bread: {16} They *began*

¹ Mark 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, it was the hypocrisy of the [Pharisees](#).

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: {17}
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 dullness ² 8:17b-18

H 1 Do you not yet see or understand? 8:17b

H 2 Do you have a hardened heart?

H 3 {18} "HAVING EYES, DO YOU NOT SEE? ³ 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

² Mark 8:17b-18 Title – His rebuke of their spiritual dullness: [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 Immerser](#) 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 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](#)!

³ Mark 8:18 - Having eyes, do you not see? And having ears, do you not hear? [Jesus](#) was alluding to three passages of Scripture that predicted these very things about the [unbelieving](#) nation of [Israel](#) – Isa. 6:9-10; Jer. 5:21; Ezek. 12:2. The trouble was that the [disciples](#) were [believers](#), and yet [Jesus](#) was properly amazed that *still* they didn't really see or really hear!

H 1 At the feeding of the 5,000 8:19

J 1 Question: And do you not remember, {19} when I broke the five loaves for the five thousand, how many baskets full of broken pieces you picked up?"

J 2 Response: They said to Him, "Twelve."

H 2 At the feeding of the 4,000 8:20

J 1 Question: {20} "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: {21} 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: {22} 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: {23} 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

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: {24} And he looked up and said, "I see men, for I see *them* like trees, walking around." ⁴ 8:24

G 6 Complete healing 8:25

H 1 Jesus' laying on of hands: {25} 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: {26} 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: {27} [Jesus](#) went out, along with His [disciples](#), to the villages of [Caesarea Philippi](#); ⁵ 8:27a

⁴ Mark 8:24 - I see men ... like trees, walking around: 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. Commentators offer a variety of suggestions for the two step process, but, candidly, none of us know why. The text does not tell us or hint to us. If it is important enough, one day we will be able to ask [Jesus](#) why He chose to heal this way. If He thinks it is important, He will tell us!

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.

⁵ Mark 8:27 - the villages of Caesarea Philippi: Was [Jesus](#) heading off again for [Gentile](#) territory? No, but for [Caesarea Philippi](#) (the town named after [Herod Philip I](#), so as not to be confused with [Caesarea](#) on the coast of the [Mediterranean](#)).

- 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: {28} 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: {29} And He *continued* by questioning them, "But who do you say that I am?"
 - G 2 Peter's response: [Peter](#) answered and said to Him, "You are the [Christ](#)."
- E 4 His command to secrecy: {30} 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: {31} 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: {32} 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: {33} 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 Himself⁶ 8:34-38
 - E 1 His audience: {34} 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

⁶ Mark 8:34-38 Title - 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.)

- G 1 Self-denial: he must deny himself, ⁷
- 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: {35} "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: {36} "For what does it profit a man 8:36
 - J 1 Gain: to gain the whole world, ⁸
 - J 2 Forfeit: and forfeit his soul? ⁹

⁷ Mark 8:34 - he must deny himself: [Salvation](#) is free (John 3:16; Rev. 22:17), but [discipleship](#) is costly (Mark 8:34-38).

⁸ Mark 8:36 - gain the whole world: "world" is the [Accusative Masculine](#) Singular of the noun *kósmos* (2889), "world, mankind, earth" (excerpted from [Accordance](#)); "... VII. 1. the whole circle of earthly goods, endowments, riches, advantages, pleasures, etc, which, although hollow and fleeting and frail, stir desire, seduce from God and are obstacles to the cause of Christ" (excerpted from [OBU](#)).

⁹ Mark 8:36 - forfeit his soul: "forfeit" is the [Aorist Passive Infinitive](#) of the verb *dzēmiōō* (2210), "to punish, to lose" ([Accordance](#)); "forfeit" ([ESVS](#)); "I. to affect with damage, do damage to II. to sustain damage, to receive injury, suffer loss" ([OBU](#));

"soul" is the [Accusative Feminine](#) Singular of the noun *psuchē* (5590) "soul, self, inner life" ([Accordance](#)); "...II. the soul 1. the seat of the feelings, desires, affections, aversions (our heart, soul, etc.) 2. the (human) soul in so far as it is constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life 3. the soul as an essence which differs from the body and is not dissolved by death (distinguished from other parts of the body)" (excerpted from [OBU](#)); "in this context, the immaterial part of man that is susceptible to cognition and feeling, obedience or disobedience, and that will find its ultimate destiny in [New Jerusalem](#) and/or [New Earth](#) or, tragically, in the [Lake of Fire and Brimstone](#) which burns forever.

- H 2 The priceless value of the soul: {37} "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: {38} "For whoever is ashamed of Me and My words
 - H 2 The setting – adultery and sin: in this adulterous and sinful generation,¹⁰
 - 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!¹¹ 9:1-8
 - E 1 Jesus' prediction: {1} 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

¹⁰ Mark 8:38 - in this adulterous and sinful generation: [Jesus](#) referred to the nation of [Israel](#) as an adulterous and sinful generation. They were adulterous because they had a long history of worshipping false gods. They were sinful because they failed to acknowledge that [Jesus](#) was their [Messiah](#). See also Matt. 12:39, 41, 42; 16:4; Luke 11:29; Acts 2:40.

¹¹ Mark 9:1-8 Title - "Sneak Preview": 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 to gain His approval and share His glory in the age to come!

[kingdom of God](#) ¹² after it has come with power."

- E 2 The fulfillment of Jesus' prediction 9:2-8
 - G 1 The time of the fulfillment: {2} 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 ¹³ before them; 9:2b
 - H 2 His blinding clothes: {3} 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 {4} [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: {5} [Peter](#) said to [Jesus](#), "[Rabbi](#), it is good for us to be here; 9:5
 - H 2 The proposal for three tabernacles: let us

¹² Mark 9:1 - the kingdom of God: i.e. the [Messianic Kingdom](#). It was future then, and is still future in the present [Church Age](#).

¹³ Mark 9:2 - he was transfigured: the [Aorist Indicative Passive](#) 3rd Person Singular of the verb *metamorphóō* (3339), "to change form" ([Accordance](#)); "I. to change into another form, to transform, to transfigure 1. Christ's appearance was changed and was resplendent with divine brightness on the mount of transfiguration" ([OBU](#)).

make three tabernacles, one for You, and one for [Moses](#), and one for [Elijah](#)." ¹⁴

H 3 The bafflement of Peter: {6} For he did not know what to answer; 9:6

H 4 The terror of the trio: for they became terrified. ¹⁵

G 7 The witness of God during the fulfillment 9:7

H 1 The formation of a cloud: {7} 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!" ¹⁶

G 8 The end of the fulfillment: {8} 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

¹⁴ Mark 9:5 - tabernacles: the [Accusative Feminine](#) Plural of the noun *skēnē'* (4633) "tent; Tabernacle ..." (excerpted from [Accordance](#)); "tents" ([ESVS](#)); "I. tent, tabernacle (made of green boughs, or skins or other materials II. of that well known movable temple of God after the pattern of which the temple at Jerusalem was built" ([OBU](#)).

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!"

It is fascinating to observe that no introductions of [Moses](#) and [Elijah](#) to the three [disciples](#) were recorded. We cannot know for certain, but I theorize that is how it may be during the coming [Messianic Kingdom](#). We may need no introductions to others – we may know who they are intuitively! We will not know that for certain, of course, until that time arrives!

¹⁵ Mark 9:6 - terrified: the [Nominative Masculine](#) Plural of the Adjective *ékphobos* (1630), "terrified" ([Accordance](#)); "stricken with fear or terror, exceedingly frightened, terrified" (adapted from [OBU](#)). Terror is a rather normal reaction of humans when confronted with the supernatural!

¹⁶ Mark 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!"

- G 1 The time of the command: {9} 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.¹⁷
- E 2 The disciples' reaction to the command 9:10-11
 - G 1 Their uncertainty about the meaning of resurrection: {10} They seized upon that statement, discussing with one another what rising from the dead meant.¹⁸ 9:10
 - G 2 Their question about the priority of Elijah: {11} 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 9:12-13
 - G 1 His acknowledgment of the future priority of Elijah: {12} And He said to them, "[Elijah](#) does first come

¹⁷ Mark 9:9 - He gave them orders not to relate to anyone what they had seen: Why not tell? Because the early [church's](#) expectation of the coming [Messianic Kingdom](#) could only properly be understood in the context of [Jesus'](#) first having died to pay for the sins of the whole world (John 1:29; 3:16-17; 1 Tim. 2:5-6; 1 Tim. 4:10; 1 John 2:2; 4:14), and then having been raised, to assure [eternal life](#) and participation in the coming [kingdom](#) for all who [believe](#).

¹⁸ Mark 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!

¹⁹ Mark 9:12 - Elijah: The reference is to Malachi 4:5-6 ([NASB](#)) "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 Mark. 9:13 was 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 be, 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 eliminated from [God's](#) dealings with man. The sad exception to that statement is the eternal horror of all who are consigned to the [Lake of Fire and Brimstone](#) (Rev. 19:20; 20:10, 14; 21:8) because their names have not been written in the [Lamb's Book of Life](#) (Phil. 4:3; Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27).

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: {13} "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: {14} 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: {15} 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-affliction: {17} And one of the crowd answered Him, "Teacher,²⁰ I brought You my son, possessed with a [spirit](#)²¹ 9:17a

G 2 The symptoms of demon-affliction 9:17b-18a

H 1 Muteness: which makes him mute; 9:17b

H 2 Violent seizures: {18} 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 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.*"²²

²⁰ Mark 9:17 - Teacher: the [Vocative Masculine](#) Singular of the noun *didaskalos* ([1320](#)), "teacher" ([Accordance](#)); "teacher" (excerpted from [OBU](#)).

²¹ Mark 9:17 - possessed with a spirit which makes him mute: more literally, "having spirit speechless," wherein "having" is the [Present Active Participle Accusative Masculine](#) Singular of the verb *échō* ([2192](#)), "to have" ([Accordance](#)); "I. to have, i.e. to hold ... II. to have i.e. own, possess ..." (excerpted from [OBU](#)) (meaning II is closest to the meaning of the Greek text – [JTB](#));

"spirit" is the [Accusative Neuter](#) Singular of the noun *pneuma* ([4151](#)), "wind; breath; spirit, Spirit" ([Accordance](#)); in this context, a [demonic](#) spirit" ([JTB](#));

"speechless" is the [Accusative Neuter](#) Singular of the Adjective *álos* ([216](#)), "speechless" ([Accordance](#)); "speechless, dumb, wanting the faculty of speech" ([OBU](#)). Evidently this [demonic](#) spirit was speechless, and he inflicted the same disability on the boy he was inhabiting.

²² Mark 9:18 - but they could not do it: This was not the prior success of the [disciples](#) on their field trip as recorded in Mark 6:12-13: There, {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.

E 3 The dismay of Jesus 9:19

G 1 His faulting of the disciples' faith: {19} And He answered them and said, "O unbelieving generation,"²³

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: {20} 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,²⁴

G 2 Falling: and falling to the ground,

G 3 Rolling: he *began* rolling around²⁵

²³ Mark 9:19 - O unbelieving generation: According to [Constable](#),

The "unbelieving generation" included the father and the crowd, and possibly the disciples. The nine disciples could not exorcize the demon because of their weak faith (cf. v. 29). Jesus' first rhetorical question ["...how long shall I be with you?"] expressed frustration that His presence with them had not resulted in greater faith (cf. 4:40; 6:50, 52; 8:17-21). His second question ["How long shall I put up with you?"] reveals the heavy emotional load that their unbelief placed on Him (cf. 3:5; 8:12). Gundry believed that Jesus' announcement of His coming death had weakened the faith of these disciples: (Robert H. Gundry: *Mark: A Commentary on His Apology for the Cross*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1993, p. 489).

²⁴ Mark 9:20 - threw him into a convulsion: the [Aorist Indicative Active](#) 3rd Person Singular of the verb *susparássō* ([4952](#)), "to throw into convulsions" ([Accordance](#)); "convulsed" ([ESVS](#)); "to convulse completely" ([OBU](#)). This verb appears only twice in the [NT](#) – in Mark 9:20 and in Luke 9:42. Both gospel passages describe the same event.

²⁵ Mark 9:20 - rolling around: the [Imperfect Middle Indicative](#) 3rd Person Singular of the verb *kulíō* ([2947](#)), "to roll, turn, wallow" (excerpted from [Accordance](#)). This is a [hapax legomenon](#), used only here in the [NT](#).

- G 4 Foaming: and foaming ²⁶ *at the mouth*.
- E 3 Jesus' conversation with the father 9:21-24
 - G 1 Jesus' question as to the duration of the possession: {21} 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. ²⁷ 9:21b
 - H 2 The severity of the ordeal 9:22a
 - J 1 Burning: {22} "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 ²⁸ You can do anything,
 - 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: {23} And [Jesus](#) said to

²⁶ Mark 9:20 - foaming: [Present Active Participle Nominative Masculine](#) Singular of the verb *aphrízō* (875), “foaming” ([Accordance](#)), used only in Mark 9:18, 20.

²⁷ Mark 9:21 - From childhood: “From” is the preposition *ek* (1537), “A primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative);” “childhood” is the adverb *paidíōthen* (3812), “childhood,” ([ESVS](#)), used only here in the [NT](#); “infancy” (excerpted from [Strong’s](#)).

²⁸ Mark 9:22 - if: This is a first-class condition [protasis](#), assuming [Jesus](#) had the ability to heal his son. However, [Jesus](#) interpreted the man’s statement as exhibiting some degree of doubt. See Mark 9:23.

him, "If You can?" ²⁹

H 2 His dogmatic pronouncement: All things are possible to him who believes." ³⁰

G 5 The father's pitiable embrace of faith 9:24

H 1 His urgency: {24} 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: {25} 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," ³¹

G 2 His imperative: I command you,

²⁹ Mark 9:23 - If you can: There is some degree of textual difficulty with the text here. [Net Bible](#) has a good explanation. See the footnote immediately after "If you are able?" in Mark 9:23.

³⁰ Mark 9:23 - All things are possible to him who believes: Literally, "all things are possible to the one believing," wherein "believing" is the [Present Active Participle Dative Masculine](#) Singular of the verb *pisteúō* (4100), "to believe, trust" ([Accordance](#)). It is impossible to please [God](#) without faith. He who comes to [God](#) must believe that He exists, and that He is a rewarder of those seeking Him (Heb. 11:6).

³¹ Mark 9:25 - you deaf and mute spirit: Literally, "the mute and deaf spirit," wherein "mute" is the [Vocative Neuter](#) Singular of the adjective *álahos* (216), "speechless" ([Accordance](#)); "deaf" is the [Vocative Neuter](#) Singular of the adjective *kōphós* (2974), literally, "I. blunted, dull ... [metaphorically,] 2. blunted, dull in hearing 3. deaf" (excerpted from [OBU](#)); and "spirit" is the [Vocative Neuter](#) Singular of the noun *pneûma* (4151), in this context, "spirit."

It is interesting that [Jesus](#) identified this evil spirit as "speechless" and "deaf." This passage reveals to us that [Satan's](#) spirits at times do their best to destroy or maim the faculties with which [God](#) has created man in His likeness and image. [Jesus](#) described the [devil](#) as being a murderer from the beginning, and a liar and the father of lies (John 8:44). [Jesus](#) also said, "The thief comes only to steal and kill and destroy; I came that they might have life, and have it abundantly" (John 10:10).

- 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: {26} 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: {27} 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: {28} 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: {29} And He said to them, "This kind cannot come out by anything but prayer." ³² 9:29

³² Mark 9:29 - but prayer: Most manuscripts, even early and excellent ones, add "and fasting" after "prayer." "But this seems to be a motivated reading, due to the early church's emphasis on fasting." A few major mss, such as [Codex Sinaiticus](#) and [Codex Vaticanus](#) omit the words, "and fasting." For this reason the Greek Text behind [NASB95 \(NA28\)](#) omits the two words. (Comments in this note are derived from the footnote at Mark 9:29 found in [NetBible](#).)

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: {30} 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: {31} 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: {32} 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: {33} 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: {34} 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: {35} 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." ³³
- E 4 His illustration of greatness 9:36-37
- G 1 His holding a child: {36} Taking a child, ³⁴ 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: {37} "Whoever receives one child like this in My name

³³ Mark 9:35 - servant of all: A 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! These men were great because they were servants of all!

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.

³⁴ Mark 9:36 - child: the [Accusative Neuter](#) Singular of the noun *paidion* (3813), "child" ([Accordance](#)); "I. a young child, a little boy, a little girl" (excerpted from [OBU](#)). This child was young enough that [Jesus](#) could comfortably take him into His arms (Mark 9:36).

receives Me;³⁵ 9:37

G 3 Receiving Jesus is receiving God the Father: and whoever receives Me does not receive Me, but Him who sent Me."

D 3 His clarification of co-participants in the Kingdom 9:38-41

E 1 John's attempted prevention 9:38

G 1 Observation: {38} [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: {39} 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 miracle³⁶ in My name, and be able soon afterward to speak evil of Me. 9:39b

H 2 Deliberate identification: {40} "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: {41} "For

³⁵ Mark 9:37 - Whoever receives one child like this in My name receives Me: I once heard a middle-aged father assert, because of his political views, that making abortion a litmus test for whom to vote was a "red herring." [Jesus'](#) stance on small children indicates to me that his political stance is not a stance [Jesus](#) would take. [Jesus](#) placed a high value on the importance of little children. He would not condone killing unwanted children in the womb.

³⁶ Mark 9:39 - miracle: the [Accusative Feminine](#) Singular of the Noun *dínamis* (1411), "power, strength, capability ..." (excerpted from [Accordance](#)); "1. strength, power, ability ... 2. power for performing miracles" (excerpted from [OBU](#)). In this context, "miracle" is the best translation ([JTB](#)).

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.³⁷

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: {42} "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: {43} "If your hand causes
you to stumble, 9:43

G 2 The drastic solution: cut it off;³⁸

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

³⁷ Mark 9:41 - he will not lose his reward: What may seem to man as a small deed, if done for [Christ](#), will not be wasted. The doer will receive an indestructible reward!

³⁸ Mark 9:43 - If your hand causes you to stumble, cut it off: Jesus was probably speaking in hyperbole. Hyperbole or not, it is true. It is better to enter [eternal life](#) maimed than to go into eternal [hellfire](#) having all one's limbs intact.

your two hands, to go into [hell](#), (geenna) ³⁹

H 3 The description of hell (*géenna*) 9:43c-44

J 1 Unquenchable fire: into the
unquenchable fire, ⁴⁰ 9:43c

J 2 Eternal maggots: {44} [where
THEIR WORM DOES NOT DIE,
9:44

J 3 Unquenchable fire: AND THE FIRE
IS NOT QUENCHED.] ⁴¹

E 3 Avoiding the offense of one's foot 9:45-46

G 1 The hypothetical offense: {45} "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

³⁹ Mark 9:43 - hell (*geenna*) (sometimes Anglicized as Gehenna). [1067](#) *géenna* {gheh'-en-nah} of Hebrew origin [1516 and 2011]; TDNT - 1:657,113; n f. AV - hell (9) - hell fire + 3588 + 4442 (3) [12]

“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)

⁴⁰ Mark 9:43 - unquenchable fire: literally, “into the fire, the unquenchable,” wherein “the fire” is the [Accusative Neuter](#) Singular of the Noun *pûr* ([4442](#)), “fire” ([Accordance](#)), preceded by the article – so [Jesus](#) spoke of the particular fire, which I believe to be the fire of [Gehenna](#) or [hell](#) or, later, the “[Lake of Fire](#)” (Rev. 19:20; 20:10, 15; 21:8);

[Jesus](#) further qualified this particular fire as being “the unquenchable” fire, wherein “unquenchable” is the [Accusative Neuter](#) Singular of the Adjective *ásbestos* ([762](#)), “unquenchable” ([Accordance](#)); “I. unquenched, unquenchable 1. of eternal hell fire to punish the damned” ([OBU](#)); preceded by the article – “the particular fire, the unquenchable one.”

⁴¹ Mark 9:44, 46; worm ... fire. This phrase appears twice, in Mark 9:44, 46. The phrase appears in brackets because the best manuscripts do not have them. They were most likely erroneously copied by some overzealous copyist from Mark 9:48. See the footnote at Mark 9:43 in [NetBible](#).

- H 2 Than whole entrance into hell! than, having your two feet, to be cast into [hell](#),
- H 3 The conditions of hell ([g  enna](#)) 9:46
 - J 1 Eternal maggots: {46} [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: {47} "If your eye causes you to stumble, 9:47
 - 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: {48} where THEIR WORM DOES NOT DIE, ⁴² 9:48
 - J 2 Unquenchable fire: AND THE FIRE

⁴² Mark 9:48 - where THEIR WORM DOES NOT DIE: A quotation from a portion of Isaiah 66:24. This [prophecy](#) will be fulfilled in the [Millennium](#) just after the conclusion of the final battle of the [Tribulation](#) period (Zech. 12:1-9; 13:8-9; 14:1-9, 12-15; Rev. 19:11-21), the different [judgments](#) (Matt. 25:1-46), and the start of [Christ's Millennial](#) reign (Rev. 20:1-6). The [prophecy](#) bleeds over into the [Eternal State](#), for all unbelievers of all ages will spend [eternity](#) in the [Lake of Fire](#), which burns forever (Rev. 20:11-15). I take it from this passage (Isa. 66:24; Mark 9:48) that not only will there be fire in the [Lake of Fire](#), but there will exist also a proliferation of worms or maggots. This will be the horrible, unending punishment of those who reject [God's grace](#) offered through [Jesus Christ's](#) voluntary and substitutionary payment on the cross for man's sins, and who, instead, rely on their own human wisdom and values and works.

IS NOT QUENCHED.⁴³

J 3 Universal fire: {49} "For everyone will be salted with fire."⁴⁴ 9:49

D 5 His urging of peace, rather than competition, amongst the disciples 9:50

E 1 The value of salt, unless contaminated: {50} "Salt is good,⁴⁵ 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."⁴⁶

⁴³ Mark 9:48 - AND THE FIRE IS NOT QUENCHED: a partial quotation of Isaiah 66:24. "is not quenched" is the [Present Passive Indicative](#) 3rd Person Singular of the verb *sbénnumi* (4570), "to be extinguished, quenched" (adapted from [Accordance](#)). Once again, long term, this is a reference to the [Lake of Fire](#), which is the doom for all people who have not washed their robes, so that they may have the right to the [Tree of Life](#) and may enter the City of [New Jerusalem](#) through the gates (Rev. 22:14-15) because their names were not written in the [Book of Life](#).

⁴⁴ Mark 9:49 - everyone will be salted with fire: Did Jesus mean that everyone who goes to [hell](#) (*geenna*) will suffer fire? Or did 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)? [Constable](#) stated it this way:

... everyone" refers to every person, unbelievers and believers alike. God will subject everyone to fiery trials. He does this to believers and unbelievers alike during their earthly lives (James 1:1-18). He will also do this to believers' works when they stand before the judgment seat of Christ (cf. Matt. 25:14-46; 1 Cor. 3:10-15). He will do this to unbelievers when they stand before Him at the great white throne judgment (Rev. 20:11-15). This seems to me to be the best interpretation. It takes "everyone" literally and is consistent with other revelation. The point is that everyone should realize that divine testing is an inevitable part of life.

⁴⁵ Mark 9:50 - Salt is good: The two chief benefits of salt are that it is a flavor enhancer and a preservative. It is no wonder that we believers are called "the salt of the earth" (Matt. 5:13). We are to promote a good flavor among the people around us, and are to preserve from evil, as best we can, the people we influence.

⁴⁶ Mark 9:50 - Have salt in yourselves, and be at peace with one another: According to [Constable](#),

Likewise if God's trials "lose their bite"—that is, if disciples become insensible and unresponsive to the self-discipline that He is seeking to teach them, by hardening their hearts—these trials can cease to benefit them. Therefore we disciples must "have salt in" ourselves, namely, accept the trials that God sends us that demand self-discipline, rather than rejecting them. Furthermore we must live peacefully with one another, rather than becoming sectarian (v. 38) or self-seeking (v. 34).