

# Part Two. Mark 4:1-5:43

Expanded Analysis of

## MARK

### "THE SERVICE AND SACRIFICE OF THE SERVANT"

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

EXPANDED ANALYSIS OF MARK, **Part Two. Mark 4:1 - 5:43**

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# Part Two

## Mark 4.1-5.43

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

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<sup>1</sup> Mark 4:1 - He got into a boat: Speaking to the crowd in a boat would accomplish two things: (1) The lake would provide a natural barrier so the large audience couldn't crowd Him. (2) The water of the lake would act as a sounding board and amplify His voice.

<sup>2</sup> Mark 4:1 - and sat down: Sitting down while teaching was the customary posture of a rabbi. The customary stance while reading the Scripture was standing up (see Luke 4:16-21).

was saying to them in His teaching, 4:2

G 2 The sower of seed: {3} "Listen *to this!* Behold, the sower went out to sow; <sup>3</sup> 4:3

G 3 The four different soils 4:4-9 <sup>4</sup>

H 1 The road-side seed eaten by birds: {4} as he was sowing, some *seed* fell beside the road,<sup>5</sup> and the birds came and ate it up. 4:4

H 2 The rocky ground seed scorched by the sun 4:5-6

J 1 The seed-bed – rocky ground: {5} "Other *seed* fell on the rocky *ground*<sup>6</sup> 4:5a

J 2 The characteristic – little soil: where it did not have much soil; and immediately it sprang up because it had no depth of soil. 4:5b

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

H 3 The thorny soil seed choked out 4:7

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<sup>3</sup> Mark 4:3 - The sower went out to sow: [Jesus](#) was an excellent public speaker. His lectures were filled with graphic illustrations that aptly visualized what He was teaching. Moreover, His illustrations from common, every-day life served to arrest and hold the attention of His listeners. Furthermore, His illustrations kept His teaching simple enough so that even non-educated people could understand what He was teaching. That statement assumes the audience were not judicially blinded from understanding [Jesus](#) because of their spiritually hard hearts.

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

<sup>5</sup> Mark 4:4 - some *seed* fell beside the road: This person never became a [believer](#). [Satan](#) snatched away from his heart the Word of God. See [Jesus](#)' explanation at Mark 4:14-15.

<sup>6</sup> Mark 4:5 - Other *seed* fell on the rocky *ground*: This person perhaps gave the appearance of having life, but, because the seed fell on rocky ground, the seed did not have enough soil in which to grow downward and establish a strong root system. When the sun came out, this plant died. This person was never a [believer](#) in the first place because he never came close to bearing fruit. [Jesus](#) interpreted this portion of the [parable](#) in Mark 4:16-17.

- J 1 The seed-bed – thorny soil: {7}|  
"Other *seed* fell among the thorns,<sup>7</sup>
- J 2 The characteristic – choked out: and  
the thorns came up and choked it,
- J 3 The end result: and it yielded no  
crop.
- H 4 The seed in good soil is productive 4:8
  - J 1 The seed-bed – good soil: {8} "Other  
*seeds* fell into the good soil,<sup>8</sup>
  - J 2 The characteristic – solid growth:  
and as they grew up and increased,
  - J 3 The end result: they yielded a crop  
and produced thirty, sixty, and a  
hundredfold."
- G 4 Jesus' admonition to the crowd: {9} And He was  
saying, "He who has ears to hear, let him hear." 4:9
- E 2 The parabolic tactic explained: Revelation to the chosen;  
concealment from the outsiders 4:10-12
  - G 1 The curiosity of His disciples 4: 10

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<sup>7</sup> Mark 4:7 - Other *seed* fell among the thorns: In His telling of this brief segment of the parable, the seed fell among thorns. The thorns grew up around it and choked and it yielded no fruit. I surmise, because this seed yielded no fruit, that the people in question were never truly [believers](#). [Believers](#) will yield measurable fruit (Eph. 2:8-10). [Jesus](#) interpreted this portion of the [parable](#) in Mark 4:18-19.

<sup>8</sup> Mark 4:8 - And other *seeds* fell into the good soil: "and as they grew up and increased, they yielded a crop and produced thirty, sixty, and a hundred fold." Of the four types of soil, only this soil represented [believers](#). [Believers](#) always bear a crop because that's why God created them (Eph. 2:8-10). There is a difference in degree of fruitfulness of true [believers](#). Some yield more, some less, but they all yield fruit. According to Eph. 2:10, fruit in the life of a [believer](#) is inevitable.

The [Apostle John](#) wrote, in 1 John 2:3-6,

{3} By this we know that we have come to know Him, if we keep His commandments. {4} The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him; {5} but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: {6} the one who says he abides in Him ought himself to walk in the same manner as He walked.

- H 1 The occasion – solitude: {10} As soon as He was alone,
- H 2 Their identity: His followers, along with the twelve,<sup>9</sup>
- H 3 Their query: *began asking Him about the [parables](#).*
- G 2 The explanation of Jesus 4:11-12
  - H 1 Clear revelation given to the believers: {11} And He was saying to them, "To you has been given the [mystery](#) of the [kingdom of God](#),"<sup>10</sup> 4:11a
  - H 2 Parabolic revelation given to the outsiders: but those who are outside get everything in [parables](#), 4:11b
  - H 3 The purpose of the parables: Judgmental deprivation of understanding! (cf. Isa. 6:9-10) 4:12
    - J 1 Deprivation of understanding: {12} so that WHILE SEEING, THEY MAY SEE AND NOT PERCEIVE, AND WHILE HEARING, THEY MAY HEAR AND NOT UNDERSTAND,<sup>11</sup> 4:12a

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<sup>9</sup> Mark 4:10 - His followers, along with the twelve: Three concentric circles are implied here. There was a large crowd listening to [Jesus](#). Within that larger crowd were too smaller circles. When the crowd had dispersed, there was left the much smaller circle of his (close) followers (lit., the ones around Him) – i.e., those who truly [believed](#) in Him. A third, even smaller circle was comprised of "The Twelve," part of both the original large crowd and also the smaller circle of close followers. It is these two small circles that [Jesus](#) now addressed.

<sup>10</sup> Mark 4:11 - The kingdom of God: This is the [Messianic Kingdom](#), not the [Church](#). We today, in the [Church Age](#), are looking *ahead* to the [Messianic Kingdom](#), but we are not yet *in* it. The [Kingdom](#) is [not already, not yet](#).

<sup>11</sup> Mark 4:12a - WHILE SEEING, THEY MAY SEE AND NOT PERCEIVE, etc.: a loose quotation of Isaiah 6:9-10a. [Jesus](#) was repeating [God's](#) judgment on rebellious [Israel](#) as prophesied 700 years earlier. They would be doomed to be unable to respond positively to the instructions and commands of [God](#) as a Divine punishment. That insensitivity was true in [Isaiah's](#) day, and it was true in [Jesus'](#) day. As a result [Israel](#) lost its opportunity to submit to its [King, Jesus](#). That insensitivity continues to this very day. It will continue until the day, late in the [Tribulation](#)

- J 2 Prevention of repentance and insurance of judgment!  
OTHERWISE THEY MIGHT RETURN AND BE FORGIVEN." <sup>12</sup>  
4:12b
- E 3 The parable explained: **Fractional Response to Jesus' Message** 4:13-20
- G 1 Jesus' reaction to their ignorance 4:13
- H 1 His amazement at their unawareness of the meaning of this parable: {13} And He said to them, "Do you not understand this [parable](#)? <sup>13</sup>
- H 2 His concern that they will be unable to understand any of His parables: How will you understand all the [parables](#)?

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period, when [God sovereignly](#) brings about repentant hearts among the people of [Israel](#). That day of future [repentance](#) is predicted in Zechariah 12:10-13:6.

<sup>12</sup> Mark 4:12b - OTHERWISE THEY MIGHT RETURN AND BE FORGIVEN: a loose quotation of Isaiah 6:10b. As strange as it may seem to us, [God](#) was *preventing* [Israel's repentance](#) and consequent forgiveness as an act of [Divine Judgment](#). How horrible! People can go too far in resisting and rebelling against [God](#), and they reach a point of no return. It is impossible for them to [repent](#) because, in [judgment](#), [God](#) prevents them from doing so!

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

On the other hand, this quotation from Isa. 6:9-10, [Isaiah's](#) commissioning, was a prediction of [judgment](#) from 700 years earlier. Even by [Isaiah's](#) time, [Israel's](#) future doom was sealed. She would not know her [Messiah](#) or listen to His teaching. Her doom, her [judgment](#) for idolatry, was to be given a deaf ear to [God's](#) truth about [Jesus](#) so that she would incur [God's judgment](#)! How sad!

<sup>13</sup> Mark 4:13 - Do you not understand this parable: [Jesus](#) was speaking to His [disciples](#) and other followers (see Mark 4:10), who evidently requested an explanation of the [parable](#) he had just given them. [Jesus](#) seemed amazed that they were so spiritually dense they could not understand what he had just been teaching them. Nevertheless, He gave them an interpretation anyway.

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

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

<sup>15</sup> Mark 4:14 - the word: “word” is the [Accusative Masculine](#) Singular of the noun *lógos* ([3056](#)), “word, speech, message, argument ...” (excerpted from [Accordance](#)). In my estimation, [Jesus](#) had in mind the word or message about the coming [Messianic kingdom](#) and what must be done to prepare for that [kingdom](#). That was the “word” or “message” about which [John the Immerser](#) spoke (Mark 1:2-4) and, after [John](#) had been put into prison, the [Good News](#) about which [Jesus](#) spoke (Mark 1:14-15).

<sup>16</sup> Mark 4:15 - and when they hear: Literally, "when they may hear" the Word. The verb “they may hear” is the [Aorist Subjunctive Active](#) 3<sup>rd</sup> Plural of the verb *akoúō* ([191](#)), “to hear, to heed, to obey” ([Accordance](#)); “... II. to hear 1. to attend to, consider what is or has been said 2. to understand, perceive the sense of what is said” (excerpted from [OBU](#)).

<sup>17</sup> Mark 4:15 - immediately Satan comes and takes away the word which has been sown in them: These people hear ([Aorist Tense](#)) the Word of God on an occasion, but without delay, [Satan](#) is immediately and continuously coming ([Present Tense](#)) and snatching away ([Present Tense](#)) the Word which has been sown ([Perfect Tense](#)) at a past time within them. [God](#), through a [believer](#), works once, sowing and implanting His Word. Immediately and relentlessly, however, [Satan](#) is coming to that person and is snatching away the Word. These people never did become [believers](#) in [Christ](#). I know of no commentators who dispute the interpretation that these people never were [believers](#).

- H 2 The joyful reception: who, when they hear<sup>18</sup> the word, immediately receive it with joy;<sup>19</sup> 4:16b
- H 3 The absence of root: {17} and they have no *firm* root in themselves,<sup>20</sup> 4:17a
- H 4 The temporary growth: but are *only* temporary;<sup>21</sup> 4:17b
- H 5 The advent of trouble: then, when affliction or persecution arises because of the word, 4:17c
- H 6 The stumblingblock: immediately they fall

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<sup>18</sup> Mark 4:16 - when they hear the word: literally "when they may hear" the Word. "They may hear" is the [Aorist Subjunctive Active](#) 3<sup>rd</sup> Person Plural of the verb [akoúō \(191\)](#), "to hear, to heed, to obey" ([Accordance](#)); "... II. to hear I. to attend to, consider what is or has been said 2. to understand, perceive the sense of what is said" (excerpted from [OBU](#)). These are people who are inhabiting rocky soil on whom the Word of God was sown.

<sup>19</sup> Mark 4:16 - immediately receive it with joy: "Receive" is the 3<sup>rd</sup> Plural [Present Indicative Active](#) of the verb [lambánō \(2983\)](#), "to take, receive, choose" ([Accordance](#)). The rocky soil people are initially continually receiving the Word with joy, the [Genitive Feminine](#) Singular of the noun [chará \(5479\)](#), "joy" ([Accordance](#)); "joy, gladness" (excerpted from [OBU](#)).

<sup>20</sup> Mark 4:17 - and they have no *firm* root in themselves: Literally, "and have no root in themselves." The operative word is the [Accusative Feminine](#) Singular of the noun [hridza \(4491\)](#), "root; origin" ([Accordance](#)); "I. a root II. that which like a root springs from a root, a sprout, shoot III. metaphorically, offspring, progeny" ([OBU](#)). After an initial quick and positive response, these "rocky soil" people do not develop a root. Moreover, there is no fruit that develops. They may initially profess to [believe](#) in [Christ](#), but they are not actually [believers](#).

<sup>21</sup> Mark 4:17 - but are *only* temporary: Literally, "but are temporary," wherein "temporary" is the [Nominative Masculine](#) Plural of the adjective [próskairos \(4340\)](#), "temporary; transitory" ([Accordance](#)); "I. for a season II. enduring only for awhile III. temporary" ([OBU](#)). Because they are temporary, they cannot possibly be [believers](#) in [Christ](#).

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

away.<sup>22</sup> 4:17d

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

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

H 2 The hearing of the Word: these are the ones who have heard the word,<sup>23</sup> 4:18b

H 3 The arrival of competition 4:19a

J 1 {19} but the worries of the world,<sup>24</sup>

J 2 and the deceitfulness of riches,<sup>25</sup>

J 3 and the desires for other things<sup>26</sup>

<sup>22</sup> Mark 4:17 - they fall away: "fall away," perhaps better, "they are being caused to fall away" – is the 3<sup>rd</sup> Plural [Present Passive Indicative](#) of the verb σκανδαλιζω (*skandalidzō*) (4624) - lit., "they are being caused to stumble; they are taking offense." In other words, they are being scandalized at the trouble and persecution they have to go through because of their response to the Word of God. They can't handle it any more. The implication is that they give up an interest in and obedience to the Word to avoid being scandalized. It is my belief that these people never became [believers](#) because no fruit was evident in their lives.

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

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

<sup>23</sup> Mark 4:18 - who have heard the word: lit., "the Word having heard" – "having heard" is the [Aorist Active Participle Nominative Masculine](#) Plural of the verb ακούω (191), "to hear, to heed, to obey" ([Accordance](#)); " ... II. to hear 1. to attend to, consider what is or has been said 2. to understand, perceive the sense of what is said" (excerpted from [OBU](#)). These are people who are inhabiting thorny soil on whom the Word of God was sown.

<sup>24</sup> Mark 4:19 - the worries of the world: better, the cares of the age or era. The noun in question is the [Genitive Masculine](#) Singular of the noun αιών (165), "age, eternity" ([Accordance](#)). This is the first thing [Jesus](#) lists as choking the word so that it becomes unfruitful. The English word "world" more typically translates the Greek word κόσμος (2889) – see Mark 8:36; 14:9; 16:15.

<sup>25</sup> Mark 4:19 - the deceitfulness of riches: "the trickery of the riches." This is the second thing [Jesus](#) lists as choking the word so that it becomes unfruitful.

<sup>26</sup> Mark 4:19 - the desires for other things enter in: "the concerning the other things desires" (other things is in the emphatic position). This is the third thing [Jesus](#) lists as choking the word so that it becomes unfruitful.

enter in <sup>27</sup>

- H 4 The effect of competition: 4:19b
  - J 1 Short term: and choke the word, <sup>28</sup>
  - J 2 Long term: and it becomes unfruitful. <sup>29</sup>
  
- G 6 The Word of God sown on Good Soil 4:20
  - H 1 The type of soil: {20} "And those are the ones on whom seed was sown <sup>30</sup> on the good soil;
  - H 2 The response to the Word
    - J 1 Continual hearing: and they hear the word <sup>31</sup>

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<sup>27</sup> Mark 4:19 - enter in: (*eisporeuomenai*, [1531](#)) - entering in ([Present Nominative Participle](#)) - The desires for other things keep on entering in!

<sup>28</sup> Mark 4:19 - choke: (*sumpnigousin*, [4846](#) - [Present Indicative Active](#)) - These three things, as listed above, are presently, continuously, and actively choking out the Word of God!

<sup>29</sup> Mark 4:19 - and it becomes unfruitful: it (the Word) is in the process of becoming (*γίνεται* – *ginetai* – the [Present Active Deponent](#) of the verb *ginomai*, [1096](#)), “to become” (excerpted from [Accordance](#)) unfruitful. In other words, these influences are entering into one's life over a period of time. They are gradually choking out the Word of God, and the Word of God is gradually becoming unfruitful.

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

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

<sup>30</sup> Mark 4:20 - was sown: (*sparentes*) the [Aorist Passive Participle](#) of the verb *speirō* ([4687](#)), “I to sow, scatter seed ...” (excerpted from [OBU](#)). Literally, in this conjugation, it means “having been sown.” [Jesus](#) is here talking about the seed that had been sown on good soil.

<sup>31</sup> Mark 4:20 - they hear the word: lit., "who are hearing the word," the [Present Indicative Active](#) of the verb *akoúō* ([191](#)), “to hear, to heed, to obey” ([Accordance](#)).

- J 2 Ongoing acceptance: and accept it<sup>32</sup>
- J 3 Continual fruit-bearing: and bear fruit, thirty, sixty, and a hundredfold."<sup>33</sup>
- D 2 The figure of the lamp: **Responsible Stewardship in Listening** -- "The greater the obedience, the greater the revelation"<sup>34</sup> 4:21-25
- E 1 The illustration – the purpose of a light – to be displayed openly, not hidden: {21} And He was saying to them, "A lamp is not brought to be put under a basket, is it, or under a bed? Is it not *brought* to be put on the lampstand?"<sup>35</sup> 4:21

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<sup>32</sup> Mark 4:20 - and accept it: παραδέχονται (*paradechontai*) ([Present Indicative Middle/Passive Deponent](#)) of the verb *paradéchomai* ([3858](#)) - lit., "and are accepting it," or "and are receiving it."

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

<sup>33</sup> Mark 4:20 - and bear fruit: (καρποφοροῦσιν - *karpophorousin* the 3<sup>rd</sup> Plural [Present Indicative Active](#) of the verb *karpophoréō* ([2592](#)) - "are bearing fruit." It is my belief that these are the only hearers that became genuine [believers](#) in [Jesus](#) **because they are the only ones who bear fruit**. According to Ephesians 2:8-10, [salvation](#) is by [grace](#) through [faith](#) in [Christ](#), apart from works. But [God](#) created [believers](#) in [Christ Jesus](#) **for the purpose of good works**, which [God](#) has before ordained that we should walk in them. If [God](#) has decreed good works in advance for [believers](#), good [works](#) are **inevitable**. If there are no good works, no fruit, the person was never really a [believer](#).

<sup>34</sup> Mark 4:21-25 subtitle – "Responsible Stewardship in Listening: Could not the following examples of [Jesus](#) describe the correct response to God's Word? God didn't give His Word to be concealed, but for us to respond to it. The more we respond positively to God's Word, the more will be given us. The more we ignore God's Word, even that which we have will be withdrawn from us!

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

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

<sup>35</sup> Mark 4:21 - to be put on the lampstand: "The light of divine truth is given, not to be obscured by the believer's commercial affairs, *the bushel*, or by his domestic responsibilities, *the bed*, but to be manifested before all." Herbert Lockyer, [All the Parables of the Bible](#), p. 254.

- E 2 The principle – God intends even secret truths to be revealed, not remain hidden: {22} "For nothing is hidden, except to be revealed; nor has *anything* been secret, but that it would come to light. <sup>36</sup> 4:22
- E 3 The challenge to listen to God's truth: {23} "If anyone has ears to hear, let him hear." 4:23
- E 4 The principle of responsibility in listening to God's truth 4:24-25
- G 1 Effective listeners will be given more truth to which to listen: {24} And He was saying to them, "Take care what you listen to. By your standard of measure it will be measured to you; and more will be given you besides. 4:24
- G 2 Accountability in regard to God's truth 4:25
- H 1 Those who receive the truth God has given them will be given more: {25} "For whoever has, to him *more* shall be given; <sup>37</sup>

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<sup>36</sup> Mark 4:22 - but that it would come to light: "The primary obscuration in the parabolic form of teaching was gradually to give way to full illumination. "Now we see through a glass darkly: then face to face" (1 Cor. 13:12). Our Lord promised to His own the Divine [Spirit](#), who, when He came, would take of the things of [Christ](#) and reveal them unto their minds. This meant that He would unfold the inner, spiritual significance not only of all the [parables](#), of *all* the truth He had declared while in their midst. The full revelation once grasped was not hid but published abroad." Herbert Lockyer, *All the Parables of the Bible*, p. 255.

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

<sup>37</sup> Mark 4:25 - For whoever has, to him, shall *more* will be given: For example, [Cornelius](#) was a [Gentile Centurion](#) with the Roman Army. But he responded positively to the information he had been given. He was a devout man, one who feared [God](#) with all his household. He gave many alms to the [Jewish](#) people, and he prayed to [God](#) continually (Acts 10:1-2). Since he had responded positively to the light [God](#) had given him, [God](#) gave him more light. He had a vision of a [messenger](#) of [God](#) calling him by name. [Cornelius](#) was frightened, and asked the [messenger](#) what he wanted. The [messenger](#) replied, "Your prayers and alms have ascended as a memorial before [God](#). And now, despatch some men to [Joppa](#), and send for a man named [Simon](#), who is also called [Peter](#); he is staying with a certain tanner named Simon, whose house is by the sea" (Acts 10:1-6).

Immediately [Cornelius](#) obeyed. [God](#) had to prepare [Peter's](#) heart to come and associate with and eat with [Gentiles](#). [Peter](#) obeyed and followed the three men back to [Caesarea](#). There he met a whole household of relatives and friends of [Cornelius](#). [Peter](#) began to explain the [Good News](#) about [Jesus](#), and before he had even completed his message, the whole group believed and began to [speak in languages](#) they had not learned before. That signified to [Peter](#) and the [Jewish Christians](#) who had accompanied [Peter](#) that [God](#) had sent the [Holy Spirit](#) to these [Gentiles](#) just as He had done to the believing [Jewish](#) converts on the [Day of Pentecost](#). [Peter](#) commanded that those gathered be [immersed in water](#) as an official sign of their having been incorporated into the [Church-at-large](#) (Acts 10:7-48). My

- H 2 Those who reject the little truth they have will be deprived even of that: and whoever does not have, even what he has shall be taken away from him."
- D 3 The parable of the growing seed: **The Humanly Inexplicable but Divinely-Superintended Growth of the Kingdom of God** 4:26-29
- E 1 The subject of the parable – the Kingdom of God: {26} And He was saying, "The kingdom of God"<sup>38</sup> 4:26a
- E 2 The dissemination of God's truth: is like a man who casts seed upon the soil;<sup>39</sup> 4:26b
- E 3 The inexplicable growth: {27} and he goes to bed at night and gets up by day, and the seed sprouts and grows – how, he himself does not know.<sup>40</sup> 4:27
- E 4 The progressive growth: {28} "The soil produces crops by itself; first the blade, then the head, then the mature grain in

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point is that, as [Cornelius](#) responded positively to the light he had been given, [God](#) sent him more light, which he also positively accepted. This illustrates the truth of [Jesus](#)' observation, "For whoever has, to him shall more be given" (Mark 4:25). It also illustrates, I believe, the differences in productivity of the seed that was sown upon the good soil – some yielded thirty, others sixty, and others a hundred fold (Mark 4:20).

<sup>38</sup> Mark 4:26 - The kingdom of God: This is the [Messianic Kingdom](#), not the [Church](#). We today, in the [Church Age](#), are looking *ahead* to the [Messianic Kingdom](#), but we are not yet *in* it. People today who cast the seed of God's Word on the soil are sowing seed *for* the [Kingdom](#), but the [Kingdom](#) is not already, not yet.

<sup>39</sup> Mark 4:26 - The kingdom of God is like a man who casts seed upon the soil: The man in this parable is probably [Christ](#), though the same principle applies no matter which person is doing the sowing. [Lockyer](#) objects to his being [Christ](#), inasmuch as [Christ](#) does not need to sleep, nor is He unaware of the mechanics of the growth preparatory for the [Kingdom of God](#). However, one should not make a parable walk on all fours. [Christ](#) was the initiator of the growth in anticipation of the [Kingdom of God](#), while others certainly assist. It is a case of both/and, not either/or.

<sup>40</sup> Mark 4:27 - the seed spouts and grows – how, he himself does not know: Humanly speaking, the growth preparatory for [God's kingdom](#) here on earth is so slow as to be almost unnoticed. Always, it seems to be a minority in the field of the world, but grow it does. The rationalist unbeliever cannot for a moment explain the groundwork for how or why [God's kingdom](#) should be growing at all, nor can he understand how it could possibly survive according to his atheistic or idolatrous mind-set, yet grow it does!

the head. <sup>41</sup> 4:28

E 5 The completion of the growth: {29} "But when the crop permits, he immediately puts in the sickle, because the harvest has come." <sup>42</sup> 4:29

D 4 The parable of the mustard seed: **The Vast Growth of the Kingdom of God Yet Contaminated by Foreign Elements** 4:30-32

E 1 The subject of the parable – the Kingdom of God: {30} And He said, "How shall we picture the kingdom of God, or by what parable shall we present it? 4:30

<sup>41</sup> Mark 4:28 - then the mature grain in the head: The whole purpose of the sower sowing seeds of wheat or barley is to get a crop in which the seeds take root, grow, and ultimately, produce a harvest. For this reason, I take it that the only *genuine believers* in the parable of the four soils (Mark 4:3-9, 13-20) are *the ones who bear fruit* (Mark 4:8, 20). It is my contention that these are they who are saved by grace through faith in Christ, completely apart from their works (Eph. 2:8-9). However, once they are saved, they bear fruit because they are God's workmanship, created in Christ Jesus for the purpose of good works, which God has prepared ahead of time in order that in these good works they might walk (Eph. 2:10). If God has prepared these works ahead of time, they are inevitable. God does not have stillbirths!

<sup>42</sup> Mark 4:29 - he immediately puts in the sickle, because the harvest has come: There will come a time when the present version of God's work here on earth, the Church, is complete. We call this completion the Rapture, wherein Christ will return to earth to snatch up His Bride, the Church, (1 Thess. 4:13-18) and take His bride to the place which He has been preparing for them – the Father's House (John 14:1-4), or more precisely, New Jerusalem, I believe (Rev. 21:9-22:5). [Note: The description of New Jerusalem in Rev. 21:9-22:5 looks ahead to the Eternal State.]

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

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

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

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

- E 2 The small origins of the Kingdom of God: {31} "It is like a mustard seed,<sup>43</sup> which, when sown upon the soil, though it is smaller than all the seeds that are upon the soil, 4:31
- E 3 The comparatively large growth of the Kingdom of God: {32} yet when it is sown, it grows up and becomes larger than all the garden plants and forms large branches; 4:32a
- E 4 The contamination of the Kingdom of God: so that THE BIRDS OF THE AIR can NEST UNDER ITS SHADE."<sup>44</sup> 4:32b
- D 5 Jesus' parabolic practice 4:33-34
  - E 1 {33} With many such [parables](#) He was speaking the word to them, so far as they were able to hear it; 4:33
  - E 2 {34} and He did not speak to them without a [parable](#); but He was explaining everything privately to His own disciples. 4:34

### C 3 The Servant's miracles 4:35 - 5:43<sup>45</sup>

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<sup>43</sup> Mark 4:31 - It is like a mustard seed: "Some interpreters view this [parable](#) as a picture of evangelism. Some take it as depicting spiritual growth in a believer. Others see it as a picture of the coming of God's kingdom by the mysterious, sovereign work of God. Its emphasis is on growth under God's initiative in the interim phase between the proclamation by [Jesus](#) (the lowly Sower) and His disciples and the ultimate manifestation of the kingdom by [Jesus](#) (the mighty Harvester). The third view is preferred in light of Mark 4:26a and the overall context of the kingdom parables." (John D. Grassmick, Mark, *The Bible Knowledge Commentary*, II, 121.)

I, however, do not see this "interim phase" being in any sense the [Kingdom](#). It is *preparation* for the [Kingdom](#). It is *recruitment* for the Kingdom. But it is *not* the [Kingdom](#) [JTB].

<sup>44</sup> Mark 4:32 - so that the birds of the air can nest beneath its shade: Do the birds in the branches constitute benevolent imagery or sinister imagery? In support of the former choice, commentators can assemble such benign passages as Ezek. 17:23; Ps. 104:12; Ezek. 31:6; Dan. 4:12. To support a sinister flavor, commentators can point to Gen. 40:16-22 and Mark 4:4. I lean toward the sinister interpretation. I believe the import is similar to the woman who put yeast or leaven into three measures of flour until all was leavened (Matt. 13:33; Luke 13:20-21). So the growth of the [kingdom of God](#) from a small beginning is emphasized. Even so there are elements in the [kingdom](#) that have a negative influence and must ultimately be purged from the [kingdom](#) (see Matt. 13:24-30, 36-43; see also Matt. 13:47-50).

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

<sup>45</sup> Mark 4:35 - 5:43 Title - The Servant's miracles: In this section [Jesus](#) demonstrated His power over nature (Mark 4:35-41), over [demons](#) (Mark 5:1-20), over illness (Mark 5:25-34), and over death (Mark 5:21-24, 35-43)

- D 1 Jesus' calming of the stormy sea: A laboratory test of the disciples' faith 4:35-41
  - E 1 The setting for the storm 4:35-36
    - G 1 The time of the incident: {35} And on that day, when evening had come <sup>46</sup> 4:35a
    - G 2 The initiative for the incident: He said to them, "Let us go over to the other side." 4:35b
    - G 3 The subjects of the incident 4:36
      - H 1 {36} And leaving the multitude
      - H 2 They took Him along with them, just as He was, in the boat;
      - H 3 And other boats were with Him
  - E 2 The severity of the storm 4:37-38
    - G 1 The velocity of the wind: {37} And there arose a fierce gale of wind <sup>47</sup> 4:37a
    - G 2 The force of the waves: And the waves were breaking over the boat so much that the boat was already filling up. 4:37b
    - G 3 The terror of the learners 4:38
      - H 1 The placid sleep of the Teacher: {38} And He Himself was in the stern, asleep on the

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(adapted from [Constable](#)).

<sup>46</sup> Mark 4:35 - And on that day, when evening had come: According to [Constable](#),

Many unique features of Mark's narrative indicate that at least some of it came from an eyewitness: probably Peter. These features include mention of "that day" (v. 35), "as He [Jesus] was" and the "other boats" (v. 36), the "stern" and the "cushion" (v. 38), and the rebuke, terror, and bewilderment of the disciples (vv. 38, 41).

<sup>47</sup> Mark 4:37 - And there arose a fierce gale of wind: "The Sea of Galilee was susceptible to sudden violent storms because of its geography." ([Constable](#))

cushion;

H 2 The desperation of the learners

J 1 Awakening: And they awoke Him

J 2 Lecturing: and said to Him,  
"Teacher, do You not care that we  
are perishing?" <sup>48</sup>

E 3 The sovereignty of the Teacher 4:39

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

G 2 His speech to the sea: and said to the sea, "Hush, be  
still." <sup>49</sup>

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

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

E 4 The questions of the teacher 4:40

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

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<sup>48</sup> Mark 4:38 - "Teacher, do you not care that we are perishing?" According to [Constable](#),

[Mark](#) alone recorded the [disciples'](#) rebuke of [Jesus](#). It was inappropriate because of who [Jesus](#) was. However the [disciples](#) did not yet fully appreciate who He was. They did not like the fact that [Jesus](#) appeared to be unconcerned about their safety. Note the contrast between the [disciples'](#) anxiety and [Jesus'](#) lack of concern.

Perhaps we should not be too hard on the [disciples](#). How many times do we [Christians](#) today cry out in anguish and accuse the [Lord](#) of being inattentive or uncaring?

<sup>49</sup> Mark 4:39 - "Hush, be still." According to [Constable](#),

[Mark](#) is the only evangelist who recorded the words that Jesus spoke. [Jesus](#) addressed His creation as though it was His child ("Hush, be still," and stay that way, is the force of the Greek text). And the elements responded accordingly. The wind ceased and the waves calmed down.

- G 2 How is it that you have no faith?" <sup>50</sup>
- E 5 The awe of the learners 4:41
- G 1 {41} And they became very much afraid <sup>51</sup>
- G 2 And said to one another, "Who then is this, that even the wind and the sea obey Him?" <sup>52</sup>
- D 2 Jesus' exorcism of the demoniac of Gadara (Gerasenes): Rejection of Jesus by local Gerasenes 5:1-20
- E 1 The introduction of the demoniac 5:1-2
- G 1 The site of the encounter: {1} They came to the other side of the sea, into the country of the Gerasenes. <sup>53</sup> 5:1
- G 2 The description of the encounter: {2} When He got out of the boat, immediately 5:2
- H 1 His origin: a man from the tombs
- H 2 His possession: with an [unclean spirit](#) met

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<sup>50</sup> Mark 4:40 - "How is it that you have no faith?" [Constable](#) quotes J. T. Kingsbury, Conflict in Mark: Jesus, Authorities, Disciples. Minneapolis, Fortress Press, 1989, p. 97.

"... Jesus anticipates comprehension on the part of the disciples and they exhibit a profound lack thereof. The upshot is that conflict erupts between Jesus and the disciples, and nowhere is this more apparent than in a series of three boat scenes and two feeding miracles, with the miracles interspersed among the boat scenes."

<sup>51</sup> Mark 4:41 - And they became very much afraid: Literally, "And they were made afraid with great fear!" Truthfully, they were terrified! "Being made afraid" is the 3<sup>rd</sup> Plural [Aorist Indicative Passive](#) of the verb *phobēō* ([5399](#)), "to be struck with fear, to be seized with alarm" (excerpted from [OBU](#)); "fear" is the [Accusative Masculine Singular](#) of the noun *phóbos* ([5401](#)), "fear." The noun is amplified by the adjective *mégas* ([3173](#)), "great."

<sup>52</sup> Mark 4:41 - Who then is this, that even the wind and the sea obey Him?: The [disciples](#) had a right to be terrified! Who was this man that even the wind and the sea are obeying Him? The answer is that He is both [God](#) and Man. He is the [Creator](#) who created everything in the beginning! (Gen. 1:1; John 1:3, 10; Col. 1:16; Heb. 1:2).

<sup>53</sup> Mark 5:1 - Gerasenes: Both [Mark](#) and [Luke](#) called this area the region (or country) of the "Gerasenes," but [Matthew](#) called it the country of the Gadarenes. The town of [Gerasa](#) is much too far to the southeast to fit the description of the story. "The country of the [Gadarenes](#)" (Matt. 8:28) is the much more likely site of this account of the demoniac, which takes place near the [sea \(of Galilee\)](#).

Him,

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

G 1 His macabre dwelling: {3} and he had his dwelling among the tombs.<sup>54</sup> 5:3a

G 2 His uncontrollable behavior 5:3b-4

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

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

H 3 His incredible strength: and the chains had been torn apart by him and the shackles broken in pieces,<sup>55</sup>

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

G 3 His bizarre behavior 5:5

H 1 His outcries: {5} Constantly, night and day,<sup>56</sup> he was screaming among the tombs and in the mountains,<sup>57</sup>

H 2 His self-inflicted pain: and gashing himself

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<sup>54</sup> Mark 5:3 - dwelling among the tombs: The many [demons](#) inhabiting this man forced him to live in macabre surroundings with the theme of death.

<sup>55</sup> Mark 5:4 - shackles broken in pieces: Another characteristic of these [demons](#) is that they gave this man incredible, supernatural physical strength.

<sup>56</sup> Mark 5:5 - night and day: These [demons](#) afflicted this man 24 hours a day!

<sup>57</sup> Mark 5:5 - screaming among the tombs and in the mountains: These [demons](#) afflicted this man with bizarre, antisocial behavior. He was obviously in great anguish and torment. With his enormous strength, and bizarre behavior, no one wanted to be around this man.

with stones.<sup>58</sup>

E 3 The interaction between Jesus and the demoniac 5:6-13

G 1 His approach 5:6

H 1 {6} Seeing [Jesus](#) from a distance,

H 2 he ran up

H 3 and bowed down before Him;<sup>59</sup>

G 2 His first request 5:7-8

H 1 Repudiation: {7} and shouting with a loud voice,<sup>60</sup> he said, "What business do we have with each other, [Jesus](#), Son of the Most High God?<sup>61</sup>

H 2 Request: I implore You by God, do not torment me!"<sup>62</sup>

H 3 Reason: {8} For He had been saying to him, "Come out of the man, you [unclean spirit!](#)" 5:8

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<sup>58</sup> Mark 5:5 - gashing himself with stones: Another characteristic of [demon](#) possession by multiple [demons](#) was self-harm. How many young people have we seen today who are so tormented they slit their wrists, trying to commit suicide? And our modern day treatment? We don't deal with the supernatural manifestation of [demons](#) – we prescribe a medication!

<sup>59</sup> Mark 5:6 - bowed down before Him: Though the [demons](#) in the man despised [Jesus](#), they knew they had a met a power and authority far greater than theirs. They had to show him respect as an act of self-preservation, and so they caused the man to run and bow down before Him.

<sup>60</sup> Mark 5:7 - shouting with a loud voice: Controlled by the [demons](#), the man's bizarre, antisocial behavior continued, even in the presence of [Jesus](#).

<sup>61</sup> Mark 5:7 - What business do we have with each other: Though it was the man who spoke, he was uttering the sentiments of the [demons](#) who controlled him. [Jesus](#) was the last person these [demons](#) wanted to face!

<sup>62</sup> Mark 5:7 - do not torment me: These were the [demons](#) speaking through the man. They knew that [Jesus](#) could send them into the [Abyss](#) (Luke 8:31), a temporary restraining prison for certain [demons](#) and, during the [Millennium](#), the [Antichrist](#) (Rev. 11:7; 17:8; 20:1-3, 7). They probably also knew that, ultimately, [Jesus](#) would confine them to the [Lake of Fire](#) for [eternity](#) (Matt. 25:41).

- G 3 Identity: {9} And He was asking him, "What is your name?" And he said to Him, "My name is Legion;<sup>63</sup> for we are many." 5:9
- G 4 His second request: {10} And he *began* to implore Him earnestly not to send them out of the country. 5:10
- G 5 His third request 5:11-13
  - H 1 The setting: {11} Now there was a large herd of swine<sup>64</sup> feeding nearby on the mountain. 5:11
  - H 2 The request: {12} *The demons* implored Him,<sup>65</sup> saying, "Send us into the swine so that we may enter them."<sup>66</sup> 5:12
  - H 3 The permission: {13} Jesus gave them permission. 5:13a
  - H 4 The result 5:13b
    - J 1 Departure: And coming out,
    - J 2 Entrance: the [unclean spirits](#) entered the swine;
    - J 3 Frenzy: and the herd rushed down the steep bank into the sea, about two thousand *of them*;

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<sup>63</sup> Mark 5:9 - Legion: A Roman Legion consisted of about 6,000 soldiers. This poor man was exceedingly afflicted by all these [demons](#)!

<sup>64</sup> Mark 5:11 - swine: the [Genitive Masculine](#) Plural of the noun *choiros* ([5519](#)), "pigs." The presence of a large herd of pigs indicates this was a [Gentile](#) region, for pigs were unclean to [Jewish](#) people (Lev. 11:7-8; Deut. 14:8). This whole region is later identified as "[Decapolis](#)" (Mark 5:20).

<sup>65</sup> Mark 5:12 - The demons implored Him, saying: The words "The demons" do not appear in the [Greek text](#). Literally, it reads, "And they implored Him, saying" ....

<sup>66</sup> Mark 5:12 - Send us into the swine so that we may enter them: Apparently [demons](#) like to inhabit the bodies of created beings here on earth. They do not choose to be disembodied spirits. So even inhabiting pigs was preferable to being sent "out of the country" (Mark 5:10) or being disembodied.

- J 4 Disaster: and they were drowned in the sea.<sup>67</sup>
- E 4 The responses to Jesus' exorcism 5:14-20
- G 1 Of the herdsmen – hasty exit: {14} Their herdsmen ran away and reported it in the city and in the country. 5:14a
- G 2 Of the people 5:14b-15
- H 1 Curiosity: And *the people* came to see what it was that had happened. 5:14b
- H 2 Observation 5:15a
- J 1 Arrival: {15} They came to [Jesus](#) and observed the man who had been demon-possessed<sup>68</sup>
- J 2 Normalcy: sitting down, clothed and in his right mind,<sup>69</sup>

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<sup>67</sup> Mark 5:13 - and they were drowned in the sea: This scene graphically illustrates the destructiveness and diabolic dysfunction of [Satan](#) and his [demons](#). [Satan](#) is a murderer and a liar from the very beginning (John 8:44). There is nothing good or wholesome in either Satan or any of his [demons](#).

It appears that the [demons](#) were not wise in their request to be sent into the pigs. They didn't realize that they themselves were so destructive that the pigs could not tolerate them, but would rush heedlessly forward. In so doing, the pigs drowned and died, and the [demons](#) were left without living bodies to inhabit. These [demons](#) turned out to be self-injurious! In retrospect, they had caused the human to injure himself. Now they got paid back with a little of their own medicine! This is poetic justice!

If [People for the Ethical Treatment of Animals](#) (PETA) had been present, they would have howled at Jesus' allowing the [demons](#) to inhabit the pigs! But they would not have been anywhere nearly as concerned for the plight of the human, created in [God's](#) likeness and image (Gen. 1:26-28). Though there were no [PETA](#) representatives present, the townspeople would soon show equal disregard for the human who had been delivered from [demon](#) possession. They were concerned about all the pigs they had lost. [Satan](#) always steers people toward misplaced values. Always! He is a murderer and a liar from the very beginning (John 8:44).

<sup>68</sup> Mark 5:15 - the man who had been demon-possessed: Literally, “the one being demonized,” wherein “demonized” is the [Present Passive Participle Accusative Masculine](#) Singular of the verb *daimonízomai* (1139), “to be demon-possessed, demonized” ([Accordance](#)); “to be under the power of a demon” ([OBU](#)).

<sup>69</sup> Mark 5:15 - sitting down, clothed and in his right mind: The change in this man was incredible! Previously he had been moving about among the tombs and in the mountains (Mark 5:5). When he first encountered Jesus, he did not walk to speak to him, but instead he ran (Mark 5:6). Now he was sitting down! The implication is that he formerly had not been wearing proper clothing. He must have had a lot of bare skin because he was constantly gashing himself with sharp stones (Mark 5:5). Now, he was properly clothed! He had been constantly screaming

- J 3 Identification: the very man who had had the "legion";
- H 3 Fear: and they became frightened. <sup>70</sup> 5:15b
- G 3 Of the herdsmen – description 5:16
- H 1 Of the man: {16} Those who had seen it described to them how it had happened to the demon-possessed man,
- H 2 Of the pigs: and *all* about the swine.
- G 4 Of all the people – Rejection! {17} And they began to implore Him to leave their region. <sup>71</sup> 5:17
- G 5 Of the delivered man 5:18-20
- H 1 Begged accompaniment: {18} As He was getting into the boat, the man who had been demon-possessed <sup>72</sup> was imploring Him that he might accompany Him. 5:18
- H 2 Alternative suggestion 5:19
- J 1 Gentle refusal: {19} And He did not let him,

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among the tombs and in the mountains (Mark 5:5). Now he was in his right mind! What an incredible transformation Jesus had miraculously wrought in this poor man!

<sup>70</sup> Mark 5:15 - and they became frightened: Why would these townspeople grow frightened at the sight of a man who had been so grievously afflicted by [demons](#) now sitting clothed and in his right mind? We are not told why. Perhaps it is because they realized that the exorcist, [Jesus](#), had enormous power. What else could He do with His power? Sadly, they were more comfortable with the familiar past, a man utterly controlled by powerful [demonic](#) forces, than they were with an unpredictable future of [Jesus](#) working in their town and area. This was sad, indeed!

<sup>71</sup> Mark 5:17 - And they began to implore Him to leave their region: They were initially frightened at the display of [Jesus](#)' power. In the end, they urged him to leave their region out of financial fear. What would He do to their economy if He stayed? They had already suffered untold economic loss with the drowning of their 2,000 head of swine! It is so sad when people urge the [Creator](#) and the answer for all their ills and their only hope of eternal [salvation](#) to leave their lives, and the sooner, the better!

<sup>72</sup> Mark 5:18 - the man who had been demon-possessed: literally, “the one having been demonized” – the [Aorist Passive Participle Nominative Masculine](#) Singular of the verb *daimonízomai* ([1139](#)), “to be under the power of a demon” ([OBU](#)).

- J 2 Assigned testimonial: but He said to him, "Go home to your people and report to them what great things the Lord has done for you,<sup>73</sup> and *how* He had mercy on you."
- H 3 Cooperation 5:20
  - J 1 Proclamation: {20} And he went away and began to proclaim in [Decapolis](#) what great things [Jesus](#) had done for him;
  - J 2 Amazement: and everyone was amazed.
- D 3 **The Plea of Faith:** Jairus' persuasion of Jesus to accompany him to heal his stricken daughter 5:21-24
  - E 1 The situation of the incident 5:21
    - G 1 {21} When Jesus had crossed over again in the boat to the other side,
    - G 2 a large crowd gathered around Him;
    - G 3 and so He stayed by the seashore.
  - E 2 The urgent request of a synagogue official 5:22-23

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<sup>73</sup> Mark 5:19 - report to them what great things the Lord has done for you: It is so striking that here, [Jesus](#) wants the man delivered from [demons](#) to publicize abroad what great things the Lord had done for him, and how He had shown him mercy, when so many other times in [Galilee](#) and [Judea](#), [Jesus](#) had forbidden beneficiaries to tell anyone of the miracle He had performed on their behalf. Perhaps the issue was that [Decapolis](#) was a [Gentile](#) region, and [Gentiles](#) were under no national judgment such as that which was coming upon [Israel](#).

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

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

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

- G 1 The arrival of the official: {22} One of the synagogue officials <sup>74</sup> named [Jairus](#) <sup>75</sup> came up, 5:22a
- G 2 The intensity of the official 5:22b-23a
- H 1 and on seeing Him, fell at His feet 5:22b
- H 2 {23} and implored Him earnestly, 5:23a
- G 3 The request of the official: saying, 5:23b
- H 1 His desperation: "My little daughter is at the point of death;
- H 2 His plea: *please* come and lay Your hands on her, <sup>76</sup>
- H 3 His expectation: so that she will get well

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<sup>74</sup> Mark 5:22 - synagogue officials: This is the plural of the noun *archisunágōgos* ([752](#)), a combination of two words, “rulers” and “synagogue.” Literally, the word is “rulers of the synagogue” or “synagogue rulers.”

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

<sup>75</sup> Mark 5:22 - Jairus: This was the name of the synagogue ruler. His encounter with [Jesus](#) is recorded in Mark 5:22-43 and in Luke 8:41-56. [Dr. Luke](#) informs us that [Jairus](#)' dying daughter was his “only-born” daughter (Luke 8:42). The term “only-born” is the [Nominative Feminine](#) Singular of the adjective *monogenēs* ([3439](#)). The term means that this daughter was the only child born to [Jairus](#) and his wife. The definition of this adjective is found in Luke 7:12; 8:42; 9:38, all passages written by a medical doctor. Heb. 11:17 is also a defining passage. It tells us that [Abraham](#) was offering up his “only-born.” [Isaac](#) was the “only-born son of [Abraham](#) and [Sarah](#).” This definition helps us understand the term used by [John](#) of [Jesus](#): John 1:14, 18; 1 John 4:9. [Jesus](#) was [God's](#) only-born Son. He did not become [God's](#) “only-born” Son until He was born. You have to be born in order to be “only-born.” Prior to His birth, [John](#) identified [Jesus](#) as the *lógos* ([3056](#)), “Word” or “Message” (John 1:1 [3 times] and John 1:14). The transition between the two terms in [John's Gospel](#) is John 1:14 – “And the Word (*lógos*, [3056](#)) became flesh and dwelt among us, and we saw his glory, glory as of the “only-born” (*monogenēs*, [3439](#)) from the Father, full of grace and truth. We call this event the [Incarnation](#) of [Christ](#) – the moment the Eternal Message of [God](#) became the Only-Born of [God](#).”

<sup>76</sup> Mark 5:23 - come and lay your hands on her: According to [Constable](#), “Laying hands on a sick person for healing associated the power of the healer with the person needing deliverance (cf. Mark 6:5; 7:32; 8:23, 25).”

This [synagogue](#) ruler must have known the terrible antipathy the [Jewish](#) civil and religious leaders had toward [Jesus](#). Nevertheless, he also knew that [Jesus](#) was his only hope. So he overlooked the censure he might certainly receive, and he asked Him to come and heal his little daughter!

and live." <sup>77</sup>

- E 3 The response of Jesus 5:24
  - G 1 His compliance: {24} And He went off with him;
  - G 2 The complicating factor: and a large crowd was following Him and pressing in on Him.
  
- D 4 **The Touch of Faith:** Jesus' healing of the hemorrhaging woman 5:25-34
  - E 1 The woman's desperate condition 5:25-26
    - G 1 Her sickness: {25} A woman who had had a hemorrhage<sup>78</sup> for twelve years, 5:25
    - G 2 Her suffering at the hands of ineffective doctors: {26} and had endured much at the hands of many physicians, 5:26
    - G 3 Her depletion of her money supply: and had spent all that she had
    - G 4 Her worsening condition: and was not helped at all, but rather had grown worse –
  - E 2 The woman's determined mission 5:27-28
    - G 1 Her cognizance of Jesus: {27} after hearing about Jesus, 5:27
    - G 2 Her deliberate touch: she came up in the crowd behind *Him* and touched His cloak.

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<sup>77</sup> Mark 5:23 - so that she will get well and live: [Jairus](#) certainly exhibited [faith](#) that [Jesus](#) could heal his little daughter before she died. Little did he know that, in the [providence](#) of [God](#), [Jesus](#) would not arrive at his home until *after* his little daughter had died!

<sup>78</sup> Mark 5:25 - hemorrhage: The [Greek text](#) reads, “flow of blood.” This was most likely a menstrual flow that never stopped. This woman had to be anemic, losing large quantities of blood over twelve years. It also made her ritually unclean. It is interesting that she had suffered this medical condition for twelve years, and [Jairus](#)’ daughter was twelve years old (Mark 5:42). [Mark](#) tells us more about this woman than any other gospel writer.

- G 3 Her reasoning: {28} For she thought, "If I just touch His garments, I will get well." <sup>79</sup> 5:28
- E 3 The resultant benefit 5:29
  - G 1 The suddenness of the benefit: {29} Immediately
  - G 2 The description of the benefit
    - H 1 The cessation of her hemorrhage: the flow of her blood was dried up; <sup>80</sup>
    - H 2 The feeling of wholeness: and she felt in her body that she was healed of her affliction.
- E 4 The response of Jesus 5:30
  - G 1 His perception of utilized power: {30} Immediately Jesus, perceiving in Himself that the power <sup>81</sup> *proceeding* from Him had gone forth, <sup>82</sup>

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<sup>79</sup> Mark 5:28 - If I just touch His garments, I will get well: Like [Jairus](#), this unnamed woman exercised [faith](#) in [Jesus](#)' power to heal. She did not think that He needed to touch her or she Him, but if she only touched His clothing, she would be healed. This is remarkable [faith](#)!

<sup>80</sup> Mark 5:29 - Immediately the flow of her blood was dried up: The woman's [faith](#) was rewarded instantly! She was instantly healed of her menstrual flow! Somehow, she could feel in her body that she had been healed of her affliction!

<sup>81</sup> Mark 5:30 - power: The [Accusative Feminine](#) Singular of the noun *dúnamis* ([1411](#)), "power, strength, capability ...." ([Accordance](#)); "I strength, power, ability 1 inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth 2 power for performing miracles ...." (excerpted from [OBU](#)). Jesus had two natures – a [Divine](#) Nature and a Human Nature. In the [Incarnation](#), these two were miraculously combined. The power [Jesus](#) possessed came from His [Divine](#) Nature. But it was displayed through His Human Nature. And after so and so many displays of His powerful [Divine](#) Nature, His Human Nature grew weary and needed rest. Physical rest daily, and a [Sabbatical](#) rest periodically.

<sup>82</sup> Mark 5:30 - Immediately Jesus, perceiving in Himself that the power *proceeding* from Him had gone forth: [Constable](#) here quotes D. Edmond Hiebert, *Mark: A Portrait of the Servant*. Chicago: Moody Press, 1974, pp. 129-30. Cf. C. E. B. Cranfield, *The Gospel According to Saint Mark*. Cambridge Greek Testament Commentary series. Cambridge: Cambridge University Press, 1959.p. 185.

His healing power did not work automatically, like a battery discharging its power when accidentally short-circuited. Jesus perceived in Himself, without any external suggestion, the significance of the woman's touch, and, actively willing to honor her faith, He was immediately conscious of His healing power going toward her. His power, the inherent ability to perform, was always under the control of His conscious volition. His consciousness of that power going forth from Him suggests that His healing ministries cost Jesus much

- G 2 His interrogation of the crowd: turned around in the crowd and said, "Who touched My garments?"<sup>83</sup>
- E 5 The bewilderment of Jesus' disciples: {31} And His disciples said to Him, "You see the crowd pressing in on You, and You say, 'Who touched Me?'" 5:31
- E 6 The persistence of Jesus: {32} And He looked around to see the woman<sup>84</sup> who had done this. 5:32
- E 7 The confession of the woman 5:33
- G 1 Her fear: {33} But the woman fearing and trembling,
- G 2 Her awareness: aware of what had happened to her,
- G 3 Her confession: came and fell down before Him<sup>85</sup> and told Him the whole truth.<sup>86</sup>
- E 8 The blessing of Jesus 5:34
- G 1 His recognition of her healing faith: {34} And He said to her, "Daughter,<sup>87</sup> your faith has made you

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spiritual energy. It would explain why He found it necessary at times to escape the crowds to find time for refreshing through fellowship with the Father.

<sup>83</sup> Mark 5:30 - Who touched My garments?: [Jesus](#), of course, knew who had touched His garments. He was and is [omniscient](#). But His question was for the benefit of His [disciples](#) and the onlookers, and especially for the woman who had touched Him. He wanted her to publicly own up to her [faith](#) in Him.

<sup>84</sup> Mark 5:32 - woman: The [Greek text](#) does not use the word "woman." Literally, it reads, "And he was turning around to see the one this having done." The term "the one" is the [Accusative Feminine](#) Singular of the article *ho* ([3588](#)), "the." [Jesus](#) knew, of course, without seeing it happen, that it was a woman who had touched Him!

<sup>85</sup> Mark 5:33 - fell down before Him: This was an expression of worship and subservience. And, perhaps, it was a plea for mercy for having violated the [Law](#), which said that a woman with a flow of blood was unclean and caused uncleanness to any thing and any person whom she touched (Lev. 15:25-27).

<sup>86</sup> Mark 5:33 - told Him the whole truth: This must have been more than embarrassing for this woman. But her embarrassment was tempered by the fact that she had been healed and by her wish to cooperate with [Jesus](#)' questioning.

<sup>87</sup> Mark 5:34 - Daughter: This is the only place in the [Gospels](#) wherein [Jesus](#) called someone "Daughter" (*thugatēr*, [2364](#)) (so [Constable](#)).

well;

G 2 His healing blessing: go in peace and be healed of your affliction." <sup>88</sup>

D 5 **The Delay of Faith:** Jesus' raising of Jairus' daughter: 5:35-43

E 1 The crushing news 5:35

G 1 The time of the news: {35} While He was still speaking,

G 2 The source of the news: they came from the *house* of the [synagogue official](#), saying,

G 3 The hopelessness of the news

H 1 The death of the daughter: "Your daughter has died;

H 2 The extinction of hope: why trouble the Teacher anymore?" <sup>89</sup>

E 2 The reinvigoration of hope 5:36

G 1 The awareness of Jesus: {36} But [Jesus](#), overhearing what was being spoken,

G 2 The challenge to the official: said to the [synagogue official](#),

H 1 "Do not be afraid *any longer*,

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<sup>88</sup> Mark 5:34 - be healed of your affliction: This was, perhaps, [Jesus](#)' way of assuring this woman of faith that her healing was permanent. She would never again be troubled by a persistent flow of blood!

<sup>89</sup> Mark 5:35 - why trouble the Teacher anymore?: "Teacher" is the [Accusative Masculine](#) Singular of the noun *didaskalos* ([1320](#)), "teacher" ([Accordance](#)). The presumption of the messengers was that, though [Jesus](#) had the power to *heal* the ruler's daughter, He did not have the power to *bring her back from among the dead!* But of course, as the narrative goes on to instruct us, He certainly did, and He would!

- H 2    only believe." <sup>90</sup>
- E 3    The trip to the official's house 5:37-38
- G 1    The limited access: {37} And He allowed no one to accompany Him, except [Peter](#) and [James](#) and [John](#) the brother of [James](#). 5:37
- G 2    The mourning at the house 5:38
- H 1    The arrival: {38} They came to the house of the [synagogue official](#);
- H 2    The mourning: and He saw a commotion, and *people* loudly weeping and wailing.
- E 4    His interaction with the mourners 5:39-40a
- G 1    His querying of their mourning: {39} And entering in, He said to them, "Why make a commotion and weep? 5:39a
- G 2    His assertion that the child was but sleeping: The child has not died, but is asleep." <sup>91</sup> 5:39b
- G 3    The mockery of the mourners: {40} They *began* laughing at Him. <sup>92</sup> 5:40

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<sup>90</sup> Mark 5:36 - Do not be afraid *any longer*, only believe: “be afraid” is the [Present Middle Imperative](#) 2 Person Singular of the verb *phobéō* (5399), “to fear” ([Accordance](#)); “to fear, be afraid” (excerpted from [OBU](#));

“only believe”: “believe” is the [Present Active Imperative](#) 2 Person Singular of the verb *pisteúō* (4100), “to believe, trust” ([Accordance](#)). [Jesus](#) was asking [Jairus](#) to [believe](#) that He could still rectify the problem even if his only-born daughter was dead!

<sup>91</sup> Mark 5:39 - is asleep: These two words translate the 3<sup>rd</sup> Singular [Present Indicative Active](#) of the verb *kathēúdō* (2518), “is sleeping.” [Jesus](#) denied that the child had died, and affirmed that she was merely sleeping. From [Jesus](#)’ point of view, her “death” was merely a temporary impediment, for He was momentarily going to resurrect her, not with a glorified body, but with her twelve-year-old body. So, He termed her departure from this life merely sleeping.

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

<sup>92</sup> Mark 5:40 - they began laughing at Him: These first century people were very accustomed to death. They knew death when they saw it. When [Jesus](#) said that the girl was merely sleeping, they laughed because they knew

- E 5 The raising of the child 5:40b-43
  - G 1 His limiting the crowd 5:40b
    - H 1 But putting them all out,
    - H 2 He took along the child's father and mother
    - H 3 and His own companions,
  - G 2 His entry into the room: and entered *the room* where the child was. 5:40c
  - G 3 His raising of the girl 5:41
    - H 1 His action: {41} Taking the child by the hand,
    - H 2 His command: He said to her, "Talitha kum!"<sup>93</sup> (which translated means, "Little girl, I say to you, get up!").

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better. She had died! What they were ignorant of was that [Jesus](#) had the authority and the power to bring dead people back to life!

<sup>93</sup> Mark 5:41 - "Talitha, kum!" – [Mark](#) is the only gospel writer that recorded [Jesus](#)' words in [Aramaic](#), and then translated the phrase into Greek for his readers. (So [Constable](#)). [Mark](#) translated the phrase for his Greek readers: "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: {42} Immediately the girl got up
    - J 2 Walking: and *began* to walk, for she was twelve years old.
  - H 2 The astonishment of the onlookers: And immediately they were completely astounded.<sup>94</sup> 5:42b
  - H 3 His forbidding publicity: {43} And He gave them strict orders that no one should know about this, 5:43a
  - H 4 His provision for the girl's welfare: and He said that *something* should be given her to eat. 5:43b

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<sup>94</sup> Mark 5:42 - And immediately they were completely astounded: This phrase includes the 3<sup>rd</sup> Plural [Aorist Indicative Active](#) of the verb *existēmi* (1839), “to be amazed, astonished, thrown into wonderment,” (adapted from [OBU](#)) followed by the [Dative Feminine](#) Singular of the related noun *ékstasis* (1611) – “a state of amazement blended with fear and wonderment” (adapted from [OBU](#)), followed by the adjective *mégas* (3173), “great.” So, a literal paraphrase would be, “they were out of their minds with great amazement” (so John D. Grassmick, “Mark” in [The Bible Knowledge Commentary](#): New Testament, pp. 95-197. Edited by John F. Walvoord and Roy B. Zuck. Wheaton: Scripture Press Publications, Victor Books, 1983, p. 126. Quoted by [Thomas Constable](#).)

# Linked Summary

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## EXPANDED ANALYSIS OF MARK, **Part Two. Mark 4:1 - 5:43**

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