

Mark

**JOHN PREPARES FOR
JESUS** (1:1–8; Matt. 3:1–12;
Luke 3:1–18; John 1:19–28)

1 This is the beginning of the Good News

2 “[Look; †Behold,] **I will send** [am sending] **my messenger ahead of you, who will prepare your way** [Mal. 3:1].”

3 “**This is a voice of one who calls out** [shouts; cries out] **in the desert** [wilderness]: **‘Prepare the way for the Lord. Make the road straight** [a clear path] **for him** [Is. 40:3].”

4 **John** [c the Baptist] **was baptizing people in the desert** [wilderness] **and preaching a baptism of changed hearts and lives** [turning from sin; repentance] **for the forgiveness** [remission] **of sins.**

5 **All the people from Judea and Jerusalem were going out to him. They confessed their sins and were baptized by him in the Jordan River.**

6 **John wore clothes made from camel’s hair, had a leather belt around his waist** [c reminiscent of the prophet Elijah; 2 Kin. 1:8], **and ate locusts and wild honey** [c signifies living off the land].

7 **This is what John preached to the people:** **“There is one coming after me who is greater** [mightier; more powerful] **than I; I am not good enough** [fit; qualified] **even to kneel down and untie** [L the thong/strap of] **his sandals** [c a task of a servant or slave].

8 **I baptize you with water, but he will**

baptize you with the Holy Spirit.”

**JESUS IS BAPTIZED
AND TESTED** (1:9–13; Matt.
3:13–17; 4:1–11; Luke 3:21–22;
4:1–13)

9. **At that time** [In those days] **Jesus came from the town of Nazareth in Galilee and was baptized by John in the Jordan River.**

10. **Immediately, as Jesus was coming up out of the water, he saw ·heaven** [the sky] **·open** [split open]. **The Holy Spirit** [L-Spirit] **·came down** [descended] **on him like a dove** [c^either in the form of a dove, or in bird-like descent],

11. **and a voice came from heaven: “You are my ·Son, whom I love** [dearly beloved Son; Ps. 2:7; Gen. 22:2], **·and I am very pleased with you** [in whom I take great delight; Is. 42:1].”

12. **Then** [Immediately] **the Spirit ·sent** [drove; compelled] **Jesus into the ·desert** [wilderness].

13. **He was in the ·desert** [wilderness] **forty days** [c^analogous to Israel’s forty years] **and was ·tempted** [or tested] **by Satan** [c^as both Adam and Eve and the nation Israel in the wilderness were tempted, but failed]. **He was with the wild animals** [c^dangerous or perhaps Eden-like conditions], **and the angels came and ·took care of** [served; ministered to] **him.**

**JESUS ANNOUNCES
THE GOOD NEWS** (1:14–
15; Matt. 4:17)

14. **After John was put in prison** [c^by Herod Antipas; cf. 6:14–29], **Jesus went into Galilee, preaching the ·Good News**

[Gospel] ·**from** [about] **God**.

¹⁵ **He said**, “**The ·right time has come** [L-time is fulfilled]. ·**The kingdom of God** [God’s sovereign rule] **is ·near** [at hand]. ·**Change your hearts and lives** [Turn from your sins; Repent] **and believe the ·Good News** [Gospel]!”

JESUS CHOOSES HIS FIRST FOLLOWERS

(1:16–20; Matt. 4:18–22; Luke 5:2–11; John 1:35–42)

¹⁶ **When Jesus was walking by ·Lake Galilee** [†the Sea of Galilee], **he saw Simon** [cPeter; cf. 3:16] **and his brother Andrew ·throwing** [casting] **a net into the lake because they were fishermen**.

¹⁷ **Jesus said to them**, “**Come ·follow me** [be my disciples], **and I will ·make you** [teach you how to] **fish for people**.”

¹⁸ **So Simon and Andrew immediately left their nets and followed him**.

¹⁹ **Going a little farther, Jesus saw two more brothers, ·James and John, the sons of Zebedee** [L-James the son of Zebedee, and his brother John]. **They were in a boat, ·mending** [preparing] **their nets**.

²⁰ **Jesus immediately called them, and they left their father Zebedee in the boat with the hired workers and followed Jesus**.

JESUS FORCES OUT AN EVIL SPIRIT (1:21–28; Luke 4:31–37)

²¹ **Jesus and his ·followers** [disciples] **went to Capernaum** [c a town on the northwest shore of Lake Galilee; it became Jesus’ home base]. **On the Sabbath day he went to the synagogue and began to teach**.

²²The people were amazed at his teaching, because he taught ·like [as] a person who had authority, not ·like [as] ·their teachers of the law [the scribes; ^cexperts in the law of Moses]. ²³Just then, a man was there in the synagogue who had an ·evil [defiling; ^Lunclean] spirit in him. [^cDemons were viewed as “unclean” or defiling spirit-beings.] He shouted,

²⁴“Jesus ·of Nazareth [the Nazarene]! ·What do you want with us? [Let us alone!; What business do we have with each other? ^LWhat to us and to you?] Did you come to destroy us? I know who you are—God’s Holy One!”

²⁵Jesus ·commanded [reprimanded; rebuked] the evil spirit, “Be quiet! Come out of the man!”

²⁶The ·evil [defiling; ^Lunclean] spirit ·shook the man violently [threw him into convulsions], gave a ·loud cry [shriek], and then came out of him.

²⁷The people were [all] so amazed they asked each other, “What is happening here? This man is teaching something new, and with authority. He even gives ·commands [orders] to ·evil [defiling; ^Lunclean] spirits, and they obey him.”

²⁸And the ·news [report; fame] about Jesus spread quickly everywhere in the area of Galilee.

**JESUS HEALS MANY
PEOPLE** (1:29–39; Matt.
8:14–17; Luke 4:38–43)

29 **As soon as Jesus and his followers** [disciples] **left the synagogue, they went to the home of Simon** [cPeter] **and Andrew, together with James and John.**

30 **Simon's mother-in-law was sick in bed with a fever, and the people** [Lthey; ceither the people or the disciples] **told Jesus about her.**

31 **So Jesus went to her bed, took her hand, and helped** [raised] **her up. The fever left her, and she began serving them** [waiting on them; cpresumably meal preparation].

32 **That evening, after the sun went down, the people brought to Jesus all who were sick and had demons in them** [were demon-possessed]. 33 **The whole town gathered at the door.**

34 **Jesus healed many who had different kinds of sicknesses, and he forced many demons to leave people** [Ldrove/cast out many demons]. **But he would not allow the demons to speak, because they knew who he was.** [cThey knew he was the Messiah; Jesus wanted to avoid premature publicity.]

35 [Very] **Early the next morning, while it was still dark, Jesus woke** [got up] **and left the house. He went to a lonely** [isolated; deserted] **place, where he prayed.**

36 **Simon and his friends** [companions] **went to look for Jesus.**

37 **When they found him, they said,**
“Everyone is looking for you!”

38 **Jesus answered, “We should [Let us] go to other towns around here so I can preach there, too. That is the reason I came.”**

39 **So he went everywhere in Galilee, preaching in the synagogues and forcing [driving; casting] out demons.**

**JESUS HEALS A SICK
MAN** (1:40–45; Matt. 8:1–4;
Luke 5:12–16)

40 **A man with a skin disease*** [Tleprosy; cthe term does not refer to modern leprosy (Hansen’s disease), but to various skin disorders; Lev. 14] **came to Jesus. He fell to his knees and begged* Jesus, “You can heal* me [Lmake me clean; cleprosy rendered a person ceremonially defiled (“unclean”), and so unable to participate in Israel’s religious life] if you will [are willing; want to].”**

41 **Jesus felt sorryⁿ [compassion*] for the man, so he reached out* his hand and touched* him and said, “I will [am willing; want to]. Be healed* [Lcleansed]!”**

42 **Immediately the disease* [Tleprosy] left the man, and he was healed* [Lcleansed].**

43 **Jesus told the man to go away at once, but he warned* him strongly,**

44 **“Don’t tell anyone about this. But go and show* yourself to the priest. And offer the gift* [offering; sacrifices] Moses commanded for people who are made**

well* [your cleansing; Lev. 14:1–32]. This will ·show* the people [be a public testimony to; be evidence for] what I have done.”

45 The man left there, but he began to tell everyone that Jesus had healed* him, and so he spread* ·the news about Jesus [the message; the word]. As a result, Jesus could not enter a town ·if people saw him [publicly]. He stayed in ·places where nobody lived [secluded/ deserted places], but people ·came [kept coming] to him from everywhere.

**JESUS HEALS A
PARALYZED MAN** (2:1–12;
Matt. 9:1–8; Luke 5:17–26)

2 A few days later*, when Jesus came back to Capernaum*, the news spread that he was at home.

2 Many people gathered together* so that there was no room in the house, not even ·outside [near; in front of] the door. And Jesus was ·teaching* them God’s message* [speaking the word to them].

3 Four people came, carrying a paralyzed* man.

4 Since they could not get to Jesus because of the crowd*, they dug a hole in the roof* right above where he was speaking. [cPalestinian roofs were generally flat and made of thatch and dried mud.] When they got through*, they lowered* the ·mat* [cot] with the paralyzed* man on it.

5 **When Jesus saw the faith* of these people, he said to the paralyzed* man,** “**Young man*** [Child; Son], **your sins* are forgiven*.**”

6 **Some of the teachers* of the law** [scribes] **were sitting there, thinking* to themselves,**

7 “**Why does this man say* things like that** [speak this way]? **He is speaking* as if he were God** [Lblaspheming]. **Only God can forgive* sins*.**” [L“Who can forgive sins but God alone?”; cf. Is. 43:25].

8 **Jesus knew* immediately** [in his spirit] **what these teachers* of the law were thinking*.** **So he said* to them,** “**Why are you thinking* these things** [Lin your hearts]?”

9 **Which is easier*: to tell* this paralyzed* man, ‘Your sins* are forgiven*,’ or to tell* him, ‘Stand up*. Take your mat* [cot] and walk*?’**

10 **But I will prove* to you** [Lso that you may know] **that the Son of Man*** [Ca title for the Messiah; Dan. 7:13–14] **has authority* on earth to forgive* sins*.** **So Jesus said* to the paralyzed* man,**

11 “**I tell* you, stand up*, take your mat* [cot], and go home*.**”

12 **Immediately the paralyzed* man stood up*, took his mat* [cot], and walked out* while everyone was watching* him.** **The**

people were [all] amazed* and praised*
God. They said*, “We have never seen*
anything like this!”

¹³Jesus went to the lake again*. The
whole crowd ·followed* him [came to him]
there, and he taught* them.

¹⁴While he was walking along, he saw* a
man named Levi* son of Alphaeus* sitting
in the tax collector's booth* [^cprobably a
tariff booth for taxing goods in transit].
Jesus said to him, “Follow* me,” and he
stood up and followed* Jesus.

¹⁵Later, as Jesus was ·having dinner*
[L-reclining; ^caround a low table, the posture
for a formal banquet or dinner party] at
Levi's house, many tax collectors* and
sinners* were eating* there with Jesus
and his followers*. Many people like this
followed* Jesus.

¹⁶When the ·teachers* of the law* [scribes]
who were Pharisees* saw Jesus eating*
with the tax collectors* and sinners*, they
asked his followers*, “Why does he eat*
with tax collectors* and sinners*?” [^cTax
collectors were despised because they
worked for the Roman rulers and were
notorious for corruption and extortion.]

¹⁷Jesus heard this and said to them, “It is
not the healthy* people who need a
doctor*, but the sick*. I did not come to
·invite* [call] ·good* people [the righteous;

☉meaning the “self-righteous” who feel no need to repent] **but to ·invite*** [call] **sinner*** [☉those who recognize their need to repent].”

**JESUS IS QUESTIONED
ABOUT FASTING** (2:18–22;
Matt. 9:14–17; Luke 5:33–39;
John 3:29–30)

18**Now the ·followers** [disciples] **of John** [☉the Baptist; 1:4–8] **and the Pharisees often fasted** [☉giving up eating for spiritual purposes]. **·Some people** [☉They] **came to Jesus and said, “Why do John’s ·followers** [disciples] **and the ·followers** [disciples] **of the Pharisees often fast, but your ·followers** [disciples] **don’t?”**

19**Jesus answered, “The ·friends of the bridegroom** [or wedding guests; ☉children of the wedding hall] **do not fast while the bridegroom is still with them** [☉Jesus is referring to himself; John 3:29; Rev. 19:7]. **As long as the bridegroom is with them, they cannot fast.**

20**But the ·time** [☉days] **will come when the bridegroom will be taken from them, and ·then** [in that day] **they will fast.**

21**“No one sews a patch of unshrunk cloth over a hole in an old ·coat** [garment]. **Otherwise, the patch will shrink and pull away—the new patch will pull away from the old ·coat** [garment]. **Then the ·hole** [tear] **will be worse.**

²² **Also, no one ever pours new wine into old leather bags** [wineskins]. **Otherwise, the new wine will break the bags** [skins; as the wine ferments and expands], **and the wine will be ruined along with the bags** [skins]. **But new wine should be put into new leather bags** [wineskins].”

JESUS IS LORD OF THE SABBATH (2:23–28; Matt. 12:1–8; Luke 6:1–5)

²³ **One Sabbath day, as Jesus was walking through some fields of grain, his followers** [disciples] **began to** [make a path and] **pick some grain to eat** [Deut. 23:25].

²⁴ **The Pharisees said to Jesus, “Why are your followers doing what is not lawful on the Sabbath day?”** [cGleaning was viewed as work, and therefore forbidden on the Sabbath; Ex. 34:21.]

²⁵ **Jesus answered, “Have you never read what David did when he and those with him** [his companions] **were hungry and needed food** [1 Sam. 21:1–6]?”

²⁶ **During the time of Abiathar** [or, In the account about Abiathar] **the high priest, David went into God’s house and ate the holy bread** [consecrated bread; bread of presentation], **which is lawful only for priests to eat** [Ex. 25:30; Lev. 24:5–9]. **And David also gave some of the bread to those who were with him.**”

²⁷ **Then Jesus said to the Pharisees, “The Sabbath day was made to help people**

[Tfor man]; **·they were not made to be ruled by** [Tnot man for] **the Sabbath day.**

²⁸ **So then, the Son of Man is** **·Lord** [Master] **even of the Sabbath day.”**

JESUS HEALS A MAN'S HAND (3:1–6; Matt. 12:9–14; Luke 6:6–11)

3 **Another time when Jesus went into a synagogue, a man with a** **·crippled** [paralyzed; deformed; shriveled] **hand was there.**

2 **·Some people** [LThey; cprobably the Pharisees; see 2:24, 27] **watched Jesus closely to see if he would heal the man on the Sabbath day so they could accuse him.**

3 **Jesus said to the man with the crippled hand, “Stand up here in** **·the middle** [front] **of everyone.”**

4 **Then Jesus asked** **·the people** [Lthem; cprobably the Pharisees], **“Which is lawful** [caccording to the law of Moses] **on the Sabbath day to do good or to do evil, to save a life or to kill?”** **But they** **·said nothing to answer him** [remained silent].

5 **Jesus was angry as he looked at them, and he felt very** **·sad** [distressed; grieved] **because** **·they were stubborn** [of their hard hearts]. **Then he said to the man, “·Hold out** [stretch out] **your hand.”** **The man** **·held out** [stretched out] **his hand and it was** **·healed** [restored].

6 **Then the Pharisees left and** [immediately] **began** **·making plans** [plotting] **with the Herodians** [ca political group that supported king Herod and his family] **about**

a way to **kill** [destroy] **Jesus**.

**MANY PEOPLE FOLLOW
JESUS** (3:7–12; Matt. 12:15–
16; Luke 6:17–19)

7 [**But**] **Jesus** left with his **followers**
[disciples] **for the lake, and a large crowd**
from Galilee followed him.

8 **Also many people came from Judea,**
from Jerusalem, from Idumea [located to
the south], **from the lands across the**
Jordan River, and from the area of Tyre
and Sidon [located to the north]. **When**
they heard what Jesus was doing, many
people came to him.

9 **When Jesus saw the crowds, he told his**
followers [disciples] **to get a boat ready**
for him to keep people from crowding
against [crushing] **him.**

10 [**For**] **He had healed many people, so all**
the sick were pushing toward him to
touch him. 11 **When evil** [defiling;
Unclean; see 1:23] **spirits** [within people]
saw Jesus, they fell down before him and
shouted, “You are the Son of God!”

12 **But Jesus strongly warned** [rebuked;
ordered] **them not to tell who he was.**

**JESUS CHOOSES HIS
TWELVE APOSTLES**
(3:13–19; Matt. 10:1–4; Luke
6:12–16)

13 **Then Jesus went up on a mountain** [to
the hills] **and called to him those he**
wanted, and they came to him.

14 **Jesus chose** [appointed] **twelve**
[paralleling the twelve tribes of Israel] **and**
called them apostlesⁿ [“apostle” means a
messenger, or someone sent with a

commission]. **He wanted them to be with him, and he wanted to send them out to preach**

¹⁵ **and to have the authority to force** [drive; cast] **demons out of people.**

¹⁶ **These are the twelve he chose** [appointed]: **Simon (Jesus named him Peter),**

¹⁷ **James and John, the sons of Zebedee (Jesus named them Boanerges, which** [in Aramaic] **means “Sons of Thunder”),**

¹⁸ **Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot** [either religiously zealous, or a (former) member of the revolutionary movement known as Zealots],

¹⁹ **and Judas Iscariot** [Iscariot probably means “man of Kerioth”], **who later turned against** [betrayed] **Jesus.**

**SOME PEOPLE SAY
JESUS IS POSSESSED
BY AN EVIL SPIRIT** (3:20–
30; Matt. 9:32–34; 12:24–37;
Luke 11:14–15, 17–23; 12:10)

²⁰ **Then Jesus went home** [into a house], **but again a crowd gathered. There were so many people that Jesus and his followers could not eat.**

²¹ **When his family** [own people] **heard this, they went to get** [seize; take charge of] **him because they thought he was out of his mind.**

²² **But** [what’s more] **the teachers of the law** [scribes] **from Jerusalem were saying, “Beelzebul** [another name for Satan] **is living inside** [possessing] **him! He uses power**

from the ·ruler [prince] **of demons to ·force** [drive; cast] **demons out of people.**”

²³ **So Jesus called the people together and ·taught them with stories** [spoke to them in parables; ^cGreek *parabole*, which can mean stories and analogies of various kinds]. **He said, “Satan will not force himself out of people.** [“How can Satan drive out Satan?]

²⁴ **A kingdom that is ·divided** [at war with itself] **cannot ·continue** [stand],

²⁵ **and a ·family** [household; ^Lhouse] **that is divided cannot ·continue** [stand].

²⁶ **And** [then, so] **if Satan ·is** [rises; rebels] **against himself and ·fights against his own people** [is divided], **he cannot ·continue** [stand]; **that is the end of Satan.**

²⁷ **No one can enter a strong man’s house and ·steal** [seize; plunder] **his things unless he first ·ties up** [binds] **the strong man** [Is. 49:24–25]. **Then he can ·steal** [seize; plunder] **things from the house.**

[^cSatan is the strong man and his possessions are the people Jesus is freeing from Satan’s power.]

²⁸ **I tell you the truth, all sins that people do and all ·the things people say against God** [blasphemies] **can be forgiven.**

²⁹ **But anyone who ·speaks against** [blasphemes] **the Holy Spirit will never be forgiven; he is guilty of ·a sin that continues forever** [a sin with eternal consequences; ^Lan eternal sin].”

³⁰ **Jesus said this because the teachers of the law said that he had an ·evil** [defiling; ^Lunclean] **spirit inside him.**

JESUS' TRUE FAMILY
(3:31–35; Matt. 12:46–50; Luke
8:19–21)

31 **Then Jesus' mother and brothers** [or brothers and sisters; ^cthe Greek word can mean “siblings”; cf. 6:3] **arrived. Standing outside, they sent someone in to tell him to come out.**

32 **Many people were sitting around Jesus, and they said to him, “Your mother and brothersⁿ are waiting** [looking; asking] **for you outside.”**

33 **Jesus asked, “Who are my mother and my brothers** [and sisters]?”

34 **Then he looked at those sitting around him and said, “Here are** [Look; ^TBehold,] **my mother and my brothers** [and sisters]!

35 **My true brother and sister and mother are those who do what God wants** [the will of God].”

**A STORY ABOUT
PLANTING SEED** (4:1–9;
Matt. 13:1–9; Luke 8:4–8)

4 **Again Jesus began teaching by the lake** [^cthe Sea of Galilee]. **A great crowd gathered around him, so he sat down in a boat near the shore. All the people stayed on the shore close to the water.**

2 **Jesus taught them many things, using stories** [parables; see 3:23]. **He said,**

3 **“Listen! A farmer** [sower] **went out to plant** [sow] **his seed.**

4 **While he was planting** [sowing], **some seed fell by the road** [along the path], **and the birds came and ate it up.**

5 **Some seed fell on rocky ground where there wasn't much dirt. That seed grew** [sprang up] **very fast, because the ground was not deep.**

6 **But when the sun rose, the plants dried up** [were scorched and withered] **because**

they did not have deep roots.

⁷ Some other seed fell among thorny weeds, which grew and choked the good plants. So those plants did not produce a crop [grain].

⁸ Some other seed fell on good ground and began to grow. It got taller and produced a crop [grain]. Some plants made thirty times more, some made sixty times more, and some made a hundred times more.”

⁹ Then Jesus said, “Let those with ears use them and listen!” [“Whoever has ears to hear, let him hear.”]

JESUS TELLS WHY HE USED STORIES (4:10–12; Matt. 13:10–17; Luke 8:9–10)

¹⁰ Later, when Jesus was alone, the twelve apostles and others around him asked him about the stories [parables; see 3:23].

¹¹ Jesus said, “You can know [To you has been given] the secret about the kingdom of God. But to other people [outsiders] I tell everything by using stories [parables]

¹² so that: ‘They will look and look, but they will not learn [perceive]. They will listen and listen, but they will not understand. If they did learn and understand [Otherwise], they would [might] come back [return] to me and be forgiven [Is. 6:9–10; cf. Is. 43:8; Jer. 5:21; Ezek. 12:2].’”

JESUS EXPLAINS THE SEED STORY (4:13–20; Matt. 13:18–23; Luke 8:11–15)

¹³ Then Jesus said to his followers [Lthem], “Don’t you understand this story [parable]? If you don’t, how will you understand any story [parable; see 3:23]?”

¹⁴ The farmer plants God’s message in

people [LThe sower sows the word].
15 Sometimes the ·teaching [word; message] falls ·on the road [along the path]. This is like the people who hear the ·teaching of God [word; message], but Satan quickly comes and takes away the ·teaching [word; message] that was ·planted [sown] in them.

16 Others are like the seed ·planted [sown] on rocky ground. They hear the ·teaching [word; message] and quickly accept it with joy.

17 ·But since they don't allow the teaching to go deep into their lives [LBut since they have no root in themselves], they keep it only a short time. When trouble or persecution comes because of the ·teaching they accepted [word; message], they quickly ·give up [fall away; stumble].

18 Others are like the seed planted among the thorny weeds. They hear the ·teaching [word; message],

19 but the worries of this ·life [world; age], the ·temptation [deceitfulness; seduction] of wealth, and ·many other evil desires [desires for other things] ·keep the teaching from growing and producing fruit in their lives [Lcome in and choke the word, making it unfruitful].

20 Others are like the seed ·planted [sown] in the good ground. They hear the ·teaching [word; message] and accept it. Then they grow and produce ·fruit [a crop]—sometimes thirty times more, sometimes sixty times more, and sometimes a hundred times more.”

USE WHAT YOU HAVE

(4:21–25; Luke 8:16–18)

21 **Then Jesus said to them, “Do you hide a lamp under a bowl [basket] or under a bed? No! You put the lamp on a lampstand.**

22 **For everything that is hidden will be made clear [revealed; disclosed] and every secret [concealed] thing will be made known [brought to light/into the open].**

23. **Let those with ears use them and listen!**
[“If anyone has ears to hear, let him hear.”]

24 **And he said to them, “think carefully about [Pay attention to] what you hear. The way you give to others is the way God will give to you [or The standard you use to judge others will be the standard used for you; With the measure you measure, it will be measured to you], but God will give you even more [and even more will be added to you].**

25 **Those who have understanding [Lhave] will be given more. But those who do not have understanding [Lhave], even what they have will be taken away from them.**
[CThe Greek does not say *what* they have; but the context suggests spiritual understanding to comprehend the mysteries of the kingdom (v. 11).]

**JESUS TELLS A STORY
ABOUT SEED (Mark 4:26-29)**

26 **Then Jesus said, “The kingdom of God is like someone who plants seed in [scatters seed on] the ground.**

27 **Night and day, whether the person is asleep or awake, the seed still [sprouts and] grows, but the person does not know how it grows.**

28 **By itself the earth produces grain. First the plant** [blade; stalk] **grows, then the head, and then all the** [the ripe] **grain in the head.**

29 **When the grain is ready, the farmer cuts it** [with a sickle], **because this is the harvest time.**”

**A STORY ABOUT
MUSTARD SEED** (4:30–
34; Matt. 13:31–32, 34; Luke
13:18–21)

30 **Then Jesus said, “How can I show you what the kingdom of God is like? What story** [parable; see 3:23] **can I use to explain it?**

31 **The kingdom of God is like a mustard seed, the smallest seed you plant in the ground.** [cThe mustard seed was the smallest seed known to Jesus’ hearers.]

32 **But when planted, this seed grows and becomes the largest of all garden plants. It produces large branches, and the wild birds can make nests in its shade.**”

33 **Jesus used many stories** [parables] **like these to teach the crowd God’s message** [word]—**as much as they could understand** [hear].

34 **He always used stories** [parables] **to teach them. But when he and his followers** [disciples] **were alone, Jesus explained everything to them.**

**JESUS CALMS A
STORM** (4:35–41; Matt. 8:18,
23–27; Luke 8:22–25)

35 **That evening, Jesus said to his followers** [Lthem], **“Let’s go across the lake.”**

36 **Leaving the crowd behind, they took him in the boat just as he was** [cmeaning he was already in the boat; 4:1]. **There were also other boats with them.**

37 **A very strong wind came up on the lake. The waves came over the sides and into the boat so that it was already full of water** [nearly swamped].

38 **Jesus was at the back of the boat** [stern], **sleeping on a cushion. His followers** [They] **woke him and said, “Teacher, don’t you care that we are drowning** [perishing]?”

39 **Jesus stood up and commanded** [reprimanded; rebuked] **the wind and said to the waves** [sea], **“Quiet! [Peace!] Be still!” Then the wind stopped, and it became completely calm.** [This parallels God’s subduing of the waters representing chaos in the OT; Ps. 65:7; 89:9; 107:29.]

40 **Jesus said to his followers** [them], **“Why are you afraid? Do you still have no faith?”**

41 **They were very afraid** [terrified; filled with awe] **and asked each other, “Who is this? Even the wind and the waves** [sea] **obey him!”**

**A MAN WITH DEMONS
INSIDE HIM** (5:1–20; Matt.
8:28–34; Luke 8:26–39)

5 **Jesus and his followers** [They] **went to the other side of the lake to the area** [land; region] **of the Gerasene people** [Gerasa was southeast of Lake Galilee; the exact location is uncertain].

2 **When Jesus got out of the boat, immediately a man with an evil** [defiling; unclean] **spirit came to him from the burial caves** [tombs; cemetery].

3 **This man lived in the caves** [tombs], **and no one could tie him up** [any more], **not even with a chain.**

4 [For] Many times people had used [shackles and] chains to tie the man's hands and feet, but he always broke them off [tore apart the chains and smashed the shackles]. No one was strong enough to control [subdue] him.

5 Day and night he would wander around the burial caves [tombs] and on the hills, screaming and cutting [bruising] himself with stones.

6 While Jesus was still far away, the man saw him, ran to him, and fell [bowed] down before him.

7 The man shouted in a loud voice, "What do you want with me [Let me alone; What business do we have with each other; What to me and to you; see 1:24], Jesus, Son of the Most High God? I command [beg; implore; swear to] you in God's name not to torture [torment] me!"

8 He said this because Jesus was saying to him, "You evil [defiling; Unclean] spirit, come out of the man."

9 Then Jesus asked him, "What is your name?" He answered, "My name is Legion [ca legion was about 5000 soldiers in the Roman army], because we are many spirits."

10 He begged Jesus again and again not to send them out of that area [land; region].

11 A large herd of pigs was feeding on a hill near there.

12 The demons begged Jesus, "Send us into the pigs; let us go into them."

13 So Jesus allowed them to do this. The evil [defiling; Unclean] spirits left the man

and went into the pigs. Then the herd of pigs—about two thousand of them—rushed down the hill [steep bank; precipice] **into the lake and were drowned.**

14 The herdsmen ran away and went to the town and to the countryside, telling everyone about this. So people went out to see what had happened.

15 They came to Jesus and saw the man who used to have the many evil spirits [the “legion”], **sitting, clothed, and in his right mind. And they were frightened.**

16 The people who saw this told the others what had happened to the man who had the demons living in him [been demon-possessed], **and they told about the pigs.**

17 Then the people began to beg Jesus to leave their area.

18 As Jesus was getting back into the boat, the man who was freed from the demons [had been demon-possessed] **begged to go with him.**

19 But Jesus would not let him. He said, “Go home to your family and tell them how much the Lord has done for you and how he has had mercy on you.”

20 So the man left and began to tell [proclaim/preach to] **the people in the Ten Towns** [or Decapolis; ^ca league of ten cities east of Lake Galilee] **about what Jesus had done for him. And everyone was amazed.**

JESUS GIVES LIFE TO A DEAD GIRL AND HEALS A SICK WOMAN (5:21–43; *Matt. 9:18–26; Luke 8:40–56*)

21 When Jesus went in the boat back to the other side of the lake, a large crowd gathered around him there.

22 A leader of the synagogue, named

Jairus, came there, saw Jesus, and fell [bowed; knelt] at his feet.

23 He begged Jesus, saying again and again [earnestly saying], “My daughter is dying. Please come and put [lay] your hands on her so she will be healed and will live.”

24 So Jesus went with him. A large crowd followed Jesus and pushed very close around him.

25 Among them was a woman who had been bleeding for twelve years [probably a chronic menstrual disorder].

26 She had suffered very much from many doctors and had spent all the money she had, but instead of improving, she was getting worse.

27 When the woman heard about Jesus, she came up behind him in the crowd and touched his coat [cloak; garment].

28 [For] She thought [said], “If I can just touch his clothes, I will be healed [get well; be saved].”

29 Instantly her bleeding stopped, and she felt in her body that she was healed from her disease.

30 At once Jesus felt [perceived] power go out from him. So he turned around in the crowd and asked, “Who touched my clothes?”

31 His followers [disciples] said, “Look at how many people are pushing against you! And you ask, ‘Who touched me?’”

32 But Jesus continued looking around to see who had touched him.

33 The woman, knowing that she was healed, came and fell at Jesus' feet. Shaking with fear, she told him the whole truth.

34 Jesus said to her, "Dear woman [L-Daughter], you are made well because you believed [your faith has saved/healed you]. Go in peace; be healed of your disease."

35 While Jesus was still speaking, some people came from the house of the synagogue leader. They said, "Your daughter is dead. There is no need to bother the teacher anymore." [LWhy trouble the teacher anymore?"]

36 But Jesus paid no attention to [or overheard] what they said. He told the synagogue leader, "Don't be afraid; just believe."

37 Jesus let only Peter, James, and John the brother of James go with him.

38 When they came to the house of the synagogue leader, Jesus found many people there making lots of noise and crying loudly [Lweeping and wailing loudly].

39 Jesus entered the house and said to them, "Why are you crying [weeping] and making so much noise? The child is not dead, only asleep."

40 But they laughed at [ridiculed] him. So, after throwing [putting] them [Lall] out of the house, Jesus took the child's father and mother and his three followers into the room where the child was.

41 Taking hold of the girl's hand, he said to her, "Talitha, koum!" (This means [cin Aramaic, the language Jesus commonly spoke], "Little girl, I tell you to stand up!")

42 At once the girl stood right up and began walking. (She was twelve years old.) Everyone was completely amazed.
43 Jesus gave them strict orders not to tell people about this. Then he told them to give the girl something to eat.

JESUS GOES TO HIS HOMETOWN (6:1–6a; Matt. 13:53–58; Luke 4:16–30)

6 Jesus left there and went to his hometown C[Nazareth; Matt. 2:23; Luke 2:39], and his followers [disciples] went with him.
2 On the Sabbath day he taught [Lbegan to teach] in the synagogue. Many people heard him and were amazed [astonished], saying, “Where did this man get these teachings [Lthings]? What is this wisdom that has been given to him? And where did he get the power to do miracles [Lsuch mighty works done by his hands]?
3 He is just [LIsn’t this...?] the carpenter, the son of Mary and the brother of James, Joseph [CGreek: Joses], Judas, and Simon. And his sisters are [LAre not his sisters...?] here with us.” So the people were upset with [offended by] Jesus.
4 Jesus said to them, “A prophet is honored everywhere [not dishonored] except in his hometown and with his own people [relatives; kin] and in his own home [household].”
5 So Jesus was not able to work any miracles there except to heal a few sick people by putting [laying] his hands on them.
6 He was amazed [wondered; marveled] at how many people had no faith [because of their unbelief].

**JESUS COMMISSIONS
THE TWELVE APOSTLES**

(6:6b–13; Matt. 9:35; 10:1, 7–
14; Luke 9:1–6)

Then Jesus went [around] **to other villages in that area and taught.**

7 He called his twelve followers [the Twelve] **together and got ready** [began] **to send them out two by two and gave them authority over evil** [defiling; unclean] **spirits.**

8 This is what Jesus commanded [ordered; instructed] **them: “Take nothing for your trip** [journey; way] **except a walking stick** [staff]. **Take no bread, no bag** [traveler’s bag; or beggar’s purse], **and no money in your pockets** [money belts].

9 Wear sandals, but take only the clothes you are wearing [do not wear/pack two tunics].

10 When you enter a house, stay there until you leave that town [that area].

11 If the people in a certain place refuse to welcome you or listen to you, leave that place. Shake its dust off your feet [ca sign of rejection and coming judgment] **as a warning to** [testimony against] **them.”**ⁿ

12 So the followers [they] **went out and preached that people should change their hearts and lives** [turn from sin; repent].

13 They forced [drove; cast] **many demons out and put olive oil on many sick people and healed them.**

**HOW JOHN THE
BAPTIST WAS KILLED**

(6:14–29; Matt. 14:1–12; Luke
3:19–20; 9:7–9)

14 [Now/kai] King Herod [Antipas; a son of Herod the Great; Luke 3:1] **heard about Jesus, because he was now well known. Some people said,**ⁿ **“He is John the Baptist, who has risen from the dead. That is why he can work these miracles** [miraculous powers are at work in him].”

15 **Others said, “He is Elijah** [ca great OT prophet (1 Kin. 17), who was expected to return in the end times (Mal. 4:5)].”

Other people said, “Jesus is a prophet, like the prophets who lived long ago.”

16 **When Herod heard this, he said, “I killed John by cutting off his head. Now he has risen from the dead!”**

17 **Herod himself had ordered** [sent] **his soldiers to arrest John and put** [bound; chained] **him in prison in order to please** [because of] **his wife, Herodias. She had been the wife of Philip, Herod’s brother, but then Herod had married her.**

18 **John had been telling Herod, “It is not lawful for you to be married to** [have] **your brother’s wife.”**

19 **So Herodias hated** [had a grudge against] **John and wanted to kill him. But she couldn’t,**

20 **because Herod was afraid of John and protected him. He knew John was a good** [righteous] **and holy man. Also, though John’s preaching always bothered** [disturbed; puzzled; perplexed] **him, he enjoyed listening to John.**

21 **Then the perfect** [opportune] **time came for Herodias to cause John’s death. On Herod’s birthday, he gave a dinner party** [banquet] **for the most important government leaders** [his nobles/high officials], **the commanders of his army, and the most important people** [leaders] **in Galilee.**

22 **When the daughter of Herodias came in and danced, she pleased Herod and the people eating with him. So King Herod**

said to the girl, “Ask me for anything you want, and I will give it to you.”

23 He promised [swore/ vowed to] her, “Anything you ask for I will give to you— up to half of my kingdom.”

24 The girl went [out] to her mother and asked, “What should I ask for?” Her mother answered, “Ask for the head of John the Baptist.”

25 At once the girl went back [hurried back in] to the king and said to him, “I want [you to give me] the head of John the Baptist right now on a platter.”

26 Although the king was very sad [sorry; grieved; distressed], he had made a promise, and his dinner guests had heard it. So he did not want to refuse what she asked.

27 Immediately the king sent a soldier [an executioner] to bring John’s head. The soldier [executioner] went and cut off John’s head in the prison

28 and brought it back on a platter. He gave it to the girl, and the girl gave it to her mother.

29 When John’s followers [disciples] heard this, they came and got John’s body [corpse] and put it in a tomb.

MORE THAN FIVE THOUSAND FED (6:30–44; Matt. 14:13–21; Luke 9:10–17; John 6:1–15)

30 The apostles gathered around Jesus and told him about all the things they had done and taught.

31 Crowds of people were coming and going so that Jesus and his followers [disciples] did not even have time to eat. He said to them, “Come away by

yourselves, and we will go to a lonely
[isolated; deserted] **place to get some rest.**”

32 So they went in a boat by themselves
to a lonely [isolated; deserted] **place.**

33 But many people saw them leave and
recognized them. So from all the towns
they ran to the place where Jesus was
going, and they got there before him.

34 When he arrived [landed; came ashore],
he saw a great crowd waiting. He felt
sorry [had compassion] **for them, because**
they were like sheep without a shepherd.
So he began to teach them many things.

35 When it was late in the day, his
followers [disciples] **came to him and**
said, “No one lives in this place [This is a
remote/deserted place], **and it is already**
very late.

36 Send the people away so they can go
to the countryside and towns around
here to buy themselves something to eat.”

37 But Jesus answered, “You give them
something to eat.” They said to him, “We
would all have to work a month to earn
enough money to buy that much bread!”

[“Should we go and buy two hundred denarii
worth of bread and give it to them to eat?”]

38 Jesus asked them, “How many loaves
of bread do you have? Go and see.”

When they found out, they said, “Five
loaves and two fish.”

39 Then Jesus told [commanded; ordered]
his followers [Lthem] **to have the people**
sit [recline; Cthe posture for a banquet or
dinner party; 2:15] **in groups on the green**
grass.

40 **So they sat in groups of hundreds and fifties.**
41 **Jesus took the five loaves and two fish and, looking up to heaven, he thanked God for [blessed] the food. He divided [broke] the bread and gave it to his followers [disciples] for them to give to the people. Then he divided the two fish among them all.**
42 **All the people ate and were satisfied.**
43 **The followers [They] filled twelve baskets with the leftover pieces of bread and fish.**
44 **There were five thousand men who ate.**

JESUS WALKS ON THE WATER (6:45–56; Matt. 14:22–36; John 6:16–25)

45 **Immediately Jesus told [compelled; made] his followers [disciples] to get into the boat and go ahead of him to Bethsaida [ca town on the northern shore of Lake Galilee, east of the Jordan River] across the lake. He stayed there to send the people home [dismiss the crowd].**
46 **After sending them away [saying goodbye], he went into the hills to pray.**
47 **That night, the boat was in the middle of the lake, and Jesus was alone on the land.**
48 **He saw his followers [disciples] struggling hard to row the boat, because the wind was blowing against them. Between three and six o'clock in the morning [at about the fourth watch of the night], Jesus came to them, walking on the water, and he wanted [intended; was about] to walk past [pass by] the boat.**
49 **But when they saw him walking on the water [lake; sea], they thought he was a ghost and cried out.**

50 **They all saw him and were afraid. But quickly** [immediately] **Jesus spoke to them and said, “Have courage! It is I. Do not be afraid.”**

51 **Then he got into the boat with them, and the wind became calm** [ceased; stopped]. **They were greatly amazed.**

52 **[For] They did not understand about the miracle of the five loaves** [the significance of the loaves; Labout the loaves], **because their minds were closed** [hearts were hardened/stubborn/dull].

53 **When they had crossed the lake, they came to shore at Gennesaret** [Ceither the plain on the northwestern shore of the lake, or a town in that region] **and tied the boat there.**

54 **When they got out of the boat, people immediately recognized Jesus.**

55 **They ran everywhere in that area** [region] **and began to bring sick people on mats** [cots] **wherever they heard he was.**

56 **And everywhere he went—into towns, cities, or countryside—the people brought the sick to the marketplaces. They begged him to let them touch just the edge** [fringe; tassels] **of his coat, and all who touched it were healed.**

**THE THINGS THAT
TRULY PLEASE GOD**
(7:1–23; Matt. 15:1–20;
Luke 6:39; 11:37–41)

In contrast to Jesus' disciples who returned from where He sent them in 6:30, not to report – but to spy on Him

7 **When some Pharisees and some teachers of the law** [scribes] **came from Jerusalem, they gathered around Jesus.**

2 **They saw that some of Jesus' followers** [disciples] **ate food with hands that were not clean, that is, they hadn't** [ceremony-ally] **washed them.**

Explanation of the tradition, the unwritten/Oral Law The Mishnah made this binding on the priests who represented the people, but the people obsessed over it – just as they put the Pharisees, the expert practitioners of the Law on a pedestal. Wanting to emulate their religious heroes, “all the Jews” (the general public) shared this attitude

Instead of submitting to His authority, they questioned it

His response comes in two parts: First, He applies a prophecy from Isa. 29:13 to them He accuses them of upholding their tradition at the expense of God’s Law

- 3 ([For] **The Pharisees and all the Jews never eat before washing their hands** **in the way required** [Lwith a fist; Cthe meaning of the idiom is uncertain; it could mean “with a handful of water,” “with cupped hand,” “up to the wrist” or something else] **by their unwritten laws** [Lthe oral traditions of the elders].
- 4 **And when they buy something in the market, they never eat it** [or, And when they come from the market (where they might have touched something “unclean”), they do not eat] **until they wash themselves in a special way. They also follow** [hold fast to; observe] **many other unwritten laws** [traditions], **such as the washing of cups, pitchers, and pots.ⁿ**
- 5 **The Pharisees and the teachers of the law** [scribes] **asked Jesus, “Why don’t your followers obey** [walk according to] **the unwritten laws which have been handed down to us** [traditions of the elders]? **Why do they eat their food with hands that are not clean** [defiled]?”
- 6 **Jesus answered, “Isaiah was right when he spoke** [prophesied] **about you hypocrites. He wrote** [As it is written], **‘These people show honor to me with words** [Ltheir lips], **but their hearts are far from me.**
- 7 **Their worship of me is worthless** [futile; in vain]. **The things they teach are nothing but human rules** [commandments; Is. 29:13].’
- 8 **You have stopped following** [neglected; abandoned] **the commands of God, and you follow** [hold on to] **only human teachingsⁿ** [traditions].”

Second, He offers a concrete example of how they used Oral Law as an excuse to disobey the Written one

Claiming authority from Moses they actually contradicted him

Even challenging some rabbis, they used a new vow to evade keeping the one to honor parents—a clear violation of tradition. Claiming a higher loyalty to God, they made keeping the vow to parents – a sin.

A disgraceful evasion of the demands of God's Law – tho the Mishnah taught the opposite (corrupt tradition).

Jesus comments on His two answers to the Phar. question in prophetic style (past/pres/fut).

He insists that the only cleanliness that matters is moral, not ritual. As the righteousness of God He meets God's formal req'ts. for His disciples (justification); but they must submit themselves to God's will from the heart for moral cleansing for their own sanctification. He changes our status w/God as the basis for a new relat.

9 **Then Jesus said to them, “You cleverly ignore [are very good at ignoring/despising] the commands of God so you can follow your own teachings [tradition].**

10 **[For] Moses said, ‘Honor your father and your mother’ [Ex. 20:12; Deut. 5:16], and ‘Anyone who says cruel things to [speaks evil of; curses] his father or mother must be put to death’ [Ex. 21:17; Lev. 20:9].**

11 **But you say a person can tell his father or mother, ‘I have something I could use to help you, but it is Corban—a gift to God.’ [Corban is a Hebrew term meaning dedicated or set aside to God.]**

12 **You no longer let that person use that money [do anything] for his father or his mother.**

13 **By your own rules [tradition], which you teach people [have handed down], you are rejecting [nullifying; canceling] what God said. And you do many things like that.”**

14 **After Jesus called the crowd to him again, he said, “Listen to me, everyone, and understand what I am saying.**

15 **There is nothing people put into their bodies that makes them unclean [pollutes/defiles them]. [But rather] People are made unclean [polluted; defiled] by the things that come out of them.**

16 **Let those with ears use them and listen [see 4:23].”ⁿ**

17 **When Jesus left the people [crowd] and went into the house, his followers [disciples] asked him about this story [parable; see 3:23].**

Jesus explains the parable to take the people beyond symbols and the OT and bring them into the NT
Outward purity is worthless (Mt. 23:25, 26)

Jesus uses an example from nature to explain a spiritual truth

Clean and unclean are hygienic terms that symbolize *ritual* rather than *moral* R so that unclean foods are as unhealthy as ever! Jesus points to moral R and Paul said that food and drink have nothing to do with the Kingdom or R in Rom. 14:17, 18. Outward purity will not get anyone into the Kingdom.

Jesus refutes the outward ritualistic religion of the scribes and Pharisees

JESUS HELPS A GENTILE WOMAN (7:24–30; Matt. 15:21–28)

Jesus heads away from Jerusalem toward Tyre to underscore His point that heart matters more than heritage or anything else for salvation.

18 **Jesus said, “Do you still not understand** [Are you so dull]? **Surely you know** [LDon’t you know...?] **that nothing that enters someone from the outside can make that person unclean** [polluted; defiled].

19 **[Because] It does not go into the mind** [heart], **but into the stomach. Then it goes out of the body** [Linto the sewer/latrine].” **When Jesus said this, he meant that no longer was any food unclean for people to eat.** [or, (In this way, Jesus cleansed all food.)]

20 **And Jesus said, “The things that come out of people are the things that make them unclean** [defiled].

21 **All these evil things begin inside people, in the mind** [LFor from within, out of human hearts, come]: **evil thoughts** [intentions; ideas], **sexual sins, stealing, murder, adultery,**

22 **greed, evil actions** [wickedness], **lying** [deceit], **doing sinful things** [indecent; lust; lewdness], **jealousy** [envy; Levil eye], **speaking evil of others** [slander; blasphemy], **pride, and foolish living.**

23 **All these evil things come from inside and make people unclean** [defiled].”

24 **Jesus left that place and went to the area around Tyre**ⁿ [Ca Gentile city on the coast north of Israel]. **When he went into a house, he did not want anyone to know he was there, but he could not stay hidden.**

25 **[For] A woman whose daughter had an evil** [defiling; Lunclean] **spirit in her heard**

His growing acceptance made it impossible to hide. Folks ignored establishment criticism and came to Him for divine deliverance. A distant “Jew”, she did not obey Oral Law but acknowledged Jesus’ power over Satan. She reminds us of Jairus in 5:22, 23 who also bowed and begged Him to save his dying daughter.

Jesus insists the children (Jews) must be fed before others, referring to church follow up to His ministry. Paul says the same thing: to the Jew first and also to the Greek (e.g., Rom. 1:16), Dogs were either scavengers or pets. Families typically feed themselves before pets/Jews had first claims on God’s blessings (Gen. 12:1-3; Ex. 4:22). Her faith and humility that even the smallest fraction of His power is enough to heal her daughter – triggers God’s favor of long-distance healing by word, alone. In contrast to the Gerasene demoniac in 5:2-5

JESUS HEALS A DEAF MAN (7:31–37; Matt. 15:29–31)

that he was there. So she quickly [immediately] **came to Jesus and fell** [bowed] **at his feet.**

26 **She was Greek** [a Gentile; C “Greek” is sometimes used for any non-Jew; Rom. 1:16], **born in Phoenicia, in Syria. She begged** [kept asking] **Jesus to force** [drive; cast] **the demon out of her daughter.**

27 **Jesus told the woman, “It is not right to take the children’s bread and give** [throw] **it to the dogs. First let the children eat all they want.”** [C “Children” refers to Israel; “dogs” to the Gentiles.]

28 **But she answered, “Yes, Lord, but even the dogs under the table can eat the children’s crumbs.”**

29 **Then Jesus said, “Because of your answer, you may go. The demon has left your daughter.”**

30 **The woman went home and found her daughter lying in bed; the demon was gone.**

31 **Then Jesus left the area around Tyre and went through Sidon to Lake Galilee** [Tthe Sea of Galilee], **to the area of the Ten Towns** [or Decapolis; C an area east of Lake Galilee that once had ten main towns; 5:20].

32 **While he was there, some people brought a man to him who was deaf and could not talk plainly** [had a speech impediment]. **The people begged Jesus to put his hand on the man to heal him.**

33 Jesus led the man away from the crowd, by himself. He put his fingers in the man's ears and then spit and touched the man's tongue. [CThe use of saliva is

mentioned in other ancient accounts of healing, and elsewhere in the Gospels; see 8:23; John 9:6.]

34 Looking up to heaven, he sighed and said to the man, "Ephphatha!" (This means [Cin Aramaic], "Be opened.")

35 Instantly the man was able to hear and to use his tongue so that he spoke clearly.

36 Jesus ·commanded [ordered; instructed] the people not to tell anyone about what happened. But the more he ·commanded [ordered; instructed] them, the more they ·told about [proclaimed] it.

37 They were completely amazed and said, "Jesus does everything well. He makes the deaf hear! And ·those who can't talk [the mute] he makes able to speak."

MORE THAN FOUR THOUSAND PEOPLE
FED (8:1–9; Matt. 15:32–39) [cp. w/6:35–44]

8 ·Another time [About this time] there was ·a [another] great crowd with Jesus that had nothing to eat. So Jesus called his ·followers [disciples] and said,

2 "I ·feel sorry [have compassion] for these people, because they have already been with me for three days, and they have nothing to eat.

3 If I send them home hungry, they will ·faint [collapse] on the way. Some of them ·live a long way from here [have come from far away]."

4 Jesus' ·followers [disciples] answered,

“**How** [LFrom where] **can** **we** [Lanyone] **get enough bread in this remote place** [desolate place; desert] **to feed them?**”

5 **Jesus asked**, “**How many loaves of bread do you have?**” **They answered**, “**Seven.**”

6 **Jesus told the people to sit** [recline] **on the ground. Then he took the seven loaves, gave thanks to God, and divided** [broke] **the bread. He gave the pieces to his followers** [disciples] **to give to the people, and they did so.**

7 **The followers** [LThey] **also had a few small fish. After Jesus gave thanks for** [blessed] **the fish, he told his followers** [disciples] **to give them to the people also.**

8 **All the people ate and were satisfied.**

Then his followers [Lthey] **filled seven baskets** [large baskets; ^Ca different word than in the feeding of the 5,000; 6:43] **with the leftover pieces of food.**

9 **There were about four thousand people who ate. After they had eaten, Jesus sent them home** [dismissed them].

10 **Then right away** [immediately] **he got into a boat with his followers and went to the area of Dalmanutha.** [^CThis place is unknown; it was probably on the western shore of Lake Galilee.]

11 **The Pharisees came to Jesus and began to ask him questions** [argue/dispute with him]. **Hoping to trap** [Trying to test] **him, they asked Jesus for a miracle** [sign] **from God** [Lfrom heaven;

JESUS CROSSES THE LAKE (8:10) [cp. w/6:45-46]
Jesus continues to teach the disciples and people who want to experience God's power to deny self and live by faith in Him

THE LEADERS ASK FOR A MIRACLE (8:11-13; Matt. 12:38-39; 16:1-4; Luke 11:16, 29; 12:54-56) [cp. 7:1-23]

In Jesus' day, only Teachers asked questions

To disprove J's claim of a connection with God [cp. I am the *celestial* bread from heaven]. Testing to cause failure is demonic, esp. since Jesus had already supplied enough evidence for pagans to recognize His link w/God [cp. Ac. 2:22]. Faith accepts J **w/o asking** for a sign [cp. Mt. 12:38-39]. Rel. leaders exclude whoever didn't practice Judaism. Now Jesus rejects them.

GUARD AGAINST WRONG TEACHINGS (8:14–21; Matt. 16:5–12; Luke 12:1) [cp. 7:24-30]

Forgetting symbolized ongoing failure to learn the lesson of the loaves (6:52) that left them spiritually-half blind, vulnerable to corrupting self-centered pious/political influences of the world. They focused on the outward act instead of their internal problem (cp. 7:1-23). They also ignored the evidence that should have inspired faith in His connection with God – Jesus could and would meet any bodily needs? With Him along, they were always ready for anything. While godly people don't ask for a sign, they do pay attention to what God shows them. We must grasp whatever He does and says. Despite exposure to the Light, the disciples are as blind as Pharisees. Instead of new light, Jesus runs past revelation by them to open their eyes (cp. Lk 16:27-31). Faith makes the most of what God has already given.

possibly a sign in the sky, but more likely a Jewish way of saying “from God”).

12 **Jesus ·sighed** [groaned] **deeply and said**, “**Why ·do you people** [Ldoes this generation] **ask for a miracle as a sign? I tell you the truth, no sign will be given to ·you** [this generation].”

13 **Then Jesus left the Pharisees and went in the boat to the other side of the lake.**

14 **His ·followers** [disciples] **had only one loaf of bread with them in the boat; they had forgotten to bring more.**

15 **Jesus warned them**, “**Be careful** [Watch out!] **Beware of the ·yeast** [leaven] **of the Pharisees and the ·yeast** [leaven] **of Herod** [yeast or leaven refers here to the dangerous permeating power of their influence].”

16 **They discussed the meaning of this, saying**, “**He said this because we have no bread.**”

17 **Knowing what they were talking about, Jesus asked them**, “**Why are you ·talking** [discussing; arguing] **about not having bread? Do you still not see or understand? Are your ·minds closed** [hearts hardened]?”

18 **·You have eyes, but you don't really see. You have ears, but you don't really listen** [Jer. 5:21; Ezek. 12:2]. **·Remember** [LDon't you remember] **when**

19 **I ·divided** [broke] **five loaves of bread for the five thousand? How many baskets did you fill with leftover pieces of food?** **They answered**, “**Twelve.**”

Jesus repeats examples of His inexhaustible adequacy thru a direct connect w/God. Before disciples can minister to others, they must see Jesus as their Savior. Emphasis on feeding events point to Jesus as heavenly bread and fulfillment of t. Exodus for humanity's every need and total salvation (12/Jews + 7/Creation)

JESUS HEALS A BLIND MAN (cp. 7:31-37)

20 **“And when I divided [broke] seven loaves of bread for the four thousand, how many [large] baskets did you fill with leftover pieces of food?” They answered, “Seven.”**

21 **Then Jesus said to them, “Don’t you understand yet?”** (Haven’t I opened your eyes, yet)

22 **Jesus and his followers came to Bethsaida [6:45]. There, some people brought a blind man to Jesus and begged him to touch the man.**

23 **So Jesus took the blind man’s hand and led him out of the village. Then he spit on the man’s eyes [see 7:33] and put [laid] his hands on the man and asked, “Can you see [anything] now?”**

24 **The man looked up and said, “Yes, I see people, but they look like trees walking around.”**

25 **Again Jesus put [laid] his hands on the man’s eyes. Then the man opened his eyes wide [stared intently] and they were healed [his sight was restored], and he was able to see everything clearly.**

26 **Jesus told him to go home, saying, “Don’t go into the town.”ⁿ** [CJesus wanted to avoid the publicity that the healing would produce.]

PETER SAYS JESUS IS THE CHRIST (8:27–9:1; Matt. 16:13–28; Luke 9:18–27)

27 **Jesus and his followers [disciples] went to the towns around Caesarea Philippi** [Ca city about 25 miles north of Lake Galilee].

While they were traveling, Jesus asked them, “Who do people say I am?”

28 **They answered, “Some say you are John the Baptist. Others say you are**

Jesus' deeds and incidents to this point lead up to this question.

The people saw Jesus as an extraordinary figure that fell short of His full significance.

Exposed to Him more than others, the disciples should have recognized who He was.

So, after repeating clues for them, Jesus wants to see if they do.

The blind man's gradual healing by faith and divine response to it

parallels His progressive recognition by Peter.

Faith separated people from the world and Judaism (institutional religion). Peter did not reach this conclusion on his own, by human intelligence. In

response to Pete's faith and to show that Pete is closer to the truth about Him, Jesus now reveals more of the truth about

Himself as Messiah to the disciples.

To link Messiah to Isaiah's Suffering Servant, Jesus casts Israel's corrupt religious leaders as criminals who will sacrifice

Him. Their unlawful behavior underscores the seriousness of sin, the difficulty overcoming it, and the need to overthrow self-righteous Judaism to set them

free. Brainwashed into believing they could master sin, they saw no need for Jesus to die. Conversion calls for both complete rejection of alternatives as well as absolute

acceptance of Christ. We must leave everything behind in order to follow Him. Thru new birth, we must become new people who leave

the world behind and adopt a heavenly outlook on life. This will make us "peculiar" with odd, embarrassing views. But like sinners

at the sanctuary gate, we must turn our backs on the world to totally pursue reunion with God.

Elijah [a great prophet (1 Kin. 17), who was expected to return in the end times (Mal. 4:5); see 6:15], **and others say you are one of the prophets.**"

29 **Then Jesus asked, "But who do you say I am?" Peter answered, "You are the Christ** [Messiah]."

30 **Jesus** [strongly] **warned them not to tell anyone who he was.**

31 **Then Jesus began to teach them that the Son of Man** [Dan. 7:13–14] **must suffer many things and that he would be rejected by the Jewish elders, the leading** [Tchief] **priests, and the teachers of the law** [scribes]. **He told them that the Son of Man must be killed and then rise from the dead after three days.**

32 **Jesus told them plainly** [boldly; openly] **what would happen. Then Peter took Jesus aside and began to reprimand** [rebuke] **him.**

33 **But Jesus turned and looked at his followers** [disciples]. **Then he reprimanded** [rebuked] **Peter. He said, "Go away from me** [LGet behind me], **Satan** [cJesus accuses Peter of doing Satan's work by obstructing God's plan!] **You don't care about** [are not setting your mind on/thinking about] **the things of God, but only about things people think are important** [on/about human concerns]."

34 **Then Jesus called the crowd to him, along with his followers** [disciples]. **He said, "If people** [Lanyone wants] **want to follow me, they must give up the things they want** [deny themselves; set aside their own interests]. **They must be willing even**

to give up their lives to [Ltake up their cross and] **follow me.**

35 **Those who want to save their lives will give up true life** [Llose their life/soul;

^cGreek *psyche* can mean “life” or “soul,” producing this play on words]. **But those who give up** [lose; sacrifice] **their lives for me** [my sake] **and for the Good News** [Gospel] **will have true life** [save their lives/souls].

36 **It is worthless** [What good/profit/ benefit is it...?] **to have** [gain] **the whole world if they lose** [forfeit] **their souls.**

37 **They could never pay enough** [LOr what could they give...?] **to buy back** [in exchange for] **their souls.**

38 **If people of this sinful and evil time** [adulterous and sinful generation] **are ashamed of me and my teaching** [words; message], **the Son of Man will be ashamed of them when he comes** [returns] **with his Father’s glory and with the holy angels** [Dan. 7:13–14].”

9 **Then Jesus said to the people, “I tell you the truth, some people** {of those who are} **standing here will not die** [taste death] **before they** {should} **see** {a clear and purely mental perception with the mind's eye; and I really hope you are among those who do} **the kingdom of God** {has already, once and for all} **come** [arrive] **with power.**” [^c“Seeing the kingdom of God” may refer to the Transfiguration which follows (9:1–8), Jesus’ resurrection, or the destruction of Jerusalem in AD 70.]

**THE TRANSFIGURATION
ON THE MOUNTAIN** (9:2–13;
Matt. 17:1–13; Luke 9:28–36)

2 **Six days later, Jesus took Peter, James, and John** [Land led them] **up on a high**

‘Six days (Ex. 24:16) later,’
ties this passage to the
previous one so they must
be interpreted together.
The traditional setting for
theophanies/supernatural
revelations (2Pet 1:18).
Eyewitness event.

He is the most righteous
(beyond human effort)
person who ever lived.

Greatest representatives/
witnesses of the Law and
the Prophets.

Cp. Mt 23:8-10. Still
doesn’t truly understand
who Jesus is – the greatest
fulfillment of the OT. Cp.
“three” with the Trinity.

At a loss for words
(humanity intimidated by
the divine presence)

THE vehicle for God’s
presence/medium for
divine manifestation.

Underscores His
uniqueness

Like before

**mountain by themselves. •While they
watched** [In their presence; In front of them],
Jesus’ appearance was •changed
[transformed; †transfigured].

**3 His clothes became shining white,
whiter than any •person** [launderer on
earth] **could •make them** [bleach them].

**4 Then Elijah and Moses appeared to
them, talking with Jesus.** [cGod had given
the Law through Moses, and Elijah was an
important prophet (see 6:1); together they
signify that Jesus fulfills the OT.]

**5 Peter said to Jesus, “•Teacher [L-Rabbi], it
is good that we are here. Let us make
three •tents** [shelters; shrines; taberna-
cles; Lev. 23:42] **— one for you, one for
Moses, and one for Elijah.”** [cPerhaps
Peter wanted to prolong their stay or to
commemorate their visit.]

**6 Peter did not know what to say, because
he and the others were so frightened.**

7 Then a cloud came and •covered
[overshadowed; Ex. 24:15] **them, and a
voice came from the cloud, saying, “This
is my •Son, whom I love** [dearly loved Son;
Ps. 2:7; Gen. 22:2; Mark 1:11]. **Listen to
him** [Deut. 18:15; Acts 3:22]!”

**8 Suddenly Peter, James, and John
looked around, but they saw only Jesus
there alone with them.**

**9 As they were coming down the mountain,
Jesus •commanded** [instructed] **them not
to tell anyone about what they had seen
until the Son of Man had risen from the
dead.**

10 So they •obeyed Jesus [kept this

Conflict with Judaism

statement/matter to themselves], **but they discussed what he meant about rising from the dead.**

Loyal to Judaism

11 **Then they asked Jesus, “Why do the ·teachers of the law [scribes] say that Elijah must come first [Mal. 3:1; 4:5]?”**

Refocuses them on the lesson

12 **Jesus answered, “·They are right to say that Elijah must come first and [·Elijah is indeed coming, and he will] ·make everything the way it should be [restore/prepare everything]. But why does the Scripture say that the Son of Man will suffer much and ·that people will treat him as if he were nothing [be despised; be treated with contempt; be rejected; Is. 52:13—53:12]?**

Hearts hardened by Judaism

13 **[·But] I tell you that Elijah has already come. And ·people [·they] did to him whatever they wanted to do, just as ·the Scriptures said it would happen [it is written about him].”**