

# 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; <sup>T</sup>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<sup>t</sup>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<sup>r</sup>eminiscent of the prophet Elijah; 2 Kin. 1:8], and ate locusts and wild honey [c<sup>s</sup>ignifies 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<sup>t</sup>he thong/strap of] his sandals [c<sup>a</sup> 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** [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** [analogous to Israel’s forty years] **and was tempted** [or tested] **by Satan** [as both Adam and Eve and the nation Israel in the wilderness were tempted, but failed]. **He was with the wild animals** [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** [by Herod Antipas; cf. 6:14–29], **Jesus went into Galilee, preaching the Good News**

[Gospel] ·**from** [about] **God**.

<sup>15</sup> **He said**, “**The ·right time has come** [Ltime 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)*

<sup>16</sup> **When Jesus was walking by ·Lake Galilee** [Tthe 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**.

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

<sup>18</sup> **So Simon and Andrew immediately left their nets and followed him**.

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

<sup>20</sup> **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)*

<sup>21</sup> **Jesus and his ·followers** [disciples] **went to Capernaum** [Ca 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**.

<sup>22</sup>The 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; experts in the law of Moses]. <sup>23</sup>Just then, a man was there in the synagogue who had an evil [defiling; unclean] spirit in him. [Demons were viewed as “unclean” or defiling spirit-beings.] He shouted,

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

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

<sup>26</sup>The evil [defiling; unclean] spirit shook the man violently [threw him into convulsions], gave a loud cry [shriek], and then came out of him.

<sup>27</sup>The 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; unclean] spirits, and they obey him.”

<sup>28</sup>And 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\*** [ἰερός; ὁ ὄρος οὐκ ἀναφέρει τὸν ὄρος τοῦ ἡμετέρου (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 [L-make me clean; ὁ ὄρος οὐκ ἀναφέρει τὸν ὄρος τοῦ ἡμετέρου 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 sorry\* [compassion\*] for the man, so he reached out\* his hand and touched\* him and said, “I will [am willing; want to]. Be healed\* [L-cleansed]!”**

42 **Immediately the disease\* [ἰερός] left the man, and he was healed\* [L-cleansed].**

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

<sup>45</sup> 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\* [Lspeaking 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!”

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

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

<sup>15</sup>Later, as Jesus was ·having dinner\*  
[reclining; <sup>c</sup>around 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.

<sup>16</sup>When 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\*?” [<sup>c</sup>Tax  
collectors were despised because they  
worked for the Roman rulers and were  
notorious for corruption and extortion.]

<sup>17</sup>Jesus 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.**

<sup>22</sup> **Also, no one ever pours new wine into old leather bags** [wineskins]. **Otherwise, the new wine will break the bags** [skins; <sup>c</sup>as the wine ferments and expands], **and the wine will be ruined** [lost] **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)

<sup>23</sup> **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].

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

<sup>25</sup> **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]?”

<sup>26</sup> **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; <sup>L</sup>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.**”

<sup>27</sup> **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.**

<sup>28</sup> **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.**

<sup>2</sup> **·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.**

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

<sup>4</sup> **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].

<sup>5</sup> **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].

<sup>6</sup> **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 apostles** [“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 [Cin Aramaic] means “Sons of Thunder”),

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

19 and Judas Iscariot [Ciscariot probably means “man of Keriath”], 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 [Canother name for Satan] is living inside [possessing] him! He uses power

When leaders are out of reach, Jesus goes directly to the people (cp. 11:17).

But instead of spoon-feeding them, He makes them reach for the truth, bringing material down to their level using real life to teach spiritual lessons (cp.

Mt 13:3 w/Mk 12:1).

Instead of dazzling them with His knowledge like the Jewish leaders, he opens a way to discover the truth. Parables weed out the serious from the merely curious.

Jesus urged them to search (cp. Is 6:9-10; Mt 13:34-35; Ps 78:2). That's why He starts with a comparison and ends with an explanation (the last word on the subject).

People learn best when they see truth for themselves instead of having it handed to them on a platter. What's more, instead of something new, the Psalmist promises to show what has always been there (glorifying the Creator rather than himself).

**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; <sup>c</sup>Greek *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; <sup>L</sup>house] **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.**

[<sup>c</sup>Satan 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; <sup>L</sup>an eternal sin].”

30 **Jesus said this because the teachers of the law said that he had an ·evil** [defiling; <sup>L</sup>unclean] **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; <sup>c</sup>the 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 brothers<sup>n</sup> 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; <sup>T</sup>Behold,] **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** [<sup>c</sup>the 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.

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

<sup>8</sup> 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.”

<sup>9</sup> 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)

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

<sup>11</sup> 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]

<sup>12</sup> 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)

<sup>13</sup> 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]?

<sup>14</sup> The farmer plants God’s message in

people [LThe sower sows the word].

<sup>15</sup> 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.

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

<sup>17</sup> ·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].

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

<sup>19</sup> 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].

<sup>20</sup> 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. [CThis 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; <sup>c</sup>a 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.

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

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

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

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

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

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

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

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

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

<sup>32</sup> 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 [in 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.”<sup>n</sup>**

**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** [anointed with oil]  
**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,<sup>n</sup> “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<sup>n</sup> 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.”

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

<sup>24</sup> 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.”

<sup>25</sup> 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.”

<sup>26</sup> 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.

<sup>27</sup> 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

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

<sup>29</sup> 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)

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

<sup>31</sup> 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.”

<sup>32</sup> So they went in a boat by themselves  
to a lonely [isolated; deserted] place.

<sup>33</sup> 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.

<sup>34</sup> 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.

<sup>35</sup> 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.

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

<sup>37</sup> 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?”]

<sup>38</sup> 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.”

<sup>39</sup> Then Jesus told [commanded; ordered]  
his followers [them] to have the people  
sit [recline; <sup>c</sup>the 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; <sup>L</sup>about 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** [<sup>C</sup>either 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** [ceremonially] **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 [L-with 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.<sup>n</sup>)

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 teachings<sup>n</sup> [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].”<sup>n</sup>**

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<sup>n</sup>** [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?**”

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

<sup>6</sup> **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.**

<sup>7</sup> **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.**

<sup>8</sup> **All the people ate and were satisfied. Then his followers** [Lthey] **filled seven baskets** [large baskets; <sup>C</sup>a different word than in the feeding of the 5,000; 6:43] **with the leftover pieces of food.**

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

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

<sup>11</sup> **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.”**<sup>n</sup> [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** [<sup>Ca</sup>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 [Chief] 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 [Get behind me], Satan [Jesus 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 [Anyone 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.**

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

<sup>c</sup>Greek *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].

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

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

<sup>38</sup> **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.**” [<sup>c</sup>“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)

<sup>2</sup> **Six days later, Jesus took Peter, James, and John** [and 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 (the OT).

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, only this time  
Jesus shuts out the rest of  
the disciples and tells J, P,  
J to wait until the resurrection  
(the happy ending) before  
they tell His story

While J, P, J kept it to  
themselves, they still

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

**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

couldn't connect the R  
with Christ's ministry.  
Conflict with Judaism

Loyal to Judaism. More  
concerned about Elijah's  
pre-messianic arrival than  
what Jesus said in 8:31  
that would precede His R

To repeal E claims and to  
set priorities acc. to 9:1.  
Instead of an affirmation,  
this is a question that  
rejects Judaism's  
interpretation of E's  
ministry (John only  
prepared the road to  
welcome Messiah)

Refocuses them on the  
lesson (cp. 1kgs 19:2-10;  
Jezebel w/Herodias)  
Hearts hardened by  
Judaism

**JESUS HEALS A SICK  
BOY** (9:14-29; Matt. 17:14-  
21; Luke 9:37-43)

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

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

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]?"**

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

14 **When Jesus, Peter, James, and John came back to the other .followers [disciples], they saw a great crowd around them and the .teachers of the law [scribes] arguing with them.**

15 **But as soon as the crowd saw Jesus, the people were .surprised [amazed] and ran to welcome him.**

16 **Jesus asked, "What are you arguing about?"**

17 **A man [in the crowd] answered, "Teacher, I brought my son to you. He has an evil spirit in him that .stops him from talking [makes him mute]."**

18 **When the spirit attacks him, it throws**

him on the ground. Then my son foams at the mouth, grinds his teeth, and becomes very stiff [rigid]. I asked your followers [disciples] to force [drive; cast] the evil spirit out, but they couldn't."

<sup>19</sup> Jesus answered, "You people have no faith [unbelieving/faithless generation]. How long must I stay with you? How long must I put up with you? Bring the boy to me."

<sup>20</sup> So the followers [they] brought him to Jesus. As soon as the evil spirit saw Jesus, it made the boy lose control of himself [threw the boy into convulsions], and he fell down and rolled on the ground, foaming at the mouth.

<sup>21</sup> Jesus asked the boy's father, "How long has this been happening?" The father answered, "Since he was very young [childhood].

<sup>22</sup> The spirit often throws him into a fire or into water to kill [destroy] him. If you can do anything for him, please have pity [compassion] on us and help us."

<sup>23</sup> Jesus said to the father, "You said, 'If you can!' All things are possible for the one who believes."

<sup>24</sup> Immediately the father cried out, "I do believe! Help me to believe more [me not to doubt; me overcome my unbelief; my unbelief]!"

<sup>25</sup> When Jesus saw that a crowd was quickly gathering, he ordered [rebuked] the evil [defiling; unclean] spirit, saying, "you deaf and mute spirit, I command you to come out of this boy and never enter him again!"

Jesus clearly demonstrates His unique power to attract faith in Him from all parties.

- Jesus reinforces perception of Himself as the lone healer.
- Still thinking like Jews, the disciples want to know why they can't duplicate what Jesus does?
- Jesus points them to faith in God
- JESUS TALKS ABOUT HIS DEATH AGAIN**  
(9:30–32; Matt. 17:22–23; Luke 9:43–45)
- Once again Jesus points to His uniqueness
- WHO IS THE GREATEST?** (9:33–37; Matt. 18:1–5; Luke 9:46–48)
- Instead of Christ's uniqueness, they focus on themselves
- 26 The evil spirit screamed and caused the boy to fall on the ground again [convulsed him violently]. Then the spirit came out. The boy looked as if he were dead, and many people said, "He is dead!"
- 27 But Jesus took hold of the boy's hand and helped him to stand up.
- 28 When Jesus went into the house, his followers [disciples] began asking him privately, "Why couldn't we force [drive; cast] that evil spirit out?"
- 29 Jesus answered, "That kind of spirit can only be forced out by prayer."<sup>n</sup>
- 30 Then Jesus and his followers [disciples] left that place and went through Galilee. He didn't want anyone to know where he was,
- 31 because he was teaching his followers [disciples]. He said to them, "The Son of Man will be handed over [delivered over; betrayed] to people [human hands], and they will kill him [<sup>c</sup>the "handing over" may be Judas' betrayal or God's actions in "giving up" his Son to accomplish salvation; Rom. 4:25]. After three days, he will rise from the dead."
- 32 But they did not understand what Jesus meant, and they were afraid to ask him.
- 33 Jesus and his followers [disciples] went to Capernaum. When they went into a house there, he asked them, "What were you arguing about [discussing] on the road?"

Still thinking like Jews and their lucrative careers

Children do not command respect or fees. To compare them to a child = humiliation. (cp. Php 2:1-11)

Jesus gives the child status.

The Father gives Jesus status He is the ultimate status giver!

**ANYONE NOT AGAINST US IS FOR US** (9:38–50; Matt. 10:42; 18:6–9; Luke 9:49–50; 17:1–2)

People often confuse authentic Christianity with church membership, but no one group has exclusive rights to Christ and nothing substitutes for a personal relationship with Christ. Groups use Christ's name to identify themselves, but those who perform miracles in that name show a real link & build it up for Christ. Instead of belonging to a group (v.38), we must belong to Him.

34 **But they did not answer, because their argument [discussion] on the road was about which one of them was the greatest.**

35 **Jesus sat down and called the twelve apostles [the Twelve] to him. He said, "Whoever wants to be the most important [first] must be last of all and servant of all."**

36 **Then Jesus took a small child and had him [or her; Cthe Greek here does not specify gender] stand among them. Taking the child in his arms, he said,**

37 **"Whoever accepts [welcomes; receives] a child like this in my name [Cas a representative or follower of Jesus] accepts me. And whoever accepts [welcomes; receives] me accepts [not only me, but] the One who sent me."** [CChildren had low social status, so the saying indicates concern for the lowly.]

38 **Then John said, "Teacher, we saw someone using your name [Cinvoking your authority] to force [drive; cast] demons out of a person. We told him to stop, because he does not belong to our group."**

39 **But Jesus said, "Don't stop him, because anyone who uses my name to do powerful things will not easily [quickly] say evil things about me."**

40 **Whoever is not against us is with [for] us.**

41 **I tell you the truth, whoever gives you a drink of water because you belong to the Christ [Messiah] will truly get [Lcertainly not lose] his reward.**

Stopping (v.38) = misleading servants to sin. Jesus applies Babylonian doom prophecies (Rev. 18:21) to such people for forcing others to drink the wine of the wrath for their fornication (Rev. 14:8).

Jesus adds 3 actual causes of sin (hand/foot/eye) to His warning about causing to sin. They represent admitting to imperfection and recognizing that the Kingdom is worth any price – even self; cp. taking up one’s cross, dying to self in order to live (Mk. 8:34ff.)

**Hand** represents action/**foot** represents path/**eye** represents desire

Underscores the terrible suffering that awaits the sinner and the wisdom of dying to self in order to avoid it.

Everyone will undergo the *fire* of trials and experiences **in this life** intended to enhance or improve them in preparation for the Kingdom

42 “**If someone causes one of these little children who believes in me to ·sin** [lose faith; stumble], **it would be better for that person to have a ·large stone** [large millstone; Lmillstone of a donkey] **·tied around his neck and be ·drowned** [Lthrown] **in the sea.**

43 **If your hand causes you ·to sin** [lose faith; stumble], **cut it off. It is better for you ·to lose part of your body and live forever** [Lto enter life maimed] **than to have two hands and go to ·hell** [LGehenna; Ca valley outside of Jerusalem where in the OT period children were sacrificed to a pagan god; later used as a burning trash heap; a metaphor for hell], **where the fire never goes out.** |

44 **In hell the worm does not die; the fire is never put out.**|<sup>n</sup>

45 **If your foot causes you to ·sin** [lose faith; stumble], **cut it off. It is better for you ·to lose part of your body and to live forever** [Lto enter life crippled] **than to have two feet and be thrown into ·hell** [Gehenna; v. 43]. |

46 **In hell the worm does not die; the fire is never put out.**|<sup>n</sup>

47 **If your eye causes you to ·sin** [lose faith; stumble], **take it out. It is better for you to enter the kingdom of God with only one eye than to have two eyes and be thrown into ·hell** [Gehenna; v. 43].

48 **In hell the worm does not die; the fire is never put out.**

49 **Every person will be salted with fire.**

Instead of working against God's efforts to prepare them, everyone should cooperate with God, doing everything they can to enter the kingdom – but not for the glory of self at anyone's expense (**full of salt** = potency of seasoning/ability to preserve)

**JESUS TEACHES ABOUT DIVORCE** (10:1–12; Matt. 19:1–12; Luke 9:51; 16:18)

Jesus resumes His public ministry (cf. 9:30–31)

(Still stuck on being right rather than right w/God) From doing whatever it takes to stick together, Jesus now deals with selfish separation to teach the same lesson (cf. v.50 with divorce/cause to sin w/lawful)

The ultimate code for *right* to a Jew [cf. w/9:4]. But God gave Jesus supremacy over Moses (9:7–8)

Jesus tricks them into undercutting their own argument

A metaphor for God's original intention, or will

Tho made separate, God wants them to be potent preservers, at permanent peace with each other

[CThe meaning of this proverb is uncertain; it may mean that the testing of believers purifies (fire) and preserves (salt); or it may refer to believers as God's covenant people, since salt and fire were part of the OT sacrificial system; see Lev. 2:3; Num. 18:9.]  
50 **“Salt is good, but if the salt loses its salty taste, you cannot make it salty again. So, be full of salt [Lhave salt in/among yourselves; Csalt here may symbolize fellowship within the covenant], and have peace with each other.”**

**10 Then Jesus left that place and went into the area [region] of Judea and across the Jordan River. Again, crowds came to him, and he taught them as he usually did.** [to undermine His teaching from v.50]

**2 Some Pharisees came to Jesus and tried to trick [test; trap] him. They asked, “Is it right [lawful; Caccording to the law of Moses] for a man to divorce his wife?”**

**3 Jesus answered, “What did Moses command you to do?”**

**4 They said, “Moses allowed [permitted] a man to write out divorce papers and send her away [Deut. 24:1].”**

**5 Jesus said, “Moses wrote that command for you because you were stubborn [hard hearted].**

**6 But when God made the world [from the beginning of creation], ‘he made them male and female’ [Gen. 1:27; 5:2].**

**7 ‘So a man will leave his father and mother and be united with [joined to] his wife, n**

[no longer = unselfishly united, never to return to their former state]

Like divine glue, God's will defies any undoing

Jesus explains the meaning and fuller significance of "no longer" in v.9

Neither sex/self may ever assert itself over God's will. The marriage union is permanent, defying and overruling any attempt to rescind it. This principle has extensive implications for God's covenant people.

**JESUS ACCEPTS CHILDREN** (10:13-16; Mt 19:13-15; Lk 18:15-16)

**A RICH YOUNG MAN'S QUESTION** (10:17-31; Matt. 19:16-30; Luke 18:18-30)

8 **and the two will become** **·one body** [as though they were one person; T one flesh; Gen. 2:24]'. **So, they are no longer two, but one.**

9 **God has joined the two together, so no one should separate them.**"

10 **Later, in the house, his** **·followers** [disciples] **asked Jesus again about** **·the question of divorce** [Lthis matter].

11 **He answered, "Anyone who divorces his wife and marries another woman** **·is guilty of** [commits] **adultery against her.**

12 **And the woman who divorces her husband and marries another man** **·is also guilty of** [commits] **adultery."**

13 **Some people brought their little children to Jesus so he could touch them, but his** **·followers** [disciples] **·told them to stop** [scolded/rebuked them]. 14 **When Jesus saw this, he was** **·upset** [angry; indignant] **and said to them, "Let the little children come to me. Don't stop them, because the kingdom of God belongs to people who are like these children** [<sup>c</sup>meaning humble and dependent].

15 **I tell you the truth, you must accept the kingdom of God as if you were a little child, or you will never enter it."**

16 **Then Jesus took the children in his arms, ·put** [laid] **his hands on them, and blessed them.**

17 **As Jesus started** **·to leave** [on his way; on a journey], **a man ran to him and** **·fell on his knees** [knelt] **before Jesus. The**

Compare with Jacob refusing to let Jesus go – the man copies “Israel” and so, represents a faithful descendant of Jacob.

Jesus humbly accepts the man’s reverence, pointing to His Father.

Repeats what the man has already been taught, as if to say: “Aren’t you confident in what your religious leaders have told you?” He ends with an ironic twist on the Jewish call for loyalty to family.

The young man ties faithfulness to God’s commands to obedience to family/tradition.

Judaism was too literal to see the ultimate lesson of the Law, namely, that it pointed away from human effort and the world and at Messiah, Suffering Servant (Himself) for right standing w/God by a lifetime of faith.

Taught to collect what the world has to offer the man cannot accept a pilgrim mentality.

To follow Jesus = give up everything and homelessly travel with Him to another sacred place.

**man asked, “Good teacher, what must I do to ·have life forever [Linherit eternal life]?”** [Implies he recognizes Jesus’ divinity/replaces Moses]

18 **Jesus answered, “Why do you call me good? ·Only God is good** [No one is good except One— God; CJesus is not denying his divinity]

19 **You know the commands: ‘You must not murder. You must not ·be guilty of [commit] adultery. You must not steal. You must not ·tell lies about your neighbor** [testify falsely; Tbear false witness]. **You must not ·cheat** [defraud]. **Honor your father and mother’** [Ex. 20:12–16; Deut. 5:16–20].”

20 **The man said, “Teacher, I have ·obeyed [kept carefully; guarded] all these things since I was a boy.”**

21 **Jesus, looking at the man, loved him and said, “There is one more thing you need to do. Go and sell everything you have, and give the money to the poor, and you will have treasure in heaven. Then come and follow me.”**

22 **He was ·very sad** [shocked; appalled] **to hear Jesus say this, and he left ·sorrowfully** [grieving], **because he ·was rich** [had many possessions].

23 **Then Jesus looked [around] at his ·followers** [disciples] **and said, “How hard it will be for ·the rich** [those with many possessions] **to enter the kingdom of God!”**

24 **The ·followers** [disciples] **were ·amazed** [astonished] **at what Jesus said.** [CIn Judaism wealth was generally viewed as

a reward from God.] **But he said again,**  
**“My children, it is very hard<sup>n</sup> to enter the kingdom of God!**

<sup>25</sup> **It is easier for a camel<sup>r</sup> to go through the eye of a needle than for a rich person to enter the kingdom of God.**

[Cmeaning it is impossible, by human effort; see v. 27].”

<sup>26</sup> **They were even more surprised** [amazed] **and said to each other, “Then who can be saved?”**

<sup>27</sup> **Jesus looked at them and said, “For people** [Humanly speaking,] **this is impossible, but for God all things are possible.”**

<sup>28</sup> **Peter said** [spoke up] **to Jesus, “Look, we have left everything and followed you.”**

<sup>29</sup> **Jesus said, “I tell you the truth, all those who have left houses, brothers, sisters, mother, father, children, or farms** [fields] **for me and for the Good News** [Gospel]

<sup>30</sup> **will get more than they left. Here in this world** [the present age] **they will have a hundred times more homes, brothers, sisters, mothers, father, children and fields** [farms]. **And with those things, they will also suffer for their belief** [persecutions]. **But in the age** [world] **that is coming they will have life forever** [eternal life].

<sup>31</sup> **Many who are first now will be last in the future. And many who are last now will be first in the future.”**

**JESUS TALKS A THIRD  
TIME ABOUT HIS DEATH**  
(10:32–34; Matt. 20:17–19;  
Luke 18:31–34)

[Cp. w/8:29ff., 9:30; Rom.  
1:4; 4:25; 1Cor. 15:14, 17]

32 **As Jesus and the people with him were on the road to Jerusalem, he was leading the way. His followers** [disciples] **were amazed** [surprised; puzzled; alarmed], **but others in the crowd who followed were afraid. Again, Jesus took the twelve apostles** [the Twelve] **aside and began to tell them what was about to happen** [to him] **in Jerusalem.**

33 **He said, “Look, we are going** [Lup] **to Jerusalem. The Son of Man will be turned over** [betrayed; delivered over; see 9:31] **to the leading** [Tchief] **priests and the teachers of the law** [scribes]. **They will say that he must die** [condemn him to death], **and they will turn him over to the Gentiles** [Cthe Roman authorities],

34 **who will laugh at him and spit on him. They will beat him with whips and crucify** [Lkill] **him. But after three days, he will rise to life again.”**

**TWO FOLLOWERS ASK  
JESUS A FAVOR** (10:35–  
45; Matt. 20:20–28)

35 **Then James and John, sons of Zebedee, came to Jesus and said, “Teacher, we want to ask you to do something for us** [you to do whatever we ask].”

36 **Jesus asked, “What do you want me to do for you?”**

37 **They answered, “Let one of us sit at your right side and one of us sit at your left side in your glory** [Cthe messianic kingdom].”

38 **Jesus said, “You don’t understand what you are asking. Can you drink the cup that I must drink? And can you be**

**baptized with the same kind of baptism that I must go through?**” [CBoth “cup” and “baptism” symbolize suffering, and perhaps God’s judgment experienced by Jesus on the cross; Jer. 25:15–29.]

<sup>39</sup> **They answered, “Yes, we can.”**

**Jesus said to them, “You will drink the same cup that I will drink, and you will be baptized with the same baptism that I must go through.** [Rom. 6:3-4]

<sup>40</sup> **But I cannot choose** [it is not for me to grant/say] **who will sit at my right or my left; those places belong to those for whom they have been prepared.**”

<sup>41</sup> **When the other ten followers** [Lthe ten] **heard this, they began to be angry** [indignant] **with James and John.**

<sup>42</sup> **Jesus called them together and said, “You know that the rulers of other nations** [the Gentiles] **love to show their power** [lord it] **over the people, and their important leaders** [high officials; Lgreat ones] **love to use** [exert] **their authority** [Lover them].

<sup>43</sup> **But it should not be** [must not be; is not to be] **that way among you.** [Instead, LBut] **Whoever wants to become great among you must serve the rest of you like a servant** [Lbe your servant].

<sup>44</sup> **Whoever wants to become the first among you must serve all of you like a slave** [Lbe your slave].

<sup>45</sup> **In the same way, the Son of Man did not come to be served. He came to serve others and to give his life as a ransom for many people** [Is. 53:12; John 11:49–50].”

**JESUS HEALS A BLIND  
MAN** (10:46–52;  
Matt. 20:29–34; Luke  
18:35–43)

46 **Then they came to the town of Jericho. As Jesus was leaving there with his** ·followers [disciples] **and a great many people, a blind beggar named Bartimaeus** [which means] **son of Timaeus was sitting by the road.**

47 **When he heard that Jesus from Nazareth was walking by, he began to shout, “Jesus, Son of David** [Ca title for the Messiah, a descendant of King David; 2 Sam. 7:11–16], **·have mercy** [take pity] **on me!”**

48 **Many people ·warned** [rebuked; scolded] **the blind man to be quiet, but he shouted even more, “Son of David, ·have mercy** [take pity] **on me!”**

49 **Jesus stopped and said, “Tell the man to come here.” So, they called the blind man, saying, “·Cheer up** [Take courage]! **Get to your feet. Jesus is calling you.”**

50 **The blind man jumped up, ·left his coat there** [threw off his cloak], **and went to Jesus.**

51 **Jesus asked him, “What do you want me to do for you?” The blind man answered, “·Teacher** [L-Rabbouni], **I want to see.”**

52 **Jesus said, “Go, ·you are healed because you believed** [your faith has healed you].” **At once the man could see, and he followed Jesus on the road.**

**JESUS ENTERS  
JERUSALEM AS A KING**  
(11:1–14; Matt. 21:1–19;  
Luke 19:28–46)

Look, your king is coming  
to you (Zech. 9:9, 10)  
Travelling south from  
Jericho, Jesus and the  
disciples came to Bethpage

**11 As Jesus and his ·followers** [disciples] **were coming closer to Jerusalem, they came to the towns of Bethphage and Bethany near the Mount of Olives. From there Jesus sent two of his ·followers** [disciples].

On the Jerusalem-Jericho road, they came to Bethpage Just outside of town, He sent disciples to retrieve the colt, Mark mentions Bethany to set up reference to it in v.11.

Like those who witnessed Jesus' victory parade into Jerusalem, we have expectations for what we think God should do to make life better, safer, and more enjoyable. Like excited spectators, we can't wait to see suffering stopped, injustice corrected, and prosperity begun. Like the people on the road to Jerusalem that day, we have much to learn about Jesus' death and resurrection. We must not let our personal desires catch us up in the celebration and shouting lest we miss the meaning of true discipleship. In our excitement and celebration, we must remember that following Christ involves hardships. It may include suffering, even death [LASB]

2Kgs. 9:13

Hosanna is a cry for help addressed to God or king  
2Sam 14:4, 2Kgs 6:26 =  
Save now, May God save  
Though used to greet a pilgrim arriving at the Temple, have Messianic significance here

2 **and said to them, “Go to the town ·you can see there** [ahead of you; or opposite you Ceither Bethphage, Bethany, or another village]. **When you enter it, you will ·quickly** [immediately] **find a ·colt** [young donkey] **tied, which no one has ever ridden. Untie it and bring it here to me.**

3 **If anyone asks you why you are doing this, tell him ·its Master** [the Lord; or its Owner] **needs the colt and ·he will send it at once** [or he will return it soon; C“he” could be either Jesus or the colt’s owner].”

4 **They went into the town, found a colt tied in the street near the door of a house, and untied it.**

5 **Some people were standing there and asked, “What are you doing? Why are you untying that colt?”**

6 **They answered the way Jesus told them to answer, and the people let them take the colt.**

7 **They brought the colt to Jesus and put their coats on it, and Jesus sat on it** [Zech. 9:9].

8 **Many people spread their coats on the road. Others cut** [leafy] **branches in the fields and spread them on the road.**

9 **The people were walking ahead of Jesus and behind him, shouting, “·Praise God!** [LHosanna! CA Hebrew word originally used in praying for help, but by this time a joyful shout of praise to God.] **·God bless** [Blessed is] **the One who comes in the name of the Lord** [Ps. 118:24-26]!

Jesus came, not as a warring king on a horse or in a chariot, but as a gentle and peaceable King on a donkey's colt, as Zech 9:9 had predicted [LASB].

He went straight to the Temple as Simeon in Lk. 2:30 and Anna in Lk. 2:36-38 had predicted – to inspect it as **King** and **High Priest** (Ps 110). He delayed public action to carry out His mission in broad daylight in front of eyewitnesses. The cursing of the fig tree was an acted-out parable based on His bleak evaluation of the Temple. It was supposed to be a place of worship, but true worship had disappeared. The fig tree similarly showed promise of fruit, but it produced none. Jesus showed his anger at religiosity without substance

### **JESUS GOES TO THE TEMPLE** (11:15–19; Matt. 21:12–13; Luke 19:45–48)

This episode fulfills Mal. 3:1; Zech. 14:21; Hos. 9:15 – passages that refer to God's final intervention in history. Thus, Jesus is seen as the Messianic King passing ultimate judgment on the life and religion of national Israel. Did Jesus supernaturally accomplish this? Did the Jews realize what He was doing? He was apparently more sensitive to the desecration of the sacred courts than anyone else – the secularizing effect more than their sinful acts [lawgiver rather than law]

- 10 • **God bless** [Blessed is] **the coming kingdom of our father David!** • **Praise to God in heaven** [LHosanna in the highest]!”
- 11 **Jesus entered Jerusalem and went into the Temple. After he had looked** [around] **at everything, since it was already late, he went out to Bethany with the twelve apostles** [the Twelve]. [probably Mary & Martha's]
- 12 **The next day as Jesus was leaving Bethany, he became hungry.**
- 13 **Seeing a fig tree in leaf from far away, he went to see if it had any figs on it. But he found no figs, only leaves, because it was not the right season for figs.** [2Tim 4:1-4]
- 14 **So Jesus said to the tree, “May no one ever eat fruit from you again.” And Jesus’ followers** [disciples] **heard him say this.**

Jesus did this, as He did earlier with the colt to show His prophetic abilities – underscoring His uniqueness for the disciples (cp. Deut. 18:25ff).

- 15 **When Jesus returned** [came] **to Jerusalem, he went into the Temple** [temple complex; Cthe large temple area, not the inner building where only the priests could go] **and began to throw** [drive] **out those who were buying and selling there. He turned over the tables of those who were exchanging different kinds of money** [L the moneychangers], **and he upset the benches of those who were selling doves** [or pigeons; Cmoneychangers provided particular coins for the temple tax; doves or pigeons were sold for sacrifices; Lev. 5:7].
- 16 **Jesus refused to allow anyone to carry goods through the Temple courts.**

Instead of the Jewish leaders. When He can, Jesus takes the people directly to Scripture. Otherwise He uses parables to meet them (in the world) where they are.

17 **Then he taught the people, saying, “It is written in the Scriptures, ‘My Temple [LHouse] will be called a house for prayer for people from all nations’ [Is. 56:7]. But you are changing God’s house [Lhave made it] into a ‘hideout for robbers’ [Tden of thieves’; Jer. 7:11].”**

18 **The leading [Tchief] priests and the teachers of the law [scribes] heard all this and began trying to find a way to kill Jesus. They were afraid of him, because all the people were amazed at his teaching.**

19 **That evening, Jesus and his followers<sup>n</sup> [disciples] left the city.**

**THE POWER OF FAITH**  
(11:20–26; Matt. 6:14–15;  
21:20–22

(Covenant relationship:  
see, Deut. 11:26–32; cp.  
Joshua 24:15; Exod. 20:1–6)

20 **The next morning as Jesus was passing by with his followers [disciples], they saw the fig tree dry and dead [withered], even to the roots.**

21 **Peter remembered the tree and said to Jesus, “Teacher [LRabbi], look! The fig tree you cursed is dry and dead [withered]!”**

22 **Jesus answered, “Have faith in God.**

23 **I tell you the truth, you can say to this mountain, ‘Go [Be lifted up], fall into the sea.’ And if you have no doubts in your mind [heart] and believe that what you say will happen, God will do it for you [it will be done for you].**

24 **So I tell you to believe that you have received the things [everything] you ask for in prayer, and God will give them to you [you will receive them].**

Pharisees taught forgiveness

25 **When you are praying [Lstand praying],**

demands repentance. So, you are bound by law to wait until the guilty party asks for it before you can forgive. This gives injured parties authority over those who sin against them. But, by making the injured party's own sins unforgivable until forgiveness is granted, Jesus gave God the ultimate authority.

**LEADERS DOUBT  
JESUS' AUTHORITY**

(11:27–33;  
Matt. 21:23–27;  
Luke 20:1–8)

**if you ·are angry with [have anything against] someone, forgive him so that your Father in heaven will also forgive your ·sins [transgressions; trespasses].** [26 **But if you don't forgive other people, then your Father in heaven will not forgive your ·sins [transgressions; trespasses].**]"

27 **Jesus and his ·followers [disciples] went again to Jerusalem. As Jesus was walking in the Temple [complex; area; courts; see 11:15], the ·leading [Tchief] priests, the ·teachers of the law [scribes], and the elders came to him.**

28 **They said to him, “What authority do you have to do these things? Who gave you this authority?”**

29 **Jesus answered, “I will ask you one question. If you answer me, I will tell you what authority I have to do these things.**

30 **Tell me: *When* John baptized people, was that authority from ·God [Lheaven; Ca reverential Jewish way of referring to God] or just from ·other people [human beings]?”**

31 **They argued about Jesus' question, saying, “If we answer, ‘John's baptism was from ·God [Lheaven],’ Jesus will say, ‘Then why didn't you believe him?’**

32 **But if we say, ‘It was from ·other people [human beings],’ the crowd will be against us.”** (These leaders were afraid of the people, because all the people believed that John was a prophet.)

**33 So they answered Jesus, “We don’t know.” Jesus said to them, “Then I won’t tell you what authority I have to do these things.”**

**THE STORY OF THE EVIL FARMERS**  
(12:1–12; Matt. 21:33–46;  
Luke 20:9–19)

**Who does Jesus compare?**

The tenant farmers with the owner’s Son.

**What details bring out the one central point of resemblance?**

**Similarities:**

Both groups wanted the crop.

**Differences:**

Tenants leased the land; reps stood for the man who owned it.  
Tenants denied the owner’s right to a share of the crop; reps enforced it.

**Ultimate Rep** was the heir to the land who had both the owner’s backing and a legal right to it. Killing him was far worse than what they did to the other reps and deserved more severe consequences – their death and reassignment of the land to others (cp. Exod. 20:19; Deut. 18:15-22; Jn. 4:25).

**Explain the Parable:**

A son [Jesus] is the owner’s alter-ego, His perfect sub and deputy. So, killing Him (cp. Gen 9:6) to claim His inheritance will cost his murderers [Israel] everything and pass on their share to the rest of earth’s families [Gentiles].

**12 [Then] Jesus began to use stories to teach the people [ <sup>L</sup> to speak to them in parables; see 3:23]. He said, “A man planted a vineyard. He put a wall around it and dug a hole [vat; pit] for a winepress and built a tower [ <sup>C</sup> to protect against thieves; see Is. 5:1–7 for the background to this parable]. Then he leased the land to some [ <sup>C</sup> tenant] farmers and left for a trip [ <sup>C</sup> the owner represents God, the farmers are Israel’s religious leaders].**

**2 When it was time for the grapes to be picked, he sent a servant [slave] to the farmers to get his share of the grapes.**

**3 But the farmers grabbed the servant [ <sup>L</sup> him] and beat him and sent him away empty-handed.**

**4 Then the man sent another servant [slave]. They hit [beat] him on the head and showed no respect for [humiliated; dishonored] him.**

**5 So the man sent another, whom they killed. The man sent many others; the farmers beat some of them and killed others [ <sup>C</sup> the servants represent the prophets God sent to Israel; cp. Mt 23:37].**

**6 “The man had one person left to send, his son whom he loved [ <sup>C</sup> representing Jesus; see 1:11; 9:7]. He sent him last of all, saying, ‘They will respect my son.’**

**7 “But the farmers said to each other, ‘This son will inherit the vineyard. Let’s kill him, and the inheritance will be ours.’**

8 **So they took the son, killed him, and threw him out of the vineyard.**

9 **“So what will the owner [lord] of the vineyard do? He will come and kill [destroy] those farmers and will give the vineyard to other farmers [ others; referring to the sinners who were responding to Jesus’ call for repentance, and eventually to the Gentiles who would be saved].**

10 **·Surely you have read [ Have you never read...?] this Scripture: ‘The stone that the builders rejected became the corner-stone [capstone; keystone; head of the corner; the meaning is uncertain, but clearly refers to the most important stone in the building; Jesus is the rejected stone].**

11 **The Lord did this, and it is wonderful [amazing; marvelous] to us [for us to see; in our eyes; Ps. 118:22–23].”**

12 **The Jewish leaders knew that the story [parable] was about them. So, they wanted to find a way [were seeking/trying] to arrest Jesus, but they were afraid of the people. So, the leaders left him and went away.**

13 **Later, the Jewish leaders [11:27] sent some Pharisees and Herodians [C a political group that supported king Herod and his family; 3:6] to Jesus to trap [catch] him in saying something wrong.**

14 **They came to him and said, “Teacher, we know that you are an honest man [true; honest; sincere]. You are not afraid of [concerned about] what other people think about you, because you pay no attention to who they are [play no**

Mark quoted Ps 118:25-26 in 11:9, 10 for a reason. Ps 118:18-21, 25-27 refer to the LORD’s gate where the R enter to receive salvation. Verses 10-11 quote Ps 118:22-23 that refers to the religious leaders’ rejection of Jesus, who as Messiah, holds the entire plan of salvation together. Paul used this incident to describe Israel’s failure to experience salvation by faith (Rom 9:30-10:4).

**IS IT RIGHT TO PAY TAXES OR NOT? (12:13–17; Matt. 22:15–22; Luke 20:20–26)**

This is the 1<sup>st</sup> of several pronouncement stories focused on Jesus taking a position on an issue important to Jews and Jewish Christians before the fall of Jerusalem in 70 AD. This one also deals with the Roman concern that loyalty to Christ makes Christians

disloyal to the emperor/state. The tax in question is the poll tax (not real estate/customs) levied on every adult Jew regardless of income or resources since 6 AD when Romans replaced Herod Archelaus with a Roman governor. It reminded the Jews of Roman rule, aggravated by Caesar's image on the coins used to pay it. They revolted against it (Ac 5:37) and gave zealots their rallying cry: God is our only ruler and king). Josephus called this intense nationalism "the 4<sup>th</sup> philosophy of the Jews." If Jesus answered "Yes," He would offend the nationalistic Herodians; "No" and He would give the Pharisees grounds to report Him for rebellion. Coins represented the sovereignty of the coiner. To pay the tax does not make Jews disloyal to God. So, duty to Caesar does not contradict duty to God. While God gives the state its authority (Rom 13:1), He also retains sovereignty over it (Rom 13:4). Neither does this duty excuse them from faith in God who will bring in the Kingdom, in the end.

**SOME SADDUCEES TRY TO TRICK JESUS**  
(12:18–27; Matt. 22:23–33;  
Luke 20:27–40)

Instead of substitutes, in this 2<sup>nd</sup> pronouncement story the chief priests come to personally challenge Jesus. The title, "Teacher" was used by disciples, yet they don't really consider themselves students of

favorites; are impartial; aren't swayed by appearances]. **And you teach the truth** [with sincerity/honesty] **about God's way.** **Tell us: Is it right** [permissible; lawful] **to pay taxes to Caesar or not?**

15 **Should we pay them, or not?"** [Caying "yes" would anger Jews who hated Roman rule; saying "no" could result in being charged with insurrection.] **But knowing what these men were really trying to do** [Ltheir hypocrisy], **Jesus said to them, "Why are you trying to trap** [testing] **me? Bring me a coin** [Ldenarius; Ca Roman coin worth a day's wages] **to look at."**

16 **They gave Jesus a coin, and he asked, "Whose image** [likeness; portrait] **and name** [inscription] **are on the coin?"**

**They answered, "Caesar's."** [Cironically, the religious leaders carry coins bearing the idolatrous image of Caesar.]

17 **Then Jesus said to them, "Give** [Trender] **to Caesar the things that are Caesar's, and give to God the things that are God's."** **They were amazed at what Jesus said.**

18 **Then some Sadducees** came to Jesus and asked him a question. (Sadducees believed that people would not rise from the dead.)

19 **They said, "Teacher, Moses wrote that if a man's brother dies, leaving a wife but no children, then that man must marry the widow and have children** [Lraise up offspring/seed] **for his brother** [Deut. 25:5].

Jesus any more than the Pharisees. In fact, unlike disciples they try to match wits with Jesus. And unlike Jesus, they make religion more about what, rather than who you know. Mark tells us that they did not subscribe to resurrection so we grasp what is really happening. Like the Pharisee/rabbis Jesus derived teachings from the OT (eternal life, angels, spirits, foreordination/fate), something the ultra-literal Sadducees did not (Job claims he will see God after death in Job 19:25-26; Dan 12:2). In the same way, some believe that Bible must literally call a person, place, or thing a type in order to be a type (Ac 7:43, 44; Rom 5:14). So more than a theological test, they think they have Jesus trapped between false doctrine and the Law. They thought Moses ordered levirate marriage because he didn't believe in resurrection. Jesus answers two ways. 1<sup>st</sup> a proper understanding of resurrection dismisses the question (vv.24-25). 2<sup>nd</sup> a proper reading of the OT, even taken literally supports resurrection (vv.26-27). Not only does He show they don't know the Bible, but he uses their own weapons against them.

**20 Once there were seven brothers. The first brother ·married [Ltook a wife] and died, leaving no children.**

**21 So the second brother married the widow, but he also died and had no children. The same thing happened with the third brother.**

**22 All seven brothers married her and died, and none of the brothers had any children. Finally, the woman died too.**

**23 Since all seven brothers had married her, ·when people rise from the dead [Lat the resurrection], whose wife will she be?"**

**24 Jesus answered, “·You are mistaken [LAre you not mistaken/in error...?] because you don't know what the Scriptures say, and don't you know about the power of God.**

**25 [LFor] When people rise from the dead, they will not marry, nor will they be given to someone to marry. They will be like the angels in heaven.**

**26 ·Surely you have read [LHave you not read...?] what God said about people rising from the dead. In the book in which Moses wrote about the burning bush [Ex. 3:1–12], it says that God told Moses, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob [Ex. 3:6; CGod is still the God of the patriarchs, so they must have a continued existence after death].’**

**27 God is the God of the living, not the dead. You Sadducees are ·wrong [greatly deceived; badly mistaken]!"**

**THE MOST IMPORTANT  
COMMAND** (12:28–34;  
Matt. 22:34–40; Luke  
10:25–28)

In this 3<sup>rd</sup> pronouncement story, a scribe questions Jesus. Impressed with Jesus' teaching, like the Pharisee/Herodian agents in v.17, he is not hostile. Instead of attacking, he just wants Jesus to clarify His position in the controversy about authority. The question "which of the commands is most important" = who does have the highest authority. So, unlike the trick questions by the previous challengers, this is an earnest inquiry. Since this fits Jesus' normal teaching style, He simply replies to it, rather than uses it to gain the upper hand. He awaits the scribe's answer to make His point. The scribe not only agreed with Jesus but quotes Him word for word like a disciple repeating his Rabbi. Jesus has gained a convert, by helping the scribe put God (Law) first instead of claiming equal authority (Oral Law). The clincher comes in v.33 when he sides w/Jesus against the Sadducees: ranking submission to God as more important than establishing righteousness thru Aaron's sacrificial system (the heart of the Sadducees' stranglehold on power). Submitting to God's authority in love instead of self, trying to score points, the man is on track for the Kingdom. The scribe's defection to Jesus scared the rest of His critics from ever challenging His teaching (or authority), again.

28 **One of the teachers of the law [scribes] came and heard Jesus arguing with the Sadducees. Seeing that Jesus gave good answers to their questions, he asked Jesus, "Which of the commands is most important?"**

29 **Jesus answered, "The most important command is this: 'Listen, people of Israel [Hear, O Israel]! The Lord our God is the only Lord [one Lord].**

30 **Love the Lord your God with all your heart, all your soul, all your mind, and all your strength'** [Deut. 6:4–5; Cthese are the opening words of the *Shema*, the prayer said by pious Jews twice a day].

31 **The second command is this: 'Love your neighbor as you love yourself'** [Lev. 19:18]. **There are no commands more important [rank higher/greater] than these."**

32 **The man answered, "That was a good answer [Well said!], Teacher. You were right when you said God is the only Lord [one] and there is no other God besides him.**

33 **One must love God with all his heart, all his mind, and all his strength. And one must love his neighbor as he loves himself. These commands are more important than all the animals [burnt offerings] and sacrifices we offer to God [1 Sam. 15:22; Hos. 6:6; Mic. 6:6–8]."**

34 **When Jesus saw that the man answered him wisely [thoughtfully; with insight], Jesus said to him, "You are close to the kingdom of God." And after that, no one was brave enough [dared] to ask Jesus any more questions.**

(More than intimidation, this is the great turning point in the PR war with establishment Israel)

**THE QUESTION ABOUT  
DAVID'S SON** (12:35–40;  
Matt. 22:41–23:36; Luke  
20:41–47)

Now that His attackers are on the defensive, Jesus goes on offense. Instead of defending His authority, He starts undermining theirs by taking apart their doctrines.

**“By the Holy Spirit”** = under inspiration. Jesus uses the unquestionable authority of David to break the religious leaders’ spell over the people. For example: If Messiah is merely David’s son, then David would outrank Him. But since David calls Him Lord, Messiah is more than a mere descendant of David. **“With pleasure”** = amazed, seeing good answers. The idea here is that Messiah is superior to King David because He is God’s Son, and therefore also outranks Israel’s religious leaders.

Act like Bigshots.

Draw attention to themselves rather than God. Put themselves ahead of everyone else. They are spiritual swindlers taking money for prayers they should offer for free. Rather than an attack on scribes, this shows the corruption of all too human authorities. As the scribes tried to compensate for their sick motives, so rich people try to compensate for their

35 **As Jesus was teaching in the Temple [courts; complex], he asked, “Why do the teachers of the law [scribes] say that the Christ [Messiah] is the son [descendant] of David [Csee 2 Sam. 7:12]?”**

36 **David himself, speaking by the Holy Spirit, said: ‘The Lord said to my Lord, “Sit by me at my right side [Lhand; Cthe place of greatest honor beside the king], until I put your enemies under your control [Lbeneath your feet; Cmeaning defeated or made subject to your authority; Ps. 110:1].”’**

37 **David himself calls the Christ [the Messiah; Lhim] ‘Lord,’ so how can the Christ [the Messiah; Lhe] be his son?” The large crowd listened to Jesus with pleasure.**

38 **Jesus continued teaching and said, “Beware of the teachers of the law [scribes]. They like to walk around wearing fancy clothes [in long robes], and they love for people to greet them with respect in the marketplaces.**

39 **They love to have the most important seats in the synagogues and at feasts [banquets].**

40 **But they cheat widows and steal their houses [Ldevour widows’ homes] and then try to make themselves look good by saying long prayers [in public]. They will receive a greater punishment [judgment; condemnation].”**

41 **Jesus sat near the Temple money box [offering chest; or treasury] and watched**

selfishness large public  
displays of donations to  
God.

Unlike the rich, the widow  
had very little.

Though the rich dwarfed  
the size of her contributions,  
she actually outgave them.

They could afford to give  
larger amounts than her,  
but she parted with every-  
thing. She fulfilled v.30,  
outweighing their Judaism  
as the scribe said in v.33.

**the people put in their money. Many rich  
people gave large sums of money.**

42 **Then a poor widow came and put in**

**·two small copper coins** [Ltwo *lepta*],  
**·which were only worth a few cents**  
[Lwhich is a *quadrans*; Ca Roman coin  
worth 1/64 of a denarius, or about 10  
minutes of work for a day laborer].

43 **Calling his ·followers** [disciples] **to him,**  
**Jesus said, “I tell you the truth, this poor**  
**widow gave more than all those rich**  
**people.**

44 **They gave ·only what they did not need**  
[out of their surplus/abundance]. **This wo-**  
**man is very poor, but she gave all she**  
**had—everything she had to live on.”**