

MARK - has

- 1) No genealogy.
- 2) Nothing about the birth of Christ.
- 3) _____ John the Baptist.
- 4) " " Shepherds
- 5) " " wise men.
- 6) " " flight into Egypt.
- 7) " His early life in Nazareth.
- 8) " His experience in the Temple at the age of 12.

Mark begins with the ministry of John the Baptist, our Lord's baptism and His temptation THEN IMMEDIATELY INTO HIS PUBLIC MINISTRY.

The outline:

- I. Introduction (1:1-13).
- II. The Lord's ministry - with an emphasis on what He did + what He taught (1:14-8:26).
- III. The Lord's ministry - an evaluation (8:27-38). Here He seeks to find out what men have recognized about Him. And here He takes a step ahead - speaking for the first time of His suffering, death, and resurrection.
- IV. The Lord's ministry - with an emphasis on the Glory of His Person (9:1-13:37).
- V. His Preparation for Death (14:1-42).
- VI. His Arrest, Trial, Suffering and Death (14:43 - 15:47).
- VII. His Resurrection and Ascension (16:1-20).

- (1:1) This states THE TITLE, or THEME.

"The beginning" - 'APXH. The term "gospel" here means good news, & should not be taken as = the Gospel of Mark. John Mark is telling us

*His name
His office*

that the Gospel is concerned with "Jesus Christ," i.e., it is good news about Him, the good news of which He is the theme. This is ~~not~~ the good news which He preached, ~~but~~ this is not Men's emphasis here. He refers to the Gospel as the message which has Jesus Christ as its theme.

"Jesus" - Matt. & Luke tell us how He got this name, and why. Mark does not explain.

"Christ," which ~~includes~~ includes the idea expressed in "the Son of God," even though it is omitted in some texts. This "means here what it does throughout the Scriptures: the eternal, co-equal, essential Son, the second person of the Godhead" (Lenski, 23).

THE ACTUAL GOSPEL HAD ITS BEGINNING IN THE PUBLIC MINISTRY OF OUR LORD, INTRODUCED AS IT WAS BY THE MINISTRY OF JOHN THE BAPTIST.

"Beginning" - "concrete continuation" (Lenski, 22). Cf. Luke in Acts 1:1.

① 1:2 "This is the only place in the ^{entire} ~~Gospel~~ in which Mark introduces an OT gathering" (Ibid.)

This verse is Mal. 3:1.

v. 3 is Isa. 40:3

The better MSS read here in v. 2, in Isaias, the prophet. This shows that Mark was citing esp. v. 3, a much older prophecy than Malachi's.

Note: In this verse the Father is speaking to the Son about John.

John is the Father's messenger - Τὸς αὐτοῦ ἄγειρν. It is one who is sent on a mission, and the word can refer to men as well as to angelic beings.

"Prepare" - Κατασκευάσαι. This means to

make things ready.

John's ministry was spiritual. When he appeared, Christ could not be far behind. Even some of our Lord's disciples were John's first.

(1:3) This is from Isa 40:3.

"The voice of one crying in the wilderness" - which was John's own identification of himself. Cf. John 1:23. All 4 Gospel writers refer to this.

Why "the wilderness"? v. 45 gives a possible answer. It shows the tremendous acceptance which John experienced from the people.

"Prepare" - 'ΕΤΟΙμΑΣΑΤΕ. This is completely different from the word in v.2. This is "a fig. drawn from Oriental custom of sending on before kings or their journeys persons to level the roads and make them passable), to prepare the minds of men to give the Messiah a fit reception and secure his blessings" (Shayer, 255).

(1:4) Now we are ready for what Mark has to say about the fulfillment of those prophecies.

John's baptism was unique. Its meaning is mentioned here, before the account of Jesus' baptism (vv. 9-11).

Note: John did two things:

1) Baptized.

2) Preached.

He baptized "in the wilderness" - ἐν τῇ ἐρήμῳ. Desert is a better translation. It is a lonely uncultivated, uninhabited, unprotected, often hot!

Matthew's account proves that the baptism did not secure the forgiveness of sins. Repentance did! THEREFORE, JOHN'S MINISTRY WAS A SPIRITUAL

A voice being
and after
numbers of
hours of silence.

MINISTRY.

"Repentance" - This is a change of heart which causes a man to turn from his sin to find forgiveness from God through His grace. See Lenski, p. 30.

"Remission of sins" - i.e., forgiveness for missing the mark.

Baptism did not save them, but baptism was the outward evidence of true repentance. It was for Israel in particular. Mark does not mention that point.

1:5 The widespread effect of John's ministry is here stated. What spiritual hunger this shows among people who obviously recognized that legalistic ritualism could never settle the sin question!

"There went out" as an imperfect indications a steady stream of people. They came, and they kept coming!

The baptism:

- 1) Indicated their sinfulness.
- 2) Showed their repentance
- 3) Meant of public declaration of their desire to forsake it.

1:6 note John's humble dress and life. "It was a call to all who made food and drink, house and raiment their chief concern in life to turn from such vanity and to provide for more essential things" (Lenski, 38).

His dress and his food were those of THE POOR. The angel Gabriel had told Zecharias that he would "drink neither wine nor strong drink" ^(Luke 1:15) - probably indicating that he was a Nazarene!

The desert with its isolation had been his home. Cf Luke 1:80. Here God could prepare His ~~message~~³ for the ministry He had for him.

(1:7) Now we see how John felt about Jesus, the ~~Messiah~~.

"Worthy than I" - διοχυπότερος που. This evidently refers to what John could do for other people. What the Lord could do for others was so much greater by comparison! See in v. 8.

John was NOT the Messiah, + he rejected all such claims.

John felt himself unworthy even to look before the Lord, to say nothing of loosening His sandals so as to wash His sacred feet. This was considered the most menial task for the lowest of the servants.

What would John the Baptist have done in the Upper Room?

(1:8) The greatness of the Messiah's work points ahead to the baptism of the Holy Spirit. NOT EVEN JOHN COULD HAVE UNDERSTOOD ALL THAT WAS INVOLVED IN THIS. APART FROM THE TRUTH OF THE CHURCH, THIS POINTS AHEAD TO THE WAY IN WHICH MAN CAN SHARE IN ALL THAT CHRIST IS!

This did not take place until Acts 2!

(1:9) John 1:31,34 make it clear that John the B. did not know who the Messiah was until after the dove descended upon Him.

indicates #3
1) Our Lord's apparent
2) Our Saviour's minister
3) Our Saviour's intercession
4) Submission to our Father's will

Εὐθύς

1:10 "Straightway" - a characteristic word of John Mark. Used again in v. 12.

WHAT FOLLOWS IS MOST AMAZING!

Jesus baptized? Cf. Mt. 3:14, 15.

We have two things here:

1) Our Lord in the sinner's place.

2) The Spirit of God anointing Him for the ministry ahead. Cf. Isa. 61:1; Luke 4:18; Acts 10:38.

1:11 The testimony is complete with the Father speaking from heaven.

First, His identification: "This is my beloved Son." "Beloved" - ἀγαπητός. THERE NEVER HAS BEEN A HIGHER USE OF THIS WORD, "Beloved."

Second, His approval: "In whom I am well pleased." The verb is an aorist: εὐδόκησα. It is historical. Lenski translates it, "in whom I was well pleased ... in choosing him." This verb has the sense of choosing, determining, deciding. When the choice was made in eternity past that the eternal Son should be the Redeemer, God was completely satisfied with the choice - and now declares His complete approval.

1:12 A further dimension is now added -

Satan's attempt to get Jesus to sin. Notice: "the Spirit driveth him." The verb is ἐκβάλλει. It means to compel. Thayer: "to lead one forth or away somewhere with a force which he cannot resist" (p. 193)

This is all the more amazing when we read Jas. 1:13.

Why did the Spirit do this? To prove His sinlessness and impeccability!

(1:13) "Tempted by Satan" - ΤΙΓ·παζόμενος ὑπὸ^{τοῦ}
Τοῦ Σατανᾶς

Satan did
or serve his
demons; he
tempted one
on himself.
was being
tempted.

Satan means "adversary (one who opposes another in purpose or act)" (Thayer, 572). John has been for Jesus. God is for Him. So is the Holy Spirit. BUT SATAN IS HIS ADVERSARY.

"Tempted," or tested (NSRB) - ΤΙΓ·παζόμενος. Satan was definitely seeking to get our Lord to sin.

His success is seen in that "angels ministered unto him."

ON THIS INTRO. TO MARK'S GOSPEL WE HAVE THE EVIDENCE OF SOME OF THE TRUTH OF 1 TIM. 3:16.

Mark - 8
1/29/72

1:14 Cf. Mt. 4:12-17 for vv. 14, 15 here. Matthew tells us,

"Now when Jesus had heard that John was cast into prison . . . from that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand."

BETWEEN 1:13 + 1:14 WE HAVE JOHN 1:19-4:45 - PROBABLY ABOUT A YEAR. Lenseki says 1½ years. See p. 62

THEN THE LORD ACTUALLY BEGAN HIS PUBLIC MINISTRY IN AND AROUND GALILEE.

Mark recounts the last days of John in ch. 6. See what Luke records in 7:19-28. Also Luke 9:7-9.

"Preaching the Gospel of the kingdom of God." Matthew calls it, "the kingdom of heaven" - showing that here at least the terms are synonymous.

A better reading is simply, The Gospel of God. This is the Gospel

- which has God as its author,
- which came from God,
- which He has sent to men.

1:15 More details about the Gospel are given here in four statements:

1) "The time is fulfilled" - ΤΗΕΤΛÍΨΩΤΑΙ ὁ καὶ πός. This word for "time" means "a definitely limited portion of time, with the added notion of suitableness" (Thayer, 319).

The time of waiting had now been fulfilled, had come to an end. John's ministry was over. This was the last that was required. It all has been completed. Cf. Gal. 4:4.

your appear
..., not first
fall as a
water of but
miracle, but
as the Bees,
of a mere
(newer)
30)

"Gospel"
appears
first in 1:1

this is his
a statement
summarizing
His preaching
and also an
introduction to
His preaching
which follows.

"The kingdom of God" - cf. 4:11, 26, 30; 9:1, 47; 10:14, 15, 23-25; 12:34; 14:25; 15:43.

Note that in 10:26 (read vv. 23-25) being in the kingdom is equivalent to being saved!

It certainly has a future meaning for Israel.

It had a past meaning for Israel: the Davidic kingdom. Cf. Mark 11:10.

BUT ITS PRIMARY MEANING IS THAT IT HAS TO DO, NOT WITH A PERSON'S RACIAL ORIGIN, NOR HIS NATIONAL BACKGROUND, NOR WITH SOME ORGANIZATIONAL CONNECTION - BUT WITH HIS PERSONAL RELATIONSHIP TO OUR LORD JESUS CHRIST!

"At hand" - ἐγγίκει. This is the perf. of ἐγγίζω. It means, has come. There can be no salvation without a Savior! Such a message means that the time of waiting for the Savior has ended. HE IS HERE!

"Repent" - μετανοέσθε. This was John's word, ~~to keep the commandments of God~~, ~~to be baptized by Jesus~~, ~~for the remission of sins~~. Cf. Mt. 3:2; Luke 3:3, 8; It means a change of mind (cf. Shayer, 405). On p. 406 Shayer says, "It embraces both both a recognition of sin and sorrow for it and hearty amendments."

It speaks of a person who:

- 1) Recognizes sin.
- 2) Hates & wants to forsake it
- 3) Sets out to live a different life.

"Believe" - a new word. The key to salvation. It means to trust, to place one's confidence in something or someone. Here our Lord says, "Believe the Gospel," the good news.

TRUE BELIEF INVOLVES REPENTANCE, BUT A PERSON CAN REPENT WITHOUT BELIEVING. Gradually through

This has
to be
personal
with each
individual.

Lit. it is,
believe in
Gospel.

the NT more and more is seen about this word, "believe."

1:16 Here cf. Luke 5:1-11; Matt 4:18-22; Jn. 1:35-42.

All four of the men mentioned in this passage had known Jesus for probably a year. Andrew and probably John had been disciples of John the ~~Baptist~~ Baptist. Now they are being called specifically to a ministry of catching men.

Luke mentions the two sets of brothers were partners. Cf. Luke 5:10. Even then Simon seems to have been the leader.

They were busy men.

They were diligent in their work. "Casting" - αποβάντεσθαι. They were casting their net, first on one side, then on the other. Evidently the Lord was watching them.

1:17 "Come after me" - Δέοτε ὡπίστω μου. This is a command. ὡπίστω means to let their desires be toward Him, to learn from Him, to be obedient to what He shall tell them to do.

"And I will make you become fishers of men."

The Lord was going to make them what, at that time, they were not: "fishers of men."

→ He indicates that it would take time.

He points to certain parallels between what they had been doing (fishing for fish) and what they would be doing (fishing for men). Cf. Lk 5:10.

The Lord called Simon + Andrew first.

"men" - not just Jewish men, but all men - Gentiles included.

1:18 "Straightway" - εὐθέως, cf. εὐθύς in vv. 10, 12.

"They forsook" - ἀφέντες. The same word is used in v. 20. They did not sell out; they

on "the sea
of Galilee" cf.

It would be
"long process,
not Jesus could
walk to it."
Version 1, 257.

It would be
a gradual
process of
training. It's
best. 1, 1
349.

simply left everything that had to do with their business, "and followed him" - ἤκολούθησαν αὐτῷ.

1:19 James and John were "mending their nets" - καταπίζοντας τὰ σίκτα. Peter uses this word in 1 Pet. 5:10 and Paul uses it in Gal. 6:1. It means to strengthen, complete, make one what he ought to be, to mend what is broken. Cf. Meyer, p. 336.

HOW SIGNIFICANT THAT THIS WORD SHOULD BE USED!
WHAT MEMORIES IT MUST HAVE BROUGHT BACK LATER.

1:20 "Straightway" - εὐθέως, as in v. 18.

Note the sovereignty of our Lord: "He called them."

"Left" - cf. v. 18. It was not without ^{material} sacrifice that they left.

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(1:21) This actually begins our Lord's public ministry.

"They" = our Lord and His four followers: Peter, Andrew, James, & John.

"Into Capernaum" - on the sea of Galilee, where our Lord had made His home after being forced to leave Nazareth. Cf. Luke 4:16, 28-31. "To a large extent, ^{He made} this city the center of His Galilean activity" (Senski, 73).

When "the Sabbath" came, He "immediately..." entered the synagogue and began to teach. Robertson I, 258, calls ἐσιδρόκεν an "inchoative imperfect," and translates it, "began to teach."

The synagogue is mentioned in 3:1 + 6:2, as our Lord's place of ministry - BUT NOT AFTER IN MARK. Evidently the synagogue was opened to him at the beginning, ^{of His min.} but not afterwards.

The synagogue does not have a Biblical origin. It prob. arose during the exile. It was a place where the Jews assembled for prayer, the reading of the scriptures ^{sometimes}, and the teaching of the Law. It was not really for worship, but for instruction.

The reading would usually include a section from the Law ^(in Hebrew), & also one from the prophets. The Law was read through in three years - 154 sections. anyone could read, even minors. The section from the prophets was not prescribed.

The ruler of the synagogue was free to ask anyone to participate. The reader could make comments after reading, if he chose to do so. Scheff in his Church History (I, 459) writes,

"as there was no proper priesthood outside

mentioned
only 3x in
mark! see:
v.1; 9:33.

our Lord's
activities on
the Sabbath
become a
major point
in debate!
It depicts
what the Jews!

of Jerusalem, any Jew of age might get up to read the lessons, offer prayer, & address the congregation. Jesus and the apostles availed themselves of this democratic privilege to preach the Gospel, as the fulfillment of the law and the prophets."

Both men & women attended

(1:22) "And they were amazed" - καὶ ἐξῆνοστο.

This is a very strong verb - ἔκπληκτος. It means to strike a blow so that people evidently sat with rapt attention just like they were unable to move. Cf. Thayer, 199. It would include such emotions as fear, wonder, & joy (cf. Gould in ICC, 21).

Gould also thinks that it was our Lord's manner that Mark is thinking about even more than his message.

Cf. Mt. 27:28.

Who were "the scribes"?

The scribes, like the synagogue, also developed out of the exile. They are the men who eventually became Rabbis - although there is no proof that this latter term was used much before the time of Christ. They were the interpreters of the Law. They had more head than heart. They vouched for & defended tradition. They quoted authorities; our Lord was His own authority. The scribes were very positive and dogmatic, but unconvincing. People, on the other hand, heard our Lord gladly!

They were the main foes of our Lord.

The Pharisees arose from the scribes, as the Sadducees arose from the priests. Cf. Unger's Bible Dictionary, 454.

MARK WANTS US TO NOTE THE POWER OF CHRIST'S

TEACHINGS BEFORE HE SHOWS US THE POWER OF HIS WORKS.
HE HAD AUTHORITY GREATER THAN THE Scribes, AND AUTHORITY
GREATER THAN THE DEMONS - which follows.

1:23 In the synagogue, there was "a man with an unclean spirit." He was demon-possessed. "Unclean" - aka ἀκαθάρτως. Thayer says there are 23 passages in the Gospels where demons are referred to by this word. Cf. p. 21.

In Mark, cf. 3:11, 30; 5:2, 8, 13; 6:17; 7:25.

They are unclean because:

- 1) They are utterly alienated from God.
- 2) They are morally impure.
- 3) Their effect is to defile + to degrade anyone who is under their power.

THIS ONE WAS INTENT UPON DISRUPTING THE TEACHING MINISTRY OF OUR LORD.

"He cried out" - ἀνέκπαζεν. Cf. the same verb in 6:49. It is "to raise a cry from the depth of the throat" (Thayer, 39). It is obviously in fear.

This was the second surprise for the people in the synagogue. The demon's purpose would obviously be to turn the people away.

1:24 Note: It is not the man who speaks, but the demon!

This city of Capernaum was evidently a stronghold of Satan. The ~~demon~~ says, in effect, We have nothing to do with you.

There is not room for both of us here.

Why don't you go back to Nazareth where you belong?

Cf. Mt. 11:23, 24.

"Jesus of Nazareth" - indicating, Nazareth is where you belong - not here!

therefore
all went
as strong
as strong
as strong
as strong
Robertson, I.
no.)

The demon recognizes three things:

- 1) Jesus Christ has power greater than he ~~has~~.
- 2) a day of judgment is coming. Cf. Mt. 8:29; Lk. 8:31.
- 3) That Jesus is God.

"To destroy us" - ἀπολέσαι. This means to deliver one up to eternal death in hell. Hell was prepared for the Devil and his angels - and they know it! Cf. Mt. 25:41.

"The Holy One of God" - ὁ ἅγιος τοῦ θεοῦ. This is in ^{complete} contrast with the uncleanness of the spirit. The demon recognized that there was nothing in Jesus but that which was good and sinless and pleasing to God. Cf. Isaiah's vision in Isa. 6. This means DEITY!

What a Testimony!

See notes at bottom of p. 16
not for one
moment does
Jesus accept
the testimony of
the demon
(Matt. 8:30)
If the Lord had
accepted this
claim, it would
at least to expose
all demons' worthiness?

1:25 "And Jesus rebuked him." The verb is ἐτίπειν. He censured him severely (cf. Shayer, 245). Then ^{Mark} follows this by telling what the Lord said:

- 1) "Be quiet" - φιμώθη. Robertson says it means, "Be muzzled like an ox." Cf. I, 260. Cf. 3:12; 8:30. See also 1:34. He was to be silent at once (see acrost).
- 2) "Come out of him." If the Lord has the authority to destroy the demon, He certainly has the power to make him leave the man.

1:26 "When the unclean spirit had torn him." The verb is ὤταράζειν. He threw the man to the ground in convulsions in a final effort to destroy him, but "with a loud voice, he came out of him."

It was an awful time for those who saw and heard what was going on. From v. 27 we are

assure that afterwards the man was OK.

1:27 At this point the result is not an answer, but questions.

The Lord is clearly the center of things now even more than in vv. 21, 22.

Note: "all." There was no difference of opinion as to what had happened.

"Were... amazed" - Εθαύμανον. They marvelled & wondered at what had happened.

And they began to discuss it with each other.

NOT ONLY HAD THERE BEEN A NEW AUTHORITY IN TEACHING, BUT A NEW AUTHORITY IN DELIVERING.

1:28 See news spread like wild fire!

"His fame" - ή ακοή αὐτοῦ. It was news (NASB). One told another, etc. In spite of the way our Lord had tried to keep the report from spreading, it went anyway. He silenced the demon, but not the people.

Why did the Lord silence men and demons when they wanted to tell who ^{He was or what} He had done?

Cf. Mark 3:11, 12; Acts 16:16-18; Mt. 12:16; 17:9; Luke 8:14.

Some suggestions:

1) Cf. Mt. 12:14-21.

2) He would not accept the testimony of demons or men. They might tell the truth at times, but they are liars at heart. Cf. John 5:33-47.

3) The Lord never wanted men to glory in their experience.

4) The Lord knew how prone men are to respond to the sensational - superficially.

5) Miracles were performed primarily for what they would mean to the individual upon whom the miraculous work was done.

b) It would have put our Lord and Satan on the same side, so that there would have been some ground for the charge that He cast out demons by Beelzebul, the Prince of the demons.

2/12/72

1:29 It is still the Sabbath.

Before this event + the healing of the demoniac we have:

1) The sermon on the mount.

2) The healing of the leper.

3) The healing of the centurion's servant.

Then the Lord goes to the synagogue in Capernaum.

MATT., MARK, + LUKE ALL RECORD THE MIRACLE OF PETER'S MOTHER-IN-LAW BEING HEALED.

1:30 This is a serious illness.

"Say sick" - KATEKEITO, from KATAKEIYAI. She was prostrate with her illness, and had "a fever" - TTUPÉGOUΣΑ. She had a burning fever and had not been able to throw it off. Matthew says she was "helden" by it.

The disciples told the Lord about it after they got to the home.

Note this example of intercession.

1:31 The three Gospel writers "all mention the instant recovery and ministering without any convalescence" (Robertson, I, 262).

"She ministered" - ΣΙΝΧΟΒΕΙ. This same word is used of the angels in v. 13. Without any further rest, she began to help with the main meal of the day.

1:32 This verse marks the end of the Sabbath!

"In the morning" - ΤΤΡΩΙ. "Used spec. of the fourth watch of the night, i.e. the time fr. 3 o'clock in the morning till 6" (Shayer, 554).

Cf. 11:20; ^{13:35; 15:1} 16:9.

"A great while before day" - ἐνύξα ξιαν - lit., by night exceedingly. So it would have been closer to 3 than to 6.

most the people were free to come.

No more than four miracles had been performed at this time, BUT THE REPORT CIRCULATED LIKE WILD FIRE - AND THE PEOPLE CAME.

(1:33) It seemed like the whole city had come bringing every sick person and every demoniac.

(1:34) And there were "many" of them. And the Lord healed them all!

Note the reference to the demons. Cf. v. 25.

(1:35) After a busy day, and before turning His ministry into new areas, our Lord prayed, "a great while before day." ^{Sometime between 3 + 6, probably close to 5:30 P.M.} WE ARE NOT TOLD WHAT HE PRAYED ABOUT, BUT IT IS USUALLY MENTION EITHER BEFORE OR AFTER SOME OUTSTANDING EVENT.

He was praying when His disciples found Him.

(1:36) We note a real concern here on the part of the disciples. Remember that they were learning to be fishers of men.

(1:37) It looked to the disciples like a tremendous opportunity: "All men seek ~~for~~ for thee." Here Peter gets his first lesson on knowing what the ways of the Lord are.

(1:38) Imagine their amazement when He gave them this answer. Or indicated:

- 1) He had a sense of mission.
- 2) His primary emphasis was on His message.
- 3) Regardless of the present response where we are, we must not forget those who have not heard.

"Therefore came I forth" - οὕτω γάρ ἐξῆθον.
 Cf. John 6:33, 34-40; 8:42 b; 16:28.

This expression indicates He came forth FROM some one or some place FOR some specific reason. Here - it is to "preach."

Cf. Mark 10:45, "For even the Son of man came, not to be ministered unto but . . ."

- 1:39 Two things^(or possibly 3), dominated His Galilean ministry:
- 1) His preaching. On preaching, Cf. vv. 7, 8, 14, 22 ("taught").
 38, 39.
 - 2) He cast out demons. This has been mentioned 3x in chapter 1. Cf. vv. 23-26, 32-34, 3
- On healing, Cf. vv. 29-31, 32-34

- 2/19/72
 1:40 Lepers and leprosy are mentioned only 2x in Mark - here, and "Simon the leper" in 14:3.

Cf. Luke 4:27; 5:12, 13; 7:22; 17:12; Mt. 8:2³; 10:8; 11:5; 26:16.

Leprosy is not mentioned in John, or in any of the rest of the books of the N.T.

The main chapters dealing with it are Lev. 13, 14.

The two outstanding lepers in the OT were:

- remember
moses' leprosy
and, + also
miriam's
leprosy (num.
12:10).*
- 1) Naaman the Syrian (2 K. 5).
 - 2) Azariah, King of Judah (2 K. 15; 2 Chron. 26). See also 2 K. 7.

LEPROSY HAS BEEN LOOKED UPON AS A TYPE OF SIN.

This seems to be born out in the Word because:

- 1) Leprosy is discussed in a book which discusses the clean and the unclean in God's sight.
- 2) The sin offering figured largely in the leper's cleansing, as did both water and blood.
- 3) The nature of the disease:

- In the demon we see the power of Satan; in leprosy we have the judgment of God.*
- a) It was contagious, or infectious - highly!
 - b) It was defiling and deforming.
 - c) It was incurable, fatal.
 - d) Its effects were gradual, progressive.

THIS MIRACLE IS RECORDED IN LUKE 5:12-16; MATT. 8:

1-4. Mark does not have it in its chronological order; Matthew does. Thus, Mark's purpose here must be one of emphasis, based up what has preceded.

"Came" - *ἐπέσται*, an historical present.

So amazing it is that he came, that Matthew says, "And, behold, there came a leper..." - expressing amazement.

How old was this man?

How long had he had leper?

How had it disfigured him?

What kind of a person had he been?

What effect had the disease had upon him as a person?

Where was his home?

Had he been married?

Did he have children?

All are ^{for the most part} unanswered questions!

When did he first hear of the Lord Jesus?
How had he become so convinced of the Lord's power?

"Beseaching him" - *ταπακάτων αὐτὸν*. He was calling for help, begging for assistance. This was his only hope!

"Kneeling down to him" - *γονυπετῶν*. This was an act of humility. Both Matt. + Luke indicate that he prostrated himself before the Lord. Matt. says that he called him, "Lord."

What did He say?

"If thou wilt," lit., If you be willing. Note the recognition of the will of the Lord! He is

able (lit., you are able to cleanse me). The Lord can do anything. Sometimes it is His will not to, but it is never because He is unable!

GR: Σύναρι πεκάθαπίσαι. Σύναρι means to have the power within Him; it was a part of His nature as God to be able to make him "clean."

How interesting that he uses the word, cleanse, not, heal!

This is the same word used for cleansing from sin in 1 Jn. 1:7,9. Also see Heb. 9:14; Eph. 5:26. THIS ADDS TO OUR EVIDENCE THAT LEPROSY IS A TYPE OF SIN. Perhaps in this case it also means that this man was a leper because of sin.

(1:41) "Jesus, moved with compassion" - οὐταγ-

χειρθείσ. This means that Jesus loved him and was moved to do something to meet his need. It was an inner affection which our Lord felt for this man.

How He loves the unlovely! Cf. Rom. 5:8. He loves us before there is any change in us.

"Put forth his hand, and touched him" - This you were not to do to a leper. Cf. Lev. 14:4-6. The Lord cleanses what He touches, + is never defiled by it.

"And saith to him" - THE POWER OF THE WORD: Lit., I am willing; be cleansed (just two words in GR, both verbs: θέλω, καθαπίσθη).

(1:42) What a place for εὐθὺς!

The power of this verse is due to its brevity and to the instantaneous healing. "The

Spurgeon says that this word means that the Lord moves iniquitously in every part of the being, & it removes all sin.

* 105.

leprosy went away from him' expresses the negative side, 'and he was cleansed' the positive" (Lenski, 92).

"The flesh that was eaten away, the fingers and the toe joints that had dropped off, the raw sores that were spreading over the body were instantly restored sound and whole" (Lenski, 92).

1:43 "And he strictly charged him" - καὶ ἐπέβη μηράπενος αὐτῷ. Thayer says this means "to charge with earnest admonition" (p. 207). This was just as severe as His love had been gracious and compassionate.

v. 44 gives us the twofold charge:

1:44 1) "See thou say nothing to any man."

Let men see, but say nothing. What he would say would probably be wrong. Man is inclined to be concerned with the externals, not the internals. God always works in us; the outside has to be left to Him.

2) "Show thyself to the priest, and offer . . ."

"Show" - δεῖγον, 2 sing impera. act of δείκνυμι, to show, point out, present to the sight (Ana. Isk Lex., 85). This meant a trip to Jerusalem + the temple from "a certain city" (Luke 5:12) in Galilee.

The cleansing ceremony took 8 days. Cf. Lev. 14. The sacrifices obviously pointed to Christ who can cleanse from even greater defilement than sin. BUT FOR ALL OF THIS TIME THE LEPER WOULD BE "for a testimony unto them."

What a switch this was!

The priest was the one who needed help. He

was in more serious condition than the leper had been before ~~the~~ his cleansing.

The cleansed leper was a witness by what he was - not by what he said!

1:45 How unfortunate it was that he did not do what the Lord said!

We can understand it, but we need to deplore it!

ONE OF THE FIRST THINGS WE ALL NEED TO LEARN IS TO OBEY THE WORDS OF THE LORD JESUS WHETHER WE AGREE, OR NOT!

Did this leper ever go to Jerusalem?

Did he offer his sacrifices?

Did the priest ever give his heart to the Lord? Was he among those mentioned in Acts 6:7?

Man is always concerned about crowds; our Lord never lost sight of the individual - the priest.

The leper

1) "Published it" - ἤργατο κηρύσσειν, says to preach.

2) "Do blare abroad the master" - Σιαδηρύζειν τὸν λόγον.

But - the people kept coming to the Lord ^{TRAVELING} from all directions.

Note: Man may hinder + complicate the work of God, but he cannot stop it!

mark includes 18 out of the 35 specific miracles recorded in the four Gospels. Cf. Bengtsson, Guide to the Gospels, p. 202f.

2/26/72

(2:1) Here we have MIRACLE #4 - completely different from the first three!

Of these first four miracles, there are recorded in three of the Gospels:

1) The healing of Peter's mother-in-law

(Mark 1:39-41; Matt. 8:14,15; Luke 4:38,39).

2) The Cleansing of the Leper

(Mark 1:40-45; Matt. 8:2-4; Luke 5:12-16).

3) The Paralytic, man Healed
(Mark 2:3-12; Matt. 9:2-8; Luke 5:18-26).
The others one, the Deliverance of the Demonic, is recorded also in Luke, but not in Matthew, or in Mark, but not in Matthew (Mark 1:23-28; Luke 4:33-37).

None of these is in John's Gospel.

Probably Matt. gives us the proper chronology here, i.e., He went to "Capernaum" by boat from Pharasa where He had delivered two who were possessed with demons. Afterwards the inhabitants asked him to leave.

Mattew calls "Capernaum," "his own city." He had moved them from Nazareth. So we referred to now as our Lord's second home.
"On the house" = ἐν οἴκῳ, at home (cf. Genes., 97).

(2:2) Cf. when Peter had left him early on that morning when He had left Capernaum. See 1:36,37.

Here the people seem to have come to hear His message - and this is related to the manner in which He healed the paralytic.
"He passed the word" - ἔλαλε... τὸν λόγον

Mark - 24

Our Lord was teaching. He had been doing it for some time when He was interrupted. The expression implies that He was using words which the people could understand and that it was "the orderly linking and knitting together of the inward thoughts and feelings of the mind" (French, Synonyms, 281).

Cf. 1:14, 15, 21, 22, 38, 39. Our Lord's preaching must have been teaching.

(1:3) An interruption.

Note how the Lord not only accepts this, but He takes advantage of the situation.

Four men come "bringing one sick of the palsy." The ISK is Ταπαλυτικόν. Probably paralytic is a better translation. This man was unable to walk because one side was paralyzed. Possibly he could not speak.

(1:4) These men were confronted with a problem as to how they could get their friend to the Lord.

Lit., they unroofed the roof. Probably they got up there by means of an outside stairway. "Bed" - Τὸν κράβαττον. Cf. 6:55. Thayer (p. 358) calls it "a pallet, camp bed".

(1:5) NO WORD IS RECORDED EITHER FROM THE PARALYTIC OR FROM ANY OF HIS FOUR FRIENDS.

This is certainly a case where actions speak louder than words!

"When Jesus saw their faith."

This does not mean that the men did not have faith. He certainly must have agreed for them to bring him, even to let him down through the

woof.

But here is an example of united, importunate prayer. Cf. Matt. 18:19; Luke 18:7.

Here we have an example, too, of that which was pleasing to the Lord. He loves for us to come with our needs. He wants to be interrupted. "Faith" here means the absolute confidence that, if they could get their friend to Jesus, Jesus would heal him!

"Son" - Τέκνον. Lenski (p. 100) says that this has "a connotation of most tender love like a mother's warm embrace." Cf. 10:24. Meyer says it indicates "affectionate address" (p. 617).

SO OUR LORD WAS EXPRESSING HIS LOVE FOR THIS HELP-LESS PARALYTIC.

"Thy sins." The connective here would seem to indicate that certain sins were responsible for his sickness. THE LORD ALWAYS GOES TO THE ROOT OF THE MATTER. HEALING WITHOUT FORGIVENESS WOULD NOT HAVE MET THIS NEED!

Often the Lord uses illness to confront us with the principles of our sin.

But, not all sickness is due to sin.

"Are forgiven" - ἀφίενται, a 2nd cor. pass. from ἀφίημι, to send away - and in this sense, to forgive. Cf. Psa. 103:12, "As far as the east . . ." See also Micah 7:10; Isa. 43:25; Heb. 10:17. "In the entire Bible no sweeter word meets the sinner's eye" (Lenski, 101).

(2:6) Why "certain" of the sickles "were there, we do not know. Cf. 1:22. But they were!

"Reasoning in their tents." The verb is σιδαστούσθηνενοι. They were thinking, reasoning with themselves - BUT NOT SPEAKING OUTWARDLY.

Cf. Luke 5:17

They must have been there to spy on the Lord - to learn first-hand what He was teaching and what He was doing.

2:7 They accused Him of "blasphemy" - βλασφημία, lit., He blasphemes. They are accusing Him of speaking contemptuously, assuming for Himself that which only God can do.

as such, He would be worthy of death! Cf. Lev. 24:11. When a man claims to do what only God can do, he is blaspheming - UNLESS HE IS GOD, TOO!

"Who can forgive sins by God only?" This is absolutely right! They understood this well enough. No man, no church can dismiss a man's sins.

Cf. 1 Tim. 2:5,6, "For there is one God . . ."

2:8 If Jesus Christ is Divine, then He must possess ALL of the divine attributes. HERE WE SEE HIS OMNISCIENCE!

Not only does He see all we do,
and hear all we say,
but He knows all we think!

Cf. Heb. 4:13; Jer. 17:9,10; 23:24; John 2:24, 25.

How startling to hear Him say, "Why reason ye these things in your hearts?"

2:9 "Easier" - εὐκολώτερον

It is easier to say what the Lord had already said because no one could really find out if the sins were forgiven.

But, if He said, "Rise . . .," then you would know if He were an imposter or not by the results.

Along the same line, if He can deliver from the palsy (or Paralysis), He can forgive sins.

(2:10)

"But that ye may know." Note how the Lord seeks to assure and re-assure! He wanted them to have visible proof of the power (authority) He had to forgive sins.

"Son of man" - This is the title which our Lord used for Himself many times. Cf. Mark 1:1, 12. See 2:28; 8:31, 38; 9:9, 12, 31; 10:33, 45; 13:36, 34; 14:21, 41, 62.

THIS IS THE FIRST TIME THIS TERM IS USED.

IT IS ALWAYS USED BY OUR LORD ABOUT HIMSELF EXCEPT FOR JOHN 12:34.

IT COMES FROM DAN. 7:13, 14.

SEE ALSO PSA. 8:4; QUOTED IN HEB. 2:6-9.

It is a messianic term.

Or means more than a son of a man, or a son of men. IT MEANS MORE LIKE THE IDEAL MAN, THE ONE IN WHOM GOD'S PURPOSES FOR MAN WILL ULTIMATELY BE FULFILLED - THE LAST ADAM.

Jesus, He was here claiming true humanity. He is also claiming Messiahship.

And as He has authority to forgive sins and heal disease, He has authority eventually to "make all things new" (Rev. 21:5).

(2:11) This is the word of the Son of man. His authority is expressed through His Word. Jesus tells him to do three things, and HE DOES ALL THREE.

(2:12) See result!

The instantaneous nature of His healing portends:

- 1) the reality of forgiveness.
- 2) the instantaneous character. Note the present tense of salvation in John 3:16; 5:24; 20:30, 31; 1 John 5:12, 13.

All of them saw the evidence. He "went forth before them all."

"Were... amazed" - Εξίσταοται. This is lit. to stand outside of one's self. They were insane with astonishment. They found it difficult to believe what they had seen and heard.

*melt +
shock +
fear.*

Remember Mt. 11:23.

"And glorified God, saying,

"We never saw it on this fashion" - Mark.

"Who had given such power unto men" (Mt. 9:8).

"We have seen strange things today" (Lk. 5:26).

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(2:13) The use of imperfects, "resorted ... taught," indicates that some time was taken up by the events described in this verse. "again" points back to 1:16, and the call of our Lord's first four apostles.

This continues the initial conflict which our Lord had with the scribes and Pharisees.

NOTE: Our Lord's main ministry was teaching.

(2:14) Evidently here the Lord is going back into the city of Capernaum.

"Levi" - or Matthew, which Matthew alone uses in the three accounts. Cf. Mt. 9:9-15; Luke 5:27-35. Thus, THIS IS THE CALL OF THE WRITER OF THE GOSPEL OF MATTHEW.

"The Son of Alpheus" - mentioned only by Mark. This is not the same Alpheus who was the father of James the less.

"The receipt of custom" - ἔπι τὸ τελώνιον. This probably means, near it. It is only mentioned in the NT in connection with this story of Matthew in all three of the Synoptics.

We are not to think that this was the first time that our Lord had met Matthew, any more than it was the first time for P., A., J., + J.

*Matthew
alone calls
himself a
publican.*

in 1:16-20. He was already a believer.

The Lord says simply, "Follow me" - 'Ακολουθεῖ μοι.

IT IS IMPORTANT TO NOTE THAT MATTHEW DID NOT VOLUNTEER; JESUS CALLED HIM.

This expression was used because "the ancient disciples were accustomed to accompany their masters on their walks and journeys." (Thayer, 22).

It was a call to be with the Lord.

It was a call to learn from the Lord.

It was a call to be like the Lord.

It was a call to work with the Lord.

Note his immediate response: "And he arose and followed him."

MUCH LIES BEHIND THIS VERSE

- 1) Re: Matthew. How did he come to the Lord? When had they talked together before? What did the Lord see in his heart?

As a publican, he had to know Greek + be well educated. But they were considered traitors because they worked with the Romans. They were ^{usually} men of low character, greedy + selfish, deceitful and liars, money-mad, ambitious, harsh.

Therefore, the Lord was running a risk, not only with the people, but also with His other disciples by calling such a man.

Would this make our Lord a Roman sympathizer?

- 2) Re: the Lord. His grace! God has chosen the "base things of the world."

a publican disciple?

But the Lord never chooses men on the basis of what they have been. No man is worthy to be His, but often the publicans

"Publican" is not a good translation. Tax
gatherer would be better. Under the Roman
system the publicans were men of wealth (later
Roman Knights) who paid large sums to the
Roman government as taxes, & then had the
privilege of "reimbursing" themselves & enriching
themselves through exorbitant tax collections
which were made by men like Matthew and
Zacchaeus (the latter being a "chief," i.e., over
an entire tax district).

and sinners were the ones who recognized their needs - while others did not!

It teaches us that we do not know the Lord's ways. And it teaches us that we do not know the hearts of men.

"Down in the human heart
Crested by the tempest..."

Luke tells us, "And he left all." Cf. Luke 5:28. Whatever advantages he might have had, he turned his back on them.

See how the Lord singled out Zacchaeus in Luke 19:1-10. He was a "chief," i.e., over a whole tax district - but, oh, what a hungry heart he had!

(2:15) Luke (5:29) tells us that Levi prepared this feast in his own home, that he invited publicans, sinners, and "others."

Matthew must have had a large home to be able to invite and feed so many. It speaks of wealth, however gotten.

"Sinners" - ἀπαρτωλοί.

They lived contrary to the Law. Having thrown off that restraint, they had fallen into many, deep sins. It is very significant that "publicans" and "sinners" should be placed together.

Cf. 1 Tim. 6:9,10.

The "disciples" which our Lord had at that time were there with him - LEARNING!

This is the first time Mark mentions "disciples." Gr: Τοῖς μαθηταῖς. A disciple is "a learner, pupil" (Thayer, 386).

Of the publicans and sinners it is mentioned that, lit., many were following him (not as disciples, but from place to place because

This was a
home Bible
close for
new. Matthew
was already
seeking men!

N.B.

they were keenly interested.

THINK WHAT OUR LORD'S DISCIPLES WERE LEARNING ABOUT THE GRACE OF GOD!

2:16 "The scribes and Pharisees" - cf. v.6.

It would seem that this was spoken after the dinner was over because the scribes and the Pharisees would not have entered Levi's home because "that would have contaminated them" (Lenski, 116).

Now the scribes are not just thinking; they are speaking!

But not to the Lord yet; only to His disciples!

The self-righteousness of the scr. + Phar. is clear. Lenski (p.116) says that the thought behind this question is, "Can you imagine anything worse?"

2:17 We do not know if the disciples tried to answer this or not.

But our Lord gave an answer!

"whole," or well - οἱ ὡρίστες. Lit., strong in the sense of being healthy, without disease.

"sick" - οἱ κακῶς. The ill need "the physician" - οἱ Ἰατροῦ.

HERE WE SEE ONE REASON FOR THE MIRACLES. ~~They~~ pictured the spiritual ministry of the Lord.

Cf. Rev. 3:17, 18.

The Pharisees felt that they were well. They even posed as physicians, but "the law made nothing perfect, but the bringing in of a better hope did, by which we draw near unto God" (Heb. 7:19).

"So call" = effectually, indicating an affirmative response.

"Righteous" is used here of one who considers himself righteous before men and God.

Cf. Luke 16:14-15.

"Sinners" are those who are not right - AND KNOW IT!

Note how the figure is changed. "Instead of the sick summoning the physician, it is here the physician who has to call the sick" (Gould, ICC, 43).

3/11/72

(2:18) This brings us to THE THIRD OBJECTION of the scribes and Pharisees.

- 1) See first in thought - against His claim to forgive sins
- 2) See second by word to His disciples - against His eating with publicans and sinners
- 3) See third, here, to the Lord about His disciples - about the fact that they did not fast as the disciples of the Pharisees and of John the Baptist.

"Disciples" - for the first time in Mark's gospel in 3:16. A disciple is "one who follows one's teaching" (Shayer, 386).

Besides these three groups, we also have "Moses' disciples" (John 9:28).

"Used to fast" would be better translated, were fasting - Καὶ ... ἤντευοντο. See verb in γότευν.

This is the only time that fasting is mentioned in Mark. (The word in Mark 9:29 is omitted in the better MSS.)

On the fasting of the Pharisees, cf. Mt. 6:16-18. In Luke 18:12 it is mentioned that they fasted twice a week. ^{"Monday" + "Sunday"} were the fast days. Moses is supposed to have gone for the second tables on ^{"is said to have returned on Monday" (Eusebius, I, 662).}

Fasting was generally for the sake of praying.

Cf. Luke 5:33; acts 13:2. Note: "in watchings, in fastings" (2 Cor. 6:5b).

See, "in fastings often" (2 Cor. 11:27).

Cf. Paul in Damascus - 3 days without food or drink (acts 9:9).

The disciples of John were orthodox, belonging to the time when they looked forward to the Messiah's coming.

The disciples of the Pharisees were orthodox, too (cf. Mt. 23:3), but were legalistic in their attitude toward God!

(*) How strange to see the disciples of John and the disciples of the Pharisees joined together! But they wanted to know why the disciples of our Lord had attended a feast instead of fasting.

2:19 Here the Lord refers to Himself as a "bridegroom" - ὁ νυφός. In John the Baptist's last recorded teaching concerning Christ, he spoke of Him as "the bridegroom" (John 3:29). John's disciples had heard this.

Cf. Hosea 2; Isa. 54:4-17.

Also a preview of Eph. 5:25-33.

It meant:

- 1) The messiah.
- 2) an occasion for great joy. The marriage celebrations took a week. During this time they were released by the Rabbis from many things such as fastings, prayers, etc which were normally binding upon them.
- 3) He was seeking to direct their attention to Himself as a person, and away from ceremony & ritual as an end in themselves.

"The sons of the bridechamber" - οἱ γίοι τοῦ νυφῶν. Alford (I, 93) says that they "are more than the mere guests at the wedding; they are the bridegroom's friends who go to fetch the bride".
They bring her to the wedding!
 So "they cannot fast."

2:20 This carries an ominous announcement.

Lit., days will come when . . .

"Shall be taken away" - ἀτταίρη. This is 3 sing, 1 aor. pass. subj. of ἀττάιρω. GCM (p. 56) says that this means "snatched away . . . a very significant word, having in it an element of tragedy, a suggestion of violence.

Here is a hint of the cross! "On that day."

THE HOSTILITY WHICH WAS JUST BEGINNING TO SHOW ITSELF WOULD NOT DIMINISH, BUT INCREASE IN ITS INTENSITY AND ITS FEROCITY!

Cf. 8:31.

2:21 IN THE CONNECTION WE HAVE MARK'S FIRST PARABLE AS RELATED BY OUR LORD.

The Pharisees wanted to repair the old garment. So did the disciples of John.

We are talking about:

- 1) a corrupted form of Judaism - with the Pharisees.
- 2) an attempt to get back to the original - with John's disciples.

BOTH WERE IMPOSSIBLE. Our Lord had come to discern the one; to fulfil the other!

"Sewer" - επιπαττεῖ.

"A piece" - ἑπτανηνά, a patch (Thayer, 236).

"Cloth" - πάκους.

"new" - αγνόου.

The new will tear away more of the old, and the problem is worse than ever! Every seamstress and tailor knows this.

What is the significance of a garment in Scripture?

Cf. Isa. 61:10; Rev. 3:17, 18.

(2:22) "Bottles" = wineskins. This "was a goatskin that was removed without splitting it" (Lenski, 122). When they are new, they stretch; when old, they harden, ^{and not} burst under the kind of pressure which fermenting wine creates.

IN BOTH OF THE ABOVE ILLUSTRATIONS, WHAT IS DONE WITH THE OLD CAN MAKE MATTERS WORSE.

What is the significance of wine in Scripture?
Cf. Psa. 104:15; 4:7; Jer. 48:33.

Judaism, the true or the corrupted:

- 1) Could not clothe man sufficiently.
- 2) " " give man the joy in his heart which he seeks - a joy that remains + is full.

Our Lord is seeking to get the Pharisees, as well as the disciples of John, to see that the answer is not in ceremonies, but in a Person: the Bridegroom!

3/18/72

(2:23) This account is also found in all three Synoptics: Matt. 8:1-8; Luke 6:1-5.

"And it came to pass that he went through" - Kai ἐγένετο αὐτὸν . . . παττόπεντα. This really speaks of going along beside. But then we have Σιὰ των οπώρων. Lit., these fields with "growing crops" (Thayer, p. 585).

"To pluck" - Τίξσοντες. This verb, Τίξσω, is

Whether this was barley or wheat, we do not know. But, obviously, the harvest was still standing. It helps to date the incident since the barley harvest "began immediately after the Passover," the wheat harvest "after the ~~Feast~~[#] of Pentecost" (Ederstein, II, 53) - 50 days latter.

they used in the three parallel passages of this incident.

"corn or corns", or grain - TOUS STÄYVAS. It is not clear what again in 4:28. It can refer either to corn "or no grain" or to grain, such as, wheat or barder. Rustic teacher Jesus was legal. Cf. Mark 23:24, 25.

more painful **(2:24)** "The Pharisees" - Jesus is the fourth minister (not master) who have raised in this contrary, "NSR lawful" - ^{OK} ^{EVANGEL.} Cf. 2:26; 3:4; 6:18; 10:2; 12:14.
to just.
The law in question is Ex. 20: ~~10~~ 8-11. The Pharisees had no manners to gather on the Sabbath. Cf. Ex. 16:5, 22, 26-30. Jesus would seem an argument in their favor.

THIS BECAME THE MAJOR ISSUE BETWEEN OUR LORD AND THE PHARISEES.

(2:25) On resuscitation, the Lord cites an OT illustration regarding David and the shewbread. Cf. 1 Sam. 21:1-6. According to Gen. 24:9, only Aaron and his sons were to eat the shewbread, and it was to be eaten in the holy place. The difference between "Abiathar," here and "Ahimelech" in 1 Sam. 21 appears to be explained by the fact that both men had both names. On none passenger Ahimelech is called the son of Abiathar, and vice versa. Cf. 2 Sam. 8:17; 1 Chron. 18:16; 24:3, 6, 31; 1 Chron. 22:20 in last David actually did ~~the~~ three things:

- 1) He went into the house of God.
- 2) He ate the shewbread. Jesus ~~the~~ "gave
- 3) He gave to his men also.

THERE WAS NO LAW AGAINST WHAT THE DISCIPLES DID;

(2:26)

JUST TRADITION! BUT THERE WAS A LAW (or laws) AGAINST WHAT DAVID DID, AND YET PUNISHMENT WAS NOT INFILCTED BECAUSE HUMAN NEEDS WERE BEING MET.

A key expression seems to be, "when he had need" - ΟΤΕ ΧΡΕΙΑΣ ΕΓΧΕV.

Cf. "need" in 1:17. This is a necessity, "the condition of one deprived of those things which he is scarcely able to do without" (Thayer, 671).

Cf. 3:2; also Luke 13:10-17; 14:1-6.

2:26 They did not answer our Lord although they surely must have known the ^{incident!} (see further comments on this verse under v. 25 above.)

Cf. a further statement made by the Lord as an argument in Mt. 12:5 - referring to the offering of sacrifices. See also vv. 6-8.

2:27 Mark alone records the statement found in this verse.

Of the two, which is the more important? man, or the Sabbath?

GOD ESTABLISHED THE SABBATH FOR MAN'S BENEFIT, NOT MAN FOR THE GLORIFICATION OF THE SABBATH.

The Pharisees were objecting because their traditions were being violated.

A lit. rendering of this verse would be:

The Sabbath ~~was~~ came into being (or became, began) on account of the man, not the man on account of the Sabbath.

2:28 If the above is true, then the Son of man who is over all "is Lord also of the Sabbath."

This is the second time we have had, "the Son of man." Cf. 2:10.

"Son of man" emphasizes His true humanity. It points to the fact that God's original purpose

Bence in
the Gospels &
the Testimony (p. 356)
says: "For this
reason alone, at
first of all, did
the people (v. 16-17)
call Jesus
the 'People'
was written
presumably"

for man will ultimately be fulfilled in Him.
Cf. 1 Cor. 15:45-47; Heb. 2:6-9; Psa. 8:4-6.

Our Lord used this title of Himself some 80 times. He seems to have preferred it to all others. It identified Him with men — all men. It designated Him "as the head of the human race... the one who both furnished the pattern of the perfect man and acted on behalf of all mankind" (Shayer, p. 635).

If the Sabbath were made for man, then how much more would "the Son of man" be "Lord also of the sabbath." It was not for the Pharisees to say what was right and what was wrong for the Sabbath, but for the "Lord."

Mark 3:1-6 - A SECOND CONFLICT OVER THE SABBATH.

(3:1) Although all three Synoptics have this after the grainfield conflict, Luke says it was on "another Sabbath" (Luke 6:6), and he adds that the Lord was teaching (Ibid.).

A man was there who had "a withered hand" — ἐγναψεύνυ... τὸν χεῖρα. This is a perf. pass. part. of ἐγναψίω, "to become dry... be withered" (Shayer, 432). Cf. 4:6. "The participle... denotes a process, and not simply a state,^{and} hence, an effect produced by disease, and not an original defect" (Gould, 52).

Just what it was, how it happened, or why — we are not told.

(3:2) "They watched Him" — Τηρεῖσθαι αὐτὸν.

They kept their eyes on Him. Nothing He did escaped their notice. In the synagogue they felt even more responsible than they had

Pictures
HELPLESSNESS

They were
suddenly sprung
on Him!

in the out-of-doors. He was in their domain now.

Note that Mark simply says, "They" In v. 6 he ~~mention~~ Pharisees. Luke mentions that they were "the scribes and the Pharisees" (Luke 6:7) - and he mentions it at the beginning of the account.

What we are
to do when
men oppose
good works
is clearly here
indicated here
by the Lord!

What they wanted to know was "Whether he would heal him on the Sabbath day."

Why? "That they might accuse him." The verb is *Katinyopnōwōtiv*. This is an open and formal charge made before a judge.

(3:3) There is no record that the man had asked the Lord for healing. Perhaps he had, or perhaps the ^{Lord} knew that this was why he was there. But it is so presented that the man could not be charged - just the Lord!
 "Stand forth" - "Eipe eis tō pērov.

OUR LORD WOULD DO NOTHING IN SECRET. The Lord commands him to stand up right where he was so that all could see him.

(3:4) Matthew tells us that the Lord asked first about a sheep that had fallen into a pit on the Sabbath Day. Cf. Mt. 12:11.

They would help a sheep, but not a man! How inconsistent legislation can make a man! Notice how the Lord uses strong, absolute alternatives: "to do good ... to do evil."
 "To save life ... to kill."

Cf. also Mt. 7:17; 6:22-24; {Mark 9:40
mark. 12:30}

THIS THOUGHT IS THIS: If I have an opportunity to do good, and do it not, then I am doing evil. If I have an opportunity to save a life,

and do it not, then I am destroying, or killing.

Cf. Jas. 4:17.

Getting away from the scriptures makes men feel that they can be neutral and innocent.
THEY CANNOT!

It had to be "lawful" to do one or the other; there was no alternative.

"But they held their peace" - οἱ δὲ ἔστησαν. Even their silence condemned them like those who claim the Fifth Amendment! not to speak when you are asked to is to condemn yourself.

(3:5) "When he had looked round about on them" -

"to see whether at least one man among them would make a response" (Lenski, 135). Think how the Lord would have gazed intently on each one, & then His eyes would go to another, what a tense time of silence this would have been! "With anger" - μετ' ὀργῆς. The Lord was not waiting for repentance because He knew that these men were settled in their unbelief. SO HE WAS SETTLED IN HIS ANGER.

"Being grieved" - συλλυπούμενος. This is the only place in the NT where συλλυπή is used. This is with a deep, inward grief which may not be expressed outwardly. He is "a man of sorrows, and acquainted with grief" (Isa. 53:3).

"The hardness" - ἐπὶ τῇ πεπόνῃ. Cf. 6:52; 8:17.

It is a person who is thick-skinned, calloused, one who has lost the power of understanding (Shayer, 559, under πεπόνω).

At this point the Lord,

- 1) Does not call the man
- 2) Does not touch him.

Hurting is
the result
of repeatedly
resisting the
righteous.
thus

He simply says, "Stretch forth thine hand." When he does, "His hand was restored as whole as the other." The verb is ἀτεκατέστάθη. From ἀτο-
κατίστημι, it was restored to its former state. Cf. Shurer, 62.

(3:6) It did not take the Pharisees long to get moving; "Immediately." Here is Mark's word again: εὐθύς.

"The Herodians" - This was a party of Jews "which honestly accepted the House of Herod as occupants of the Jewish throne" (Eduardheim, II, 384). Herod Antipas had ambitions to pull Israel away from Rome for himself. Thus, he was always anxious to do anything that would strengthen his position with the people.

The Herods were descendants of Esau, but were of the Jewish faith.

There was a similarity between the Herodians & the Pharisees in that they both sought to dominate Israel - the one, politically; the other, religiously.

"Took counsel" = in the GR, gave counsel.
"Counsel" - συμβούλιον. This is to discuss, consider, compare, & conclude. Cf. 15:1.

"Destroy" - ἀπόλεωσιν. They wanted to put him out of the way, do away with him = kill!

THESE MEN HAD HEARTS FULL OF ENVY, AND ENVY LEADS TO MURDER.

(3:7) The emphasis changes here as we see

(3:8) the great popularity of the Lord with the people - a thing which made the Pharisees + Herodians even more envious.

People came from:

- 1) "Galilee."
- 2) "Judea and Jerusalem"
- 3) "Idumea" - south of Judea. This is Edom. This was almost a part of Judah on Jesus' day.
- 4) "Beyond the Jordan" - Decapolis and Pereia.
- 5) "The vicinity of Tyre and Sidon" - NW of Galilee, the chief cities of Syria-Phoenicia.

Thus, THEY CAME FROM EVERYWHERE - AND, NOT ONLY JEWS BUT, ALSO GENTILES!

THEY CAME IN GREAT NUMBERS, TOO.

THEY CAME BECAUSE "they had heard what great things He did."

Many could probably only speak Greek! Cf Robertson, I, 277. Perhaps this is one reason why they sought to touch Him instead of talking with Him!

(3:9) The Lord asked His disciples to have a small boat standing by in case the pressure of the people got too great.

"Strong" - θυίβωσιν. This means to press hard (Shayer, 291).

His request amounted to an order. So intense were the people about their physical needs that there was a danger He might be crushed.

HOW WONDERFUL IT WOULD HAVE BEEN IF THEY HAD BEEN THIS CONCERNED ABOUT THEIR SPIRITUAL NEEDS!

(3:10) "They pressed upon Him" - ὠρε ἐτίτιτειν αὐτῷ. They fell upon Him, they seized Him. It must have been wild, mass confusion.

All they wanted to do was to touch Him - "if only that much" (Robertson, I, 278).

"Plagues" - πάστιγας. These are "distressing bodily diseases" (Shayer, 392). Cf. 5:29, 34. It is

anything that is a calamity.

(3:11) The DEMONS were there too. Mark is the only one who gives this detail.

The verbs are imperfects here - as that which was continually going on. It happened over and over again.

{ They always fell down - taking the demon-possessed person with them.

They always cried out!

{ They always said the same thing - "Show art the Son of God."

THE PEOPLE WERE CONCERNED WITH WHAT HE COULD DO; THE DEMONS, WITH WHO HE WAS!

How amazing that with the Pharisees and Herodians against him the demons would seem to be on His side.

(3:12) He severely charged the demons! Ἐπιτίγνω means that He rebuked them, and they obeyed Him, but did not profit in any way from His rebuke.

²³⁻²⁵
Cf. 1:34.

4/8/72

This was
about a year
before the
beginning

(3:13) The Lord went up, lit., into the mountain. This is generally thought to have been the mountain where He taught the Sermon on the Mount.

"And calleth (unto him) whom he wouldest." See He is emphatic. Whom HE willed (ὑθέλει) He called.

Luke tells us that the Lord spent the preceding night in prayer. Cf. Luke 6:18²

The men who were appointed were His sovereign choice. And the verb, ΤΠΟΣΚΑΓΕΤΑΙ,

Should be translated, He called to Himself.
"And they came to him."

(3:14) "He appointed" - ἐπένοιμεν. This indicates that they were given a special place. There is no suggestion given ahead of time as to how many there would be, but there were "twelve."

Luke says they were "apostles" (Luke 6:13). They were ambassadors and witnesses. So does Matthew (Matt. 10:2). Mark does not use this term until 6:30 - and only there! A disciple is a pupil, a learner. An apostle is a messenger, one sent forth from one person to others. This was an official title for the 12 + later for Paul. This term becomes prominent in Acts + the Pauline epistles. Their apostleship, therefore, anticipated the time when they would be without the physical presence of the Lord.

He would have them "teach them what an honor!"
to teach them "what an honor!"
"where they should be, do, believe,
(Bruce, 30). and teach...". How important!

They were to do two things:

1) "To preach" - κηρύσσειν. They had a message to proclaim, and they were given the authority for the message.

(3:15) The best GR mss have only one think in this verse:

2) "To cast out demons." Evidently this is a representative miracle and, in all likelihood, considered the greatest of all of them. See Gould on 1:39.

The apostles will share in the work which previously had been done by the Lord alone.

3:16 We are acquainted with only 5 of the 12
- probably those called first and last
(Matthew).

Mark lists them separately, with an "and"
between each one. Luke does the same.
Matthew divides them into pairs.

"Peter" is mentioned first in every list.
He is not the Pope, but obviously the leader.

3:17 The sons of Zebedee - "The sons of Thunder."
"The name probably describes a fiery,
vehement temperament" (Gould, 58).

Cf. Luke 9:54

also Mark 10:35-37.

The Lord called them "Boanerges" just as
He named Simon, "Peter." He, i.e., placed
these names upon them. "Surname" is from
ΕΠΩΝΥΜΙΑ.

"Andrew" - Mk. 13:3; Jn. 1:40, 44; 6:8; 12:22; acts 1:13.

3:18 "Philip" - always comes after the first
four in the lists. Not mentioned again
in the Synoptics, but cf. John 1:43-48; 6:5, 7;
12:21, 22; 14:8, 9.

"Bartholomew" - probably Nathanael, which
must have been his real name. "Bartholomew"
means son of Solmai. (See notes by Gould,
58). He is not mentioned again in the
Synoptics, but cf. Acts 1:13. See also John
1:45-49; ~~John~~ 21:2.

"Matthew" - Mark 2:14-17. Mentioned only
again in Acts 1:13.

"Thomas" - also only in Synoptics here + acts
1:13, but cf. Jn. 11:16; 14:5; 20:24-29; 21:2.

"James the son of Alphæus" - called in
Mark 15:40, James the Less. Some take him

return

a cousin, or possibly a brother, of the Lord, but this cannot be positively established.

"Less" can mean younger and/or shorter.

"Judas" - was also known by two other names:

1) Iudas (Mt. 10:3).

2) Judas, the son of James (Luke 6:16). Also Acts 1:13.

He hated Caesar and Rome, & would take up arms for his cause.

"Simon, the Canaanite, or zealot. He evidently belonged to that rabid sect which was overly patriotic and inclined to take justice into their own hands. Alford (I, 101) says, "This sect eventually brought upon Jerusalem its destruction."

He ~~actually~~ would have been Judas' enemy.

(3:19) "Judas," man of Kerioth, a village of Judea. Here is the betrayer.

These men were called to minister to Israel. They would be the foundation of the Church. Cf. Eph. 2:20. Ultimately they will judge the 12 tribes of Israel. Cf. Luke 22:30.

4/15/72

(3:20) The sixties here would have been similar to 1:32 and 2:2. Mark speaks often of the great crowds who were coming to the Lord. Our Lord did not have time even to eat.

(3:21) "His friends" - οἱ πατ' αὐτοῦ, lit., "those from the side of him" (Robertson, I, 281) - usually taken to mean His family. Cf. vv. 31-32.

"To lay hold on" - κρατῆσαι. They evidently wanted to take Him away from the people. The verb κρατῶ here means to take possession of.

"He is beside himself" - ἔξεστος. This is a 2 aor. sing of ἔχεσθαι. They felt that He was out of His mind. They feared for His sanity - because of the pressure.

Cf. of Paul in Acts 26:54; 2 Cor. 5:13.

3:22 "The scribes" are present again, having come from Jerusalem into Galilee. Their explanation of things is altogether different. "Beelzebul ... the prince of the demons," who in 1. 23 our Lord refers to as Satan. Βεηζεβουλ means lit., god of filth. Its derivation is uncertain but it seems to have been used by the Jews to speak of the contaminating work of Satan, such as in the case of disease. It shows contempt.

Satan is an ἄρχων because he is the ruler, the leader, the one whose order they obey. Cf. Thayer, 79.

If he is responsible for what they do and then casts them out, this does not make sense, as our Lord's response indicates.

3:23 Now the Lord calls the scribes and speaks to them "in parables" - ἐν παραβολαῖς. This is where you place one thing by the side of something else, to compare or to illustrate, etc. It is a comparison, a similarity between two things.

"Satan" = adversary. He will oppose men and God, BUT NOT HIMSELF.

3:24, 25 Our Lord's statements in these verses apply the explanation of the scribes to a "kingdom" and a "house".

IF THE EXPLANATION OF THE SCRIBES IS TRUE,

THEN THE Scribes IN TRYING TO STOP THE Lord,
ARE HINDERING THE DOWNFALL OF SATAN AND HIS
KINGDOM, OR HOUSE.

(3:26) Now He applies this again to Satan. He would be defeating himself if he were doing "Opposition instead to Jesus' tongue" (Ladd, 151). "Hath an end" = "she is finished" in the N.A.S.B. (Lukan, 151).

(3:27) Jesus may have suggested by Jam. 4:25. See strong man, τότε ἐχυρός, in Satan. He is greater in strength than men, but not from our Lord.

"Fool" - Σιαπτάριον. It means to "plunder... thoroughly ravage" (Roberton, I, 282).

"His goods" - τὰ ὅκειν αὐτοῦ, his instrument, or tools, i.e., that which he uses. Here, demonic. "Bind" - σύν. C. 1. on; act. subj.; 3 sing; from σύω, to tie him up so that he cannot stop you. This is what the Lord had done, thus showing himself to have been Satan's enemy.

(3:28)

Now the Lord will show the seriousness of what the scribes have said. "Verily I say unto you" = first, the truth, then,

the authority. It is an emphatic phrase pointing to something of special importance. THIS IS THE 1ST OF 14 TIMES MARK USES THIS!

She does promises forgiveness for all

1) "Sins" - τὰ ἁμαρτίματα, "sin contemplated in its separate out coming and deeds of disobedience to a divine law" (French, 241).

2) "Babehemias" - βλασφημίαν. These are sins of the tongue whereby one seeks to injure the name (character) of another.

(3:29) BUT THERE IS ONE EXCEPTION TO THE TRUTH OF V. 28 - Blasphemy against the Holy Spirit.

Only Matthew speaks of this as does Mark. Cf. Mt. 12:31, 32. There, in v. 32 a contrast is drawn between blaspheming the Son of man and blaspheming the Holy Spirit. The former can be forgiven; the latter cannot.

Cf. on the former, Matt. 27:39-44; Luke 23:34, "Father, forgive them; . . ."

BUT IT SEEMS HERE THAT THEY WERE IN DANGER OF COMMITTING THE LATTER BECAUSE OF THE EXPLANATION GIVEN IN (3:30), "Because they said, He hath an unclean spirit." Cf. v. 22, "He hath Beelzebul." Cf. Mt. 12:27, 28.

Several things need to be recognized:

- 1) This only applies to unbelievers.
- 2) He does not say they had committed it; but ~~here~~ was the danger.
- 3) It would take a great deal of knowledge. E.g., the recognition that our Lord did perform miracles. Also, a belief in the existence and power of Satan.
- 4) But there is the fact, nevertheless, and it is most likely to be committed by those who reject the claims of Christ.

Note: NO FORGIVENESS leads to, lit., an eternal sin! (The word for sin is the same as in v. 28.)

(3:31) This is a continuation from v. 21

(3:32) The message is brought to our Lord that His mother and His half-brothers were looking for Him. "They believe Jesus to be insane, and they are intending to stop His work" (Edman, 67, 68).

(3:33) Our Lord raises a very unusual question: "Who is my mother, or my brethren?"

(3:34) He is not showing disrespect for His mother, nor rejecting that relationship. But He is showing that there is a relationship which is closer & more lasting than the human.

He will not stop His work — even for His family.

(3:35) Doing the will of God "is due to a new nature begotten in man by God, but it shows itself in obedience" (Gould, 68).

NOTE: Our Lord's relationship with His mother & how He taught her is one of the most tender & instructive relationships in all of Scripture.

Cf. in the Temple at age 12.

Cf. the first miracle at Cana.

4/22/72 (4:1) CHAPTER 4 CONTAINS FOUR PARABLES AND ONE MIRACLE.

The word, parable (explained in notes under 3:23), gives us one of the important ways in which our Lord taught. It is not employed to a great extent by the writers of the epistles, but there are some instances of parabolic teaching. Cf. 2 Tim. 2:3-5; Jas. 1:23-25. Mark 3:23 proves that such teaching is parabolic.

But it can also be said, as French does say in his Note on The Parables, p. 68, "It belongs to the essentially popular nature of the Gospels, that parables should be found in them rather than in the Epistles, where indeed they never appear."

This and ch 13 contain the only attended discourses in Mark.

The scene is almost a duplicate of what we had in 3:1-10 — with these exceptions:

1) There He did not get into the boat; here, He did.

2) There He healed; here He teaches.

It is important to note John makes emphasis "over" a great multitude" came to hear the Lord! But there is a difference here: "Great" = ΜΕΓΑΣ. Jesus calls it a "superlative" (q. 163). Or was the greatest crowd, larger than ever.

(4:2)

"Teacher" and "doctrine" are from the same root. Teaching would be better here for "doctrine" because John much describes it like we are listening to what was going on. A person teacher:

- 1) What people do not know.
- 2) What people need to know.

spiritual truth must be taught in simple terms, and even then explained. Cf. 1 Cor. 2:14; John 14:20; 15:26, 27; 16:7-15.

AS THE PARABLES UNFOLD IN THEIR MEANING IT BECOMES CLEAR THAT THE LORD IS EMPHASIZING THESE TRUTHS BECAUSE OF THE GREAT SIZE OF THE CROWDS.

HE WAS NEVER DECEIVED BY MERE NUMBERS!

But He wanted to teach them.

(4:3)

Note how our Lord Jesus, and indeed (see v. 9): "Harken . . . We have heard even to hear, let him hear."

and now "Harken" — 'ALO'ETE. Jesus calls for close attention to what He is about to say" (Jesus, this is for you). (q. 164). Every detail is important. Our Lord

was not One to waste words.

"A sower" should be, the sower - ὁ σπειρων.

The later interpretation implies that there is primarily one sower. Cf. Mt. 13:37.

Seed is not mentioned by Mark, but obviously implied.

The sower is the same.

The seed is the same. Cf.

The soil is different - and so are the results.
There are four in all.

(4:4) "By the wayside" - Τα πά την οδόν.

Think of this as a path through an unfenced field which probably divided a section which was being sown from one which was not!

The seed could not take root because of the hardness of the path.

Therefore, "the fowls of the air came and devoured it."

The seed is gone.

There is nothing to take root.

THE TROUBLE IS TWO FOLD: THE SOIL.

THE BIRDS.

If the ground had been prepared, the birds would not have been a problem.

(4:5) The second: "stony ground." "a place where the rock came up near the surface, leaving room for only thin soil overlying it" (Bould, 70).

There can be a patch like this in a cultivated field.

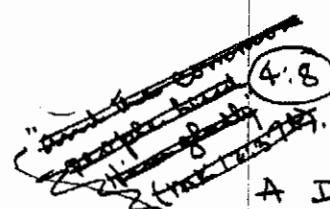
The growth is phenomenal. The seed grows faster here than in any other place. But there is a reason: A GREAT DEAL IS

TAKING PLACE ABOVE THE SOIL BECAUSE NOTHING IS TAKING PLACE UNDERNEATH. "It had no depth of earth."

(4:6) "The sun," which would normally mature it, kills it, "because it had no root." Luke 8:6 says, "It had no moisture." THAT WHICH COMES UP THE QUICKEST, MAY DIE THE FASTEST!

(4:7) "Thorns" - ἔις τας ἀκάνθας, lit., into the thorns. The plow does not always kill the thorns.

Again - as far as this seed is concerned, it was wasted.



(4:8) The fourth is the good because the soil is good. BUT EVEN HERE THERE IS A DIFFERENCE.

"Thirty fold" - ΤΡΙΑΚΟΝΤΑ. This means, "up to thirty, denoting the degree of fruitfulness" (Gould, 71). "It kept on yielding as it grew" (Robertson, I, 285).

1) See simplicity Cf. Isaac's "hundredfold" in Gen. 26:12.

2) The result is not complete. The 30, 60, + 100 = 30 for 1, 60 for 1, or 100 for 1. Matthews order: 100, 60, 30 - to the few, diminishing.

3) That every time it was sown with a purpose it itself produced.

4) Itself.

(4:9) Link this verse with 'Akouete in v. 3.

"Ears" - ήτα ~~της~~ is from δύς. Cf. v. 23. Our Lord indicates by the use of this term that:

1) This is important.

2) It is more than just an interesting story.

This expression is found in: Mt. 11:15; 13:9, 43; Mark 4:9, 23; 7:16; Luke 8:8; 14:35; Rev. 2:7, 11, 17, 29; 3:6, 13, 22; 13:9.

Cf. Mt 8:18

It all seems to have come originally from

the Lord to Isa. (cf. 6:9,10).

This passage (as indicated by the word, "mystery" in v. 11) foreshadows the setting aside of Israel and the Gospel being placed in the hands of the Gentiles. HOW OMINOUS, THEREFORE, IT SOUNDS IN REV. 2,3, ADDRESSED TO CHURCHES,
AS THOUGH THE SAME FATE AWAITS THEM WHICH ISRAEL HAS EXPERIENCED!

Only the Disciples asked him about the parable (see v. 10). Matthew records that they were amazed at His wisdom, but He got into an argument about Him. "And they were offended in Him... And he did not many mighty works there because of their unbelief" (Matt. 13:51a, 58).

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4:10 "And when he was alone." Cf. v. 34,
 "and when they were alone, he expounded all things to his disciples."

Cf. Mt. 13:10, 34, 35, 36; Luke 8:9.

None but Disciples (a group including some more than the 12) asked Him what the parables meant. "They that were about him with the twelve."

4:11 "Unto you it is given" - Υπέ... δέσοται.

The verb is a perf., indic., pass. from δίδωμι. By the use of this perfect passive our Lord is thinking of "an action which has been completed in past time... having present results" (West, Grec. Use of Grk N.T., 47).

"The perfect tense points to an act of giving in the past which has resulted in the present possession of the gift." But is it given in the past?

Some time prior to this it was given to them "to know the mystery of the Kingdom of God." "To know" is not in the original and it is more forcible and clearer without

Wk: To you has been given the mystery of the kingdom of God.

"The mystery" See the: τὸ μυστήριον.

Cf. Matt. 13:16, 17; 1 Pet. 1:10-12.

Cf. N.T. mystery in:

1) A secret - Mat. 13:34, 35; Rom. 16:25; Eph. 3:5a;

2) A secret revealed - Rom. 16:26; 1 Cor. 2:7-10;

understanding - Col. 1:9 also:

"The kingdom of God" - τὸ βασίλειον τοῦ Θεοῦ. Matthew calls this, "the kingdom of heaven." Thus, in this instance, the term is synonymous with that in Matthew.

But what does it mean?

Cf. Mark 1:15; Matt. 3:2.

See term goes back to Dan. 2:44; 7:13, 14, 18,

24-28 (esp. v. 27).
But comes in the promises given to David in 2 Sam. 7 we see this hope set before the people of Israel.

Cf. the question in Acts 1:6.

See also Job. 19:5, 6; 1 Sam. 8:7.

There is a literal aspect to this kingdom, but there is also a spiritual aspect. So speaker of that ruling in the hearts of men. ONE IMPORTANT ASPECT IN UNDERSTANDING THIS TERM IS THAT IT COMES AFTER THE REJECTION OF CHRIST BY ISRAEL HAS BECOME OFFICIAL. This is the reason for the ref. to Daniel's prophecy which in Mark's gospel is a reference rather than a quotation. But cf. Mat. 13:14, 15.

"Pork" - a continue indicated.

"Unto those who are wiser," or exterior - ἔκεινοις σὲ τοῖς ξένων. These are the unbelieving multitudes and Pharisees. Actually, it points to any and all who do not know the

Lord.

Cf. Col. 4:5; 1 Thess. 4:12.

"Are done in parables." The verb is γίνεται.

Cf. Shayer, 116.

(4:12) The purpose of parables is twofold:

- 1) To reveal - as the mysteries.
- 2) To conceal.

Once a person begins to close his mind to the Word of God, and he does so persistently, NO AMOUNT OF SIMPLICITY WILL OPEN HIS HEART.

Cf. Isa. 6:9,10.

On seeing + hearing, cf. 1 Cor. 2:9.

"And not perceive" - καὶ μὴ ἴδωσιν. This is a 3rd, plural, 2 aor. subj. of ὅραω. This is another word for see, but it takes on the significance of perceiving, understanding. The rejector of Christ will understand the story, but not its meaning.

"And not understand" - καὶ μὴ συνιῶσιν. The 3 pl. ~~pres.~~ subj. of συνίην. He cannot put things together in his mind. Things do not make sense to him. He hears and he understands what he hears, but it does not go any farther.

Cf. 1 Cor. 2:14.

"lest at any time" - μήποτε. This seems to indicate a permanently closed door. There is not the possibility of salvation.

"They should be converted" - ἀναστρέψουσιν.

It means to turn back, or to turn around.

"Their sins" - NOT IN THE ORIGINAL.

"Should be forgiven them" - ἀφεθῆ αὐτοῖς.

It means, "and be forgiven" (NASB). Lefski: "it actually be forgiven."

Cf. 4:9

5/13/72 (4:13) "To understand the power was to understand all the parables spoken that day" (EGT, I, 365). The parable is the key to the Gospels.

The Power: "the Son of man" (Mt. 13:37).

(4:14) "The seed is the Word." Cf. 2:2.

Matthew: "the word of the kingdom" (Mt. 13:19). Luke: "the word of God." Cf. Luke 8:11.

(4:15) Luke gives an indication here that his "word" is the Gospel when he writes about Satan taking away the Word, "lest they should believe and be saved" (Luke 8:12 b) — a very important passage!

This is the first out of four instances where our Lord speaks of what happens after the Word is said and received.

Mark simply speaks of hearing.

Matthew: "when anyone heareth... and understandeth it not" (Mt. 13:19).

Luke: "are they that hear" (Luke 8:12).

With regard to the opposition, again we have some significant differences:

1) Matthew: "the wicked one." Cf. Mt. 13:19).

2) Luke: "the devil" (Luke 8:12). This is the ^{accuser}.

3) Mark: "Satan." This is the adversary.

Mark says that he "cometh immediately."

" Taketh away" — αἴρει.

Thus, THE ONE WHO IS SEEKING TO WIN OTHERS TO CHRIST MUST PREPARE AS INDICATED IN THE WORD FOR SATANIC OPPOSITION. AND SATAN IS MIGHTIER THAN WE ARE. THEREFORE, WE MUST KNOW HOW TO COPE WITH HIM.

Cf. Eph. 6:10-18.

The Power
is the
Teacher;
the soil
represents
man.

Cf. 1 Pet. 1:23^{ns}

The
united
person

On Satan's
Cf. 5:22, 23.

4:16 The stony ground.

Notice: They hear the Word and "immediately they receive it with gladness."

All three Gospels say essentially the same thing at this point.

4:17 Everything is fine OUTWARDLY, but nothing is right INWARDLY. The reason: They "have no root in themselves."

What makes the change? "When affliction or persecution ariseth for the word's sake."

Matthew says the same.

Luke: "who for a while believe, and in time of testing fall away" (Luke 8:13).

It is pressure which results in persecution.
This is inevitable in the world.

When a person is confronted with the world vs. the Word, then you can see where he stands and what he is!

Always watch the person's response to the Word of God.

Does he read it?

Does he want to hear it taught?

Does the Word settle things for him, or will he argue with it, or go on in spite of it.

4:18 Among the thorns.

4:19 Our Lord here mentions three things which are thorns:

1) "The cares of this age" - αἱ περιβολαὶ τοῦ αἰώνος.

Cf. Luke 10:41
12:16-21; 14:17-20;
11:34.
~~you be poor~~

Cf. 1 Pet. 5:7; Phil. 4:6; Mt. 6:27, 31; 2 Tim. 4:10a

This has to do with things which people worry about in this world.

The shallow person

The insincere person

- Xov te niv
- 2) "The deceitfulness of riches." Riches deceive everyone - those who have it, and those who do not.

Cf. Mark 10:17-27; Prov. 23:1-5; 1 Tim 6:9,10,17.

Cf. Psa. 63:10, "If riches increase..."

- 3) "The lusts of other things." Cf. 1 Jn. 2:15-17; 1 Pet. 4:1-5.

For the sinners

All of these things "choke the word." The verb is συπτίνειν. It means to choke it out completely.

Luke (8:14) speaks of these as pleasures.

- (4:20) When the Word gets into the right kind of soil, there is fruit!

Cf. Mt. 12:33; John 15:16.

Mark says 30, 60, 100 - to Gentiles, increasing.
Matthew says 100, 60, 30 - to Israel, decreasing.

Luke: "In an honest and good heart,
having heard the word, keep it,
and bring forth fruit with patience." Cf. 8:15.

The degrees mean 30 to 1, etc.

See "honest
and good"
person

NEXT, IN VV. 21-25, OUR LORD ESTABLISHES TWO PRINCIPLES:

- 1) Concerning the nature of light.
- 2) Concerning the results which follow our response to the truth.

5/19/72

- (4:21) "A candle" or, a lamp - ὁ λύχνος. French says that this is "not a 'candle; ... but a hand-lamp, fed with oil" (p. 165). "The lamp in the one-room house was a familiar object along with the bushel, the bed, and the lamp-stand" (Robertson, I, 287).

MHT, expects
a negative
answer.

"A bushel" - ~~ταγμάτης~~ Τὸν πόδιον. This is "a little smaller than our pick measure" (Linski, 179).

A peck is $\frac{1}{4}$ of a bushel or 8 quarts. To put this over the light would, besides giving no light, put the light out. Cf. Robertson, I, 281.

*Note that
the article is
used throughout
this verse.*

"a bed" - Τὴν κρίνειν. This is what one would recline on to eat. It is the word used for beds to carry the sick. Robertson calls it a table couch. This would set the bed on fire.

No - when the lamp is lighted, it is "set on a lampstand." EVERYONE KNEW THAT THIS WAS THE CASE.

(4:22) The application of v. 21 is now given.

"Hidden" and "secret" reflect back to v. 11 and the word, mystery.

The Lord may be using parables to conceal as well as to reveal, but our Lord indicates that, generally speaking, things are kept secret for a time because we intend for them to be known at a later, set time.

"Manifested" seems to mean here that it is simply revealed; "come to light" means to have it explained.

(4:23) Repeats v. 9.

This calls attention to the fact that something very important is being said. It would encourage a person to listen intently with a view to understanding.

So often people will not even hear what is being said - so how could they ever understand.

(4:24) "Take heed" - Βλέπετε. Shayer uses these words to translate βλέπω here: "To turn the thoughts or direct the mind to a thing, to consider, contemplate, look at ... to weigh

*This is
a present
tense showing
what we should do*

carefully, examine" (p. 103). He is not warning them in this instance to be careful about what they hear, but He wants them to give the closest attention to what they hear.

Concerning the latter part of this verse, "with what measure . . .", Gould says, "Whatever they present will be filled." Cf. 1cc, 79.

As an illustration, cf. Elijah and the widow in 2 K. 4:1-7.

The verb, measure, is μέτρω.

"Unto you that hear shall more be given." Cf. v. 23 and see that two more parables follow. THIS IS NOT IN THE BEST MSS: "that hear."

4:25 Here is another principle regarding the truth of God: the one who receives, will receive more; the one who does not receive will lose even what he has.

Cf. Lot.

In our relationship with God, there is no such thing as standing still. We either are getting more, or we are losing what we have had.

4:26-29) THE PARABLE OF THE GROWING SEED
(recorded only in Mark's Gospel).

5/20/72 4:26 We immediately see a contrast with the first parable.

The seed is the Word.

The soil is the good soil - and represents a human heart.

The sower sows.

The sower reaps.

Or between the words. He has nothing to do with what takes place between the seed

and the soil - at least in this parable.

WE ARE CONCERNED IN THIS PARABLE WITH THE SEED, AS WE WERE IN THE FIRST WITH THE SOIL.

(4:27) The first part of the verse shows what the sower does: "And should sleep, and rise right and day."

The second part tells what the seed does: "And the seed should spring and grow up."

The third part is about the sower: "He knoweth not how."

Lenski says:

"It is the seed alone that has life and grows, not the earth, and the seed merely grows in the earth and with its living power draws what it desires from the lifeless earth. It is always the divine Word alone which has life and imparts it to us so that it may grow in us; our hearts are but the soil and nothing more" (pp. 185, 186).

In applying sleeping and ignorance to the Lord, we see the limitations of parables, BUT WE ALSO SEE A MAJOR POINT OF EMPHASIS: our Lord's complete trust in the Word. Cf. Isa. 55:11; Jer. 23:29; Heb. 4:12.

The important thing is to sow the seed. IN FACT, NOTHING IS MORE IMPORTANT THAN THIS!

After the Word is sown, the Lord can be as unconcerned as a sleeping, ignorant man.

Thank God we do not have to ~~sow~~ test all of the miracle of salvation before we can bear witness to the Gospel.

Lenski says again: (see p. 188)

~~REDACTED~~ "Many have lost faith in this divine seed and sow other seed of human hybridizing. They will never get anything but weeds from their sowing, flourishing weeds perhaps, but only weeds after all. Some grow overanxious when they preach the Word and fear that it will not do its work unless they keep helping it on in some manner. But all their added efforts only hinder the Word in its normal work. Complete trust in the Word is the only reaction that does justice to it. 'Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain,' James 5:7."

(4:28) "For the earth bringeth forth fruit of herself," the last two words are, lit., automatically.

This adds to the truth of v. 27. When the seed gets into good soil, there will eventually be fruit.

The fruit takes time.

First, there are evidences of life: "the blade." Then, the capacity for fruit appears: "the ear." Finally, the fruit: "the full corn in the ear."

The whole life of a believer is here in view — leading up to the harvest in v. 29.

Instead of specifying too exactly, we need to see that the emphasis is upon that which results from the person, since the harvest obviously points to the time when the corn is cut away from the earth — either in death, or at the coming of the Lord.

Life is the emphasis here — not works!

We are not talking about soul-winning.

Some people see soul winning every time fruit is mentioned just like other people see baptism everytime water is mentioned!

Cf. Col. 1:3-8, esp. "in you" (v. 6). Also Gal. 5:22, 23.

(4:29) The seed continues to grow until the harvest.

We are to realize that we never outgrow growing. Until the Lord takes us, we must continue to grow — the result of God working through His Word, the seed, in our lives.

HOW WONDERFUL IT WOULD BE IF WE COULD GET THESE TRUTHS INTO OUR HEARTS!

(4:30) Then ~~says~~ comes Parable #3 - The Parable of the Mustard Seed.

First we have two questions asked by our Lord which mean basically the same thing.

"With what comparison shall we compare it?" "What result, or what Parable shall we put it in?"

The Lord is seeking their attention.

He is inviting their thought - to show how the answer transcends all human thought.

Questions - a most interesting study in Scripture.

(4:31) The kingdom of God is now likened to "a grain of mustard seed" - ὁ κόκκος σινάπεως. This is "the name of a plant which in oriental countries grows from a very small seed and attains to the height of 'a tree' - ten feet and more" (Thayer, 516).

The comparison between its small size at the beginning and its amazing growth is to picture:

- 1) The insignificant beginning of the kingdom.
- 2) The amazing size which it reaches in proportion to its beginning.

(4:32) Evidently our Lord is talking about the sinapis. In a few months it will grow to 10 to 12 feet.

Birds light on it to eat the seeds.

Birds also take shelter from the sun under its branches.

Birds do not build their nests in it, and our Lord does not say that they do.

"Herbs" - λαχάρων. These are garden plants as opposed to wild plants. They are so-called because their stems do not become woody. (Can be pronounced either urbs or hurbs.)

In Luke 13:19, Luke speaks of the place where the mustard seed grows as "into his garden." This and the birds suggest Eden and Satan. Cf. Mark 4:15.

Not only do we have

- 1) Amazing growth from an insignificant beginning,
but, we have
- 2) The mixture of that which is of God
and of Satan.

4:33 These are parables, but significant parables, nevertheless.

"As they were able to bear it." Lit., as they were able to bear.

In John 16:12 our Lord uses the verb, βαστάζειν.

In our Key it means, to comprehend (ἀκούω). βαστάζειν = has the same idea. Cf. Sharpe.

Cf. 1 Cor. 3:2. Sometimes this is due to carnality; sometimes to immaturity.

Cf. also Heb. 5:11-14.

4:34 He spoke only to them - to conceal and to reveal - BY PARABLES. On parables, Cf. notes on 3:23 and 4:1.

"And when they were alone, he expounded all things to his (own) disciples." The verb for "expounded" is ἐπέλαγεν. This verb, ἐπίλαμψεν,

is used only here and in Acts 19:39. It means "to give additional (epi) loosening (luō), so to explain, to make plainer, clearer, even to the point of revelation" (Robertson, I, 291). Thayer (p. 240): "So explain (what is obscure and hard to understand)." He also says, "to unloose, untie."

They could only understand what He explained to them, and they could only give to others what He had made them understand.

5/27/72 4:35 The following miracle is found also in Mt. 8:23-27; Luke 8:22-25.

Mark specifies the time more than the others do: "And the same day, when the evening was come.

Matthew says nothing about the time; ~~but~~, "now it came ~~the~~ ^{to} eve, on a certain day."

But cf. Mt. 13:53-58.

So this miracle was performed on the day He spoke the parables.

"Evening" - ὄψις. This could be any time from 3 pm to dark.

A VERY IMPORTANT POINT: It was the Lord who said, "Let us pass over into the other side."

It was the Lord who said, 1) what they should do, and 2) how they should get there.

4:36 They sent the multitudes away, got into the boat, "and there were also with him other boats." ("Little" does not seem to be in the best MSS.)

4:37 "Storm" - θαλάσση. It means three things: wind, heavy rain, and darkness. The

Sea of Galilee has been down to have waves of 22 ft.

Snayen refers to Schmidt ~~of~~ on p. 368:

"Acc. to Schmidt . . . , λ. is never a single gust, nor a steadily blowing wind, however violent; but a storm breaking forth from black thunder-clouds in furious gusts, with floods of rain, and throwing everything topsy-turvy; acc. to ristot. . . it is 'a whirlwind revolving from below upwards.'"

It was ~~powerful~~ and unforeseen - only the disciples, who knew the sea, would not have gotten into the ship.

In addition to the rain, there were "waves." The result: the boat was "now full."

IT LOOKED LIKE ABSOLUTE DISASTER FOR SURE.

4:38 "He" is emphatic. He continued to sleep in spite of the dire emergency.

And so "they awoke him."

"Master" - Διάσκαλε. Lit. means, Teacher.

"Carest thou not" - οὐ μέτει σοι. Gould (p. 85) says that,

"This question implies that they thought of Jesus as waking sufficiently to know what was going on, but going off to sleep again regardless of their fate."

For Him not to know was one thing, but to know and not care would be agony beyond description!

"Teacher" would call to mind how they had spent the day, the wonderful things He had been saying. Did it all mean nothing?

"We perish," lit., we are perishing - "admits all of the disciples' abject helplessness in the imminent catastrophe" (Lenski, 201).

What agony there was in the question!

4:39 "And he arose" - Σιεγεπθείσ. This means

some word
in Pet. 5:1

then He was completely awake.

"He rebuked the wind" - the verb, ἔτιτιπνοεν.

He spoke a word of sharp reprimand.

"Peace" - Σιωπα. It means to be silent. What a command for a raging sea!

"Be still" - Τηρηπνω. God is hushing the sea. The command means, Be quiet and stay that way!

"And the wind ceased" The verb, ἔκότταισεν.

It grew weary and tired and stopped.

"Calm" - γαλήνη. All three Synoptics used this word, + only in these three passages.

4:40 Now the Lord has His turn at asking questions:

1) "Why are ye so fearful?" "Fearful" = σειλοι.

With the Lord of the wind and waves here, what cause did they have to be fearful?

Josephus uses this word of the spies who did not believe that the Lord could give them the land of Canaan. Cited by French, 35.

2) "How is it that ye have no faith?"

Faith and fear do not go together. Fear had replaced faith.

Our Lord was not asking why they were so fearful, but expressing how fearful they were.

4:41 "They feared greatly" - i.e., they feared a great fear. The word is different from "fearful" above. It is φόβος.

THEY HAD NEVER SEEN SUCH A THING DONE. THEIR EYES WERE OPENED TO SEE NEW GLORIES IN THE LORD. HE HEALED THE DISEASED, DELIVERED THE DEMON-POSSESSED, TAUGHT AS NO OTHER HAD EVER TAUGHT, AND NOW THIS.

6/3/72

CHAPTER 5 - There are three healings in this chapter:

- 1) The deliverance of a demon-possessed man.
- 2) The raising of James' daughter.
- 3) The healing of the woman with the 12-year issue of blood.

These are miracles #1, #8, #9.

All three are found in the other two Synoptic Gospels:

- 1) Matt 8:28-34; Luke 8:26-39.
- 2) Matt 9:18, 19, 23-29; Luke 8:41, 42, 49-56
- 3) Matt. 9:20-22; Luke 8:43-48

AT THE END OF THIS CHAPTER WE REACH THE HALF WAY POINT IN ALL OF THE GOSPELS RECORDED BY MARK.

(5:1) "And they came over..." as the Lord had said in 4:35

"Gerasene" = Gadarenes and Gergesenes. The Gospel writers seem to refer to a general location instead of being too specific - THIS WOULD HAVE BEEN ON THE SOUTHEASTERN SHORES OF GALILEE, ACROSS THE SEA TO THE EAST FROM TIBERIAS.

(5:2) Matthew says there were two. One was worse than the other and apparently the leader. Mark and Luke concentrate on him.

"An unclean spirit" - ἐν τῷ εἴρητι, ἀκαθόπτῳ. This is a demon, over whom Satan rules. He is called "unclean" because "every trace of moral purity was gone and utter foulness had become this spirit's nature" (Lenski, on 1:23, p. 77). Cf it again in 7:25; 3:11.

Matthew
calls them
"exceedingly
fierce".

(Mt.
8:28)

Thayer calls them "unclean in thought and life" (p 21).

Both Matt. & Luke refer to this "unclean spirit" and demons.

5:3 "The tombs" - probably caves in the cliffs where people had buried their dead.

men had attempted to do two things:

1) To "bind him".

5:4 2) To "tame him".

But his strength was so great that the chains were as nothing. And his case was so severe that all human attempts to control it had failed. "Tame" = Σαπάραι.

Cf. something else which cannot be tamed - Jas. 3:1, 8.

5:5 The misery and torment of his life is given further description here.

There was no let-up in his torment - "always, night and day."

Note the loneliness of ~~this~~ existence - "in the mountains and in the tombs".

"Crying" - Τυ κράζων, something which was continually going on. Thayer calls this an indistinctive cry see p. 356.

"Cutting himself with stones" - evidently attempting suicide. Cf. Rev. 9:6.

5:6 As the story continues it is apparent that the Lord is speaking to and dealing with the demon.

Instead of fleeing from the Lord, he ran

to him "and worshiped him"; προσκύνοει, "not 'worship' (our versions) in the sense of adoration but mere prostration that is necessitated by the power of a Superior" (Lenski, 207, 208).

5:7 "What have I to do with thee?" — Τί ἐποίης
καὶ σοι. Lit., what to me and to thee? "What
have we in common?" (Morgan, 116).

We have no evidence that this demoniac had ever seen one Lord before, but he immediately calls Him by name, recognizing both His deity and His humanity — as well as His power.

"Jesus" — His humanity, His work as Savior.

"Son of the most High God" — Cf. Luke 1:32, 35,
76. The angel Gabriel used this in referring to Christ and to God. Zechariah called his son, "the prophet of the Highest" (Luke 1:76).

The term goes back in scripture to Gen.
14:18 — Melchizedek, who was the priest of the
most High God.

Cf. Gen. 14:18-22; Num. 24:16; Deut. 32:8; 2 Sam.
22:14; Psa. 1:17; 21:7; 50:14; 56:2; 57:2; 13:11; 17:10;
78:17, 35, 56; 82:6; 83:18; 91:1, 9; 92:1; 97:9; 107:11; Lam. 3:55;
38; Dan. 3:26; 4:2, 17, 24; 25:32, 34; 5:18, 21; 7:18, 22, 25 (2x),
27.

THIS RECOGNIZES HIS SUPREMACY AND HIS SOVEREIGNTY
OVER ALL THINGS. HE OWNS ALL THINGS.

The demons recognizing Him in this way.

"I adjure thee by God" — ὀπίζω σε τὸν Θεόν.
They were solemnly imploring the Lord in the
name of God. Cf. Shaeffer, 453. THIS IS THE ONLY
TIME THIS VERB IS USED IN THE GOSPELS.

"that thou torment me not" matthew records,
 - "art thou come here to torment us before
 the time? see mt. 8:29. thus, THEY KNOW THERE
 IS A TIME OF JUDGMENT COMING, AND THAT IT IS
 SHORT. cf. Rev. 12:12

(5:8) "The demons recognizing and openly acknowledge the absolute power of Jesus over them. That is why they obey every command of his without the slightest resistance" (Lenski, 209).

(5:9) The question in this ~~passage~~ is evidently so the disciples would realize what they are confronted with.

"Legion" - Λεγιόν. This is the largest number of demons referred to in scripture as indwelling a person (or two persons). A Roman legion is 6,000, but this may just be an expression for a large number.

On other numbers of demons, cf. Mark 16:9; Luke 8:2. Also, Matt. 12:43 ff.; Luke 11:24 ff.

(5:10) "Out of the country" - ἐξω τῆς χώρας. Cf. Luke 8:31, "into the deeps" or the abyss. See Rev. 20:1-3. They did not want to be cast into hell forever.

(5:11) It seems safe to assume that even on the eastern banks of the sea of Galilee the people were Jewish (as the demon must have been).

Thus, we have Jews raising swine - positively forbidden as food for the Jews.

- 5:12 The demons asked for permission to enter the swine.
- 5:13 The Lord granted their request, and the demon-possessed pigs ran down into the sea and were drowned!
 There were about "two thousand" swine so THERE WERE EVIDENTLY THAT NUMBER OF DEMONS — AND POSSIBLY MORE.
 The Lord thus judges these men who were making a great business of raising hogs. He is morally in the clear for bringing judgment.
- 5:14 The men who "fed the swine" evidently ran to tell the owners what had happened. Matt. (8:33) says that they also told about what had happened to the demon-possessed men.
- 5:15 Some time must have elapsed, but our Lord was still there with the ^{man who had been} demon-possessed!
 There are three things mentioned about the man:
 1) He was sitting down
 2) " " clothed
 3) " " composed, self-controlled, "in his right mind." — possibly self-condemned + "and they were afraid" — fearing our Lord's power.
- 5:16 Those who had been taking care of the swine told their story again.
- 5:17 How blind and unreasonable unbelief is!
 "Pray," or "implore" (NSRB) — Τί πα καλεῖν.
 Cf. this same thing in Nazareth - Luke 4:16-31.

They wanted the Lord to leave. They preferred their business and intended to get back to it. They would rather have that than to see the demon-possessed man delivered. They preferred money and Satan to God.

5:18 The One who commanded the demons now submits Himself to the wishes of men — and goes!

5:19 The demoniac wants to follow the Lord, but the Lord leaves him here as a witness.

This uses of "Lord", i.e., the NT equivalent of Jehovah, would give further proof that the demoniac and his family were Jews.

Perhaps the geog. location meant the diff. as to why the Lord had told others to be quiet, but these men to ~~sing~~ tell the story.

Note "Lord" here, "Jesus" in v. 20

"Hath had compassion," or mercy.

5:20 "Decapolis" — Ἐν τῇ Δεκαπόλει, "i.e., a region embracing ten cities. This name is borne by a district of the tribe of Manasseh beyond the Jordan and bordering upon Syria, embracing ten principal cities with smaller towns also scattered in among them."

So this man's witness was extensive.

5:21 From Matthew it would appear that the miracles which we now come to did not immediately follow His return from the Gerasenes. He "healed the paralytic, called

Methuen, dined at Methuen's house," etc.

Cf. Lenski, 217.

"So, some time later, "many people gathered unto him; and he was near unto the sea."

"One of the rulers" - Εἷς τῶν ἀπόστολων γένους. There was usually one in a synagogue. So this could mean, one of the class of rulers. . . . "It was his duty to select the readers or teachers in the synagogue, to examine the discourses of the public speakers, and to see that all things were done with decency and in accordance with ancestral usage" (Tyndale, 78).

"Jairus by name" indicates prominence. He must have been well-known. It was like saying, none other than Jairus!

His desperate condition is seen in what he does before the people: "And when he saw Him, he fell at His feet, (SEE NEXT VERSE)

5:23 "And besought Him greatly." The verb is Ταράκατε. He was most insistent and spoke a great deal about it in a short time.

"my little daughter" - "an expression of tender affection." Cf. Lenski, p. 218.

THIS IS REALLY PRAYER!

He knew what he wanted the Lord to do.

"that she may be healed" - Τίνα σωθή, lit., that she may be saved. Lenski says that "this verb always combines the idea of rescue and the idea of being placed permanently into the condition of safety". (p. 219). And so "she shall live."

(5:24) Jesus leaves with Him immediately, BUT THEN THERE IS A DELAY! The crowds followed.

(5:25) A woman came (the best MSS omit, "certain"). She had been sick for 12 years - as long as Jairus' daughter had been living. Cf v. 42.

The fact that we are not told exactly what her problem was, coupled with Luke's statement in Luke 8:47a, "And when the woman said that she was not hidden . . ." indicates that she may have been ashamed to let her problem be known. She hoped to be healed without saying anything about the trouble.

(5:26) All human help had failed.

She had "tried doctor after doctor" (Robertson, I, 298).

She had spent all of her money. Instead of getting better, she had gotten worse. Obviously if this continued, she would die. This was a slow death!

(5:27) "She had heard of Jesus." Evidently the fact that He had healed others made her feel that He could heal her. She "came in the crowd behind" - more evidence that she did not want to be detected.

(5:28) Her thought was that He did not have to touch her if only she could "touch but His clothes." Luke (8:44) says, "the border of His garment." For this hem, or blue fringe on the borders of the garment, was

put there by divine command, and sewed to remind the Jewish wearer of the special relationship to God in which he stood" (French, p. 206, Miracles). Cf. Num. 15: 37-40; Deut. 22: 12.

5:29 She immediately knew that she was healed.

The cure was immediate! "Plague" - ἀτίο τῆς πάστιγος. "It is an old word that was used for afflictions regarded as a scourge from God" (Robertson, I, 299). Cf. 3:10.

This gives further evidence that there was something about her problem, which is now looked upon as a divine judgment and which she wants to conceal.

5:30 many were pressing upon the Lord, but this woman had touched His garment in faith. SHE DID NOT TOUCH HIM.

Here we have a mystery which we cannot solve. The Lord responded ~~to her~~, faith ~~to~~ and healed her. It cannot have been a magical situation. He knew "that power had gone out of Him."

Note the accuracy of His question: "Who touched my clothes?"

5:31 The disciples thought that this was a foolish question.

Luke tells us that "all denied," and that then Peter asked the question that is found in this verse.

But was it unbecoming to the Lord who obviously knew?

Cf. Edisha's question to Gehazi in 2 K. 5:25.
 Cf. the Lord's question to ~~Adam~~^{Adam} in Gen. 3:9, + to Cain in Gen. 4:9. See John 6:5, 6. Also to Paul in Acts 9:4. Cf. John 20:16; 21:15-17. and/or
 These are always to test, to prove, "to provide an opportunity for repentance."

5:32) This verse indicates that the Lord knew!

5:33) Why was she afraid?

Was it that He would expose her sin?

Was it because she knew she had been secretive, and a worse affliction might come upon her?

How wonderful to see what happened: "The woman... came and fell down before him, and told him all the truth." THIS VERY POSSIBLY WAS A FIRST FOR HER!

5:34) This verse indicates that we never need fear to open our hearts to Him. Note His gracious response.

"Daughter" - θυγάτηρ. This is a term of endearment.

Then there was a word of clarification and explanation: "Thy faith (not the garment) hath made thee whole."

"Go in peace" - showing the spiritual work that the Lord had done in her heart.

"Be well of thy plague" - She did not need to fear a return of the plague.

6/17/72

5:35) While Jairus was waiting for the Lord to deal with the woman, giving her THE

BEST NEWS she had ever received, THE WORST NEWS came to him: "Thy daughter is dead."

Then they followed with the suggestion, "Why troublest thou the Master any further?"

"Troublest" - σκύλλεις. This verb is only used here and in Luke 7:6; 8:49; Matt. 9:36. It means to vex, annoy, distress, bother. Cf. Thayer, 580.

"Master" = teacher, τὸν διδάσκαλον.

We weary Him with our sins, but never with our burdens and needs.

(5:36) Before James could answer, the Lord did!

"Be not afraid" - Μή φοβεῖται.

The conclusion of James' family (or friends) had been wrong. The Lord tells James the truth.

He is not to "give way to fear" (Lenski, 228) - "let it not take control of your heart." Fear here means to lose heart, to be discouraged.

"Only believe" - προσένεγκε. It means that to trust was all he needed to do. THIS IS THE REMEDY FOR FEAR, AND LOSING HEART.

So, first of all, the Lord takes care of James' needs. How gracious of the Lord to minister to us as we face delays and the waiting!

(5:37) Note the sovereign way the Lord determines what is to be done:

- 1) The crowd is excluded. There will be no more delay.
- 2) Peter, James, and John are chosen to go with him - as in the Mount of Transfiguration (Mt. 9:2-13) and in Gethsemane (Mt. 14:32-42). These were chosen as witnesses. Cf. Dt. 19:15
Mt. 18:16

5:38 After a short time He arrives at Jairus' home. Mark describes the great sorrow that was there - for those who had "no hope" "sleeth" - θεωρεῖ. This means he inspected, noted all the details. The verb is used "of one who looks at things with interest and for a purpose" (Thayer, 290)

"The tumult" - θόρυβον. It was noisy. There was a great uproar because of "those who wept and wailed greatly."

Luke mentions flute players. These and many of the women "were paid professionals" (Sennott, 229). And they were putting on "their best performance for this prominent family" (Ibid.)

Often the burial would be the same day, or the next, so the mourning would begin immediately.

See the professional mourners in Jr. 9:17 ff.

5:39 To make an adō is a verb from the same root as "tumult" in v. 36.

Note how the Lord speaks of death: "sleepeth." She was dead, but she could be spoken of as sleeping because He was ^{going to} awaken her, i.e., raise her from the dead.

There had been only one other such case, the raising of the widow's son in Naïm, recorded only by Luke (7:11-17). Naïm was probably in southern Galilee on the way to Jerusalem.

"Sleepeth" - καθέσθει. A diff. word is used in 1 Th. 4 - κοιμάω.

See also Dan. 12:2.

5:40 Note the authority of the Lord again as we had it in v. 37.

"And they laughed him to scorn." The verb is, KATEYÉTWV. All the Synoptics use this same verb, which is only used in these three places. Cf. Mt. 9:24; Luke 8:53. It means to despise (Shayer, 330) - to laugh in contempt and ridicule. Cf. 1 Cor. 1:18-25.

The world will scorn our Lord, His promises, faith, hope, resurrection, etc.

But ^{then} the Lord goes in where the dead body of the child is.

5:41 "Jalitha cumi" is Aramaic, and Mark translates it into Greek.

"Damsel" - Tō KOPÁGIOV, or better, Little girl.

5:42 Miraculously, she "walked" immediately.

The scorning was no more. Instead, "they were astonished with a great astonishment."

Cf. 1:27; 2:12; 4:41; 6:51; 7:37.

The verb is ἐξίστημι.

5:43 It seems that the "they" of v. 42 and the "them" of this verse, apply to the parents. Luke seems to make this clear. Cf. Luke 8:56.

"no man should know it." It would become known. All three Gospel writers would record it under the direction of the Holy Spirit. But the Lord was not seeking publicity and popularity.

CHAPTER 6 - In vv. 1-6 we have Mark's last record of the period when our Lord worked alone with His disciples as observers and teachers; in 6:7 "the twelve" are sent out to do as the Lord has been doing.

(6:1) The events in vv. 1-6 take place in Nazareth - "his own country."

Cf. Mt. 13:54-58; Luke 4:16-30. Most commentators feel that Luke's account has to do with an earlier visit. There are some similarities between the two visits, but there are also many differences.

All of "his disciples follow him." Obviously there was something for them to learn.

(6:2) Vv. 2-4 have to do with what took place in "the synagogue" on a certain "sabbath day."

"He began to teach," not on His own, but because he was asked by the ruler of the synagogue.

The synagogue must have been full. The majority "were astonished" - ἐξήνορτο. In spite of their questions, "They continued to be amazed" (Robertson, I, 305). It is a very strong word meaning, "struck with astonishment" (Shay, 199).

"From where hath this man these things?" This is very curt, and intended to be stinging (as the following verses show). They recognized:

1) His "wisdom." Cf. John 7:46; Mt. 7:²⁸29;

2) His "mighty works" - Συναρπεῖσ. This word points to "new and higher forces".

which have entered and are working in this lower world of ours" (Frend, 344).

THUS, EVEN THOUGH THEY ARE FORCED TO ADMIT THAT SOMETHING SUPERNATURAL IS TAKING PLACE, YET THEY SNEERingly DISCOUNT AND REJECT IT ALL.

(b:3) It was what they knew of the Lord Jesus as a man that made them reject His Deity.

"Carpenter" sheds light on those 30 (for the most part) silent years. Robertson (I, 306) says that this certainly means that the Lord worked with wood and possibly with stone. He made such things as plows and yokes — possibly, He also worked on synagogues, "He served people. Cf. Mark 10:45.

"Son of Mary." This may mean that Joseph was dead, but since Matthew calls Him "the carpenter's son" (Mt. 13:55), THIS MAY FIT INTO THE RIDICULING ATMOSPHERE OF THE SITUATION AND THE POSSIBLY OFT-MADE CHARGE THAT JESUS CHRIST WAS ILLEGITIMATE! Cf. Jn. 8:41.

They knew His family — in a city which GCM estimates to have been c. 10,000 (pp. 132, 133).

Many DID have other children after she gave birth to our Lord.

"Offended" — ἐρκαρσάτιζοντο. Cf. 1 Pet. 2:7, 8; Rom. 9:33. This means to stumble over something which causes you to fail to see what you should see. They stumbled on His humanity and could not see His Deity.

(b:4) note here that Jesus claims to be "a prophet." This is one who speaks under

divine inspiration, and who is capable of foretelling the future.

Cf. Luke 4:24. They Luke quotes the Lord as referring to Elijah and Elisha.

This was a proverb current among the people and is generally recognized to be true. Like, "Familiarity breeds contempt." This probably explains why our Lord's half-brothers did not believe in Him.

(b:5) This verse serves to emphasize the importance of FAITH. Cf. Mt. 13:58.
"mighty work" is the same as in v. 2.

(b:6) "He marveled" - Εδαίμαζε.

Then He left Nazareth and ministered in other villages in Galilee.

7/7/72 (b:7) In 3:13-19 we have the appointment of the twelve. Here they are sent out on their first mission.

The entire 10th ch. of Mt. is devoted to these two events.

He refers to the appointment in b:12-16; the sending out on the mission in Luke 9:1-6.

"He called (unto him)" - Ήροσκάειται. Lit., he calls to himself. This corresponds well with 3:14, "And he appointed twelve, that they should be with him..."

"The twelve" - now assuming official significance.
Cf. 4:10; 9:35; 10:32; 11:11; 14:10, 17, 20, 43; Acts 6:2;
1 Cor. 15:5

NOTE: 1) The Lord had chosen them.

2) The Lord "began to send them forth."

- 3) The Lord determined that it should be "by two and two," i.e., in pairs.
- 4) The Lord indicated where they should go, and not go.

Thus, there were 6 teams. How long this lasted, or how extensive it was, we do not know (although it may have been limited to Galilee). Their return and reports are recorded in 6:30.

They preached and they healed (cf. vv. 12, 13), but it is only mentioned here that He "gave them authority over unclean spirits." The verb is ἔδισκεν, ~~and imperfect~~ by which Mark "means he kept on giving them all through the tour, a continuous power (authority) over unclean spirits." (Robertson, I, 308). "Power," or better, authority, is ἐξουσίαν. This would mean that the twelve had greater power than the unclean spirits, a power which was being given continually to the disciples by the Lord. To have had this greatest of all powers would include the lesser powers.

Cf. Mt. 28:18

Authority would include the ability to bring about the undoing of what the demons had done, of cleansing that which the demons had defiled.

6:8 Then the Lord issues some orders. He

"commanded" — Ταπήσθεντεν. This is a military term — indicating possibly the spiritual conflict into which they were entering. It was to be obeyed implicitly and continuously.

It is used by our Lord again in Acts 1:4.

"The 240⁶ a
is due or
right to do a
thing and be
given to execute
the right"
(Mark 1:20).

Cf. Shayer,
p. 349 under
Kutub.

How important it is for a child of God to learn obedience! D. E. Hoste: "Through obedience learn to command."

"The orders which Jesus issues are to teach the apostles absolute dependence upon their Lord who sends them out. They are to take nothing along 'for the road,' Jesus will provide for them. After this lesson has once been thoroughly learned, they would be ready for their world-wide mission so that, whether they had something with them or not, their dependence on their Lord would be the same" (Lenski, 240, 241).

"Save a staff only," or, except a staff only - εἰ μὴ παῦσον ποντὸν. Matthew says, "nor yet a staff." The apparent contradiction is resolved by noting that Matthew is talking about getting a new staff; Mark, about taking along the one they already have.

7/8/72 "no bag" - μή τιπάν. This follows "no bread" in the Gk. This is "a wallet (a leather pack, in which travelers and shepherds carried their provisions)" (Shayer, 508).

Cf. Luke 22:35-38 for a time when they were to take their bags.

"no bread" - μή ἄπον. This is probably used here in a general way for food.

"no money in their purse" - μή εἴσιτη ζώνη χακόν. They wore belts (or girdles) which were hollow and were used to carry money. The word χακόν probably refers to brass, but Shayer does not exclude the possibility that it could be silver or gold. But the emphasis seems to be here that they were not to take even the cheapest of coins. We might say, not even nickels or pennies!

6:9 "But be shod with sandals" - ἀπέδεσμον δασάται. Matthew 10:10 says, "neither shoes." The meaning here would be

similar to the staff above. They were not to take two pairs of sandals, nor were they to buy new ones; just take one pair they already had!

"And not put on two coats" - Kai pīn ēv Sūgarðai S'ō x̄T̄wag. This was the garment worn next to the body. "Travelers often had two or more, not only in order to have a change, but also to wear at the same time against the cold." The Lord said "that the one they" were "wearing" was "enough" (Lenski, 241, 242 - for both quotes above).

(b:10) Cf. Luke 10:7. They were not to be dissatisfied, always seeking better lodging. This prohibition was obviously for their good (spiritually - to cultivate satisfaction with whatever the circumstances might be), and for the sake of the people in the home - so as not to create offense and hard feelings. "The apostles are not to shift from one house to another as if the first were not good enough for them, and they sought a house which offered better food and lodging" (Lenski, 242).

(b:11) v. 10 speaks of a situation where they might have more than one place to stay; v. 11, with a situation where there was NO PLACE to stay.

"Receive" = welcome you.

"Hear" = not only to listen, but to respond!

The dust on their feet was the least, the most insignificant part of the city or town. This was to be shaken off as defiling the servant of the Lord.

Cf. Acts 13:51, when Paul and Barnabas shook off the dust of Antioch in Pisidia.

The rest of the verse, beginning with, "Verily," is not in the best MSS and must have been copied from Mt. 10:15. It is also in Luke 10:12.
So it is obvious that the Lord said this.
 WHAT DOES IT MEAN?

Obviously, when you talk about "Sodom and Gomorrah" you are going to the very bottom morally in the OT. Cf. Rom. 1:26, 27.

On "the day of judgment" which is certain to come, having been appointed by God. Cf. Acts 17:31. But in that day it will be "more tolerable" for some than for others - though all will be judged eternally. There will be degrees of punishment. For "more tolerable" Matthew uses ἀνεκτότερον. It means more bearable, or more easily endured. TO HAVE HAD THE LIGHT AND TO HAVE REJECTED IT IS WORSE AND WILL BRING GREATER JUDGMENT THAN IF ONE HAD NEVER HEARD.

Cf. 2 Pet. 2:21; Heb. 10:26-29; Mt. 6:23; 11:23, 24; Luke 12:47, 48; Jn. 15:22 (also Jn. 9:41)

(b:12) NOW THEY GO OUT, AND MARK'S PRIMARY EMPHASIS IS UPON WHAT THEY PREACHED!

"Preached" = ἐκήρυξαν. "The word means to exercise the office of a herald, to proclaim officially and with authority" (Gould, p. 6). Thayer says of this verb that it is "always with a suggestion of formality, gravity, and an authority which must be listened to and obeyed" (p. 346).

"That men should repent" - ινα μετανοωσιν.

"The word denotes primarily a change of mind, such as comes from an afterthought. A person does something from failure to consider certain things necessary to wise action, and when afterwards these neglected things come to him, there comes the corresponding change of attitude and purpose. It denotes in the N.T. a change, arising from such reconsideration, from a life of sin to rectitude and holiness" (Gould, ICC, pp. 6, 7).

The ινα here does not denote purpose, but

shows what the content of their message was.

(b:13) In addition to their preaching, John Mark mentions three things which they did:

- 1) "They cast out many demons." Cf. v. 7. There is only one Devil, but there are many demons - Σατανάς Τόλλα. Cf. our Lord in 1:34, 39. This could only be done through the power of God.
- 2) "Anointed with oil many that were sick." Apparently the Lord told them to do this. We do not know that they ever did it again. There is no record in the Gospels that our Lord ever anointed with oil.

The only other passage is James 5:14. Lenki (p. 245) feels that there are two important differences in these passages: 1) In Jas. 5 we have a medicinal use of oil; in Mark 6 it is not medicinal. 2) In Jas. 5 we have a gradual healing; in Mark 6 it is immediate.

The verb is ἀλλιπέω. ἀλλιπέω is not the verb used with the ceremonial application of oil, so it seems that it would eliminate a ritualistic interpretation in this passage and in Jas. 5.

Cf. Luke 10:34 for the medicinal use of oil and wine in the story of the good Samaritan.

- 3) "And healed them." The Apostles did the same miraculous works that the Lord had done. Yet they never claimed Deity, knowing that this power had been given to them from the Lord.

Cf. what the
10 said when
they returned
from their
mission. Luke
10:17-20.

1-15-12 (b:14) Down through v. 29 we have HEROD AND JOHN THE BAPTIST.

"Herod" - Herod Antipas, the son of Herod the Great. He was Governor of Galilee and Perea. This means ruler over a province, or section, of the Roman Empire. Tiberias was his residence. He actually founded Tiberias in honor of Caesar.

He was later banished and died in exile largely because of the ambition of Herodias. It was probably due to the disciples ministry that Herod heard of our Lord.

We see from his comments:

- 1) His guilty conscience.
- 2) His belief in the supernatural - "John the Baptist was risen from the dead" - in spite of the fact that he had been beheaded.
- 3) Further, his belief in the miraculous since "John did no miracle" (John 10:41).

(b:15) Cf. Mark 8:28. Also, on "Elijah," Mal. 4:5.

(b:16) This conclusion was evidently reached after the question in Luke 9:9.

THEN WE ARE TOLD ABOUT THE DEATH OF JOHN THE BAPTIST. Mark had not mentioned this previously.

(b:17) Philip was Herod's half-brother.

Herodias was the daughter of Philip's full brother. Thus Herodias was Philip's full niece and she was married to him.

Later, after Philip was deposed, Herodias eloped with Herod Antipas who was her

half-node.

6:18 Since Herodias had a living husband John the Baptist accused them of adultery.
Cf. Lk. 18:16; 20:21.

6:19 Herodias seems to have been the most offended. Robertson (I, 311) translates "had a quarrel against him," she "had it in for him". She continued to be hostile toward him.
Note how sins beget sins — adultery, resentment, hatred, murder — A REAL CHAIN REACTION.

"She could not" is explained in v. 20.

6:20 "Feared" — ἐφοβίτο, an imperfect — in a continual state of fear.

"Righteous and holy" — as John had done nothing to deserve the treatment he was receiving. Lenski says that in these two words we have "a man approved of God (σικαῖος) and separated unto God (ἀγιός)" (p. 252). "To take his life... was to incur divine punishment" (Ibid.) — another facet of Herod's faith.

"Observed him" = protected him, kept him very safe. It is an intensive verb: οὐνετίπει.

"He did many things" — not supported by the best MSS, but ΤΤΩΔΔΑ ἡπτόπει is: was much perplexed. Robertson (I, 312) translates it, he lost his way, was at his wits end.

By himself, he might have believed; with Herodias, he could not. He was hopelessly entangled with her.

Note: he "heard him gladly." WHAT A TRAGEDY

WHEN A MAN IS SO NEAR AND YET SO FAR.

(6:21) "A convenient day," i.e., the opportunity which Herodias had been waiting for.

It was Herod's birthday and three groups were there:

- 1) "His lords" - "the chief men of civil life" (Robertson, I, 312).
 - 2) "High captains" - "commanders of a thousand men" (*Ibid.*)
 - 3) "Chief (men) of Galilee" - "The first men of social importance and prominence" (*Ibid.*)
- Everybody who was anybody was there!

(6:22) Such dancing was practically unheard of among people of rank. The princess was probably half naked, and her dance was designed to be provocative and tempting.

THEN THE KING MADE A PUBLIC PROMISE.

In his drunken condition he was a prey for the evil scheming of Herodias.

(6:23) "And he swore unto her - thus confirming his promise with an oath.

"Unto the half of my kingdom" - cf Esther 5:3, b; 7:2. This was not to be taken literally because Herod could not have done this, but an encouragement not to hesitate to ask for anything nice.

(6:24) The middle voice in her question would bear the translation, What shall I ask for myself?

Her mother's vicious reply: "The head of John the Baptist."

(6:25) The hurry indicated in this verse is to show how anxious Herodias (and possibly her daughter) was to take advantage of the promise & the crowd who had heard it.

(6:26) A man who plays with the truth will, sooner or later, stifle his conscience.

(6:27) We are not told how this affected John. He obviously did not have much time to think about it. But cf. his question to our Lord in Mt. 11:3; Luke 7:19,20.

How do we explain the sovereignty of God in this?

There is no glory like in Stephen's death; or like in Elijah's translation — just absolute humiliation and prayers for deliverance unanswered.

(6:28) The deed done, John's head is given to the girl who gives it to her mother.

(6:29) Faithful disciples of John bury his headless body.

Perhaps all of this came back to Herod again when he stood before our Lord after our Lord was taken into custody. Cf. Luke 23:6-12.

(6:30) THE RETURN OF THE TWELVE, AND THEIR REPORT TO THE LORD. Luke (9:10) is the only other one who mentions this.

"The apostles" — the only time Mark uses this word.

Thus, John Mark picks up the story following his digression in vv. 17-29.

How long the disciples were gone, where they went, etc., is not known.

Undoubtedly the Lord had told them where to go + when they would meet again.

They told the Lord "both ... and ..."

"Οτα = how much, applied both to their miracles and to their teaching.

Obviously the Lord was concerned and interested in what they had done as He had told them.

(b:31) Matthew (14:13) indicates that the news of John's death was one of the reasons for this departure for a time of rest - indicating that the death of John had probably been quite recent.

The second reason was to give His disciples a time of rest - privately!

"Rest" - αναταξασθε. This was a temporary cessation from work, to regain strength, + to afford time for fellowship with the Lord.

THE LAST OF THE VERSE SHOWS HOW VERY BUSY THEY WERE. We must "beware of the barrenness of a busy life."

French says that this is the word which is commonly used in the LXX for the sabbath rest.

(b:32) Luke says they went to Bethsaida - across the northern part of the sea of Galilee from Capernaum. It is known as Bethsaida julias (Robertson's Harmony, p. 86, note *).

There evidently was another Bethsaida which Mark mentions, Bethsaida in the vicinity.

(b:45)

of Cephaeon, on the western shore of Galilee.

Our Lord and His disciples left secretly, but were soon discovered.

- 6:33 The people came from many cities in Galilee, went around the northern end of the lake. ~~was waiting for the Lord~~
~~His disciples had to pass by. Both John 6:1-4~~
 and Luke 9:11 seem to indicate that our Lord had some time with His disciples before the crowd got there.
- 6:34 note the graciousness of the Lord. He "was moved with compassion" - E.G. Day -
 xvi of Dr. Cf. 11:41; 8:2; 9:22.

Why?

Because "they were as sheep not having a shepherd." It is only a matter of time until they would be destroyed. Cf. Paul in Acts 20: 28-31.

Cf. Mt. 9:36; Psalm 23; Num. 27:15-17; 1 K. 22:17
 Zech. 10:2.

AND SO THE LORD BEGAN TO SHEPHERD THEM BY TEACHING.

6:35 This and 6:36 show concern for the people but also an ignorance of what else might be done to meet their need.

See John 6:5-7 for our Lord's conversation with Philip.

"When the day was now far spent" - "after 3 pm" (Robertson, I, 315). Cf. v. 47, which would have been sunset.

- 6:37 Instead of sending them away, the Lord says, "Give ye them to eat." And, as we usually do, THE DISCIPLES MEASURED

WHAT THEY COULD BY WHAT THEY HAD.

It was Philip, according to John (6:7), who said, "Shall we go and buy two hundred denarii worth of bread" - a denarius, "a silver coin about two-thirds the size of an American quarter, worth about 16 cents" (NSRB, p. 999) - ABOUT \$32! A denarius was usually a day's wage.

THE RESOURCES IN THE LIGHT OF THE NEED MADE THE SITUATION IMPOSSIBLE!

(6:38) Here read John 6:8,9 - ANDREW. But the situation was just as impossible with the young lad's lunch.

(6:39) How absurd and ridiculous this must have been in the eyes of the disciples!

(6:40) "In ranks" - Τιπατάι Τιπατάι, as in orderly garden plots - which made counting easy. Mark is the only one who describes it this way + this is the only time this word is used in the N.T.

(6:41) The Synoptics all describe what the Lord did in the same way - "looked up... blessed... broke... gave..." John simply says, "and having given thanks" (Jn. 6:11) - which explains, "blessed".
Note the order:

- 1) The Lord took what they had.
- 2) He gave thanks, broke it, and divided it.
- 3) Then He gave it to His disciples.
- 4) They gave it to the people.

This may
have been
an estimate
of what it
would have
taken to give
everybody
just a little.
BUT THEY DID
NOT EVEN HAVE
THIS MUCH!

~~They had
no money
to buy
it.~~

"Barley loaves"
(Jn. 6:9)

(b:42) ⁵⁾ The people ate and were filled.

(b:43) 6) There was one basket full left over for each disciple (apostle).

(b:44) The greatness of the miracle is increased when the number of people is mentioned: 5,000 men - and Matthew 14:21 adds, "Beside women and children".

One loaf fed 1,000 men; one fish, 2,500.

This is the most famous of all of our Lord's miracles - seen by more people, written by more writers, read by more people than any of the others!

7/29/72

Cf. Mt. 14:
v. 32, 33
6:15-21.
do not
include this
miracle.

Cf. Psal. 107:
v. 32
v. 33

(b:45) John 6:15 explains why the Lord "constrained" his disciples to get into the boat. Because of the miracle the Lord had just performed, they wanted to "take him by force, to make him a King" (John 6:15).

These disciples might have been glad for this, so the Lord sent them away by ship. "Constrained" - ἀνάγκασεν. This is a 1 acc. indic. act. 3 sing of ἀνάγκη. He forced them. They had no choice. They had to do this. Matthew uses the same verb.

Our Lord was sending them back into the vicinity where they had been. There seems to have been a Bethsaida on both sides of the Sea of Galilee; one near Capernaum (where they are going here), and one on the eastern side where the 5,000 had been fed - Bethsaida Julias.

IT IS IMPORTANT TO SEE THESE TWO THINGS:

1) THAT THE LORD MADE THEM GET INTO THE SHIP.

2) " " " INDICATED THAT THEY WOULD GET TO WESTERN GETHSEMANE. The destination was indicated and assured.

The Lord would send the crowds away - which He did, thus overruling them in their plan to make Him a King.

b:46 This is the second time Mark has mentioned that our Lord went to prayer. Cf. 1:35. Then see the third and last mention - 14:32-42.

The Lord had overcome a temptation like that in Mt. 4:8-10. We can even see Satan's hand in this.

Our Lord certainly must have prayed for the 12, and for their understanding of Him - His nature, and His mission!

b:47 "When evening was come" - This was sun-down, when it got to be dark.

They were separated, i. e., the Lord and His disciples.

b:48 How significant! "He sent them"! It had to be "Soiling in rowing" - Βαραζοπένους. It speaks to the physical torture and mental distress they were going through as they sought to do everything they could to help themselves!

SUDDEN STORMS CAN COME UP ON THE SEA, CAUSING WAVES 22' HIGH. The Sea of Galilee is noted for these.

"Contrary" - ἐναντίος. The wind was not helping them at all. In fact, it was hindering them. Matthew indicates that there was even danger that the ship would be broken up!

"About the fourth watch of the night" -

First watch = 6 to 9

Second " = 9 to 12

Third " = 12 to 3

Fourth " = 3 to 6.

John gives the distance: 25 or 30 stadia = $3\frac{1}{3}$ to $3\frac{3}{4}$ miles. This is not a great distance for having been on the water for 6 to 8 hours. They had evidently lost ground, and could not even get back where they started.

Then the Lord did something which the disciples had never seen before: "He cometh unto them, walking upon the sea." THE VERY THING THAT TROUBLED THEM BECAME A PATH FOR HIS FEET! what a miracle!

See Gould's recognition that this really is miraculous - p. 122, a-c, in the ICC.

"And would have passed by them" - He comes, but waits for them to cry out to Him for help! He wants their FAITH!

6:49 When they saw the Lord, "they supposed it had been a spirit." He would have been seen dimly, in the distance, among the waves. Their weariness with all of the danger surrounding them would have made them susceptible to the greatest of superstitions.

"They supposed" - ἐδοξαν, 3 pl. 1 aor indica, from δοκέω, "to be of opinion, think" (Strong, 154). This is the way it appeared to them.

"A spirit" - ράπταρια. This would not be a physical body, but an apparition, a ghost! Matthew says that they said this: It is a phantom!

The center
suspended
a few!

6:50 There were 12 witnesses to this: "For they all saw Him, and were troubled." It was not a matter of one or two of them breaking down. "They all saw Him."

Cf. Bultmann's
few

"Were troubled" - ἐταράχθησαν. They were stricken with fear and dread. Cf. Thayer under ~~Ταράχω~~, p. 615. This was trouble added to trouble. Note the two words:

- 1) "He talked" - ἔλαλησεν.
- 2) "And said" - καὶ λέγει.

*Accord.
lit. really +
I am this / &
very near
as you see
in the same
in Japan*

French says (p. 288): "... in the first of these passages ἔλαλησε will express the opening of the mouth to speak, as opposed to the remaining silent (Acts xviii. 9); while λέγει proceeds to declare what the speaker actually said."

THE LORD CLEARS UP OUR MISUNDERSTANDING
THROUGH HIS WORD. HE DOES NOT REMAIN SILENT.

Cf. Isa. 28:1; 35:22; 53:1.

What did He say?

- 1) "Be of good cheer" - Εαρείτε. This is a ges. imper., speaking of continuous action. This is a word of hope. They are not to be weakened through discouragement, but to be strengthened with faith. By this the Lord promises His strength to go through the trial they are going on.
- 2) "It is I" - εἰώ εἰμι. Cf. John 10:4,5; Heb. 13:6.
- 3) "Be not afraid" - μὴ φοβεῖσθε. It means to stop doing what you are doing and don't do it any more.

*It means to
start doing
what you
haven't been
doing and keep
doing it.*

One is
positive;
one is
negative.

*Note which
comes first.*

Great damage is done to us physically and spiritually because we are afraid. The Lord forbids it.

Think of all the Fear not's of Scripture.
Cf. Isa. 41:10; 43:1-3a.

(6:51) "And he went up unto them into the boat."

Think how hard it would be to get a man out of the water into the boat in a storm like this, yet how simply the Lord does it.

Mark does not tell about Peter walking on the water. Only Matthew does.

"The wind ceased," and John adds, "And immediately the boat was at the land to which they went" (John 6:21b).

"Amazed" - ΕΓΙΩΤΑΥΤΟ. They were astounded Cf. 5:42. Here it is exceedingly without measure. They were beside themselves with astonishment. They had hoped they would make it, but never dreamed it would be like this!

Cf. Eph. 3:20.

(6:52) This is a tragic commentary on the spiritual condition of the disciples at this time. They were with the Lord, assisting Him in His ministry, observing omnipotence at work, but with hearts that had been hardened in the past and which continued to be hardened then. Seeing one miracle did not help them when another was needed.

"Hardened" - ΤΙΓΤΤΩΡΩμένη. Cf. 8:17. They were not receptive to spiritual truth.

Can any of us be like this today? We, by our very familiarity with the truth, can have our hearts hardened so that we are not hearing and rejoicing in the very truths which would keep us in peace.

(6:53) "Gennesaret" - just a few miles south

Imperfect
it continues
indefinitely!

They should
not have
been surprised
to see him
walk on the
water if he could
feed 5,000
people with
one basket

of Capernaum, but north of Tiberias.

(6:54) The crowds immediately recognized the Lord.

(6:55) Knowing who He was, they went about "through that whole region" to bring their sick.

(6:56) This verse evidently describes a trip of several days, visiting out-of-the-way villages. Many people were healed as the woman in 5:25-34 had been.

8/5/72 CHAPTER 7 - This chapter contains four things:

- 1) Opposition by the Pharisees on the question of defilement (7:1-13).
- 2) Our Lord's teaching on the true character of defilement (7:14-23).
- 3) The deliverance from the demon of the daughter of the Syrophenician woman (7:24-30).
- 4) The healing of the ♂ deaf and dumb man (7:31-37).

Thus, we have:

- 1) False teaching.
- 2) The truth.
- 3) Two miracles - in Mark, #12 + #13, out of 18!

(7:1) "The Pharisees, and certain of the scribes" - Pharisees mentioned previously in Mark 2:16, 18, 24. Later in 8:11, 15; 10:2; 12:13. Scribes - 1:22; 2:6, 13; 3:22; later in 8:31; 9:11, 14, 16; 10:33; 11:18, 27; 12:28, 35, 38; 14:1, 43, 53; 15:1, 31. They were the teachers and the watch-dogs of the Law.

Contrast the
gathering with
v. 30

The fact that they "come together unto him," i.e., unto our Lord, is evidence that these were a special delegation, probably sent because of their knowledge of the Law, + who came specifically to oppose + discredit our Lord.

7:2 The Jews (in their writings) were more concerned about defilement and purifications than anything else. See Ederheim, I, 357, 358. One section of the Mishnah contains 30 chapters on the subject of clean vessels. To "eat bread" means to eat food, or to dine - to eat a meal.

"Defiled, ... unwashed, hands." Ederheim explains this as meaning, washed up to the wrist. IT DOES NOT MEAN THAT THE DISCIPLES HAD NOT WASHED, BUT IT MEANS THAT THEY HAD NOT WASHED THE WAY THE SCRIBES + PHARISEES WANTED THEM TO WASH.

So the Phar. + Jer. were not only concerned about WHAT, but also HOW TO!

7:3 Here Mark explains why, what the disciples were doing, was so serious. It was a universally accepted teaching among the Jews. As Gould says, "Jesus was assailing the very citadel of the Judaism of his time" (p. 126).

"The tradition of the elders" - Τιμὴ ταπεδονίων τῶν πρεσβυτέρων. These are mentioned on in this chapter in Mark (see vv. 5, 8, 9, 13). Paul calls them, "the traditions of my fathers" (Gal. 1:14).

Lit. "tradition" means anything which is given over, either by word of mouth, or in

Vv. 3, 4 are
parenthetical

writing. Cf. Thayer, 481. Many of these had their roots in the Mosaic Law, but had been expanded and defined far beyond their original purpose in the Law. Finally, it had been made synonymous with salvation that these traditions be kept. Mark is about ~~law~~ set down the results in the words of our Lord.

7:4 Even "the market place" could defile - from possibly touching a Gentile. So, instead of just washing, they take a bath before eating.

And then Mark adds a ref. to the "many other things there are" - the Baptizing or immersing of:

- 1) "Cups" - ΤΙΟΤΝΠΙWV. This is any drinking vessel. (Cf. Thayer, 533).
- 2) "Pots" - ΞΕΓΤWV. This was a wooden pitcher from which water was poured.
- 3) "Brasen, or bronze, vessels" - ΥΑΧΚΙWV. These were household vessels for cooking and eating.
- 4) Some of the better MSS omit "tables" - ΚΔΙWV, "a couch to recline on at meals" (Thayer, 350). This was in case it had been defiled by a person with some disease.

7:5 The question of the Scribes and Pharisees. It was not, why do they not wash, but, why do they not wash ("wash") according to the tradition of the elders?"

7:6 Then THE LORD BEGINS TO POINT OUT FOUR EVILS OF LEGALISM:

- 1) He quotes from Deut., the prophet, Isa 29:13.

Also see 1 Sam 16:7; Psa 78:34-40; Jer. 12:2;

Exodus 33:31. THIS IS THE SIN OF ALL GENERATIONS.
Says this hypocrisy. He calls them "hypocrites."

- 7:7
 - 2) IT IS NOT TRUE WORSHIP. It may be very pious, and take on the form of great devotion, but it is totally rejected by God.
 - 3) THEY HAVE GIVEN THE PLACE OF PRIMARY AUTHORITY TO THE WORD OF ~~MEN~~, teaching it "for doctrines," i.e., as the truth.

7:8

- 4) Then the Lord uses the first of three verbs to show what they had done to the scriptures. The second is in v. 9; the third, in v. 13. They are:

1) "Laying aside" - $\alpha\delta\acute{e}vte\gamma$. This is a nom. pl. 2 acc. part. from $\alpha\delta\acute{e}v\mu\iota$. Lenski says they have gotten rid of the commandment of God.

"Ye hold" - $\kappa\alpha\tau\acute{e}\iota\tau\epsilon$. The same verb is used in v. 3. This means "to keep carefully and faithfully" (Shayer, 359).

Note the contrast, too, between "God" and "men."

7:9

- 2) "Full well ye reject" - $\kappa\alpha\tilde{\lambda}\omega\tilde{s}$ $\alpha\theta\acute{e}t\acute{e}\iota\tau\epsilon$. This is a pres. act. 2 pl from $\alpha\theta\acute{e}t\acute{e}\omega$, "to act towards anything as though it were annulled" (Shayer, 14).

"That ye may keep" - $\iota\pi\alpha\ldots\sigma\tilde{\eta}\gamma\eta\tau\epsilon$. A 1 acc. act subj. 2 pl from $\iota\pi\eta\mu\iota$. This is "to establish a thing... i.e. to uphold, or sustain the force of anything" (Shayer, 308).

- 3) "Making of no effect" - $\alpha\kappa\upsilon\tilde{o}\nu\iota\tau\epsilon\gamma$. This, from $\alpha\kappa\upsilon\tilde{o}\omega$ is "to render void, deprive of force and authority" (Shayer, 24).

"which ye have delivered" - $\xi\pi\alpha\tilde{p}\acute{e}s\tilde{w}\kappa\acute{a}\tau\epsilon$.

This is an aorist from $\Pi\alpha\tilde{p}\acute{e}s\tilde{w}\mu\iota$. It

Robertson
says, "They
had covered up
the Word
of God
with their oral
teaching" (I, 322).

found in

7:13

This is stronger
than v. 9. It means
to make void;
v. 9, to set aside.

means "to deliver verbally" (Shay, p. 481).

7:10 The Lord here cites an illustration, Commandment #5, which the Jews thought to be very scrupulous about.

*Meth. prop
"put pit"*
This is a combination of two verses: Ex 20:12 and 21:17. The first makes it binding; the second emphasizes how serious it is. The death penalty was the punishment for disobedience. "Die the death" = "surely die" (Gould, 129, quoting the RV).

7:11 note the contrast with v. 10:

"moses said ... But ye say..."

"Corban" - Κορβάν. This was "a gift offered (or to be offered) to God" (Shay, 355, 356). Gould calls it "the Hebrew word for an offering" (p. 129). Its original purpose was to keep a man from lightly making an offering to God, but it had been corrupted so as to negate the Law - a purpose for which it was never intended!

The translation of "Corban" is Δῶπον, "a gift," or an offering. As implied, THAT WHICH WAS DECLARED A GIFT FOR GOD OFTEN WAS NEITHER GIVEN TO GOD, NOR TO THE PARENTS.

7:12 Thus, the scribes and the Pharisees by their tradition, were encouraging disobedience to the Law.

7:13 See notes under 7:9.

8/12/72 [7:14 - 23] After seeing how the scribes and Pharisees were occupied with the outer man, OUR LORD DESCRIBES MAN'S HEART.

AS HE SEES IT - AN X-RAY OF MAN'S HEART.

7:14 As in the first part of the chapter, Matthew is the only other one to record these two related incidents. Cf. Mt. 15:1-20.
 "Called ... unto him" - ΤΠΟΚΑΛΕΙΣΑΠΕΙΟΣ. A common term for Mark, to call to himself. Cf. 6:7; 8:1, 34, etc.

What He has to say is not just for the scribes and Pharisees, but for "all the people." Such heresy must be corrected. The people must know the depth of their need. It is a matter of life and death, heaven and hell!

His introductory indicate that He has something very important to say.

"Hearken unto me" - ΑΚΟΥΩΣΤΕ you. It is important to hear clearly just what the Lord says. It was important for "all" - ΤΑΥΤΟΣ. BUT THIS MUST BE FOLLOWED BY THEIR UNDERSTANDING - "And understand" - ΚΑΙ ΣΥΝΤΕ. Cf. 4:12. It is a very interesting word which lit. means, to put things together in your mind, and so to understand!

We would say it is putting two and two together. The verb is συνίησι.

Note: Although man cannot understand apart from the illuminating work of the Spirit of God, our Lord speaks to the people as though it were a problem which they had to solve.

7:15 THIS IS THE TRUTH WHICH THEY NEEDED TO HEAR AND TO UNDERSTAND.

The Lord carries on with the subject of eating. His words show how far the Jews had

There is
no greater
antithesis
than our
Lord Jesus
Christ!

gotten from the true meaning of the OT.

There is nothing which a man puts in him which defiles him; HE IS ALREADY DEFILED! The evidence, the proof, is seen in what comes out of him.

Cf. Peter in Acts 10:14; Paul and Trophimus in Acts 21:28; Heb. 9:13, 14.

MANY HAVE GROSSLY MISINTERPRETED THIS VERSE SAYING THAT IT DOES NOT MAKE ANY DIFFERENCE WHAT WE PUT IN OUR BODIES. This is not what the Lord is saying! HE IS SAYING THAT OUR DEFILEMENT IS NOT CAUSED BY WHAT WE PUT INTO OUR BODIES; WE ARE DEFILED ALREADY, AND THE PROOF CAN BE SEEN IN WHAT COMES OUT.

"The answer that Jesus is here abrogating the Levitical law is unwarranted . . . The answer is that it was not the food as food entering the mouth that made unclean but the man's disregard of the Levitical law which had been given him as a Jew by God, the disobedience he would be voicing by asking for such food and in justifying his eating thereof" (Lenski, pp. 294, 295).

7:16 Some MSS omit this verse but Lenski says "there is considerable ~~real~~ authority for it" (p. 295). It is reasonable that He would give such an appeal in view of the importance of what He is saying.

Cf. Prov. 20:12; 1 Cor. 2:9, 10; Mark 4:12.

7:17 It is to the credit of the "disciples" that they always wanted to know the meaning. Cf. Mark 4:10, 34. THEY HAD EARS TO HEAR.

"Parable" - Gold suggests, "riddle" (p. 131). The Lord often used brief, partly veiled sayings, which the obvious represented the not-so-obvious, as bait. He was teaching his disciples to be fishers of men.

Do we use this in ~~in~~ our dealing with

men? III: Dr Wilson's use of, "Let the dead bury their dead."

(7:18) How slowly we break with our childhood training! Peter still holds to these things in Acts 10 - not having seen the true purpose behind the Levitical commandments.

"Without understanding" - ἀΟΥΓΕΤΟΙ, taken from the verb in v. 14, but the negative. Sir, are you not able to put these things together? Cf. Rom. 1:21, 31. The idea here is that they were not smart enough to figure these things out. They were "stupid" (Shayer, 82). Therefore, IT HAD TO BE REVEALED AND EXPLAINED TO THEM.

Thus, the disciples, 11 of whom had been saved, were still, as believers, suffering from the effects of the fall (in Adam).

"Do you not perceive?" - Οὐ ΒΟΗΤΕ. He means, With your power to think, can you not understand this?

He ~~really~~ knew that they could not, BUT THEY NEEDED TO REALIZE IT!

"The man" - Τὸν ἀνθρώπον, used generically of men and women.

"It cannot" - οὐ δύναται, sir, it is not able. Foods, etc., are neither the source of man's problem, nor the solution!

"Defile" - κοινωνία. This is not what renders a person unclean, or defiled, in his relationship with God. And, if a person is depending upon this for his cleansing, he is on the wrong track!

(7:19) Why does not food defile? "Because

"It entereth not into the heart."

The OT taught this!

Cf. Prov. 4:23; Mt. 12:35; 1 Sam. 16:7

"The density of the disciples makes Jesus talk with great plainness" (Lenski, 296, 297).

"Belly," or, "stomach" = $\epsilon\imath\sigma\tau\eta\kappa\omega\lambda\alpha\upsilon$. This is the whole abdominal area, containing the stomach and the intestines - the organ which digest food and carry off the waste.

"The draught" - $\epsilon\imath\sigma\tau\eta\kappa\omega\lambda\alpha\upsilon\alpha\phi\epsilon\delta\pi\omega\alpha$. This refers to the toilet.

"This is the way uncleanness in food is all taken care of. The body was made to handle it. And man cannot change that by trying to eat pure foods."

7:20 Now we come to the root of the matter, the positive side. It is not what goes in to a man, but that which is already in, and comes out!

Then, to make sure that the disciples understand what He is talking about, He mentions some of the sins of which every person is capable. It does not mean that every person does all of these things, but it does mean that every person can do all of these things.

WHEN YOU LOOK AT MAN'S HEART THROUGH GOD'S X-RAY, THERE IS NO GOODNESS AT ALL THAT CAN BE SEEN.

Cf. "All" in Isa. 53:6.

also set the quotations in Rom. 3:10-12, showing that there had been no moral evolution in the past 1,000 years. Nor has there been in the 2,000 years since Paul.

Five times in this passage (vv. 14-23) Paul uses the verb, 'EKTOPEUO_{ματι}'. See vv. 15, 19, 20, 21, 23.

(7:21) Note the plural: "out of the heart (sing) of men" (plural) - meaning that, however many "men" you have, "the heart" is always the same. In all nations, in all generations, there has never been the slightest change in the human heart. IT IS THE SAME TODAY AS WHEN ADAM AND EVE WERE EXPelled FROM EDEN.

In the list it appears that our Lord expected the "evil thoughts" to be set aside at the first by itself since EKTOPEUO_{ματι} follows, and is not repeated again until v. 23. See the note on p. 1058 in the NSB!

"Evil thoughts" - Σιαλογιρμοι οι κακοι.

Robertson (I, 325) says that these lead to and produce the sins which follow - and a man's diet does not change this in the heart.

Διαλογιρμοι
is always used
in a bad sense
in far. Here with
"evil" it points
to that which is
below the surface
below the surface

Adapted
from
Shayler, p. 139

What are "evil thoughts"? They are reasonings which lead to opinions which develop into purposes and result in action - "evil" is that which is evil by nature because it lacks those qualities which can ever make it good. Cf. French, 38, 316.

Cf. Prov. 23:7.

Disciples need to know this about themselves, and they need to remember it about all men. "God is not in all his thoughts" (Psa. 10:4 b).

THE SINS:

(There are 12 mentioned.)
↳ "Adulteries" - ΠΤΟΠΥΓΙΑ. This would be

Xist of sins
Second sin

The word for
prostitute comes
from this.

better translated, fornications, and, Robertson says, is sexual relations between unmarried persons (cf. I, 325).

2) "Fornications" - $\mu\acute{e}gix\acute{e}tai$, is ~~found~~^(#1 in v. 22) in the Gk.

It should be translated, adulteries, illicit relations of married persons (Robertson, Ibid.)

3) "Murders" - $\delta\acute{o}voi$, often arising out of the sins with which it is associated here.

4) "Thiefs" - $\kappa\lambda\sigma\tauta\acute{i}$, #2 in the Gk.

5) "Covetousness" - $\pi\lambda\sigma\sigma\acute{e}v\acute{e}tai$. This is the person who is as impossible to satisfy as it is to fill a sieve. His greed is not limited to things, but extends also to people. A licentious person is, in most cases, also a greedy, covetous person.

6) "Wickedness" - $\pi\lambda\sigma\eta\pi\acute{a}i$. This is a person who ^{not only} delights in evil, but he is not happy unless he is corrupting someone else. He is perfectly described in Prov. 4:16.

7) "Deceit" - $\delta\acute{o}\lambda\sigma$. He is the person who traps people, deceiving them with bait. He may not be doing it for gain (the Gk. has another word for that - $\kappa\alpha\tau\pi\lambda\sigma\acute{e}w$); he simply does it to corrupt.

Robertson's
"unrestrained"
"wickedness"
"petty sin".
(I.)

8) "Lasciviousness" - $\acute{a}\sigma\acute{e}\lambda\gamma\acute{e}tai$. French defines this as "lawless insolence and wanton caprice" (p. 58). The person guilty of this sin is "one who acknowledges no restraints, who dares whatsoever his caprice and wanton petulance may suggest" (French, p. 56). Wantonness is the preferred defn, which is undisciplined. He can easily become both lewd and cruel.

9) "An evil eye" - $\acute{o}\phi\theta\acute{a}t\pi\acute{o}s \pi\lambda\sigma\eta\pi\acute{o}s$. This is envy. See #6 above for the adj. here. Cf. Matt. 20:15. Would say this is a Hebraism. There

the thought here of a glaring stare of hatred and resentment. "If looks could kill, I'd be dead."

10) "Blasphemy" - $\beta\lambda\alpha\sigma\delta\mu\pi\alpha$. There are all kinds (cf Mark 3:24). It is speech which is "injurious to another's good name" (~~Polybius~~, #, 102). It is a sin of the tongue. Concerning man, Paul says,

"Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips; Whose mouth is full of cursing and bitterness" (Rom. 3:13, 14a).

11) "Pride" - $\iota\pi\tau\epsilon\rho\nu\phi\alpha\iota\alpha$, arrogance, which is "pride of self and contempt of others" (Gould, 133). Robertson (I, 325), "holding oneself above others, stuck up."

12) "Foolishness" - $\alpha\delta\rho\sigma\iota\upsilon\nu$. This seems to be a summing up - moral senselessness in deed, thought, and word. So Lenski, 300.

(7:23) All of these are pronounced "evil," i.e., corrupt and corrupting ($\tau\alpha\iota\tau\alpha\tau\alpha\pi\eta\pi\alpha$).

And they are all in every man's heart, and can come out at any time. Not everyone necessarily does everything, but everyone can do any of these - even believers.

MAN'S PROBLEM IS A SINFUL HEART.

8/19/72

(7:24) Cf. Mt. 15:21-28.

"Syre and Sidon" - Some MSS say only "Syre." Edersheim feels that the Lord did not leave the boundaries of Israel, but he is practically by himself in this. Gould, Robertson, Bruce - all feel that he did go into Syro-phenicia, both from the grammar used and because the situation in

Galilee was too hot (with the scribes and Pharisees). A crisis had been reached!

Tyre and Sidon were on the Med. coast. They

"belonged to Syria-Pheoenicia, a strip of territory on the Med., noted for its antiquity, wealth, and civilization, which had remained practically independent of Jewish, Greek, and Assyrian rule, though subject to the Romans since the time of Augustus" (Gould, pp. 134, 135).

So this was Gentile country.

The Lord evidently knew someone there, and went there, not to minister, but to be with His disciples. "But He could not be hidden." The Rv: It was impossible...

7:25 This woman is not named. We do not know who she was, but we know what she was.

She had a demon-possessed daughter, and came to Jesus for help.

Note her humility from the beginning: she "came and fell at His feet."

7:26 "The woman was a Greek," i.e., a Gentile and more particularly, "a Syria-Pheoenician by nation." Bruce, quoting Euthymius Zigabenus, says that she was "a Greek in religion, a ^{Ex. BK. 26} Syrian in tongue, a Phoenician in race" (p. 390). Matthew adds that she was "a woman of Canaan" (Mt. 15:22). Cf. Gen. 10:15. "The Phoenicians were descended from a colony of Canaanites, the original inhabitants of Palestine" (Bruce, 216).

So there had to be a lot of "prejudices and enmities" (ibid.) behind this expression. Of all Gentiles, hardly any could be worse.

(7:27) Matthew tells us what she said first - "Have mercy on me, O Lord, thou son of David" - A MESSIANIC TITLE.

It probably indicates:

1) Knowledge of the scriptures

2) Possibly, personal faith in the Messiah.

Mark, in v. 26, makes it clear for his Gentile readers that she was a Gentile requesting a miracle, and then here, in v. 27, records our Lord's initial refusal.

"It is not meet (or, right) to take the children's bread, and to cast it unto the dogs."

Children = Israel.

Dogs = Gentiles.

"First" does extend a ray of hope to the Gentiles, BUT THE LORD'S COMMENT IMPLIES FAR MORE THAN HER STATEMENT IN V. 28. The did not want to deprive Israel (7:28), but only to get some of the crumbs!

Matthew tells us that the disciples said, "Send her away; for she crieth after us" (Mt. 15:23).

Mark, by the imperfect in v. 26, "besought," means, "She kept at it" (Robertson, I, 326).

But again, Matthew tells us why the Lord was saying, No! "I am not sent but unto the lost sheep of the house of Israel" (Mt. 15:24).

(7:28) Then she began calling Him, "Lord."

"Yes, Lord; yet the dogs under the table

eat of the ~~children's~~ crumbs."

Note again, her humility.

Note also: Her faith. The crumbs of what Israel was getting would be more than enough to meet her daughter's need.

7:29 Matthew 15:28, "O woman, great is thy faith; be it unto thee even as thou wile."

Mark: "For his saying . . ."

For our Lord, the miracle was just as simple as this. Cf 7:30.

7:30 Matthew tells about this trip and the miracles, BUT MARK ALONE RECORDS THIS MIRACLE.

The connection between the two miracles is to be seen in the fact that "Decapolis" is more Gentile territory. Edersheim says (II, 45):

"Although Jesus was now within the territory of ancient Israel, the district and all the surroundings were essentially heathen, although in closest proximity to, and intermingling with, that which was purely Jewish."

"Decapolis" - east of the Jordan at the lower end ~~of~~ of the Sea of Galilee. Various names are given for this ten-city area.

Cf 5:20. The Lord had been here before and had cast out the demon (Mark 5:1-20). Then He had been asked to leave; now He is welcomed!

7:32 Here is a man with a "double ailment"

(Lenski, 309) - two physical problems:

- 1) He could not hear.
- 2) His speech was unintelligible.

Since we learn to speak by hearing, he could not speak properly.

Again - note the faith: "They beseech him to put his hand upon him."

This is like the parable of the paralytic in 2:1-12 - HE WAS BROUGHT BY HIS FRIENDS.

7:33 note how personally the Lord deals with him.

- 1) "He took him aside."
- 2) By signs He indicated what He would do for him. The man obviously could not hear what was being said.

On spitting, cf. 8:23; ^{John} 9:6.

7:34 "He sighed" - ἐστέναγεν. This is the verb used in Rom. 8:23, its noun in 8:26.

This shows our Lord's compassion, His tenderness of heart for those in need. Cf. Jn. 11:33.

"~~Get~~ Ephphatha" - "Be opened" - Διανοίξθητι, Aramaic translated into Greek. Lenski, p. 311, says that the διά suggests the idea of being completely, or perfectly open.

7:35 His hearing and his speech had never been better - an instantaneous miracle. "He spoke plainly," or "correctly" (Robertson, I, 328).

7:36 The Lord was not looking for the empty homage that men give in response

to something miraculous, but the people spread the news anyway. Mark uses a double comparative and the imperfect to show that they did it excessively and continuously.

7:37 There is a settled conviction among the people that our Lord ~~can~~^{could} make "the deaf to hear and the dumb to speak" anytime He wanted to.

8/26/72 CHAPTER 8 - Two miracles, and Teaching - all by the Lord.

8:1 This is miracle #14 - out of 18.

It is recorded only by Mark and Matthew (15:32-39).

One of the outstanding contrasts between this and the feeding of the 5,000 is that this is a predominantly Gentile crowd; the other was Jewish.

"In those days" - ties this miracle with ch. 7, and so with Decapolis (see 7:31).

"Having nothing to eat." Cf. 6:36. PEOPLE CAME TO THE LORD AND STAYED, IGNORING THEIR OWN PHYSICAL NEEDS UNTIL IT REALLY REACHED THE POINT OF BEING AN EMERGENCY!

8:2 In the feeding of the 5,000 it was the disciples who spoke of the need; here, it is the Lord.

"I have compassion" - Στήλαγμα. Cf. 1:41; 6:34; 9:22*. The Lord's heart is moved by human needs.

The Lord recognizes why they are there.

"They have now been with me three days."

"Been with" - ΠΡΟΠΕΙΘΩΣΙ. It means to continue, or remain.

(8:3) The Lord (very practically) was concerned that many of them would never get home because of their need for food: "They will faint by the way." The verb is ἘΚΔΥΩΣΟΤΑΙ, from ἘΚΔΙΩ, to be unloosed. Many of them had come a great distance to be with the Lord.

(8:4) WHAT AN AMAZING QUESTION! It was like the disciples had never even seen the 5000 fed!

(Note the comment by French in his notes on the Miracles, pp. 387 b - 388 b.)

"Satisfy" - ΧΟΠΤΑΙ. Cf. 6:42; 7:27. It means to be filled, to eat until they want no more!

Cf. Thayer, 670.

Matthew says, "From where should we . . ." - possibly thinking of their own ability to meet such a great need!

(8:5) The Lord begins with what they have. They had seven loaves - a ridiculous amount for such a great need.

(8:6) Here we read what the Lord did with the bread.

"Give thanks" - εὐχαριστάσ. French in his Syn, p. 191, says that this word expresses "the grateful acknowledgment of past mercies, as distinguished from the earnest seeking of future".

The same procedure is followed here as in the feeding of the 5,000: the Lord gave to the disciples, and the disciples gave to the people. THIS IS ALWAYS THE WAY OF TRUE MINISTRY.

(8:7) Here we read what the Lord did with the fish. (See begin. of notes on v. 6.)

"Blessed" - a diff. word from "gave thanks" in v. 6 - εὐλογίσας. In contrast with thanking God, this is seeking His blessing upon someone or something.

(8:8) That which the disciples were worried about in v. 4 is accomplished here. AND THEY EVEN HAD FOOD LEFT OVER!

(8:9) Matthew (15:39) indicates that the number, 4,000, was not including the women and ~~the~~ children.

NOTE: In vv. 1-8, + cf. it with 6:32-44, we have a testimony to the authority of Jesus in relating what our Lord did:

1) We have the testimony of a second group that our Lord did with them what He did earlier with the 5,000+.

2) If there were an attempt by Matthew and Mark to deceive, the second would have been the greatest. Instead we have:

a) a smaller crowd the second time.

b) More food to start with:^{the second time}

(1) Seven loaves, as compared with five.

(2) a few fish (more than two), as compared with two.

c) Less food left over the second time:
12 baskets full in ch. 6; 7, here.

9/9/72 8:10 "Dalmanutha" - called by Matthew (Mt. 15:39), Megadan. Since our Lord was on the south-eastern shore, it is reasonable to think he crossed the Sea of Galilee, and it is generally thought that this was "not far from Tiberias" on the western shore. (Robertson, I, 330)

(8:11) Mark mentions only the Pharisees, but Matthew says that the Sadducees were also there - "the first time these two parties appear together against Jesus" (Robertson, I, 330).

"To question" - ΕΥΖΗΤΕΙV, "to search or inquire in company. It points to a discussion which was actually disputing."

The signs were:
1) See ^{himself}
2) His teaching
3) His works.

"Seeking of him a sign . . ." - like many people who close their eyes to the signs they already have, and indicate that they are seeking others, ^{but only} as a cloak for their unbelief.

"A sign" = proof that He was the Person He claimed to be.

(8:12) "He sighed deeply" - It came "from the bottom of His heart, the Lord's human spirit was stirred to its depths" (Swete in Robertson, I, 330).

Our Lord could see in their request a foreshadowing of His death, but He marvels at their unbelief - AND REFUSES TO GIVE THEM ANY FURTHER EVIDENCE. The Lord refused to

do anything just as a sign. This in itself was contrary to the ways of men who would parade their own power.

Matthew (in 16:4) mentions "the sign of the prophet, Jonah" as the sign they had. Mark probably omits it because his readers are predominantly Gentile.

8:13 v.22 speaks of Bethsaida, but there were towns by this name on both sides of the sea. However, it does seem that He must have gone to the western shore again since He "departed to the other side."

8:14 This conversation must have taken place in the boat.

The disciples not only had "forgotten to take bread," but they had practically no provisions - 1 loaf for 13 men!

Note:

- 1) The intensity of their interest in their work.
 - 2) The lack of concern for themselves.
- How commendatory, and what important lessons are here!

8:15 Here is the Lord's warning.

"Take heed" - Οράτε. This, and the verb which follows, both mean to see. The Lord wants them to be perceptive, discerning, to be able to see through false teachings:

- 1) Religious - "the Pharisees."

- 2) Political - "Herod."

"Beware" - Βλέπετε. This means that in

especially they needed to understand in this instance Phariseism and Herod!

The word "leaven" - ζύγη threw them off as 8:16 shows.

The doctrines of these groups are called "leaven" because:

- 1) They are evil - as is anything that does not have its foundations in the word of God.
- 2) It will spread.
- 3) It ultimately becomes what people "eat," i.e., believe.

The imperatives in this verse are both in the present tense, meaning that this kind of alertness ~~is~~ ~~to~~ be continuously true of the child of God.

8:17 Note the 6 questions in vv. 17, 18. These are not answered. There are 2 more questions in vv. 19, 20, but these are answered - and correctly.

Question #1: "Why reason ye, because ye have not bread?"

"Reason" - διατομής έρθε. This means to deliberate, discuss, dispute. EVIDENTLY WHEN HE MENTIONED "LEAVEN," THEIR THOUGHTS TURNED IMMEDIATELY TO BREAD AND STAYED THERE!

Question #2: "Perceive ye not, neither understand?"

This question has two parts

The first question had to do with something they were trying to figure out; the second with what they should already have known.

"Perceive" - νοέτε. This means to understand.

"Understand" - συίτε. This word is used again in v. 21. You perceive, ^{or see}, something and then bring it together in your mind.

Although spiritual truth is revealed by the spirit, yet we come to grips with it like anyone else who seeks to understand anything.

Question #3: "Have ye your heart yet hardened?"

All men's hearts are by nature unable to receive the impressions made by the truth of God. Our Lord wanted to know about their hearts.

"Hardened" - ΤΕΤΤΩΠΩΜΕΝΟΥ, a perfect passive participle.

Cf. 16:52.

The verb ΤΤΩΠΩ means to be calloused, to be dull, not to have the power of understanding.

(8:18) Question #4: "Having eyes, see ye not?"

Question #5: "And having ears, hear ye not?"

Question #6: "And do ye not remember?"

Cf. 1 Cor 2:9,10.

These are three indispensable aids to learning:

- | | | |
|-------------|---|--------------|
| 1) Sight | } | Cf. 4:11,12. |
| 2) Hearing. | | |
| 3) Memory. | | |

(8:19) Then He asks them about WHAT WAS LEFT OVER, THE ABUNDANCE, to point out their worthless concern over what they were

going to eat.

They knew how much had been left over when He fed the 5000 - "Twelve," i.e., baskets.

(8:20) AND - They knew how much had been left over when He fed the 4000 - "Seven."

(8:21) The 9th and final question means,
"How is it that ye do not understand that I am not talking to you about food, but about doctrine."

Matthew helps us here: See Mt. 16:12.

9/16/72 (8:22) Now they come to "Bethsaida" - on the north eastern side of the sea of Galilee - Bethsaida Julias, near where the 5000 were fed.

"They brought a blind man unto Him." There are only two miracles in Mark which are recorded only by him:

1) Cf. 7:31-37.

2) This one in 8:22-26. In Mark's Gospel of all the miracles this is*.

Note the faith of the blind man's friends whose confidence, nevertheless, overstepped their rightful bounds. THEY NOT ONLY WANTED THE LORD TO HEAL THEIR FRIEND, BUT THEY WANTED TO TELL HIM HOW! AND THEY DID!

"They... besought Him to touch him" This is $\tau\alpha\pi\alpha\kappa\alpha\lambda\sigma\sigma\iota\tau\iota\kappa$, which probably means here that they asked Him over and over, How prone we are to make plans for the Lord.

(8:23) We note, first of all, that the Lord seems to be preeminently concerned

about the blind man, and not about the effect that this would have upon the crowd. Our Lord "led him out of the town."

The Lord never loses sight of the individual.

He never does things, primarily so that it will influence others.

In meeting our needs He is ministering to us.

Like the other miracle peculiar to Mark, it is recorded that our Lord "spit on his eyes." Cf. 7:33.

This was considered from oldest times as a means of healing. It is impossible to say why the Lord did this in this way, BUT IN VIEW OF THE CLOSE CONNECTION THAT THIS HAS WITH VV. 27-33, WE MIGHT SAY THAT OUR LORD IS POINTING TO HUMAN MEANS AS INSUFFICIENT. He yet was to touch the man's eyes.

Then the Lord did something which He never did in any other recorded miracle: "He asked him if he saw anything."

8:24) The blind man's answer: "I see men like trees, walking."

His vision was not distinct.

He could not tell the difference between a man and a tree except for the fact that the men were moving about!

He could see, but not perfectly - A IMPORTANT POINT FOR WHAT FOLLOWS.

8:25) After that the Lord did what the

man's friends wanted Him to do at the beginning, and which He had also done in v. 23: "He put his hands upon his eyes and made him look up."

The Lord could have healed instantaneously, but He chose to work gradually in this case. Caesarea Philippi gives us the answer.

(8:26) The Lord was not looking for publicity - especially publicity which would begin and end with the miracle. He sought the end described in the verses which follow.

<sup>Part II of
the
gospel begins
here.</sup>

(8:27) "Caesarea Philippi" - It was the area at the foot of Mt. Hermon, about 25 north of the Sea of Galilee, near the source of the Jordan River. Its largest city was originally Panium, but it "was enlarged and beautified by Herod Philip, tetrarch of Trachonitis, to whose territory it belonged, and was given its new name in honor of the emperor and of himself" (Gould, loc. cit., 151). This name distinguished it from Caesarea on the coast.

<sup>Here the
city would
be away from
the Antipas
and the
Herodians
and so on.</sup>

The Lord has been seek to find time to be alone with His disciples. Now He has it. This period is generally referred to in the life of our Lord as the period of retirement.

He wanted to know what the response of the people was. "Who do men say that I am?"

ONE OF THE BASIC DIFFERENCE BETWEEN THE SYNOPTICS AND JOHN IS THAT THE EMPHASIS UPON OUR LORD'S PERSON BEGINS AT THE VERY

FIRST IN JOHN, BUT IT IS NOT EMPHASIZED BY OUR LORD IN THE SYNOPTICS UNTIL WE GET HERE. Cf. the baptism and the temptation, as well as the angels in connection with His birth.

(8:28) There were three main answers:

- 1) "John the Baptist." Cf. Mt. 11:9, 11.
- 2) "Elijah." Cf. Mal. 4:5; Mark 9:11-13.
- 3) "One of the prophets."

Cf. 6:14-16.

Matthew uses the term, "Son of man" - our Lord's favorite title for Himself.

On the answers we see:

- 1) He was considered to be only a man.
- 2) " " " " " a great man.
- 3) " " " " " unlike anyone living.
- 4) He was thought to be a resurrected man - primarily from the immediate past, or from hundreds of years ago.
- 5) He was considered to be a prophet of God.

Note: Matthew adds Jeremiah (Mt. 16:14)

ALL WERE TO SAY THE MOST, COMPLIMENTARY, BUT ALL WERE WRONG!

(8:29) Then the Lord turned the question directly on them. as well as mark

Both Matthew and Luke say that Peter was the one who answered. Perhaps it is Peter's modesty which caused ~~him~~ him to have mark ~~wrote~~, omit the blessing which followed.

"Now art the Christ." This is the Greek for Messiah. He was the One of whom the prophets spoke, the One for whom Israel waited, "the Son of the living God," as in Mt. 16:16.

(8:30) "And He charged them" — ΕΤΕΤΙΠΥΡΕV.

Mark completely omits the blessing and goes immediately to the rebuke which was designed to prevent them from spreading what they knew. Lenski translates it:

"And He gave them strict orders to tell no one concerning Him" (p. 337).

Why?

1) Because they did not yet fully understand what they needed to know about His work — as v. 32 shows.

2) Because their present knowledge would raise false hopes and keep people from seeing the main purpose of His first coming.

(8:31) "And He began to teach them."

How wise our Lord was! How orderly in His presentation of the truth! We need to learn who Christ is, and then what Christ has done. THE VALUE OF THE SECOND DEPENDS UPON THE TRUTH OF THE FIRST.

"mess" —
Sci. Ch. S.
John"

"The Son of man" — used about 80 times by our Lord of Himself in the Gospels.

It comes out of Dan. 7:13. It speaks of His humanity, but even more of Himself as the representative of humanity, and as the One fulfilling the OT prophecies that the Messiah would be a man. See NSRB, p. 1004.

The path ahead was to be marked by suffering, rejection, death, and resurrection.

He would be rejected by official Israel:

1) "The elders" - Τῶν ἀπερβατῶν. These

were the older, experienced men who had served as judges and had now been elevated to the Sanhedrin, the highest court in the land,

2) "The chief priests" - ἀπιεπέων. They were members of Caiaphas' family - Sadducees.

They also were members of the Sanhedrin.

3) "The scribes" - Τῶν γραμματῶν. These were Pharisees trained in the interpretation of the Law.

Just how many of each of the were in the Sanhedrin, is in doubt, but the Lord is evidently pointing to all of the various parts of the Sanhedrin.

MOST AMAZING OF ALL HIS TEACHING WAS THIS: "And after three days, rise again."

The names above (John the Baptist, etc.) should not have precluded the possibility in their minds. Perhaps the death bothered them more than the resurrection amazed them. THIS WAS NOT THEIR CONCEPTION OF THE MESSIAH'S WORK.

"Openly"
plainly
freely
unreservedly

8:32 After this "Peter... began to rebuke him." The verb is ἐτίτιμα. This is the same verb as "charged" in v. 30. He was giving the Lord strict orders not to say these things. It is a very strong statement. He was censoring the Lord severely. So Shayer, p. 245.

8:33 now the Lord rebukes Peter - ἐτίγτιμον.

"Get thee behind me" - "Vταῦτε ὅτι σὺ εἶς. Both Gould and Lenski translate it, Get out of my sight. The same verb is in Mt. 4:10, "Be gone."

"Satan" - Σατανᾶς, the Adversary, or Opponent. Our Lord is not saying that Peter is Satan, but He is recognizing where Peter's words have come from. In the form of compassion and concern, our Lord strips the words of their cloak and exposes them for what they are.

Without the Cross Satan would not have been defeated, nor would sin have been settled.

"Those savorest not" - οὐ φροντίζεις. Here it means to side with, seek the interests of, to strive for. Cf. Thayer, 658.

The death and resurrection of Christ are "the things that be of God." Any contradiction of their need, or their historical reality, can only come from one source, "Satan," and these are thoughts "that be of men."

10/18/72 8:34 This passage is in Matthew and Luke. Matthew mentions only the disciples; Luke, "all" - corresponding with Mark.

This word was to the disciples.

But it was also extended as something of an invitation for others to hear.

"Called unto" - Τίπεσκατέσαμεν. He called them to Himself. He is still in Caesarea Philippi - heathen territory - where He had gone to be alone with His disciples. But the multitude gather nevertheless.

Some translations read, "If any one wishes to follow after me" (Gould, 156). The meaning

would be the same in either case.

- "Follow" - perhaps this originated from the idea of travelling together, but it included:
- 1) a desire to be taught.
 - 2) a willingness to obey, to follow the teacher's example.
 - 3) a surrender of all else and a commitment unto death itself.

ALL OF THIS IS BROUGHT OUT IN WHAT FOLLOWS.

"Deny himself" - ἀπνεισθε τὸν εαυτόν. This means to forget one's self and interests. Robertson: "Say no to himself" (I, 336). It means "to refuse association and companionship" (Lenski, 347).

And it means, not just self's desires, nor ~~its~~ habits, but self itself!

Illus: In Mt. 26:72 we read,

"And again he denied with an oath, I do not know the man."

WHAT PETER DID TO THE LORD IS WHAT HE SHOULD HAVE DONE TO HIMSELF.

"And take up his cross" - not the Lord's cross, but his own cross. Cf. Phil. 2:5-8. "The cross does not mean here any disagreeable thing, but the instrument of death" (Gould, 156).

The picture is of the Lord leading with His cross, and all disciples following with theirs. It does not mean our trials as such or our sorrows. The people in the world have that. BUT IT DOES MEAN THE CONSTANT APPLICATION OF SELF-DENIAL FOR THE SAKE OF OBEDIENCE TO THE LORD.

"And let him be following me" (Lenski, 349).

8:35 Both this verse and v. 36 begin with "For" indicating an explanation, or an elaboration.

The opposite of self-denial is saving. If you keep your life for yourself, you lose it.

But - to lose your life:

- 1) "For my sake," i.e., the Lord's sake.
- 2) And the gospel's, is to "save it."

Note: In v. 34 it is, wills to come.

Here, wills to save.

A person cannot do both - save his life for himself and lose it for the Lord.

THE LORD and THE GOSPEL go together. It is "the gospel of Jesus Christ, the Son of God" (1:1).

The gospel must be left as it is - which has never really been popular in the world.

8:36 "Perish" - θύεται.

A heart-searching question!

Think of what is involved in the expression, "the whole world." It's -

- 1) Pleasures.
- 2) Wealth.
- 3) Popularity.
- 4) Honor, applause.
- 5) Power.

"His own soul" - This is the man himself. BUT SATAN DOES NOT HAVE TO GO THAT FAR WITH PEOPLE. THEY WILL SETTLE FOR MUCH LESS.

Cf. Satan and the Lord in Mt. 4:8-11.

"lose" - ζημιώθην. This word is used in Phil. 3:8. Some translate it, forfeit.

See. "σωμα"
Mt. 10:17

(8:35) Another heart-searching question.

"What shall a man give in exchange...?"
See Greek is ἀνταλλάγμα. You would only exchange it for something that is equal in value, or more valuable.

What is there that is more valuable than you are?

Nothing.

(8:38) Now the conclusion.

"Ashamed" - ἐπαισχυνθῆ. Cf. Rom. 1:16.
Also 2 Tim. 1:8, 16.

Hymn: "Jesus, And Shall It Ever Be."
You would be ashamed of Jesus only because it would be humiliating to you to be related to Him!

THERE IS A DAY COMING WHEN THE OPPORTUNITY TO CHOOSE WILL BE OVER.

Our Lord is not talking here about the Rapture, but about the Second Coming - when He (the Son of Man) cometh in the glory of the Father, with the holy angels."

Cf. John 1:14.

Notice how the Lord characterizes this generation:

- 1) "Adulterous" - ποικαλίς. This is a favorite figure of speech with the prophets. Israel was like an unfaithful wife.
- 2) "Sinful" - ἀμαρτωλός. It means "pre-eminently sinful, especially wicked" (Strong, 31).

(9:1) Obviously the Lord is talking about something that was going to take place before "some of them that stand here" would die. The Kingdom would receive its glory.

"Verily" 5:28
Ch. 8:12, 9:1, 10:15, 13:30.

These are always and in part, and very

with the return of the Lord (8:38), but its foundations were to be laid in the death of Christ. This seems to be His emphasis here. The "power", ἐν δυνάμει, is "power residing in a thing by virtue of its nature" (Thayer, 159). This is "the cause for the effect" (*Ibid.*).

or "taste"
or "taste"
cf. Heb. 2:9

"Taste death" - γεύσωται, θανάτου. It is preceded by a double negative, οὐ μή. Thus, an utter impossibility. "Taste" means to experience (Thayer, 114). And this lines up with what the Lord had said about their crosses in 8:34.

So the death of Christ with the resurrection was not far away. Some here would like to see both.

(9:2)

THEN THERE FOLLOWED A WEEK OF SILENCE, but very probably a week of ministry to His disciples.

"Six days later." Luke says "eight days" (Lk. 9:26) probably because he is counting the day the Lord said the above and the actual day of transfiguration. Matt & Mark just count the days in between.

The Lord takes only:

- 1) Peter.
 - 2) James.
 - 3) John.
- } Cf. Mark 5:37 - raising Jairus' daughter.
" 14:33 - Gethsemane.

No explanation is given as to why James would be the first to die; John the last. Peter also a martyr. But all were leaders, and probably all very receptive and responsive to the Lord.

The mountain may have been Heron. We are not told because the place is not to be sacrificed!

or be made
of us or we
were seen.

"He was transfigured" - μεταμόρφωθη. WHAT THIS MEANS WAS THAT THEY SAW WHO THE LORD REALLY WAS. FOR A BRIEF TIME HIS GLORY SHONE FORTH. IT WAS NOT A LIGHT FROM WITHOUT, BUT AN EFFULGENCE FROM WITHIN!

V. 3 DESCRIBES WHAT THE SAW. The passive verb indicates that this was what the Father did. The statement in v. 7 confirms it.

(9:3) "Fuller" - used only here in the N.T. A "fuller" is a person who works ~~to~~ with wool or cloth. No man trained to whiten cloth could do what was done to the Lord on that day. It was a glory, a radiance, unknown to men.

This is another way of pointing to its heavenly nature.

ON THIS, CF. JOHN 1:14

2 PET. 1:16-18

} Two witnesses.

Luke says this happened to the Lord as He was praying. Cf. Luke 9:28, 29.

(9:4) Why Elijah and Moses?

From two generations. Moses, about 1500 B.C.; Elijah 900-850 B.C.

One died; the other was translated.

Moses wrote; Elijah did not.

"But these were two men in O.T. history who made a mysterious exit from this world, and they are the ones selected for a mysterious return in the N.T." (Gould, 161, 162).

But seem to have been in their bodies.

The disciples knew them immediately.

Luke (9:31) says that they were talking about his decease, or departure (NASB),

which He would accomplish at Jerusalem.
HOW INTERESTING THAT THE WOULD TALK TO THE
LORD ABOUT THIS - THE DEATH AND RESURRECTION
OF THE MESSIAH. We often contrast Moses and
 Christ, but here they are together.

9:5 Then Peter speaks, even though he did not know what to say 9:6.

"Rabbi" - Rabbí.

In Matt 17:4, "Lord."

In Luke 9:33, "Master."

"Rabbi" is a title of great respect for a teacher.

THESE TWO VERSES GIVE EXPRESSION TO BOTH ECSTASY AND FEAR. The disciples did not know what to say, but their words gave expression for their desire to continue on with what they were experiencing.

9:7 Then the Father spoke.

Peter's words had been most inappropriate. Instead of talking, they needed to listen to the Lord and to believe what He said.

9:8 Moses and Elijah are suddenly gone, and only "Jesus," with His glory again veiled, is with them. The change was very sudden.

10/21/72 9:9 Once again we have this familiar prohibition. THE DISCIPLES WOULD HAVE GIVEN FALSE IDEAS IN THEIR PRESENT STATE OF UNDERSTANDING

Evidently it was not even to be told to the other disciples.

Luke does not include this conversation.

Mellet calls it "the vision" (Mt. 17:9).

He also says until the Son of man is

raised again from the dead."

After the resurrection, an account like this would lend support to what all of the disciples then would recognize as a fact.

*They knew
about us.
but how
could such
a thing ever
be true?
how?*

(9:10) "They kept" = ἔκπάτησαν. This means, not that they obeyed the command of v. 9 (although they probably did), BUT THAT THEY NOTICED, LAID HOLD OF, FASTENED THEIR THOUGHTS ON SOMETHING THAT THEY HAD NOT NOTICED BEFORE: "what the rising from the dead should mean." THEY HAD NOT EVEN HEARD IT IN 8:31! NOW IT HELD THEM IN ITS POWER!

(9:11) not only had the glory of Christ amazed them, but so had the appearances of Moses and Elijah.

Elijah's appearance had reminded them of what the scribes were teaching — "that Elijah must first come."

HOW COULD ELIJAH'S APPEARANCE MEAN ANYTHING
^{THAT} BUT THE MESSIANIC KINGDOM WAS CLOSE AT HAND?

AND, IF SO, WHY COULD THEY NOT TALK ABOUT IT?

Cf. Mal. 4:5,6. Also Mt. 11:7-15.

The scribes were saying it because Malachi said it.

(9:12) The Lord confirms the teaching of the scribes on this point — that Elijah will come first "and restoreth all things."

The verb is αποκατιστά. It often means to restore something to its former state (Strong, 62). BUT, SINCE ISRAEL HAS NEVER KNOWN SUCH A STATE, IT MEANS HERE TO CORRECT "a disturbed order of affairs" (Ibid.).

The latter part of the verse should be a question.

They knew about Elijah.

They did not know about "the Son of man."

"It is written," and stands written.

"Set at nought," treated with contempt. The verb is ἔγνωσεν Θηρίον, to be considered as nothing (so, Lenski, p. 373). Shayer (p. 224): "to hold and treat as of no account, utterly to despise."

Does not the coming of Elijah indicate that the other is about to be fulfilled?

Cf. Isa. 53:3.

(9:13) "But I say unto you" — as in the Sermon on the Mount, this gives expression to the divine authority of our Lord.

"Elijah is indeed come" — cf. Mt. 17:13, "Then the disciples understood that He spoke unto them of John the Baptist."

Cf. John 1:19; Luke 7:30. Also Luke 1:15-17.

Israel rejected John the Baptist.

"As it is written of him" — See note under 9:12.

There seems to be no basis for the idea that Elijah will come before the second coming. Many say that Elijah is one of the two witnesses, but this can only be speculation since Elijah is not specifically named in Rev. 11:3 ff although one seems to exercise Elijah's power, and the other Moses'.

So, Elijah in the O.T. is a type of John the Baptist in the N.T.

10/24/72 (9:14) When the Lord + his three apostles got down from the mount, He found that the 9 disciples had failed to do what they were empowered to do in 6:7

as a result there were "scribes questioning with them." It means discussing, or disputing. The prep. ἐπός "denotes hostility" (Gould, p. 166).

- The scribes must have revelled in this power to:
- 1) Humiliate the disciples.
 - 2) Cast doubt in their minds regarding the Lord.

(9:15) When the Lord appeared, the huge crowd taken by surprise, and utterly amazed! Mark only uses this - here, in 14:33, and in 16:5. The other two have to do with Gethsemane, and with the angel at the tomb.

For some reason they did not expect Him. But, as always, men behave differently when He is present than when He is absent.

(9:16) Was this question ~~to~~ addressed to the crowd?

The better MSS have αὐτούς. Some MSS have "scribes." However, it might have been, the father involved answers.

Cf. v.25

(9:17) This man's son had "a dumb spirit," i.e., one who made him mute. It was a case of demon-possession. Thus, we have a pituation in which we see Satanic power vs. the power of God.

(9:18) The boy evidently was not continuously affected by demons, but, when he was, four things happened:

- 1) He had spasms, was dashed down.)
- 2) He foamed at the mouth.
- 3) He would grind his teeth.
- 4) He became stiff, or wasted away.

Cf. vv. 20,
26

It must have been a dreadful sight to behold because THIS WAS WORSE THAN ANY DISEASE.

The point of the preceding dispute was this: "I spoke to thy disciples, that they should cast him out, and they could not."

"They could not" - Kai ouk ioxurav. They did not have the strength. What a commentary on the disciples!

9:19 The word "generation" shows that the charge applies to all of them. But the special need was in the hearts of the nine disciples. They were an unbelieving people!

"How long shall I . . . ?" He is "the author and finisher of our faith"!

"Suffer you" - av e^zopa. It means to bear with, or to put up with. Our spiritual blindness and lethargy means that we are hopeless apart from the Lord and His grace.

"Bring him to me."

9:20 They brought the boy, and the demon evidently knew who he was up against. So the Lord said for Himself what the terrible situation was.

Note how Mark describes the trouble: "The spirit tore, or convulsed, him." (NASB)

9:21 When asked how long this had been going on, the answer came, "From a child."

so all through these years:

- 1) No one had been able to help.
- 2) Miraculously, the demon(s) had not been able to succeed.

(9:22) The demon's object had been to destroy.

He had tried to burn him alive, or to drown him.

He does not say, "If you will," but, "If thou canst."

THE FATHER COMES IN DESPERATION TO CAST HIMSELF UPON THE MERCY OF THE LORD.

(9:23) The Lord says here, "If you can!" The question was not if the Lord could, but the faith of the one who comes.

Cf. Heb. 11:5,6.

BUT FAITH DOES NOT MEAN ASKING FOR ANYTHING; IT MEANS TRUSTING THE LORD TO DO WHAT IS HIS WILL TO DO. FAITH RESTS UPON THE WILL OF GOD AS EXPRESSED IN THE WORD OF GOD. Cf. Rom. 10:17.

(9:24) What child of God has not felt this?

We believe that the Lord will fulfill His Word, but, in the interim, we doubt.

Cf. of Abraham in Rom. 4:20,21.

Did he sail smoothly through? He did not!

NO MAN CAN CONTINUE TO BELIEVE WITHOUT BEING SUSTAINED EACH DAY BY THE LORD HIMSELF.

(9:25) Now the Lord goes to work - speaking!

It was by the word of this very same Lord that all creation came into being.

Note: It was not only a dumb spirit, but an "unclean spirit... dumb and deaf." These

are the maladies he caused.

Note the Lord's order: "I charge thee, come out of him, and enter no more into him."

"Charge" - ἐτίτασσον. This suggests a permanent order which is in keeping with the place of the one receiving the order. It means, Get out + stay out; you have no business being here. (See Thayer under Κατέτασσω, p. 343).

(9:26) After one final attack, the demon came out, but the crowd then thought the boy was dead.

(9:27) But the Lord raised him up - and he was well!

(9:28) Here is the question that needs an answer: "Why could not we cast him out?" Bruce suggests: We, on our part (Gens), were not able to cast him out - why?

(9:29) The early MSS do not have fasting.

Our Lord says that nothing can produce such a deliverance, but prayer.

not experience.

not training.

not even the gift of healing.

BUT PRAYER! The Gk is ἐν προσευχῇ. This is prayer addressed to God, "prayer in general" (French, p. 189).

Are we to suppose that their lives had become so busy with service that they were neglecting prayer?

Prayer is inward, and must be genuine.

It takes time, and quiet.

It is guided and matured by the Word.
 It indicates how we feel about ourselves.
 It indicates how we feel about the Lord.
 It indicates how well we understand the work of God.

11/4/72 9:30 We might call what follows, Basic Lessons in Discipleship. Ever since 7:24 our Lord has been seeking the persuasion necessary to teach His disciples. This is what took Him to Caesarea Philippi in 8:27 now, heading home again, going south, crossing the Jordan, they returned to Capernaum. See 9:33. BUT, ON THE WAY, THE MOST IMPORTANT THING HE HAD TO TELL THEM HAD TO DO WITH HIS DEATH AND RESURRECTION. Cf. on this 8:31-33. So this was not the first time this had been mentioned. Cf. also 10:32-34.

If then, one is to be a disciple, he must understand the death and resurrection of Christ. Here we are not concerned with the theological need, or reasons for, or results of, BUT SIMPLY THE CLEARLY PROPHESIED FACT.

"He would not that any man should know it" because He wanted the time with His disciples. "Would not" = οὐκ ἤθελεν, he was not willing.

9:31 Here we see the mean of "disciples." They are learners as the Lord, lit., was teaching.

Our Lord again calls Himself, "the Son of man." This title, first in Mark in 2:10, indicates:

- 1) True humanity.
- 2) Representative humanity.
- 3) messianic position.

- "Is delivered" - Ταπασίσθαι. Gould (p. 172) says, "The present is used to denote the certainty of the event."
- 1) Also, the passive points to the sovereignty of God in delivering Him over into the hands of men. Cf. Acts 2:22-24.
 - 2) Again, "He shall rise," the future active indicative means, "Jesus shall rise by his own power and might" (Lenski, 588).
 - 3) The fact that this is a prediction of a future event in detail will allow the disciples to test the prophetic power of the Lord.
 - 4) And the fact that the Lord spoke about this would point to the fact that this outweighed in importance all other events.

9:32 Luke (9:45) uses three verbs where Mark uses one: "But they ^{understood} ~~did~~ not their saying. Matthew says it grieved them. They were "exceeding sorry" (Mt. 17:23).

They did not understand because they did not want to understand PROBABLY BECAUSE THEY WERE AFRAID OF WHAT ELSE THEY MIGHT HEAR. And their suspicions were justified as we later learn of the Ascension!

9:33 This is later in a house in Capernaum. This is the last time our Lord is in Capernaum, and may have been only one day. Cf. Lenski, 389.

DURING THE JOURNEY FROM CAESAREA PHILIPPI A DISPUTE HAD STARTED AMONG THE DISCIPLES.

This dispute is mentioned in several places in the Gospels.

"Disputed" - διεπομένεται. It means to deliberate, to debate, to present reasons for an argument. Cf. the same verb in 8:16, 17.

Matthew says that the disciples asked the question, "Who is the greatest in the kingdom of heaven?"

9:34 Here they did not want to ~~be~~ answer the Lord because they were ashamed for Him to know.

HOW OFTEN WE KNOW THE ANSWER, BUT THE PERVERSENESS OF OUR HEARTS WILL CAUSE US TO TRY TO WORK AROUND IT.

9:35 Note: "He... called the twelve." For Him to sit down, i.e., to sit on the floor with His legs crossed under Him, meant that what He was going to say,

- 1) Would take a little time, and
- 2) Was very important.

"If any man desire to be first," lit. wills to be first.

Our Lord is not condemning such an attitude; but the disciples need to know that it does not mean among the children of God what it means in the world.

This calls for RESOLVE, DETERMINATION, PURPOSE.

How important it is to have the right goals! "First" - ΤΠΩΤΟΣ. This means first in order, rank, influence; in short, the main one.

In order to be first a disciple must choose, seek, be determined, purpose in his heart - To BE LAST - ΕΩΧΑΤΟΣ, and "servant of all" - ΤΙΑΝΤΩΝ ΣΙΑΚΟΒΟΣ. "Of all" is repeated.

Cf. 1 Cor. 4:9-17.

"Servant" is primarily one who serves the interests of others more than he does his own.

Tenski (p. 392): "... one who is intent on the service he is rendering to others."
 Cf. Mark 10:35-45, esp. v. 43-45.
 Cf. Phil. 2:3, 4, 19-23.

This is how children
are to be
treated.

9:36 See the Lord's illustration: "And He took a child, and set him in the midst of them."

Note the tenderness of the Lord: "When He had taken him in His arms." He embraced the child. Mark uses the word, Ταξιδίον.

9:37 Matthew emphasizes the fact that it is necessary to become like little children; Mark emphasizes serving little children. "Whosoever shall receive." What does this mean?

It means:

- 1) To recognize their importance.
- 2) To take time to be with them.
- 3) To seek to win them to the Lord.

"In my name" = in accord with my revealed will.

Thus, the one who ministers spiritually to a little child is ministering to the Lord, and the one who ministers to the Lord, is ministering to "him that sent me," the Father.

We are seeking to do a great deal for children today, but what are we doing for them spiritually, i.e., to lead them to know the Savior.

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9:38 This situation was similar to the situation mentioned in v. 34. "John" surely confessed this. IF NONE OF THE TWELVE ^{OF} WAS BETTER THAN THE OTHERS, SURELY ALL, THE TWELVE WERE BETTER THAN THE DISCIPLES WHO WERE NOT OF THE TWELVE.

"We forbade him": an imperfect, seems to in-

that they had not been successful.

He is an exceptional case, to be sure, but the Lord obviously had the authority to give this power to others beside the 12.

NOW JOHN HAS QUESTIONS.

9:39 "In my name" (cf. vv. 37, 58) is the key here. This means, in accord with my revealed will. So that no one could do this and "lightly speak evil of me." Though not the usual word for blaspheme, this is really what it means. The verb is Kakodoyew.

Note: This was not a single incident of delivering from demons, but a miracle which this person had performed again and again.

This verse parallels 1 Cor. 12:3.

The main issue is CHRIST.

9:40 Neutrality with respect to the Lord is impossible. There may be differing degrees among those who are for Him or against Him, but the principle still stands.

Cf. Mt. 12:30.

9:41 To "give ... a cup of water to drink in my name" is in recognition that they were disciples.

Giving a cup of water did not call for miraculous power, but even such an insignificant thing is noticed and rewarded by the Father.

9:42 Then, from the most gracious words, our Lord now speaks some of the most severe He ever spoke.

"offend" - σκαρσάτιον. This verb is used in vv. 43, 45, 47. It means to make a person stumble in the sense that he is caused to sin. Or, to state it negatively, "to cause a person to distrust and desert one whom he ought to trust and obey" (Thayer, 576).

The Lord is talking about children.

The millstone is cit., an ~~asias~~ millstone because it took a donkey to move it. Tied around a man's neck, the man would be doomed for certain.

9:43 9:45 9:47
Here, and down through vv. 48 we are concerned with:

- 1) The "hand" - one of two.
- 2) The "foot" - one of two. Cf. v. 45.
- 3) The "eye" - one of two. Cf. v. 47.

The hand is used for doing.

The foot is used for going.

The eye is used for seeing.

"Enter into life" is the same in v. 45, but in v. 47 it is "to enter into the kingdom of God." It means salvation, eternal life.

← "Hell" - ἡδύ γέεννα, Gehenna. This is "the lake of fire" (Rev. 19:20; 20:10, 14, 15).

"That shall never be quenched" - ἀφέρετον.

Thus the Lord is contrasting the temporal with the future.

9:44, 46 Not in the best MSS. It belongs in v. 48.

9:48 This is a description of hell.

These are in the last verse of Daniel's prophecy: Isa. 66:24.

This was
the Valley of
Hinnom so + the
valley of
Gehenna
where little
children were
scorched until it
was scorched
by pitch

Torment in hell is:

1) Internal: "where their worm dieth not."

2) External: "and the fire is not quenched."

"Worm" - ὁ σκώρης, the maggot. It does not die because its work is eternal.

Time will end, but eternity never will.

(9:49) "Fire" in this passage, and in scripture generally, is a symbol for judgment.
(The second statement of this verse is not in the best MSS.)

"Salted with fire" forms the transition from fire to salt. What a man does to purify himself produces a life that is salt. Cf. ~~Mt~~^{Mat} 5:13.

See Col. 4:6.

Salt does two things:

- 1) Preserves.
- 2) Flavors.

Therefore...

(9:50) "Salt is good." Lit, be having, i.e., all of the time.
"Have salt in yourselves." We must be salted to be salt. Cf. what is implied in the Beatitudes leading up to Mt 5:13! Suffering, discipline, produces salt.

"Have peace", or lit, be at peace - which they were not! The very cause for disruption among believers is pride - the kind of pride which seeks self-glory!

"Salt" produces "the death of the absorbing passion for greatness, and the birth of the edifying passion for service" (G. Campbell Morgan, Mark, 213).

Our Lord often used figures to bring out truth in a startling way. Cf. Lenseki, p. 412.

11/18/72 CHAPTER 10 - Here the Lord goes to Judea, + He is never back in Galilee again.

10:1-12 Cf. Matt 19:1-12.

(10:1) Where Mark says, "He taught them," Matthew says, "He healed them" (Mt. 19:2). Obviously He must have done both.

This is when the Lord went into Perea. Brown (JFB, V, 97) suggests that prob. Luke 9:51-18:15 come in here + "part of John vii:2-xi.54."

So many things took place between His departure from Capernaum and His arrival in Perea.

(10:2) The Pharisees were always seeking to ruin the Lord. Here they raise a very delicate issue of the day: DIVORCE.

The Jews were divided:

- 1) Shammai, one teacher, said that only unfaithfulness was sufficient ground for divorce.
- 2) Hillel, another teacher, allowed divorce for practically any reason.

Thus, Shammai was very strict; Hillel was very lax!

This very problem had led to the death of John the Baptist. Since this was the domain of Herod Antipas, the Pharisees undoubtedly were hoping that history would repeat itself.

"Tempting him" - ΤΕΙΠΑΖΟΥΤΕΣ αὐτόν. This means that they were seeking to expose our

Lord as a fraud. To show Him to be what He always had been.

The Lord was in trouble either way.

He claimed to be a Rabbi so he should have ~~an~~ ^{an} answer to this question.

10:3 How wise is His response? "What did Moses command you?"

It is always wise to go back to the Word of God.

10:4 The answer is found in Deut. 24:1-4.

Note how vague their answer is. It could be taken to side in with either school of interpretation - Hillel or Shammai.

10:5 Our Lord points out that there was a reason why Moses did this - "For the hardness of your heart he wrote this precept" (or commandment - ἵνα ἐντολὴν ταῦτα).

"Hardness" - Τὸν σκληρόκαρδίαν. This is a dried up heart, tough, unresponsive (cf. Robertson, V, 154).

This was due to their sin that they were not able "to endure the strictness of the original law" (Brown, I; 97).

Sin has affected marriage as much as anything else.

10:6 From this passage our Lord is showing that the one who wants to know the will of God regarding divorce cannot just go back to ~~the~~ Deut. 24; he must go back to Gen. 1, 2.

How important it is to know the foundation

"Is it lawful...?
Cf. Mark
2:24; 6:3-5;
6:18; 12:14
This all
pertains to do
with the
mosaic law
and its
interpretation"

upon which every truth in the Word of God rests! It is important to know the beginnings as well as the end.

Here our Lord refers to ^{Gen. 1:27} ~~Gen. 2:18~~. God ordained marriage from the very beginning. Even though Adam was created first, he was created as a man. This anticipates the woman.

(10:7) Then the Lord quotes Gen. 2:24.

The Lord omits "and shall cleave unto his wife," or it is omitted in some of the better MSS.

(10:8) Gen. 2:24 is completed. Then our Lord adds by way of explanation: "So then they are no more two, but one flesh."

IN GOD'S SIGHT, A HUSBAND AND WIFE ARE TO BE CONSIDERED AS ONE, NOT TWO. A father and son or a mother and daughter are always two, but a husband and wife are one.

(10:9) Therefore we must think of marriage as two people joined by God; of divorce as man separating what God has joined!

The fact that it is not now what it originally was is evidence that the person who is contemplating divorce needs to look squarely at the cause - which is sin.

(10:10) From Mark it would seem that this which Mark says was told to the disciples after they went into the house was also told them before, while the Pharisees were also listening.

(10:11) Mark does not state the exception as Matthew does: "except for fornication" (Mt. 19:9).

V. 11 speaks of divorce action taken by the ~~wife~~; (10:12) speaks of divorce action taken by the husband.

The exceptions not being mentioned, the emphasis is upon the seriousness of being the one who breaks up the marriage.

Since Jewish wives were not permitted to divorce their husbands, v. 12 indicates that this Gospel was written for Gentiles.

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(10:13) All three Synoptics carry this account.

It is fitting that this would follow the passage dealing with marriage.

"They brought" - ΤΙΡΟΟΣ & ΓΕΠΟΥ. The imperfect indicates repetition (cf. Robertson, I, 350). Tenski translates it, "And they kept bringing..." (p. 423).

"To him" - αὶ Τῷ (and also in the verb: ΤΙΡΟΟ-) Thus, there is an emphasis here.

"Little children" - Ταΐσια. Luke has τὰ βρέφη, infants. So these would be very young children.

Obviously the parents must have been doing this.

"He might touch" - ἀφήται. The purpose is indicated in v. 16 - "and blessed them" - ΚΑΤΕΥΔΟΥΕΙ.

The disciples did not like this, and so they "rebuked" - ἐτετίμονον. Some MSS have an ~~s~~ imperfect here. The emphasis must be upon the verb and not the tense.

'ΕΤΤΙΤΙΠΑΩ. This verb not only carries with it the idea of censure,^{a reprove}, but also to threaten, and even to restrain. AND IT WOULD SEE M THAT THE DISCIPLES WERE SUCCESSFUL UNTIL THE LORD INTERVENED.

- (10:14) Jesus records our Lord's reaction in attitude and word.

"He was much displeased" - ήγνακτη σεβ.

The same verb is used of the disciples in 10:41. Also 14:4.

This is a strong expression showing the Lord's great displeasure with what His disciples were doing. It is the only time in the Gospels that it is used of the Lord.

His words: two commands (positive and negative), and an explanation.

1) The positive command: "Suffer, or permit, the little children to come unto me." The verb is Ἀφέτε, from ἀφίππει. They are never to stand in the way of little children from coming to the Lord.

2) The negative command: This intensifies the positive, as does the absence of the "and" in the better MSS. Greek: μή κωμέτε. This means to hinder, to prevent. The present means, stop hindering them.

3) The explanation: "for of such is the kingdom of God."

"Of such" does not mean of these in the sense that children are already saved. But it means that the attitude manifested in children is the characteristic necessary for being saved, i.e., being in the kingdom of God.

We need to be reminded here of Matthew's words in Matt. 18:1-6.

CHILDREN BY THEIR ATTITUDE ARE TO BE A LESSON TO ADULTS:

- 1) By their submission to authority.
- 2) By their humility.
- 3) By their desire to love and be loved.
- 4) By their eagerness to please.
- 5) By their willingness to believe.

They are sinners - sinners by nature. They need to be saved. But they have qualities we all once had which endear them to the heart of God.

"The Kingdom of God" (Matthew says, "of heaven") is where God is sovereign, where men, because of regeneration, live in submission to Him.

(10:15) To enforce the meaning of v. 14, our Lord states it negatively.

He begins with His familiar, "Verily" - a p.v. It indicates:

- 1) Authority.
- 2) The ultimate in truth.
- 3) It excludes all alternatives.

"Whosoever" - admits no exceptions.

Unless we "receive" in the same way "a little child" does, we cannot enter.

Entrance into the Kingdom of God is necessary for all because all are outside. Paul speaks of those who are "without" (Col. 4:5).

We do not earn it, or deserve it, but "receive" it.

(10:16) This is one of the dearest pictures in

all of the Word of God.

Cf. Mark 9:36.

He took the children — one by one in His arms and blessed them, praying for them.

12/2/72 (10:17) This story is found also in Matt. 19: 16-~~22~~²² and Luke 18:18-23.

Just where this occurred is not of interest to John Mark; the incident is! But putting 10:1, 17, 32 together it would seem that the Lord was probably traveling from across the Jordan, through Jericho, and up to Jerusalem.

"There came one." Luke calls him in 18:18, "a certain ruler" — ΤΙΣ ... ἀρχικόντιος. This probably means here that he was one of the presiding officers of the local synagogue. Cf. Shayer, 79.

His urgency and determination are seen in the facts that:

- 1) He came by himself.
- 2) He came "running."
- 3) He humbled himself before the Lord: "And kneeled to Him."
- 4) Then he said, "Good Master."

a) The term, "Master" — Διδάσκαλος, or Teacher.

This ruler believed that the Lord Jesus could teach him what he wanted and needed to know.

b) "Good" — ἄγαθός. This term is used of God (as our Lord points out in the next verse). It means one who is good by nature, one who benefits people rather than corrupting them, one who fulfills a service or ministry. In short, one who is like God! A man can say a

Matthew
calls him
a καύκος;
a diminutive
form of καύτη;
referred to a
newly born
boy, ⁴⁰ or
boy, ⁴²

great deal with just a couple of words.

THIS TERM SHOWS THE EXALTED OPINION THIS RULER HAD CONCERNING THE LORD.

5) His question: "What shall I do that I may inherit eternal life?" Rather words the question, "What good thing shall I do...?" (Mt. 19:16). It is the same word with which he addressed the Lord: ἀγαθὸν.

"Do" - Τοῦτο. He is speaking of some, one, good thing which he could do which could settle this question once and for all.

"Inherit" - Κατηκόπινον. Here the verb seems to mean, "to obtain or to have a portion in something" (Senar, 431).

"Eternal life" - the only time Mark mentions this which is a major emphasis in John's Gospel. But we do have refs to entering into life in 9:43, 45 - a synonym for entering into the Kingdom of God (see 9:47).

Thayer has this explanation:

"But as the Israelites after taking possession of the land were harassed almost perpetually by their hostile neighbors, and even driven out of the country for a considerable period, it came to pass that the phrase was transferred to denote the tranquil and stable possession of the holy land crowned with all divine blessings, an experience which pious Israelites were to expect under the Messiah" (Thayer, p. 349)

He knows his need, but he does not know the way.

How amazing to see the hungry heart he had - remembering who he was.

(10:18) Before answering the question, the Lord wants the thoughts to himself: "Why callest thou me good?"

Is Jesus denying that He is God?

No, he wants this man to think about what "good" means, and to know why he

Perhaps he
understood
eternal life as
salvation

has referred to the Lord in this way. Such a term should only be applied to God! God is good as the One who provides salvation.

10:19 Now the answer to the question in v.

17 "He starts with the law in order to lead him to the gospel" (Lenski, 433, 434).

These commands are from the second part of the Law — THE COMMANDMENTS WHICH HAVE TO DO WITH MAN'S RELATIONSHIP TO MAN.

They are the commandments which most men are inclined to feel comfortable with until they know the true meaning — as seen in Matt.:

- 1) On "adultery," cf. Mt. 5: 27-32
- 2) On "kill," cf. Mt. 5: 21-26
- 3) On stealing, nothing was said in Mt's acc't.
- 4) On "bear false witness," cf. Mt. 5: 33-37.
- 5) On "defraud not" — Μή ἀποτελέσῃς. This is to do wrong. Cf. 1 Cor. 6: 7, 8. It means to cheat. Cf. Deut. 24: 14, 15 — although no spec. commandment was given
- 6) On "Honor thy father . . ." cf. Mark 7: 9-13

On all, cf. Mark 7: 20-23.

Both this passage + Matt 5 indicate that the commandments are not to be limited to just the 10 in Ex. 20.

10:20 Paul also said of himself, "Touching the righteousness which is of the law blameless" (Phil. 3: 6 &).

In his own eyes he feels morally clean before the Law of God — BUT THIS HAS NOT SATISFIED HIM! This is an amazing indictment of his own heart.

He had carefully guarded, kept the Law

so that he had grown up without any sin in his life that, to his superficial evaluation, would condemn him.

He uses the word, "Δισακάτε", again.

(10:21) We are told that Jesus, "beholding him, loved him," so that we will know why he said what he did.

"Loved" - ἤγαπέ, meaning that the Lord knew all about this man, saw his heart, knew his desperate need, and loved him anyway. Cf. John 3:16. WHAT THE LORD SAYS REVEALS THAT HE KNOWS WHAT WAS KEEPING THIS YOUNG MAN FROM ETERNAL LIFE. His money was standing in his way - even though his money had not satisfied him either!

"One thing thou lackest." With all that he had, he lacked (was behind) in one thing!

ALL THE COMMANDMENTS OF THE LORD HAD BEEN PRIMARILY NEGATIVE. This young man loved his money, was all involved with himself, had little or no positive concern for others, and so felt secure in his riches and in his possessions.

He tells him to:

1) "Go"

2) "Come."

He needed to get rid of that which was keeping him from trusting the Lord - and let it benefit others.

But that was not all.

He must:

1) "Come." I.e., come to the Lord. This is salvation - faith in Jesus Christ as Savior. The adv., used verbally, δέπο, was also used by our Lord at Lazarus' tomb.

Jesus in
heaven" -
cf. Mt. 6:19-21.

2) "Take up the cross." Not in the best MSS.
 But see in Mark 8:34. The cross would not
 be the Lord's, but it would be the con-
 stant surrender of our wills to the will
 of the Father. Cf. the principle of Mark 14:36.
 It is not our trials, or our sorrows,
 but our surrender.

3) "And follow me" - ἀκολούθει μοι. This
 is day-by-day obedience to the will of
 God.

Only in this way can there be the joy
 of life eternal.

10:22 The result:

1) "He was sad" - ο σὲ στυγάρας. The
 only other time this verb is used in
 the NT is to describe an overcast sky
 in Mt 16:2 - which spoke of bad weather.
 This young man suddenly had his
 sky filled with clouds. It was not
 good news to him, BUT BAD!

2) "Grieved" - λυπήσεος. He was mourning
 what he had hoped would have brought
 joy, brought grief.

How blind we are! What we have tried does
 not satisfy us, but our hearts are closed to
 any other answer. Why? "For he had great
 possessions" - or much κτήματα. In classical
 Gr this refers to land, property, estates.

"Went away" - ἀπῆλθεν. There seems to be
 a finality intended by the use of this aorist.

12/9/72 10:23 "And Jesus looked round about." This
 was a look primarily at the disciples:
 1) To see their reaction.

2) To get their attention, and, thus, to emphasize the importance of what He was about to say.
 "Difficulty" - δύσκολως. In v. 24 we have the adjective of the same word: δύσκολός.

In v. 23 the ~~the~~ emphasis is upon having riches; in v. 24 upon trusting in them (i.e., this is what the later MSS say). The NASB for v. 24 is, "Children, how hard it is to enter the kingdom of God," i.e., to be saved!
 Security in this life keeps us from realizing our spiritual poverty.

10:24 See under 10:23.

"Children" - Τέκνα. This "reflects the love and tenderness in His heart ~~for~~ for the disciples. To Jesus they are indeed 'children' who still have so much to learn and require such careful instruction" (Lenski, 440).

Their perplexity seems to draw out the Lord's love.

"Astonished" - ἐθαπεῖντο. Mark uses this verb 3x: 1:27; here; 10:32. Wealth was generally accepted as a token of God's favor. And the man who had wealth could purchase anything, but salvation. THE FREEDOM OF SALVATION HAS BEEN A STUMBLING BLOCK TO MANY!

Cf. Isa. 55:1; 1 Pet. 1:18, 19, 7.

It was quite an adjustment for them to accept this.

10:25 In contrast with how hard it is for a rich man to enter the kingdom of heaven, "it is easier" - εὐκολώτερον εστίν.

S. among
the Jews.
Gen. 28:
Ch. 14.

"The eye of a needle" - Τρυπαδιάς παθίσος. This means literally the eye of a needle. Luke uses a word which means a surgical needle.

The Lord is not speaking of just the difficulty, but we see that he is speaking of THE IMPOSSIBILITY.

There have been attempts to explain this as a camel going through a gate in a wall high & wide enough for only a man to pass through, but this changes what our Lord was saying. Lenski dates this idea to as late as the 15th century A.D.

10:26 The effect upon the disciples: "They were astonished out of measure."

This means that they were shocked, dumbfounded, excessively beside themselves with amazement, (South, 194). This was very probably the most amazing thing that they had ever heard the Lord say.

On astonishment, cf. 1:22; 6:2; 7:37 (where it is even stronger with the addition of οὐτέπ);

11:18 ←

This meant that instead of rich men being guaranteed salvation, on personal grounds they were excluded forever. THE DISCIPLES COULD NOT BELIEVE WHAT THEY WERE HEARING.

Note how, "Who then can be saved?", defines what it means to enter the kingdom of God. THIS IS A VERY VITAL QUESTION.

10:27 THE ANSWER!

Before giving it, the Lord does what He did in v. 23. "And Jesus, looking upon them . . ."

"With men it is impossible." There are no exceptions. No man can do or give enough to be saved - or even be enough.

"But not with God; for with God all things are possible."

This statement comes from the OT:

- 1) Gen. 18:27.
- 2) Job 42:2.
- 3) Jer. 32:17.
- 4) Luke 1:37.

All of these become illustrations of the impossible becoming possible in salvation.

(10:28) Peter now goes to the other extreme - the opposite swing of the pendulum. What the Lord had said about the rich young ruler had put them in a good light. Matthew records that they asked, "What shall we have, therefore?" (Mt. 19:27b).

"Is" indicates something important.

"We" - emphatic, in contrast with the rich young ruler.

"Have left all" - an avowal, pointing to a single act which they had never revoked.

"And have followed thee" - a perfect, action which began in the past and which continues to the present.

PETER OBVIOUSLY DOES NOT UNDERSTAND GRACE.

(10:29) But, instead of correcting Peter (whose understanding was obviously imperfect), the Lord encourages the devotion which had led Peter and the other disciples to do what they had done. And so again, for the 7th time in Mark's Gospel, we have, "Verily I say unto you."

"Left" means to put the Lord first, just as "hate" in Luke 14:26 means to love the Lord the most.

"For my sake" = trusting Him as Savior.

"and the gospel's" = witnessing to others.

10:30 "But he shall receive an hundred fold" -

God's rewards are according to grace
note when they are received:

1) "now in this time" - present + continuing.

"Time" points to this life as temporary.

2) "In the age to come" - i.e., eternity. See blessings following life now will continue forever. "Eternal life" does not mean that here we have to wait until we die before we are saved, or till the Lord comes. BUT IT POINTS TO THE FULLNESS OF SALVATION IN ETERNITY.

We do not need to be concerned with the literal statements; the Lord is showing the how incredible are the blessings that will come to those who forsake all and follow Him.

10:31 This perhaps is a warning to Peter about the feeling he expressed in v. 28. The Parable of the Laborers in Mt. 20:1-16 illustrates this. Having been first team does not mean first always. These two teams must refer to those in the Kingdom. It shows that how we do what we do is just as important as what we do. Humility determines the first and the last - not priority in time.

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10:32 There is something about the Lord walking ahead by Himself which caused the disciples, first of all, to be "amazed," and then "afraid."

*He was com-
pletely absorbed
in thought.*

He must have been silent and solemn. The disciples had already seen on numerous occasions the opposition of the Pharisees. NOW THE LORD WAS WALKING RIGHT INTO THEIR HANDS.

"Were amazed" = wondered at, marveled. They could not believe it.

"Were afraid" - ἐφοβοῦντο, "struck with fear, ... seized with alarm" (Thayer, 655). They realized the seriousness of the situation but, as Luke says, they did not understand all that was involved nor the particular turn it would take.

There probably were many believers traveling with them, but He singles out the 12.

He "took again" - Ταπαλαβίν τάδιν. This verb is used in Mark 6:40; 9:2. It means to take something to oneself. THEY were the ones to hear what He said. It points to the closeness of His relationship with His disciples.

"Happen" - συμβαίνειν.

The Lord speaks of it as imminent!

How amazing that He should know all of this in great detail.

10:33 "Behold" - Ιδού. This calls attention to what He is about to say as being very important.

The Behold's in Mark up to this point:

1:2; 2:24; 3:32, 34; 4:3; 5:22.

The words which follow would not relieve

note what
Luke (18:31)
adds about
the prophets,
the words of
as we said.

Their anxiety, but perhaps intensify it. He had spoken similarly in 8:31; 9:31.

"We go up to Jerusalem" shows a deliberate move in their direction even though He knew what it meant. Cf. 3:22; 7:1 - anticipates trouble.

"The Son of man" - see notes in file under Christ - names and titles.

*In future
tense
express
certainty!*

"Shall be delivered" - Τι πασούνεται. This means to be placed in the hands of someone else, to be placed under their power, or authority.

It has:

- 1) A human aspect, i.e., Judas
- 2) A divine aspect, both ...
 - a) By the Son
 - b) By the Father

Note that the Lord is delivered to the Gentiles in the last part of the verse. Men, at last, get their chance at Him!

SANHEDRIN

"The chief priests" - ἀπίστευτοι. Cf. 14:1; 15:1. These with the scribes and elders (8:31) made up the Sanhedrin. They were members of Caiaphas' family + eligible to be high priests. It was a corrupted form of the true priesthood.

"Scribes" - lawyers, interpreters of the mosaic law, teachers.

"They shall condemn Him to death," i.e., judge Him worthy of death.

But note Pilate's question in Mark 15:14.

The Sanhedrin, however, did not have the right to execute prisoners. ONLY ROME COULD DO THAT! Their very limitation was a reminder of their humiliation as a nation! But they paid no attention to this.

"Shall deliver him to the Gentiles," i.e., the Romans.

10:34 Our Lord says that the Gentiles will do four things:

- 1) "Mock" - ἐπιταίξουσιν. Cf. Mark 15:16-20. The verb means to play with a person (like a cat does with a mouse). The object is to humiliate.
- 2) "^{Skin}Scourge" - ἐπιτύρονται. Cf. Mark 14:65; 15:19. This shows their complete contempt, their absolute scorn. This shamed a person for seven days under the Law (Num. 12:14).
- 3) "Scourge" - παστιγώσουσιν. This was a punishment in itself. Isaiah described this lashing in Isa. 52:14.

Cf. Mark 15:15. And note why Pilate did it - playing with the eternal Son of God.

The scourge was made of leather thongs. Sometimes the ends of the thongs held pieces of lead, spikes, and bones which tore the body of the scourged.

- 4) "Kill" The humiliation and torture ultimately led to death - death by crucifixion. Cf. Psal 2:8.

But it would not end there. "The third day He shall rise again. RESURRECTION. Out of apparent defeat, overwhelming victory.

Thus, for the third time the Lord tells His disciples this prophecy.

Note Luke's concluding statement: Luke 18:34.

10:35 This passage should remind us of 9:33-37.

Matthew (20:20) says that the mother of James and John made this request. Combining the two books, they both did.

These two disciples were with Peter and

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the Lord in Mark 5:37; 9:2. Again, in 15:33. So there may have been reason behind the request.

"Master," - Σισάρατε, teacher.

Their request was address to the Lord as a King. It recognized His power to grant any request, and showed great faith that He would be glorified as a King.

BUT WHAT A CONTRAST WITH WHAT THE LORD HAD JUST SAID!

(10:36) Cf v.51.

The Lord delights in our coming.

Both in v.35 & again here we have the verb θέλω used.

(10:37) The request is presented.

"One on thy right hand, and the others on thy left hand" - the two places of honor, with the right hand the greatest.

This left no place for Peter.

(10:38) How often our speech betrays our spiritual immaturity and selfish ambition!

The Lord's questions have to do with suffering in two ways:

- 1) "To drink" is active, and points to a willingness to accept such suffering.
- 2) "To be baptized" is passive, and points to suffering as "laid upon the sufferer by God" (Lenski, p. 457).

To drink the cup is to accept all, and to be baptized is ~~to~~ be immersed in that which has overwhelmed Him. Cf Gould, p.

On these two figures:

- 1) On the cup, cf. Mark 14:36.
- 2) On baptism, cf. Luke 12:50.

10:39 Again the disciples reveal their shallowness with their, Δυνάμεθα.

But the Lord assures them that they are right. They will share His sufferings on the principle of John 15:20; — not because their sufferings would have a vicarious effect.

Cf. 1 Pet. 4:12,13; Col. 1:24; Phil. 1:29,30; 2 Tim. 3:12.

The suffering of believers is certain: "Ye shall indeed..."

10:40 The Lord leaves nothing as an afterthought. "For whom it is prepared" — ἀττ' οἷς ἡτοίμασται. This is a 3 pers. sing. perf. pass. indicative from ἐτοίμαζω.

THE LORD SEEMS TO WANT TO TEACH HIS DISCIPLES THAT POSITIONS ARE ORDAINED OF GOD, AND IT IS NOT FOR US TO SEEK THEM.

Cf. Heb. 11:16; John 14:2; illustrated in Mark 14:12,15 — all these passages use ἐτοίμαζω.

The Lord has ordained us for specific ministries here; and He has ordained us also for specific ministries in heaven.

10:41 Selfish ambition (which has no place among the Lord's people) always stirs up trouble with our fellow-believers.

"Began to be much displeased" — ἤργαντο ἀνακτητική. They were indignant!

The same verb is used in 10:14; 14:4.

The Lord
sends us
to serve
(acts 12:2)

There is a sense in which the other disciples showed themselves to be guilty in the same way.

(10:42) In speaking of "the Gentiles" our Lord is referring to the unregenerate who do not even recognize God or His ways. They, lit., seem to be chief, instead of, "who are accounted to rule."

Men think that these things are in their hands, BUT THEY ARE NOT!

But it is the men who have this position who are recognized as the greatest, "But so shall it not be among you" (10:43).

The greatest ones ever and any place are those who are ministers. The Grk is Σιάκονος. Cf notes on 9:35. "Be great" = become great.

(10:44) In 1:43 we have the word, μέγας; here, ΤΠΩΤΟΣ. These are persons who are "eminent for ability, virtue, authority, power" (Thayer, under μέγας, p. 395). ΤΠΩΤΟΣ is the first even of the great, and here is opposed to δοῦλος. This is the bond-servant, the one who has no rights of his own. It was the opposite of a free man. It was a position normally to be dreaded, but it was great and first with God.

(10:45) The illustration of this truth is found in the very purpose for which the Lord Jesus came into the world. "For even the Son of man":

- 1) The representative man.
- 2) The Messiah.

Obviously HE WOULD BE THE GREATEST.

But He is the greatest not just because of WHO HE IS, but also because of WHAT HE HAS DONE.

The man
who is
seeking to
do something
for the Lord
but never
fully under-
stands the
gospel.

He did not come to get others to devote themselves to His interests in order that they might gain from such works, but He came to devote himself to the interests of the Father and of man.

"To give" - δοῦναι, a 2nd aor infin. This ^{were} a once-for-all gift. It was voluntary. This explains the purpose behind vv. 32-34.

"A ransom" - λύτρον, "the price paid to effect the release... of one who is held in some kind of bondage" (Lenski, p. 464).

We get the word, redemption, from this.

The ransom was paid to God, the One offended by our sin, + the One who has the right of judgment, + who can only forgive on righteous grounds. Cf. Lenski, p. 465.

"Many" is the equivalent here of all.

Cf. 1 Tim. 2:6; 1 Jn. 2:1,2; Tit. 2:14.

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10:46 This account is ^{also} found in:

- 1) Mt. 20:29-34
- 2) Luke 18:35-43.

Neither Paul
nor Luke mention Bartimaeus
by name. Luke says that it was as they were
coming into Jericho; Matt. + Mark, as they
were leaving Jericho.

Robertson (I, 163 - under Mt. 20:29) says that the Romans built a new Jericho about a mile south of the ancient town. Matt + Mark refer to the old Jericho; Luke to the new, Roman Jericho. Thus, the miracle was

performed between the two - and both records are correct.

"Great crowd" - ὁγδούς ἵκανον. The popularity of our Lord continued because of the great works He was doing.

The St. gives the name in this order, the son of Jimeaus, Bartimaeus, and then adds, blind he sat by the wayside begging.

It seems that the reason that Mark would mention his name was because of the prominence of Jimeaus. Perhaps he was a believer. The name Bartimaeus is Aramaic. Jimeaus must have been a prominent person.

"Begging" - προσάρτων. His condition had reduced him to this.

This was a prominent condition. Often as many as half the population was affected because of:

- 1) The dust.
- 2) The glare of the sun.
- 3) Unsanitary habits.
- 4) The contagious character of the diseases.

Cf. Paul's own in the flesh.

10:47 "Jesus of Nazareth" would distinguish Him from all others with her name.

Cf. Nathanael's words to Philip in John 1:46.

"Is cry out" - κράζειν. Lenki translates it, to yell. It shows the urgency with which he was seeking help.

"Son son of David" - a messianic title.

Cf. Mark 11:10; 12:35-37.

See also Mt. 1:1; Rom. 1:3; Jer. 23:5, 6

"Have mercy on me" - ἐλέησόν με. This

means to feel sympathy for someone's misery and to do something about it. Cf. Shayer, p. 203.

Cf. Isa. 55:3 in its context. How appropriate this passage would be in Isaiah's case!

10:48 Why the crowd did what they did, we do not know. We only know that they sought to silence Him — and that they did it strongly and consistently.

It was not just Jesus + son of David.
But Bartimaeus would not be silenced. The name seems to ~~be~~ the main point at issue since it is repeated, especially "Son of David".

10:49 Out of the "great number of people" the Lord heard this call for help. And He commanded ~~Him to be called~~ "A better translation is, call him".

Cf. Rom. 10:13.

"Be of good comfort" - Οἴασει.

These prohibitions turned to encouragement.

10:50 Without any hesitation he goes to the Lord, throwing off his outer garment so he would not be hindered.

10:51 This was the question our Lord asked James and John in 10:36.

Bartimaeus had many needs. Which one was he most concerned about?

"Lord" = Rabbini - Ράββονι, an Aramaic word which is translated, Lord, in Matt. 20:33; Luke 18:41.

*in context
this is an
answer to
myself
to be seen*
Many Magdalene used it in John 20:16; Cf. v. 13.

Thus, it would seem that physical sight was restored following the ~~physical~~^{spiritual} sight.

"Receive" - ἀναβαπτίζω. This means to see again, to recover lost sight. Cf. Thayer, 35. He had had it once and lost it.

10:52

"Thy faith" - i.e.,

- 1) Faith in the Lord Jesus as the messiah.
- 2) Trust in Him as His Saviour.
- 3) Confidence that the Lord could restore his sight which may have been removed because of sin.

"Hath made thee well" - Τέωκέν σε. Lit., hath saved thee.

The perfect indicates a condition that will continue.

DOES THIS NOT ILLUSTRATE V. 45?

How did His sight return? "Immediately" - εὐθὺς.

Then what did He do? He did not go His own way, but He "followed Jesus on (or, in) the way."

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CHAPTER 11 - Begins with our Lord's entry into Jerusalem.

(11:1) "Bethany" is located beyond the Mt. of Olives to the east of Jerusalem. We do not know where "Bethphage" was located, but it is generally assumed that a traveler going from Jericho to Jerusalem would come to Bethphage first, and then to Bethany. The two were evidently close together.

"Bethphage" is mentioned one time only.

by Matt., Mark, + Luke - all in ~~concern~~
with this story.

THE ACCOUNT OF THE ENTRY INTO JERUSALEM
IS FOUND IN ALL FOUR GOSPELS. MATTHEW AND
JOHN CITE IT AS A FULFILLMENT OF ZECH. 9:9.

John tells us that it was on the Sunday
before the crucifixion. Cf. John 19:1, 12.

(11:2) Two disciples were commissioned to go
in Bethphage, according to Matt. 21:1, 2,
to get a colt. Robertson says it was Bethany,
"the village nearby." We cannot know which,
and this detail seems unimportant.

Matthew mentions the colt's mother, +
that both were used.

Mark + Luke both mention that it was a
colt which no man had ever sat on, i.e.,
ridden. THIS WAS A COMMON REQUIREMENT FOR
THINGS USED FOR THE LORD. Cf. Num. 19:2; Dt. 21:3; 1 J. 6:7;
2 J. 6:3.

(11:3) A strange provision is indicated by
the fact that all they were to say to
anyone who objected was, "The Lord hath
need of him."

Note the claim to Deity.
"need" - $\chi\pi\epsilon\alpha\imath\alpha$. This is something which
He could not do without.

(11:4) We see evidence of the Lord's omniscience.
They found the colt, and they began
to "loose him."

(11:5) The objections were raised as the Lord
had said.

(11:6) They answered as the Lord had said,

"and they let them go." The authority of the Lord is evident.

(11:7) Cf. 2 K. 9:13 for an example of the background of this.

It speaks of homage.

It indicates royalty.

(11:8) This is further homage. "This act is one of submission combined with the highest honor" (Lorki, p. 478). It was designed to picture smoothing the road for the King, thus guaranteeing His acceptance.

Cf. the prophecy of John the Baptist - Isa. 40:3-5, 9-11. It includes also promises regarding the messiah.

(11:9) In vv. 9, 10 we see the words which the people cried out.

They say:
"Be propitious" → "Hosanna" - Ήσαννα. Robertson (I, 167) says that it means, "Save, we pray thee!"
"P. 642"

Cf. Zech. 9:9

"Blessed is He that cometh in the name of the Lord." Cf. Psa. 118:25, 26; see also Jr. 5:43.

The coming One was a Messianic title.
Luke and John say, "King."

(11:10) If there is any doubt about v. 9 being messianic, that doubt disappears here.

Note: v. 9 - "He that cometh."

v. 10 - "The kingdom... that cometh."

The messiah has to be a descendant of "our father, David."

NO KING OF ISRAEL HAS RIDDEN ON A DONKEY SINCE SOLOMON. Cf. 1 K. 1:38, 44. This entry of

our Lord was in confirmation that He was:

- 1) The Lord.
- 2) The Messiah.
- 3) The Savior.

It was providential that the Lord could put these words in the mouths of the people at such a time as this. { MATTHEW QUOTES PSA. 8:2 in MATT. 21:16 - as spoke by the Lord.
Cf. Phil. 2:9-11.

And just as in Solomon's day (1K. 1:40), the sound of the noise was like an earthquake. "All the city was moved" - "was stirred ... shaken as by an earthquake" (Robertson, I, 167).

11:11 The Lord did nothing more but look over "Jerusalem, and ... the Temple," and then he returned to Bethany. It was not safe for Him to stay in Jerusalem. The next day, as the following verses show, He returned to cleanse the Temple. "The twelve" went to "Bethany" with the Lord, perhaps returning the ass and her colt.

11:12 "The next day" = Monday. Cf. vv. 15, 19, 20, 27.

The Lord spent His days during this week of His death in the city of Jerusalem; His nights, outside - probably in Bethany.

"He was hungry" - GREEK REV. The NASB says, "became hungry." Note this evidence of our Lord's true humanity. Cf. Mt. 4:2.

11:13 Only Matthew records this story in addition to Mark. Cf. Matt. 20:18-22.

He says that the tree was "along the way" (v. 19) which seems to indicate that it did not belong to anyone.

- 1) There were the "money-changers" - Τῷ καταβοτῷ. They changed the people's money into shekels, and charged them a rate for the service. (Some would come with foreign currency, but the Temple "tax" had to be paid in shekels.)
- 2) There were those who "sold and bought in the Temple."

The priests had a strangle hold on the people. They required that sacrifices offered in the Temple had to be purchased at the Temple. With such a monopoly, they could charge the people any price they wanted to and so the Temple had become "a den of thieves" (v. 17).

"Doves" are mentioned to show that they were robbing the poor, too. Cf. Lev. 5:7; 12:8. But they were also used for other offerings. Cf. Lev. 15:14, 29.

See what the Lord says about the poor:

Prov. 19:17.

Can we see the ideas of God which this had created in the minds of the people?

Can we see how this corrupted the types of salvation in the OT, making salvation a matter of money instead? Cf. Isa. 55:1 ff.

The Lord exercises His wrath - nothing compared with what will some day be revealed. He is righteous in all His ways and ever jealous for the truth of the Gospel. HERE WE HAVE HIS DIVINE AUTHORITY.

- (11:16) Some people were using the Temple as a short-cut to wherever they might be going. The Lord put a stop to all of this. Mark alone mentions this.

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(11:17) How instructive it is for Mark to say that Jesus "taught" - ἐδιδάσκεν. We might even use the word, explained. But His explanation was Teaching, and His teaching was SCRIPTURE.

"Is it not written," or, Does it not stand written? This word has never been revoked.

"My house" - The Temple was to be primarily a place where God was dwelling in the midst of His people. Is the Lord here again claiming deity?

The Lord has named His own house - "a house of prayer." It is to be a place where the people can come to the Lord to pray - all kinds of prayers.

"Of all nations," which would include the Gentiles.

This buying and selling was probably taking place in the court of the Gentiles. The Jews would not desecrate their ~~temple~~ section, but they would the Gentiles. This in itself was a perversion of the Gospel.

Then using Jer. 7:11 . . .

"But ye have made it" - The perfect speaks of something done in the past which continues to the present. HOW COULD MEN DARE TO CHANGE WHAT GOD HAD DONE?

It set man against God.

It violates the Word.

It perverts the Gospel.

"A den of thieves" - οἴνηταιον ἀντρῶν.

This would be a place where robbers live. This would be a place where robbers hide, where they seek to avoid detection.

So that these men, robbing the people in the very house of God, had sought to change

quoted
from
Jno. 5:1.

is from God's house to theirs, and felt that they were safe. They probably had convinced themselves that, as long as it was the Temple + had to do with worship, THE END JUSTIFIED THE MEANS!

(11:18) note the reaction, and from whom?

"The scribes and the chief priests" constituted the Sanhedrin.

"These were the constituted authorities, who had licensed his desecration of the Temple. They sold these rights to the traders, and very resented this invasion of their constituted rights" (Gould, p. 214).

THEIR AUTHORITY HAD SUPERCEDED THE AUTHORITY OF THE SCRIPTURE.

"They feared Him," should be, They were fearing Him

WHAT DID THEY FEAR?

His teaching!

"Astonished" - ἀστραμμένοι. They were astounded, amazed. The Lord taught them things that they had never heard - things which would set them free from their unregenerate religious leaders.

Cf. Psa. 119:130.

(11:19) And so on Monday night the Lord again "went out of the city."

(11:20) Tuesday morning

This refers back to vv. 12-14.

This had happened very rapidly.

The fig tree represents Israel. Note: "the fig tree dried up from the roots."

The fig tree
represents
Israel.
Note:
"the
fig
tree
dried
up
from
the
roots."

(11:21) Peter seems to be, not only noting a fact but, asking a question: How could such a thing as this possibly take place in such a short time?

(11:22) This was Hudson Taylor's text.

Some versions read, If you have faith in God, verily I say unto you . . ., etc.
But it seems best to make it an imperative!

Hudson Taylor translated it, Hold the faithfulness of God. "Have faith in God."

They knew about works; the Lord wanted them to learn faith.

In works we are concerned about what man can do; in faith, what God can do!

(11:23) The authority of the Lord Jesus Christ stands behind this: "Verily (amen) I say unto you."

"This mountain" - in most likelihood, the mount of Olives. A literal mountain is referred to, although quite obviously a mountain of difficulties could also be meant in applying this verse.

If faith can kill the fig tree, it can even remove the mountain on which the fig tree stands.

SO THE LORD ARGUES FROM THE LESS TO THE GREATER. And we can take it and argue from the greater (moving a real mountain) to the lesser (meeting our needs).

"Be thou removed" - Ap̄DNTI. This means to be lifted ^{up} from its place. "Be thou cast" - B̄DNTI. God is the action behind both

At first,
these words
seem to have
no connection
with what Peter
was asking.

of these passives.

"And shall not doubt" - Καὶ μή διακρίθη.
This is the person who argues with himself,
now thinking it will happen, then thinking
it won't.

He is like James "double minded man"
(Jas. 1:5-8). There must be absolute con-
fidence in God and in what He has promised
to do.

"not doubt" is aorist; "but believe" is
present. The doubting may be in a point
of time; the believing is continuous.

"Those things which he saith" - Ο λαλεῖ.
This expression points to words which do NOT
have their origin in the thought of the
speaker. The idea seems to be that the person
praying speaks words) which have their origin
in the Word of God.

The GR here is lit., but believes that
that which he says will come to be, it shall
be ~~to~~ be. "Come to be" = γίνεται.

WAS HE SPEAKING OF EVENTS IMMEDIATELY AHEAD?

Cf. also Zech. 14:4.

"Isa. 40:4

There is no record that our Lord ever moved
a real mountain.

nor did his disciples ever move one.

THIS IS WHAT HE CAN.

WHAT WE CAN EXPECT IS WHAT HE HAS PROMISED TO
DO.

11:24 The emphasis is obviously on faith.

"Desire" = pray. The NASB: "all things
for which you pray and ask." These two
expressions for pray combined mean asking

"Having leaves" meant that it should have had fruit even though "the time of figs was not yet."

The fig tree put out fruit first, then leaves. There are usually three crops during the year: in June, August, + December.

But for leaves to be there normally meant mature fruit. Instead our Lord found that it had "nothing but leaves," i.e., not even the prospect of fruit.

So the tree was a hypocrite. It had "promise without performance" (Robertson, I, 359).

Note again the evidence of his true humanity as our Lord came over to see if He might find fruit on it.

11:14 Then the Lord cursed the tree so that, the next morning it was dead.

Would say (p. 211):

"Jesus was on the eve of spiritual conflict with a nation whose prime and patent fault was hypocrisy or false pretense..." Matthew says it died immediately (cf. Mt. 21:19f, 20).

11:15 As on the previous day, "Jesus went into the temple".

John records a previous cleansing in Jn. 2:13-17. Now it must be done again.

There was a semblance of the right thing going on.

1) "Atonement money" was to be brought "for the service of the tabernacle" (Ex. 30:11-16).

2) Sacrifices were also to be offered.

But, INTO, CONFORMITY ~~THEIR~~ TO THE LAW THE JEWS HAD INTRODUCED THEIR OWN CORRUPTIONS:

This is
evidence
of His Deity
Luke's ac-
count of an
earlier account
which did not
say he did not
scorn them. See
Luke 13:6-9.

Not for a particular thing because we will it.

The crust is not the asking, but the believing.

(11:25) In addition, there is the matter of forgiveness.

Note the emphasis is upon what we need to forgive others for what they have done against us.

Does this suggest that the mountain is sin, and its removal, forgiveness?

Cf. Micah 7:19. Note the entire chapter, esp. vv. 1, 9, 13

(11:26) Not in the best MSS.

It is certainly true, however, emphasizing the words of v. 25.

1/27/73

(11:27) This was later on Tuesday - the day after the cleansing of the Temple.

The article is used in the Greek with "the chief priests, and the scribes, and the elders. THIS WAS AN OFFICIAL VISIT FROM THE POWERFUL SUPREME COURT OF ISRAEL - THE SANHEDRIN.

(11:28) Here is the reason for their visit: "By what authority . . ."

They were disturbed by two things:

1) His cleansing the Temple.

2) His teaching in the Temple. Cf. Mt. 21:23.

Jude 20:1 says further He also "preached the gospel."

Edustein says,

"...no principle more firmly established by an equal consent than that authoritative teaching required previous authorisation.

Cf. 1:22, 27

Indeed, this logically followed from the principle of Rabbinism. All teaching must be authoritative, since it was traditional — approved by authority, and handed down from teacher to disciple" (II, 381).

They apparently were asking for the name of a teacher, or the evidence of Sanhedrin approval.

Had he been ordained as a Rabbi?

To teach without proper authority was:

- 1) Either ignorance
- 2) Or rebellion.

It was the responsibility of the San. to investigate.

If what the scribes said was his authority in Mark 3:22.

11:29 The Lord responds with a question for them

"I will also ask" - ΕΤΙΕΡΨΩ. This is the word for ask which indicates that the Lord was taking a stand of equality with the Sanhedrin, "or, if not equality, on such a footing of familiarity as lends authority to the request" (French, p. 145).

"Answer me" - only in Mark. In itself it shows authority.

11:30 Our Lord's question was an answer, but an answer designed to show the unbelief and unjust jealousy of the Sanhedrin.

WHERE DID JOHN GET HIS AUTHORITY BECAUSE FROM A HUMAN STANDPOINT JESUS' AUTHORITY FOR HIS EARTHLY MINISTRY WAS BOUND UP IN JOHN.

THIS, PERHAPS MORE THAN ANY OTHER REASON, EXPLAINS WHY MARK BEGINS HIS GOSPEL AS HE DOES,

AND WHY ALL FOUR GOSPELS SPEAK OF THE MINISTRY OF JOHN THE BAPTIST. THIS ESTABLISHES THE AUTHORITY OF OUR LORD.

What was said about John? Cf. Isa. 40.

What did John say about the Lord:

1) Cf. Mark 1:3, "Prepare ye the way of the Lord.

2) Cf. Mt. 1:11, 12.

3) Cf. Mt. 1:14.

4) Cf. Luke's account of His birth, + what Zacharias was told of His ministry.

5) Cf. the Apostle John in John 1:6-8.

6) Cf. John 1:15-34.

7) Cf. John 3:25-36.

Again: "Answer me."

11:31 On the horns of a dilemma - "faced with a choice between equally unfavorable alternatives" (Webster's New World Dict., p. 211)

"If we shall say, From heaven" - the first alternative - AND THEIR QUESTION WOULD HAVE BEEN ANSWERED.

But the Lord would have had them with a, "Why, then, did ye not believe him?"

11:32 To deny that divine authority was John's would have created an uproar that would have had dreadful results even for the Sanhedrin. Luke (20:6) records that they said, "All the people will stone us."

"For all men counted John, that he was a prophet indeed." This would mean that God had raised him up. God had authorized John to speak with a divinely inspired message for a time of great need.

(11:33) And so they say, lit., We do not know. He had answered; their dishonesty absolved Him from the need to continue.

The parables that follow apply to them.

Is the Lord's silence an illustration of Mt. 7:6?

3/10/73

CHAPTER 12 - vv. 1-12 belongs with vv. 27-33 of ch. 11.

It is still
Tuesday of
the Passion
Week.

This parable of The Wicked Husbandmen is found also in:

1) Matt. 21:33-45.

2) Luke 20: 9-19.

Matthew makes this the second parable which was given to the Pharisees. The first is of the two sons.

(12:1) "Them" = the Sanhedrin. Mt. 21:45 indicates that "the chief priests and the Pharisees... understood that He was speaking about them." Cf. Mark 12:12.

THERE IS AN OBVIOUS CONNECTION HERE WITH ISA. 5:1-7.

"A certain man" = the Lord.

"Planted" = It originated with the Lord.

Cf. Ex. 15:17; 2 Sam. 7:10; Jer. 24:6; Amos 9:15.

"A vineyard" = the nation Israel.

"Set a hedge" - ΤΤΓΡΙ. ΕΘΝΚΕV φραγμόv. Thayer says "it is that which separates, prevents the two from coming together" (p. 657). There is also the idea of protection. It can mean a fence.

Cf. Lev. 20:24, 26. For all believers, Gal. 1:15. These on separation.

On keeping, cf. Psa. 121.

"And dug a place for the winepress." There

were two vats, circular, cut out of rock, + were next to each other, the two like an inverted figure 8 - "the upper broad and shallow, the lower smaller and deeper" (Tanner in Linski, p. 506). They would tread on the grapes in the upper vat; the juice would flow into the lower vat.

KJV: "wine fat" is Old Eng for wine vat. (cf. Gould, 220).

So this would speak of the owner's anticipation of fruit.

"Build a tower," Túpyov. This definitely was for protection where the keepers could see in all directions so as to repel an enemy attack.

*These are
illusions or
misinterpretations*

"Let it out to husbandmen" or leased it to tenants. This points to Moses, the judges, the priests, and eventually, the Sanhedrin (although they were a very corrupted group of ungodly men).

"And went into a far country." Cf. 13:34. Lit., it is went abroad, or "on a journey" (NASB). This points to the way the Lord has left His people in the hands of their leaders.

(12:2) "At the season"; i.e., for fruit.

"A servant," i.e., a prophet. Cf. MT. 23:31; Acts 7:51-53.

The prophets were raised up to reap a harvest in Israel. BUT THE LEADERS WERE PRIMARILY THE ONES WHO HAD REJECTED THEM. Cf. John the Baptist, Mark 11:30-32.

(12:3) "Beat" - ^{τί}Εστιπαν, 1 cor. from δέρω, to skin, to flog. Used again in v. 5.

(12:4) "no ordinary owner of a vineyard ever did such a thing as this owner did" (Lenseki, p. 508). After one such incident, it would have been all over for the husbandmen. BUT HERE WE SEE THE GRACE OF GOD!

They almost killed this "servant" - δοῦλον, and humiliated him.

(12:5) This ~~continued~~ on and on. Cf. 2 Chron. 36:15, 16; Neh. 9:26; Jer. 25:3-7.

This is the history of Israel.

(12:6) Our Lord is pictured here:

- 1) "One son."
- 2) "His well beloved."

"God's love and patience exceed absolutely everything that men have ever heard of here on earth" (Lenseki, 510).

Cf. John 3:16; Rom. 8:32. Like Abraham in Gen. 22:2.

"They will reverence my son" - so thought the owner. "Reverence" - Ἐνταπίσσονται.

(12:7) FROM HERE WE MOVE FROM HISTORY TO PROPHECY.
Cf. John 11:47-50.

Here we see their vicious plot which the Lord had already spoken of to His disciples on several occasions. Cf. 8:31; 9:31; 10:32-34.
They wanted Israel for themselves.

(12:8) They carried out their vicious plot

"Cast him out of the vineyard" conveys the idea that they thought that they would be through with Him once-and-for-all.

"Heir"
Heb. 1:2

(12:9) But they forgot that we still have to deal with "the Lord (ὁ κύριος) of the vineyard."

The vineyard is not destroyed, BUT THE HUSBANDMEN ARE!

What an ominous question! "What shall, therefore, the Lord of the vineyard do?"

"Destroy" - ἀπολέσαι. This is the same word which is used in John 3:15, 16 for "perish." It points to hell, to eternal judgment.

"Others" - cf. Jer. 23:1-6.

The apostles are among these. Cf. Mt. 19:28.

(12:10) The parable has ended.

Now the Lord confirms, ^{with scripture} what He has been teaching.

NASB: "Have you not even read this scripture?"
It is Psa. 118:22, 23.

THIS WAS THE VERY PSALM FROM WHICH THE HOSANNA'S OF THE TRIUMPHAL ENTRY WERE TAKEN.

Here the Lord is pictured as a "stone." Rejected for any part in the building, our Lord becomes "the head of the corner."

This, architecturally, was the most important stone in the building because it governed every angle of the building. EVERY STONE IN THE BUILDING WAS ADAPTED TO IT.

(12:11) man did not do this; the Lord did!

There would be no building without Christ, no future Israel.

They hated Him less, but in that coming day the redeemed of Israel will say, "This is marvelous in our eyes."

"Marvelous" - θαυμαῖον. It is that which

passes human comprehension, so that they are amazed, marvel, consider wonderful.

(12:12) Suddenly we are brought back to the present!

Note the sovereign power of the Lord. The Sanhedrin was powerless to touch Him before the time.

2/17/73

(12:13) The opposition to our Lord continues.

"Certain of the Pharisees and of the Herodians" come "to catch Him in His words."

→ WE HAVE MET THE PHARISEES ON OTHER OCCASIONS. Cf. Mark 2:16-24

3:6

7:1-5

8:11-15

10:2

12:13

This is the last time Mark mentions them.

Their life was primarily an external formality.

They tried to adhere strictly to the Mosaic Law, but added oral traditions to it which were supposed to explain, but often nullified.

They were ritualists.

They were devoted to Israel nationally.

That is one reason it is surprising to see them joined here with "the Herodians."

→ THE HERODIANS: They were mentioned also in 3:6. These are the only two refs in Mark.

They were a political party.

They accepted the Herods as the rightful rulers of Israel. This is why the Herods took such strong action against the Lord.

They were politically ambitious themselves and probably were Herodians primarily for their purpose — not for any devotion to Jesus.

Both groups surrendered to what was inevitable — taxation by Rome. Perhaps the Herodians were a little more willing than the Pharisees.

— Israel was divided.

The Pharisees were popular with many because of their opposition to it, i.e., taxation. The Herodians will see government because of the acceptance (not necessarily at least) of it. SINCE THE PHARISEES AND THE HERODIANS WERE NOT FRIENDS, THEY WERE MAKING IT APPEAR AS THOUGH THEY WERE COMING TO THE LORD FOR HIM TO SETTLE THEIR DISPUTE.

But their real purpose was "to catch him in their words." They went: "A PEGUWOT. You are like a wolf which speaks of catching or trapping animals or fish. They were on a hunt to take one lamb.

(12:14) Jesus' sly approach.

"Master" = Disciple.

cf. Nicodemus in John 3:2.
and cf. John 7:14, 15.

Jesus Pharisee and Herodian did NOT really accept him as a teacher. BUT THEY APPEAR TO DO SO, EVEN GIVING THE IMPRESSION THAT THEY WANTED TO BECOME DISCIPLES.

"We know that thou art true" — "Jude" — a MBS, speaks the truth; "cannot lie" (Joh. 1:2). Jude in further explained later in the verse writes, "but teacher the way of God in truth." "One way of God" would be the way God wants

men to live.

"Carest for no man" - οὐ μέτει σοι τις πίστη οὐδενός. It did not matter to the Lord whether He was speaking to princes or to paupers. He never adapted the truth to the men He was teaching. Truth was truth, and the Lord taught it that way!

"Regardest not the person of men" - The Lord did not look upon the face of a man to determine what the truth would be for him. Lit. it is, you do not see the face of men.

"Hebraistically, the appearance one presents by his wealth or poverty, his rank or low condition; outward circumstances, external conditions; so used in expressions which denote to regard the person in one's judgment and treatment of men" (Shayer, 551).

"The way of God" is emphatic. Cf. Isa. 55:8,9; John 14:6; Prov. 14:12.

NOW THE QUESTION: Is it lawful to give tribute to Caesar, or not?"

"Lawful" - ἔξεστιν. This means, Is it the way of God, the will of God, for us to pay this tax.

Cf. this word, "lawful," in 2:24; 3:4; 6:18; 10:2.

"Tribute" - κῆρυξ. This was the poll tax, to be paid every year, levied against individuals, the tax which the Jews hated the most. So many it meant that

"To pay the tribute-money to Caesar was virtually to own his ^{royal} authority, and so to disown that of Jehovah, who alone was Israel's King" (Eduardheim, II, 385).

It does
not matter
to you about
anyone.

(12:15) Either way the Lord answered the question, He would be in trouble. In the one case, He would encourage rebellion; in the other, He would appear as being against the people of Israel.

It seems that the Lord was being repaid for His question to the Sanhedrin regarding John the Baptist. Cf. 11:30.

The Lord, who had to walk over to the fig tree to find out if it had any fruit, did not need anyone to warn Him about these men.

He "needed not that any man should testify of man; for He knew what was in man" (John 2:25). "But, He, knowing their hypocrisy, . . ."

THE OMNISCIENT SON OF GOD. We cannot hide anything from Him!

What is a hypocrite? GR: ἀυτῶν τὸν ὄττό-κρισιν. Cf. 7:6. He is an actor, a pretender, one who feigns what he is not.

"Why test ye me?" - a different word from "catch" in v. 13. Here it is ΤΓΙΠΑΓΑΤΕ. Cf. 8:11; 10:2. They were putting Him on trial.

Then He asked for "a penny," or, a denarius. GR: δηνάριον. This was a day's wage. It was probably worth a little less than our quarter. Lenki: "17 cents" (p. 520). Should translate it as an English shilling. It was a silver coin, officially stamped with the Emperor's head or sometimes a member of his household. It was the property of Rome, and only Rome had the right to issue such coins.

(12:16) "Image" - εἰκὼν. Whose likeness was on the coin? whose picture?

Superscription - in ἐπιγραφή. This would be his signature or a saying which originated with the Emperor.

The Lord answered a question with a question. It almost seemed like he did not know whose picture the coin carried, nor whose superscription it was.

Jesus answered: "Caesar's."

(12:17) Our Lord's answer.

"Render" - ἀπόδοση, 2 per. plu. aor. imperf. from ἀποδίδωμι. The same verb is used in Rom. 12:17; 13:7. It means:

"To give from some reserved store, or to give over something which might have been retained, or to lay off some burden of debt or duty" (Shaw, 61).

Therefore, the Lord taught that we should pay our taxes, that we should support our government. Cf. 1 Pet. 2:13-16

BUT THE LORD INTRODUCES SOMETHING HERE WHICH HE HAD NOT BEEN ASKED: "And to God be things which are God's."

Remember also that this is spoken of as a debt. To withhold is to not God, to sin against Him. Peter says, "Honor God. Honor the King" (1 P. 2:17b).

What was the Lord referring to?

- 1) Mark 12:28-30; 1 Jn. 5:10; John 5:23; Isa. 29:13.
- 2) Mark 12:31.
- 3) Micah 6:8; Gen. 39:9; Psa. 51:4
- 4) 2 Cor. 6:19, 20.
- 5) 1 Sam. 12:23.
- 6) Heb. 13:5; Psa. 29:2; 96:4-9.
- 7) Heb. 13:6 a.
- 8) Heb. 13:6 b.

This word
means not
only give
as a gift,
but also
as a debt.
or a
debt.

The second
answer to
the one
question.

2/24/13 (12:18) This is the only time Mark mentions "the Sadducees."

On the diff. between the Phar. & Sad., cf. Acts 23:8.

They come unto Him & ask, "Is it true that it was not mentioned by Moses in the written Law. However, it is mentioned in the Psalms, Isaiah, Daniel. The mention of Joseph's bones is certainly an implication for resurrection.

Moses certainly mentioned angels too. Although many refs were theophanies. But cf. Gal. 3:19; Heb. 2:2; Acts 7:53.

The Sadducees were a priestly religious sect who seem to have claimed that their originator was Zadok, the high priest in David's day who announced that Solomon was king.

They were an elite group, not bothered with hypocrisy like the Pharisees, + but perhaps more vicious as the Pharisees. They were probably trying to ridicule the Lord with one of their favorite questions for the Pharisees, taken from Deut. 25:5,6. Campbell Morgan calls them flippant nationalists (p. 264).

They rejected the traditions of the elders. Not many Jews followed their teachings.

(12:19) The reference to Deut. 25:5,6. Note: "Moses wrote."

"Master" - A. S'askade. Cf. 12:14. You can almost sense the sneer.

(12:20) now the ridiculous story which they wanted the Lord to apply the scripture.

Their answer would have been that there was no problem because there would be no resurrection.

(12:21) They tell the story with considerable detail.

(12:22) Each of the seven brothers had her, but there were no children. If one had become a father, theoretically, this would have been the father in eternity.

THE ILLUSTRATION WAS RIDICULOUS TO MAKE THE DOCTRINE OF RESURRECTION APPEAR RIDICULOUS.

(12:23) THE QUESTION.

(12:24) The Lord did as He frequently did: HE ANSWERED A QUESTION WITH A QUESTION.

"Err" - ΤΙΛΑΒΑΡΘΕ, the same verb, actually the same verb form, in v. 21. It means to be led astray, into error, deceived.

And there were two reasons for this:

1) "Ye know not the scriptures," i.e., what was written. This is taken up in vv. 26, 27. Like so many - they professed to believe the Word of God, but they did not know what it taught.

Cf. 2 Tim. 3:7.

Cf. our Lord's rebuke of Nicodemus in John 3:10.

2) "How the power of God" - μΗΣΓ ΤΙΝ ΣΥΛΑΠΙV ΤΟῦ ΘΕΟῦ.

Unbelief of Scripture is due to ignorance of God, especially of "the power of God," power which He possesses according to His

men will
not normally
see or
know the
connection,
in life after
death. He has
to be deceived
into believing
it.

nature as God, power inherent in Him!

Again, cf. Nicodemus in John 3:2.

Also Acts 26:8; Eph. 3:20, 21

Gen. 18:14

Gen. 1:3

Num. 11:23

Psa. 46:6

Mark 10:27

Lev. 26:3-13

Deut. 7:21

I. Sam. 14:16

This is taken up in v. 25.

(12:25) This verse destroys Mormonism.

"When they shall rise from the dead" - a positive assertion of the fact.

"They neither marry" - i.e., the men.

"nor are given in marriage" - i.e., the woman.

Augustine: "Where there is no death, there is also no succession of children" (In Lvenski, p. 530). If God can raise the dead, He can certainly change the order of things from what it has been here.

"As the angels who are in heaven." There are no angel marriages, no angel children.

(12:26) Now concerning the scriptures.

The Lord uses the Word as authority, and He explains the significance of scripture.

The passage involved is Ex. 3:6 - the first time this full name is used. (See also Ex. 3:15.)

"I" - 'Eyw, emphatic. "Am" is understood, but the verb is not in the original Greek.

Note: "Have ye not read . . . ?"

(12:27) The terms of v. 26 explained. And in it there has to be an implication of resurrection. He did not say, "I was . . . "

The end of the discussion: "ye, therefore, do greatly err," "you make a great mistake" (Bosch, p. 230).

The power of God assures the promise of resurrection.

"~~The dead~~" "are men whose bodies are lifeless, are lying in graves." That is where the bodies of Abraham, Isaac, and Jacob are! But they will not remain there. A resurrection is coming. And Ex 3:6 is one of the first passages to teach it.

HOW AMAZING THAT THIS SUBJECT SHOULD COME UP THE VERY WEEK OF HIS DEATH--FOLLOWED BY HIS RESURRECTION! Cf. 1 Cor. 15:20-23; Phil. 3:20, 21.

3/3/73

(12:28) THE SCRIBE'S QUESTION (down through v. 34). Cf. Matt. 22:34-40; Luke 10:25-28.

From the differences between the three accounts, we can well assume that our Lord was asked this question more than once.

"One of the scribes":

- 1) It was their business to interpret the Law for the people.
- 2) They investigate the intricate matters of the Law - as this one seems to be doing here.
- 3) Because of the nature of their work, "they were enrolled in the Sanhedrin" (Shayer, 121). For them were reserved the best places at the feasts and the chief seats in the synagogues. Cf. Mt. 23:6; Lk. 14:7.

This particular scribe had he and them "reasoning" - οὐζῆτουντων. This means both a discussion and a dispute. AND

HE HAD BEEN IMPRESSED WITH THE LORD'S ANSWERS.
The Lord has always attracted those who
were concerned about the truth.

"The first commandment" - Ἐπτάτη Τρίτη.

"which" must also be noted - Τοια. It means
"of what sort or nature" (Shayer, p. 527). "The
Rabbis counted no less than 613 command-
ments, 248 positive, 365 negative" (Fenske, p.
555). This division corresponded with:

- 1) 613 - the number of letters in the 10 command-
ments.
- 2) 248 - the number of parts of the human body.
- 3) 365 - " " " days in a year.

Some were obviously more important than
others. How would you distinguish?

One way was by the penalty?

So those which rated highly were:

- 1) Sacrifices.
- 2) Sabbath.
- 3) Circumcision.

Note the OT expression: "that soul shall
be cut off from his people." Obviously these
would be tremendously important.

A "commandment" is, in this case:

- 1) A prescribed rule according to which a
thing must be done. Cf. Shayer, 218.

Note: In building the Tabernacle, they
were to follow the pattern. No change at
all was permitted.

- 2) It pointed to a commandment given by
God for man to obey; something to do.

"First" - Τρίτη. Which stands first in the
list in order of importance?

This word is used in vv. 28, 29, 30.

(12:29) The Lord answers very simply from
DEUT. 6:4, 5.

Note how the Lord repeatedly establishes
the authority of the OT.

What a wide open door the Lord had to
speak to the hearts of all who were there.
And He speaks from the key text of Israel.
IT WAS THAT WITH WHICH THEY BEGAN THEIR MORN-
ING AND EVENING PRAYERS, IN THE TEMPLE AS THEIR
CALL TO WORSHIP.

On what it means to "hear," cf. Deut.
6:1-3.

Also remember Rom. 10:17, "So then faith
cometh by hearing . . ." Hearing was to be continuous.

"O Israel" - cf. Gen. 32, the new name for
the nation, the name that distinguishes them
from all other nations, and the name which
identifies them with God!

Jehovah corresponds with Lord.

Elohim corresponds with God.

He is the one Jehovah. "I am God and
there is none else." And, like so many
other times this explanation is given in
Scripture, it is the reason (and the only
reason that needs to be given) for the com-
mandment which follows.

(12:30) "Love" - ἀγάπη. This means a
love which deliberately chooses and
pursues its object, giving of one's self on
behalf of the other. Cf. Kittel, I, 37. Reverence
and respect are always involved in this
kind of love.

The word is explained when we look at
the four words our Lord uses to describe
the love of God.

Scribble page
for a future
piece of
paper
where we want
to write
in all of
the space
available
with all of our
best effort.

Scribble page
for a future
piece of
paper
where we want
to write
in all of
the space
available
with all of our
best effort.

- 1) "With all thy heart" - ἐξ ὅλης τῆς καρδίας.
note that "all" is used 4x.

To love from the "heart" means to love sincerely, truly, without simulation or pretence, without being hypocritical. Cf. Thayer, p. 325.

Hypocritical love was the sin of the Pharisees - and of a lot of other people.

- 2) "With all thy soul" - ἐξ ὅλης τῆς ψυχῆς.
Our love for the Lord must be with feeling, emotion. There is life to it!

Cf. Heb. 12:3 - our souls can faint. The vitality is gone. The Lord wants us to love Him, and act like it.

But NOTE THAT SINCERITY PRECEDES EMOTION.

- 3) "With all thy mind." The Lord adds a part which neither the Heb. OT, nor the LXX, nor the scribe use. It is τῆς διανοίας.

This word is formed by combining two words which, lit., mean through the mind, i.e., the understanding, the reasoning, burning the intelligence, by carefully thinking it all out.

...this is where the truths of the Word of God come in.

This is where our experience helps us.

This is where the experience of others helps us.

- 4) "With all thy strength" - ἐξ ὅλης τῆς ἀρχύσθεντος.
- Cf. Ecc. 9:10, "whatever thy hand findeth to do, do it with all thy might."

The verb ἀρχύω is in Phil. 4:13.

It means to devote all of one's energies as an expression of love for God.

"Ye cannot serve God and mammon" (Matt. 6:24).

The very way we live our lives, the things that are important for us, where we put our strength - all of this shows how much we love the Lord.

(12:31) BUT THERE IS ANOTHER WHICH IS INSEPARABLY BOUND TO THE FIRST. "Thou shalt love (the same verb as in v.30 - even the same form)^{my neighbor}, as thyself." This is from Lev. 19:18.

"Thy neighbor" - ΤΟΥ ΠΛΗΣΙΟΥ, "is one who is near us, i.e., one with whom we come in contact, no matter who he may be" (Lenski, p. 539).

Cf. Rom. 13:8-10; ^{15:1,2} Jas. 2:8

Gal. 5:13,14

Eph. 5:28,29,33. 1 Cor. 10:24.

The goals of scripture are set so high that there is always room for improvement.

Cf. 1 John 3:14,16; 4:20,21.

As we are inclined to be primarily concerned with ourselves, we are to be equally concerned with others.

(12:32) The scribe's approval, Καλῶς, "Well," is the same word as back in v. 28. He is well-satisfied with the Lord's answer in two respects:

1) concerning what He was teaching about God

(12:33) 2) concerning what He pointed out as the greatest commandments of all. To obey these was "more than whole burnt offerings and sacrifices," i.e., anything that they could offer on an altar. Cf. Isa. 1.

(12:34) Now it is the Lord's turn to respond to

the scribe's words.

"Discreetly" - νοικεῖως. It means wisely, which in this case would mean, according ^{whether or} ~~not to me~~ ^{wholly even} ~~it is written~~ ^{on or by} ~~its history~~ ^{to the Scriptures}.

^{not to me} "not far from the kingdom of God" meant ^{also} that he was not yet born again. Cf. "enter" in John 3:5; John 10:9.

Cf. Mark 9:43, 45, 47; 10:15, 23-25. Also Mt. 23:13.

"Dared not" could be translated, were afraid to, dreaded. The verb is ἐτόλμα. The Lord had so completely the victorious in two ways:

- 1) Giving the right answers, and
- 2) Showing Himself to be without guilt, that they knew they would only lose more ground by trying to trap Him with further questions.

3/17/13 12:35 Our Lord's question here points out one of the great errors in the teaching of the scribes. THEY TAUGHT THAT THE MESSIAH WOULD BE THE SON OF DAVID - PERIOD! They did not also teach that the messiah would be the Lord, i.e., Deity! Thus, they were right in as far as they went, but the end result was gross error, since Jesus would then only be a mere man!

On our Lord's descent from David, cf.:

1) 2 Sam. 7:12, 13, 16, 18, 19, 24-29.

2) Rom. 1:3a.

3) Mk 11:10

4) Rom. 1:3a.

4) Jn. 7:42

5) Isa. 9:7 (they simply ignored v.6).

6) Jn. 23:5 (" " " " " v.6).

7) Acts 2:25-32.

And it is interesting to note that the fact

that our Lord was of the lineage of David was so well attested that it was never questioned. In fact, one of the most common of all titles given to Him was, "son of David" (Mark 10:47, 48; 11:10; Mt. 9:27;

12:34 But David had many sons. How could men know which was the son?

This is where the Lord had to bring out that which was the final, conclusive proof. And He does it from Psa. 110 - a Psalm of David.

Note the contrast between 1) "How say the scribes . . ." in v. 35 and 2) "For David himself said" here in v. 36. To strengthen the statement by attributing to it divine inspiration, our Lord adds, "by the Holy Spirit."

From just this much of the verse, we can ^{be} assured that:

- 1) Psa. 110 is extremely important.
- 2) David would not have known this by himself.
- 3) He did speak it by divine inspiration.

Note: We have the Trinity in this verse.

"The Lord said to my Lord" - Both words for "Lord" in the Greek are Kύριος. But obviously there are two Persons here. One is talking to the other. Both are Deity.

(The Hebrew says, Jehovah said to my Adonai.)

"Sit thou on my right hand."

The first place in the Bible where the right hand becomes important is in the blessing of Ephraim by Jacob in Gen. 48:13-18.

The second is in Ex. 15:6 (2x), 12.

The third: Aaron was anointed with

: blood on the right ear, right hand, + right foot.

Cf. Psa. 16:8, 11.

Cf. Psa. 98:1.

It is the place of honor + favor, of acceptance, of power, majesty, and authority.

BUT NOTE ALSO HOW THIS PSALM IS QUOTED IN THE N.T.: 1) Acts 2:33-36. In vv. 25-32 shows that the messiah was diff. from David, but related to him; in vv. 33-36 he, Peter, is showing that the messiah is Deity.

2) 1 Cor. 15:23-28.

3) Heb. 1:13.

4) Heb. 10:12, 13.

Also see: Heb. 1:3

" 8:1*

" 10:12

" 12:2

Rom. 8:34.

Col. 3:1.

1 Pet. 3:21 b, 22 - a very important passage!

These verses show that the Psalm clearly goes past the cross

past the resurrection

past the ascension

To our Lord's present ministry in heaven, "until," or, "till I make thine enemies my footstool" - ΤΠΟΚΑΤΩ ΤΩΝ ΠΟΣΔΩΝ ουν. Lit., it is, until I put thine enemies under, beneath, or down at thy feet.

Cf. Rev. 3:9.

This is the picture of our Lord's complete victory over His enemies, of their com-

plete subjugation.

Cf. Phil. 2:9-11.

How did this make the scribes and the Pharisees feel?

(12:37) Then, for the second time, our Lord says, "David himself" - tremendous evidence for the Jews, indisputable testimony. Note how the Lord puts the question. If is not, How can He be David's Lord if He is David's son, but, How can He be David's son if He is David's Lord?

It is more amazing to believe in His humanity than to believe in His Deity.

"The common people" = lit., the great crowd.

"Bladdy" - i.e. They liked to hear Him.

This same expression is used of Herod hearing John the Baptist - then he killed John, as perhaps many in this crowd were to have part in the mob scene at the crucifixion of our Lord.

★ WHAT PURPOSE DID THE LORD HAVE IN ASKING THIS QUESTION?

As always in such cases, IT WAS TO REACH THE HEARTS OF MEN.

What was their problem?

1) The people were too willing to accept what the scribes said. They did not look to the source of all authority: the Scriptures.

2) The scribes were partly right, but their lack of all the truth had led them to the greatest error. To this day we have people who recognize a human Jesus, but deny that He is Deity.

3) He wanted them to see that HE was the
 very sum and substance of all that
 had to do with man's relationship to
 God. It is easy to be concerned
 about taxes, ^{divorce}, resurrection, and even the
 commandments without seeing that the
issue is Christ.

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(380, 5190) **12:38)** apart from the prophetic teaching which comes in chapter 13, vv. 38-40, and then what the Lord said about the poor widow in vv. 41-44, give us a sample of the things which the Lord was emphasizing. The first was this:

Israel was in trouble spiritually because of the dreadful condition in the hearts of the teachers of the day.

Cf. Mark 6:34 - and note what He did: "He began to teach them many things."

The verse here means...

that they were not only to avoid what their teachers were doing,

but to avoid the teachers. "Beware of the scribes" - ΒΛΕΠΕΤΕ ἀΓΓΟΥΣ. It means, "be looking away from them; turn your backs on them, leave them" (Lenski, 551).

The Lord wanted His people to be perceptive, discerning, discriminating. He wanted them to have insight - not just to follow the scribes because they were scribes.

Cf. v. 35 + through v. 37.

"Who love" - ΤΩΝ ΘΕΛΟΥΤΩΝ, which points to,

not only what they wanted, but what they were determined to have.

Contrast this with v. 30.

He condemns them for the following:

1) "Long clothing" - ἐν στολαῖς. It marked men of eminence = priests, kings, etc. - a long flowing robe which reached to the feet.

"Go" is literally, to walk - ΤΙΕΠΙΤΑΤΕΙV.

2) "Salutations" - αρταρουσ. Cf. Mt. 23:7.

They liked for people to know that they were Rabbis, teachers. They were sticklers for titles. And they liked this in public.

(12:39) 3) "Chief seats" - ΠΡΩΤΟΚΑΘΕΣΠΙΑΣ. This was up near the ruler of the synagogue. Those who occupied these places were, to have had greater wisdom + were called on to answer questions. Cf. Lenski, 552.

4) "The uppermost places at feasts" - ΠΡΩΤΟΚΛΗΣΙΑΣ. The most prominent people were given these places. The scribes believe that they should have these.

(12:40) 5) Here is a sharp contrast. It hardly belongs with what has preceded: "Devour widows' houses." The verb is ΚΑΤΕΩΔΙΟΥΤΕΣ. They not only took by force even the homes of widows, but they wasted and squandered whatever they got. What was given, in some cases, to the temple, they appropriated for themselves.

6) "For a pretense" - ΤΙPOφάσει, cf. 1 Th. 2:5.

This is a cover-up. A man who is a → hypocrite with himself and with people will also be a hypocrite with God.

*There are
two divisions
of statements*

Conclusion: "These shall receive the greater condemnation," i.e., Κρίψις. This is the

sentence which is passed by the judge,
as opposed to the trial.

On judgment, cf. Mt. 12:36, 37

Mt. 12: 41, 42

Rom. 2: 16

2 Cor. 5: 10

Eph. 5: 4-6

Jude 14, 15

Rom. 2: 3-11.

Rom. 12: ^{18⁹}
(cf. Dt. 32: 35).

men will get away with nothing!

(12:41) Now the picture changes. The scribes + Pharisees, Sadducees, and Herodians are all gone! Our Lord is sitting, quietly watching, as the people bring the Temple tax, some of which was used for the poor. It indicates that He was sitting there for some time.

It also indicates that He was watching carefully - to see what people were giving. And He noted that "many that were rich cast in much." This would seem commendatory.

(12:42) But in the midst of this came "a certain poor widow" - lit., one poor widow, i.e., one who had no rank, no honor, no influence, no wealth.

She put in "two mites, which make a farthing." This was about $\frac{1}{4}$ of a cent. Cf. NSRB, p. 999. And it was copper, not gold.

(12:43) Obviously, the Lord judges what we give by what we have. Her gift in the sight of God was the greatest. Note the, "Verily I say unto you" - the 9th of 14.

(12:44) Why did He say what He did in v. 43?

The explanation is given here. She had given all that she had to live on.

How we have robbed people of the joy that can be theirs in giving!

Several things are apparent:

- 1) The Lord knows what we give.
- 2) The Lord is pleased with our gifts.
- 3) The eternal value of the gift is not determined by the amount, but by the proportion. Cf. 2 Cor. 8:12.
- 4) The Lord thinks about our giving from the standpoint of the benefits the giver receives, rather than the benefits given to those who receive.

Note: Cf. Acts 20:35 2 Tim 1:16-18

Phil. 4:14-19

Mt. 6:1-4

Mk 9:41

3/31/73 CHAPTER 13 - The Olivet Discourse

(13:1) As Jesus left the Temple for the last time, "one of His disciples" (we do not know who) was evidently overawed by the Temple and the stones which made it.

Josephus tells us some of the stones were:

- 25 cubits long,
- 12 cubits broad,
- 8 cubits high

They could have weighed 100 tons. Obviously, the Temple was made to remain.

But such will not be the result with a nation out of fellowship with the Lord, as the following verses show.

men are inclined to get occupied with buildings, etc., as evidence of permanence.

(13:2) The Lord was evidently amazed that this was what they were noticing.

In the last part of the verse we have o' pin 2x - the most intensive negative.

There was not the slightest possibility that this prophecy would not be fulfilled.

If anything would be more amazing than their construction it would be their destruction.

This Temple was constructed just a short time before the birth of the Lord. It is called Herod's Temple.

(13:3) "Over against the Temple" would be across valley of Kidron + up on "the mount of Olives." The references to "the Temple" would recall the Lord's words in J. 2.

"Peter, and James, and John, and Andrew" are the ones who wanted to know more about it.

(13:4) They have two questions:

1) "When . . . ?"

2) "What shall be the sign . . . ?"

There is a great deal of OT prophecy dealing with the day of the Lord, a climactic time of judgment. This is what the disciples believe that the Lord is talking about.

It cannot be the Rapture that is in view here because:

1) There was as yet no Church, so² the disciples would have been hopelessly confused about a Rapture. THIS ALL LEADS UP TO THE SECOND

COMING OF CHRIST WHEN HE COMES TO THE EARTH TO REIGN.

"The sign" - ΤΟ ΣΗΜΕΙΟΝ. This would be some distinctive mark which would identify the fulfillment of this prophecy.

(13:5) First, a practical warning: "Take heed, lest any man deceive you."

"Take heed" - ΒΛΕΠΕΤΕ. The same verb is used in 12:38. See also 13:33. This is a warning. It is always well to approach the study of prophecy with caution. People so easily jump to conclusions. They fail to be discerning, weighing things carefully, examining the evidence.

"Deceive" - ΠΛΑΥΩΝ. A person is deceived when they misinterpret things and are led into error. THIS IS THE MAIN TACTIC WHICH SATAN EMPLOYS.

Cf. 2 Tim. 3:13. Also Rev. 12:9.

(13:6) THE FIRST THING THAT MEN WILL BE DECEIVED ABOUT IS CHRIST.

He is the key to all prophecy; if a person is wrong about Him, he is wrong everywhere.

The tragedy is that the false Messiah's "deceive many."

BUT THIS IS NOT THE SIGN!

(13:7) "Wars and rumors of wars."

Right down to the present hour we have this.

BUT THIS IS NOT THE SIGN!

"Be ye not troubled" - μή θορυβέ. This means to be frightened, or alarmed.

"Such things must needs be" because of the very nature of man and the world. This does not delay the Lord's coming, nor render it impossible, but it emphasizes its necessity.

WAR WILL NOT BE ELIMINATED AT ANY TIME PRIOR TO THE COMING OF THE LORD.

(13:8) "nation . . . kingdom" - whether Jew or Gentile, regardless of the type of government, wars will continue.

Along with this there will be:

- 1) "Earthquakes" - which men will not be able to eliminate.
- 2) "Famines" - so food problems will continue.
- 3) "Troubles" (not in all MSS). ~~But types~~

As bad as these are, THESE ARE NOT THE SIGN! And, in comparison with what is coming, "These are the beginning of sorrows," or, "birth pangs" - Ιδίων. Thayer (p. 679) calls it "intolerable anguish, in reference to the dire calamities which the Jews" expected to precede the coming of the messiah.

(13:9) Neither is there going to be any great change with respect to Judaism and the Gospel.

"Take heed" - Πλέτε, as in v.5.

All that follows the Lord says will be "for my sake." Trials (following what the Lord was about to go through), and disgraceful treatment right in the synagogues.

But governments will have the same ~~character~~ - "rulers and kings." But though

NASB: "But
be on your
guard."

all of this the Lord will be working "for a testimony to them."

The Gospel will not be popular, but it will still be effective.

(13:10) This does not apply to the present day, but to the Tribulation time. IN SPITE OF ALL THE OPPOSITION TO THE GOSPEL, THE GOSPEL WILL MAKE ITS GREATEST ADVANCES DURING THIS TIME.

(13:11) The purpose here is not primarily defense, but testimony. As Paul was able to witness to people in high places in Rome, so this will be one sovereign way in which the Lord will get the testimony into high places then.

This is Mark's 4th and last ref. to "the Holy Spirit." Cf. also 1:8; 3:29; 12:36.

"Take no thought beforehand" = Be not anxious.

The Holy Spirit is the one who is doing the witnessing. Cf. Acts 4:8.

(13:12) Not even family relationships will protect a person. This enmity is because of the Gospel.

(13:13) The longer the world lasts, the greater will be the opposition to the gospel. Persecution will be the order of the day.
Cf. Matt 24:12, 13.

People who do not know the Lord will fall away in a time of persecution, "but he..." Note how exceptional this person may be. A person is not saved because he endures, but he endures because he is saved.

"Endure" - ἀστήρεναις, the same word from which we get patience. It means to remain steadfast under trial and opposition (Bosch, 246).

"Shall be saved" points to the ultimate of salvation.

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(13:14) Now we come to the sign: "the abomination of desolation" - τὸ βεβαύμα τῆς ἐπινίσσεως.

This has been translated in various ways:

- 1) "the desolating abomination" (Thayer, 99).
- 2) or as above.

Taken from Dan. 9:27 in the LXX, "the abomination of the desolator". (Thayer, 99).

Daniel tells us that this will take place in the middle of the 70th week, or half-way through the tribulation period.

The antichrist will cause the sacrifices to cease by placing a heathen idol or a heathen altar in the place of the altar of burnt offering, thus causing the redeemed of Israel to leave the Temple desolate.

The word "abomination" is frequently associated with idolatry. Cf. Deut. 7:25, 26

This was the reason for Solomon's downfall. Cf. 1 K. 11:6-8.

"Standing where it ought not," which Matthew says is "in the holy place" (Mt. 24:15), i.e., in the Temple. ~~the place~~

THIS MAY HAVE BEEN PARTIALLY FULFILLED IN 70 A.D. (and after), BUT THE ONLY COMPLETE FULFILLMENT HAS TO BE STILL FUTURE.

Note the parenthesis: "(let him that readeth understand)". It suggests the possibility of confusion.

things are
dominated
by very
impulsive
good.

And there has hardly been a passage or an event around which there has been more confusion than this.

"Flee to the mountains" - "the natural places of refuge" (Gould, 247). These would have been "east of the Jordan" (Robertson, I, 191).

(13:15) In the cities the houses were built together. The rabbis spoke of "the road of the roofs" (Robertson, I, 191). There was need for the greater haste. Their lives would be endangered.

(13:16) Those who were "in the field" working. They were not even to return for their outer garments.

(13:17) Two categories of women are referred to:

- 1) Those "with child" - pregnant women with unborn children.
- 2) "Them that are nursing," i.e., with infant children."

The flight will be especially difficult for them.

(13:18) There is no uncertainty about the fact that it will come. But they are admonished to "pray" about when it will come. "Winter" would add even more to their hardships.

(13:19) THIS IS A KEY VERSE FOR INDICATING THAT THESE THINGS ARE STILL FUTURE. It will be the worst time ^{ever} of "affliction" - θλίψ. This is the same word which is translated "tribulation" in v. 24. It speaks of pressure - physical, emotional, spiritual.

They nested
in the house
as per related

Matthew
14:20 after
he rebuked
seas some
you not flee
not say re
wishes of our
people.

(13:20) "The Lord had shortened" - the verb is ἐκολόβωσεν. This means to shorten in time with a view to what the oppressors are attempting to do. THEY WILL NOT BE FINISHED WITH THEIR DASTARDLY DEEDS.

2 Th. 2 makes it clear that the Restrainer, the Holy Spirit, will not be restraining sin - AND THIS WILL BE THE RESULT!

That which starts in opposition to the Jew could ultimately mean that "no flesh should be saved." Thayer (p. 570) takes this as meaning that no flesh, either human or animal, would be saved.

"But for the elect's sake whom He hath chosen." Often through history the affairs of nations have hinged on the one fact of God's purposes for His people. In the Great Tribulation it will especially true.

On being chosen, cf. Mt. 22:14; 24:31; Mr. 13:27.

The verb is ἐξελέγειτο.

The noun is τοὺς ἐκλεκτούς.

They are cognates (derived from the same original form). THIS WORD ALWAYS LOOKS AT SALVATION FROM THE DIVINE POINT-OF-VIEW. ~~We~~ are His (for Himself) primarily because He has sovereignly chosen them for Himself.

Cf. Rom. 11:25. This is the remnant, those who are saved during the Tribulation period.

(13:21) "And then" goes with v. 6. If the enemy cannot deceive before the abomination, he will try afterwards. He will try to get the people of God to believe that He has come before He has. THE GREAT PROBLEM, IT WOULD SEEM, IS THE IDENTIFICATION OF THE MESSIAH.

(13:22) Right up to the second coming, false messiah's will be on the scene. There will be both "false Christs and false prophets."

The danger of deception will be increased at this time by:

- 1) "Signs" - σημεῖα, the word for a sign, which means a distinguishing characteristic, credentials, a "proof of one's claim" (Gould, 248).
- 2) "Wonders" - Τέρατα. There are "wonders, abortive, unearthly, and portentous phenomena" (Gould, 248).

Both words are used of the miracles of Christ:

- | | | |
|-------------------------|---|------------------------|
| 1) Σημεῖον (John 2:11). | } | If also 2 Thess. 2:11. |
| 2) Τέρας (Acts 2:22). | | |

French:

1) On Téras: comes from "^{being}Τύπεω, as, that which for its extraordinary character is wont to be observed and kept in the memory, is always rendered 'wonder' in our Version. It is the miracle regarded as a startling, imposing, arrangement - awakening portent or prodigy" (pp. 341, 342).

2) On σημεῖον: "It is involved and declared in the ^{very} word that the prime object and end of the miracle is to lead us to something out of and beyond itself; that, so to speak, it is a kind of finger-post of God ... valuable, not so much for what it is, as for what it indicates of the grace and power of the over, or of his immediate connexion with a higher spiritual world.... It is to be regretted that σημεῖον is not always rendered 'sign' in our Version" (pp. 342, 343). "Among all the names which the miracles

bear, their ethical end and purpose comes out in "unctions" (p. 342).

"To seduce" - ΤΙΡΟΣ τὸ ἀποτλαῦν. Gould (p. 248) says it "may denote result, as well as object."

The only other time this verb is used is in 1 Tim. 6:10. It translated in the NASB, "to lead the elect astray."

(13:23) Again we have our now familiar, βλεπετε as in vv. 5, 9.

Prophecy sometimes convinces (by its fulfillment); here it is to warn of what is coming and what the enemy will be attempting to do.

(13:24) Does vv. 24-27 not exclude forever the possibility that the Lord is talking about anything but the events which will precede His return?

This was according to Joel's prophecy (2:28-32). At best Acts 2 was only a partial fulfillment. Many things predicted by Joel did NOT take place + will NOT until the close of the first period.

These are to be taken literally.

(13:25) "The powers" (sun, moon, + stars) "that are in the heavens shall be shaken."

This is a prophecy. "Shaken" - σαρέυθησονται. This will cause the inhabitants of the earth to be shaken. It marks the beginning of the end of the old order. Cf. Heb. 12:26, 27.

(13:26) Moulton says at this point, "And then shall appear the signs of the Son of man

"in heaven" (Mt. 24:30a).

Once the sign of the abomination appears,
then many follow.

So His sign at His second coming will take on a different form from His first coming. The second will be

- 1) "With great power" - μετὰ δυνάμεως θόλλης. These are "new and higher forces ... 'powers of the world to come' (Rev. 6:5), which have entered and are working in this lower world of ours" (French, p. 344)
- 2) "And glory" - καὶ δόξης. This is the unveiled manifestation of the ^{character} ~~glory~~ of God, revealing before all men.

This will be what Peter + James + John saw.

Cf. Rev. 6:12-17; 1:7; Zech. 12:10.

13:27 Notice: THE REGATHERING OF ISRAEL TAKES PLACE WHEN HE COMES. This is the one predicted in scripture - not a regathering of every Jew, but of the elect Jews! And angels will do it.

And it will be miraculous!

4/14/73. 13:28 PROPHETIC HAS PRACTICAL IMPLICATIONS.

These occupy the remainder of the chapter. "Learn" - πάθετε. This is the verb from which we get the Gr word, disciple. He is a learner. It means to increase one's knowledge.

"The parable" lit., from the fig tree.

The Lord has placed parables in nature. To be accurate about these we need to note those which are given in the Word.

There are really two here: "the fig tree"

and "summer."

"See parallel" - tiny tapabon'v. Series, dat., something which is placed along side of something else that through the comparison of the two things a person might learn what the season of the original is. Or is a method of teaching, a way of illustrating so as to clarify and simplify something which is being taught. THIS IS A TERRIFICALLY ILLUSTRATION OR A SIGN.

Remember the big tree in 11:12-14.

When we are not concerned about the fruits, look about the leaves which come after the fruit had started AND WHICH APPEARED (i.e., tree leaves) AT THE BEGINNING OF SUMMER. "Ye know that summer is near."

(13:29) "Do ye" - emphatic.

People generally may be able to tell when summer is near, but "ye" can tell more important things; "ye" know that it "(or it)" is near, even at the doors.

"Near" = "at the door," picturing also that a person is coming. He is closer than you think when you see these signs.

(13:30) "Verily I say unto you": (This is #10 out of 14.)

- 1) Importance of what is said.
- 2) Insignificance of what is said. It indicates less respect and authority.

"This generation" - "Ye" a "generation" part of the past. IT COULD NOT HAVE BEEN THAT GENERATION BECAUSE THEY DID NOT "see those things come to pass" (v.29). THEREFORE, IT HAS TO REFER TO THOSE WHO WERE LIVING WHEN THESE THINGS ARE FULFILLED.

Short in the generation their will not pass away.

"not" - οὐ μή, intensive.

"Pass away" = to go past, or go by (Shayer, 488). It also means to perish, to cease to exist.

(13:31) Then to add to the certainty, v. 31 is added.

This projects beyond the Second Coming to the Eternal State - although there will be sisters of the transitoriness just prior to the Second Coming.

But here is the certainty: "Heaven and earth shall pass away" - the same verb as in v. 30.

Also, certainty: "But my words shall not pass away."

Sometimes the Lord taught by similarities, sometimes by contrast. Here it is a contrast.

That which men consider to be eternal (i.e., the universe) will end; But what they hold of little consequence will last forever.

On "heaven and earth": cf: Psa. 102:25-27; Heb. 1:

10:12.

Isa. 51:6; 65:17

2 Pet. 3:10-12

On the Word of God: Isa. 11:9; 89, 152, 160

1 Pet. 1:24, 25; cf. Isa 40:6-8

(13:32) "Day and ... hour" means the exact hour of a specific day. We have the characteristics, BUT NO DATE! All date-setting in wrong, is heresy. It is to assume that you know something which no other man knows,

no angel knows
not even the Lord Jesus knew
no apostle knew!

(On this last, see v. 33.)

On angels, cf. 1 Pet. 1:12 b; Eph. 3:10.

"Neither the Son" - This causes surprise until we learn more about what was involved in His incarnation. Cf. Luke 2:52. Sometimes we see amazing evidence of omniscience; at other times surprising evidence of His humanity.

THIS REVEALS ONE OF THE MYSTERIES SURROUNDING THE INCARNATION.

BUT NOTICE: "But the Father" KNOWS (understood).

Cf. Acts 1:7

Matt. 6:8

" 6:32

Psa. 34:9

" 69:17-19

This is enough!

(13:33) "Take heed" - ΒΛΕΠΕΤΕ, cf. vv. 5, 9, 23. For the 4th time we have His word of warning.

"Watch" - ἀγαπτίνετε. As v. 36 indicates, this speaks of "absence of sleep... a wakeful frame of mind as opposed to listlessness" (Shayer, p. 9). (A DIFFERENT WORD IS USED IN vv. 34, 35, 37. The other word, ὑπνοπέω, "a waking state as the effect of some rousing effort" - Shayer, p. 9.)

Although "pray" is not in the best MSS., "watch" and "pray" are linked together in Eph. 6:18. So praying is a vital part of watching!

Cf. 1 Pet. 5:8.

"The time" - ὁ καιρός. This is the word which is translated "seasons" in Acts 1:7. French (p. 211) defines this word as pointing to a critical epoch-making event, foreordained of God, when that which has been ripening suddenly gives birth to grand decisive events when one period closes and another begins.

not even the disciples knew when this would be. Therefore, the exhortation to watch.

13:34 The "man" in this verse is "the master of the house" in v. 35. "Master" is οὐρανοῦ κύριος. This means that our Lord is the owner, the one to whom the house and "his servants" - τοῖς δούλοις αὐτοῦ, belong. He alone has the power to decide about what is being done. All "authority" for the servants comes from "the master," and so does "his work."

"The porter" - πύλη, the door keeper. Cf. John 10:3. This, of course, is to apply to all believers. We are "to watch," i.e., to keep ourselves aroused from lethargy and sleep, constantly expecting the master to return.

13:35 The application here is to all - "for ye know not when the master of the house cometh." THE LORD DESIGNED IT THIS WAY.

These are the four watches of the night:

- 1) "At evening" - first watch, 6 to 9 pm
- 2) "at midnight" - second watch, 9 to 12 midnight
- 3) "at cockcrow" - third watch, 12 - 3 am
- 4) "~~at~~ In the morning" - fourth watch, 3 - 6 am.

"Jesus purposely places the arrival at some time during a night in order to illustrate that the Son of man will come at an hour when we think not" (Lenski, 594).

13:36 If they knew the master was coming at night, they would not go to bed.

13:37 This is not for just the disciples, but for all, "Watch" - ύπνοπειτε, wake up and be looking for the master.

To summarize: (esp. vv. 28-37)

- 1) They were to be acquainted with the signs.
- 2) They were to believe in the certainty of the promise.
- 3) They were to remember that only the Father knew the day, the hour, the time.
- 4) In view of the uncertainty, they were to WATCH.

4/26/73

CHAPTER 14 - This really begins the last section of the book. The divisions are:

- 1) 1:1-3:26.
- 2) 8:27-13:51.
- 3) 14:1-end.

In 14:1,2 we see the continuing hostile atmosphere around Jerusalem where the Sanhedrin was waiting until after the Passover to kill our Lord.

John says our Lord came there ^{before} to days, which must mean when He initially arrived at Bethany.

(14:1) "After two days," i.e., in two days. These would be Wednesday and Thursday. "The chief priests and the scribes." Cf. 11:27 ff. This was the Sanhedrin.

"By craft" = ἐν σόλω. This means secretly, with the idea of trapping Him. They would deceive Him (they thought). Because of Judas' offer they did not have to go through with their plan. Matthew says that our Lord reminded the disciples that after 2 days He would be delivered up to be crucified. Cf. Mt. 26:2.

(14:2) The Sanhedrin feared the people, & what they might do, so well-received was the Lord. So they decided to wait until after the feast when most of the people would be gone.

(14:3) Evidently the Lord was in Bethany for these two days.

"Simon the leper," mentioned only in this account, but by Matt. too. This Simon is not mentioned elsewhere, but he must have been well-known, and one of those healed by the Lord.

"A woman" - John says it was Mary, the ~~sister~~^(Jn. 12:3) of Lazarus. Both of them were there, + so was Martha. John says the people came to see Lazarus, but Matt. + Mark make it very clear that the most important thing that happened there was what Mary did.

"An alabaster box;" probably a stone vase, light in color, semi-transparent, with a long neck which had to be broken to get the contents out, and, once broken, could not be sealed again.

"Ointment of spikenard" - The meaning has been disputed. We do know that it was a perfume that would evaporate, leaving a most fragrant odor.

"Very precious" - ΤΙΟΛΥΤΕΛΟῦς. Used only elsewhere in 1 Tim. 2:9

1 Pet. 3:4.

This is what she used to anoint our Lord's head. John says, His feet.

(14:4) "Indignation" - ἀγανάκτούντες. They were grieved. It pained them. They wished that they had been able to stop her.

John tells us (12:4-6) that Judas was the chief one to make the complaint, but all of the disciples apparently joined in his

objection.

"This waste" - ή ἀπώλεια αὐτην. It was in their estimation, a total loss!

(14:5) "Three hundred denarii," or, "pence." A denarius was a day's wage. This would amount to as much as a person could earn in a year's time!

"And have been given to the poor" - John says Judas said this to cover up his real intentions because he was a thief.

"murmured" - ἐνέβριψεντο. This is a 3rd. imperf. from ἐνέβριψα, "to be very angry, to be moved with indignation" (Shayen, 207). This was inexcusable. Mary was not using her head. They let her know right away how stupid she was!

(14:6) Then our Lord stepped in.

"Let her alone" - Αφέτε αὐτήν.

To "trouble" a person is to overburden them with burdens (Lenski, 603).

"Good work" is in an emphatic position.

(14:7) They would have other opportunities to show their concern for the poor, but they would not always have the Lord.

(14:8) MARY WAS THE ONLY ONE WHO REALLY BE-LIEVED^{THAT} THE LORD WAS GOING TO DIE. She

knew that she would not be able to anoint His body then, so she would do it now. This is why she gave so generously and why the Lord spoke so approvingly.

How it must have moved His heart for

even one to understand.

- (14:9) note: 1) Something important
2) Something true.
3) An authoritative statement.

There are two things:

- 1) The announcement that the Gospel will reach the whole world. This is the secondary statement.
- 2) The announcement that the whole world will be told about Mary. This is an act of devotion that the Lord will not forget.

HOW WILL WE BE REMEMBERED?

Mary is always at the Lord's feet:

- 1) Luke 10:38-42 - to hear His Word.
- 2) John 11:32 - to be comforted.
- 3) John 12:3 - to worship.

5/5/73

14:10 WHAT A CONTRAST THE FOLLOWING IS WITH WHAT HAS PRECEDED!

"Judas Iscariot" - cf. 3:19; 14:43.

what a memorial! Two things:

- 1) "One of the twelve."
- 2) "Which also betrayed him."

These two should never have been put together.

"Iscariot" - Ἰούδας Ἰσκαριώτης. He was from Kerioth, a town of Judah. So he was probably the only one who was not a Galilean.

In 14:1 we read of a plan which the Sanhedrin had made. We never find out what that was. They did not need it! Judas had his own plan. HIS OBJECT WAS MONEY. Cf v. 11; Mt. 26:15. On money, 1 Tim 6:10.

"Betray" - Ταπασοτ. He was going to deliver the Lord over into their hands. How little he knew of the Lord's sovereignty!

(14:11) The men in the Sanhedrin were overjoyed. They did not even consider the possibility that one of our Lord's own men would betray him.

Mark is not concerned with the amount nor is he concerned about when Judas got the money.

He seems appalled at the fact. The only doubtful thing is WHEN and WHERE the betrayal would take place.

"Conveniently" - εἰκαίψις. It means "when the opportunity occurs" (Shayer, 259).

(14:12) Now the scene changes.

Cf. the date here with 14:1. So we must now be at Thursday.

This was the 14th of Nisan. The "first day of unleavened bread" was also the Passover.

The Passover lamb was usually killed at 6 p.m. (cf Robertson, 381) by the priests at the Temple. This explains why so many were in Jerusalem for the Passover. It was usually eaten by families, but such was not absolutely binding.

For the Lord to die the next day at 3 pm was still the first day.

Since the disciples did not live in Jerusalem, & their connections were in Bethany, the disciples wanted to know where in Jerusalem they would eat. Since they were in Bethany in vv. 3-9, the command is ...

(14:13) "Go into the city" has ref. to Jerusalem.

THE LORD HAD EVERYTHING ALL ARRANGED!

And the Lord knew what the ~~saint~~ world would be doing. The Lord gave them a sign.

Luke (22:8) tells us that he sent Peter and John.

They were to follow the man carrying the water to his master's house, + say to the master the words given by Mark in

(14:14) "The owner of the house" had a "master" - ο δακτος, lit., the Teacher. This must mean that "the owner" was a believer.

(14:15) The Lord told them exactly what the owner would do, + what they would find - couches ready for the Passover.

(14:16) They found it just as the Lord said, "and they made ready the Passover."

(14:17) That evening (probably after 6) the Lord came "with the twelve". It shows that "the twelve" had been accepted as a name for the group of disciples since He actually came with 10. Peter + John were already there.

(14:18) Cf. John 6:64 - 71.

"Verily I say unto you,"

Cf. Psa. 41:9.

Betrayal by anyone is a tragedy, but by a friend is a crime of crimes.

Note the omniscience of the Lord. We see "the treachery of the act" (Gould, 262). To have the enemies without was bad enough, but to think that there was one within was intolerable. Lenski says that "the statement must have exploded among the disciples like a bombshell" (p. 614).

The Lord was evidently still trying to reach the heart of Judas without exposing him.

(14:19) Anticipating a "no," and yet fearful of the possibility of a "yes," each one said, "Surely not I?" (NASB).

Note how each one recognized the possibility that he might be the one. Oh, how fearful of sin we would be if we only knew our own hearts!

(14:20) What Matthew tells us that the Lord indicated that it was Judas, Mark continues to concentrate on the act.

(14:21) Majesty and tragedy are woven together in this one verse

- 1) "The Son of man" - Messianic dignity and authority. "Goeth" - Cf. John 10:17, 18.
- 2) "As it is written of Him" - in the OT. Scriptures. And it stands written. The Word of God cannot be changed.

So far we have DIVINE SOVEREIGNTY.

NOW HUMAN RESPONSIBILITY.

- 3) "Woe to that man!" "all that comes bitterness and agony in time and its eternity is in this 'woe'" (Lenski, p. 618).

Note how the Lord sets Judas away from

himself with the expression, "that man."

4) "Good were it . . ." The Gr is κατόν αὐτῷ.

The Lord uses the same word here that He used of Mary in 14:6, "a good work."

Death would not help Judas. It would only make his situation worse - and irreversible! The only thing that could possibly have helped Judas was "if he had never been born."

5/12/73

14:22 "And as they did eat" - This forever links the Passover with the death of Christ. The observance of the one led to the establishing of the other.

"Jesus took bread." A better rendering is simply, "He took bread." The verb λαβών, an avist, "indicating that this was only a preliminary act" (Jenski, 619). Since all of this is highly symbolic, there is perhaps here the idea of His acceptance of the body which had been prepared for Him.

"And blessed" - i.e., and having blessed (it). Gr: εὐλογήσας. Euloyéw is more like a consecration, asking God to bless and use something. We might call this a setting apart of His body for the Father.

He then "broke it" - ἔκλασεν. The fact that He did this points to His sovereign part in His ^{own} death. He laid it down. No man took it from Him.

"And gave to them," i.e., "I give unto them eternal life" (Jn. 10:28).

The best MSS omit "and eat." It is simply, "Take." It is the same verb which is used when above it is recorded that "He took bread." again we have a picture of the

sovereignty of God in salvation. His choice of us preceded our choice of Him.

"This is my body," ~~saying~~, This represents my body.

In a sense this is a parable.

~~Remember~~: It was unleavened bread, pointing to the sinlessness of our Lord.

THE EMPHASIS HERE IS UPON HIS PERSON.

(14:23) The emphasis here is upon HIS WORK.

"The cup," speaking of its contents: the wine which pictured His blood.

"And when He had given thanks." The verb: εὐχαριστῶ. In contrast with the verb in v. 22. Thayer says this refers "to the substance of the thanksgiving" (p. 259).

"He gave" - identical to the expression in v. 22.

"And they all drank of it" - the obedience of faith. "all that the Father giveth to me shall come unto me . . ." (John 6:37)

(14:24) Now we have the explanation of v. 23.

Some MSS omit the word, "new."

"Testament" - Τῆς Σιαθήκης. This is an agreement or contract between two parties. Sometimes it requires the death of one to make it effective. In such a case it becomes a will, or a testament. Such is the case here. GOD GUARANTEES THE SALVATION OF ALL WHO WILL TRUST CHRIST BECAUSE HIS BLOOD HAS BEEN SHED FOR OUR SINS.

"For many" - ὅτεροι πολλῷ, as compared with just the disciples who were there. It is in behalf of many. All can be saved, but not all will be saved. However, "many" will.

14:25 For the 13th time, "Verily I say unto you."

This reference to "the Kingdom of God" must certainly be the Millennial Kingdom.

Cf. Luke 22:18, "until the Kingdom of God shall come. Cf also Lk 22:30.

See Mt. 8:11.

The observance of this supper as a memorial of our Lord is not mentioned until ^{Luke 22:19} 1 Cor. 11.

But it can mean only this:

- 1) That the death of Christ will be remembered throughout eternity.
- 2) The Christ will be the center of worship in the Kingdom.

5/26/73

14:26 Jews sang the Great Hallel at the Passover: Psa. 113-118, 136. It is generally thought that they sang Psa. 115-118 just before "they went out to the mount of Olives."

After this, and before "they went out," the Lord must have spoken the words which we have in John 14. See John 14:31.

14:27 "All ye shall be offended" - οκαρδατισθεντες. This means to cause a person to fall, to put a stumbling block or an impediment in his way. Cf. Thayer, p. 576.

The verb is a passive, so that it means that someone else is going to do this to them.

Luke is the one who gives us the background. Just as he tells us that SATAN entered into Judas, so Luke tells us that SATAN had designs on Peter. Cf. Luke 23:31, 32

To support what He has to say our Lord quotes from Zech. 13:⁷

In the prophecy the sword is addressed.

Ch. 23
24. 25

Obviously this sword has to be in the hand of a man. BUT IN THE QUOTATION AS MARK GIVES IT, WE SEE THE ULTIMATE SOURCE OF THE SUFFERINGS OF OUR LORD. It is Jehovah, "I will smite the Shepherd." The Father

With all that Satan might do, how comforting it is ^{to} see that ALL THINGS ARE UNDER THE SOVEREIGN AUTHORITY OF GOD!

"The sheep shall be scattered" - Slackopitičan-gontai. Interestingly, this word is not only used of scattering sheep, but also of winnowing grain, i.e., tossing it into the air so that the chaff can be blown away.

THE PICTURE WE HAVE HERE IS OF SHEPHERDLESS SHEEP.

What happened to the Lord Jesus would also have profound effects upon and deep lessons for "the sheep."

(14:28) "After I am raised up."

The condition of the sheep will be hopeless apart from the shepherd - in this case, HIS RESURRECTION.

Remember that this is the measure of divine power. THE POINT IS THIS: IF GOD CAN RAISE HIS SON IN GLORY, THERE IS NOTHING IMPOSSIBLE TO HIM. Cf. Eph. 1:19-23.

Satan may seem to have the last word, but he never does.

BY THE RESURRECTION OF CHRIST, SATAN WAS FOREVER DEFEATED. Cf. Col. 2:15.

"I will go before you" - cf. John 10:4. This is how the shepherd leads. It speaks of re-gathering the sheep in "Galilee," a place of safety, quiet - where the disciples had been

called to be the Lord's disciples.

Cf. 16:7; Mt. 24:10, 16-20. Also 1 Cor. 15:6a probably took place in Galilee.

(14:29) How easy it is for us to feel that we will stand when others fall!

What glaring ignorance Peter displayed of:

- 1) The issues involved.
- 2) The persons involved.
- 3) His own incredible weakness.

How slow we are to believe all that the Lord teaches about the human heart. We think it applies to others, but not to us. The Lord had said in v. 27, "ALL."

"Yet... not I."

Undoubtedly Peter loved the Lord:

BUT HE HAD NOT YET SOUNDED THE DEPTH OF HIS OWN GREAT NEED.

We get the story later, but we need to see the background here.

(14:30) Now the Lord speaks specifically to Peter.

"Verily I say unto you" - the 14th and last time that Mark quotes the Lord as having said this. HOW SIGNIFICANT IT IS HERE!

On the cock crowing, note in 13:35 that it marks the third hour of the night.

"Thou" - οὐ is emphatic and parallels "all" in v. 27. The NASB has it better:

"Truly I say to you, that you yourself this very night, before a cock crows twice, shall three times deny me."

"Before the cock crows twice." One time is sure to be followed shortly by another. If

indicates how quickly it will all take place. It will be over before Peter will be able to realize what has happened.

"Deny" - ἀπαρνέον. "As applied to persons, it means denial of acquaintance or connection with them" (Gould, p. 267).

Cf. vv. 68, 70, 71, 72.

Could you believe such a thing about yourself? If you cannot, you need to change your mind. The potential is there. Cf. 1 Cor. 10:12; 4:6; Prov. 16:18; 28:14; Phil. 2:3; Rom. 12:10.

Humility is not just an attitude, but it is a recognition of what we really are!

The truth needs to get to our "inward parts" (Isa. 51:5, 6).

(14:31) Peter responded "the more vehemently" - ΕΚΤΙΓΠΙΟΩΣ. HE SAID IT JUST AS STRONGLY AS HE COULD.

How did he say it?

~~Matthew quotes Peter as saying,~~
~~"Though~~

"If I should die with thee, I will not deny thee in any way."

Some time during this time the Lord had said,

"Greater love hath no man than this
... " (John 15:13).

Everyone else might fail, but the Lord could expect Peter to stand firmly - regardless! At least this is what he said.

Perhaps the 10 felt that they could not be silent in the face of such strong statements, so we read:

"Likewise also said they all."
But one wonders how sincere they were!

6/16/73 (14:32) "Gethsemane" - This garden is only mentioned here and in Mt. 26:36. The name means oil press, or olive vat. It was (and is) at the foot of the Mount of Olives, about $\frac{3}{4}$ of a mile from Jerusalem.

"while I shall pray - the verb, Τίποτεύζωμαι, I sing, pres., subj.

All of the disciples were left here except...

(14:33) "Peter, and James, and John." These 3 are sometimes referred to as the inner circle.

The two verbs which describe the Lord Jesus at this time are:

- 1) "To be greatly amazed" - ἔκθαψετόθαι. NASB has, "very distressed." Shayer, "to be struck with terror" (p. 195).
- 2) "To be very depressed" - ἀδυνατεῖν. Lit. it means, "not at home" (Shayer, p. 11), or "homesick" (Gould, p. 269). NASB: "troubled."

"Amazed, and... depressed" are probably good translations. It seems unbelievable that things were really going the way they were.

(14:34) Speaking to Peter, James, and John, He said, in effect, "my sorrow is killing me... it is crushing the life out of me."

NASB: "My soul is deeply grieved to the point of death."

He wanted them to "watch" - ύπναφεῖτε. He wanted them to watch with Him, according to Mt. 26:38. It means to arouse oneself to be on guard against enemies - probably here the unseen more than the seen. It has to be descriptive of one of the

purposes of prayer.

Cf. v. 37.

(14:35) Note the picture of utter humiliation before the Father - "He ... fell on the ground, and prayed."

Here we see the humanity of our Lord. "The hour" - η ώρα. This points to the time, the appointed time, when He would lay down His life for our sins. In His flesh, He shrank from it.

(14:36) This is actually THE PRAYER.

Note the child-like expression, found only 3x in the NT - here, Rom. 8:15; Gal. 4:6. "Abba, Father." It was a word which could be spoken by a child before it had teeth.

Then there was the recognition of the Father's power: "All things are possible unto thee." THE FATHER CAN DO ANYTHING. It is important to remember this in connection with the Cross - and with all other trials.

His request: "This cup" - Τὸ Ιτόνπιον τοῦτο. Thayer (p. 533):

"By a figure common to Hebrew, Arabic, Syriac, and not unknown to Latin writers, one's lot or experience, whether joyous or adverse, divine appointments, whether favorable or unfavorable, are likened to a cup which God presents one to drink."

In the OT,

1) Of blessing: Psa. 16:5; 23:5; 116:13.

2) Of testing: Psa. 11:6; 75:8; Isa. 51:17, 22

Then His submission: "Nevertheless, not what I will, but what thou wilt."

Surely would be folly if it were not to the "Father." BUT WHAT STRUGGLES OF SOUL EVEN OUR LORD HAD TO GO THROUGH AS A MAN TO REACH THE PLACE OF ACCEPTANCE OF THE FATHER'S WILL.

(14:37) Note the Lord's concern for His disciples. Their safety was bound up in watching and prayer.

Cf. Peter in 1 Pet. 5:8. "Be vigilant" is our word, watch - γρηγορεῖ. He learned his lesson by a sad, sad experience.

See the distressed nature of the Lord's question - for His sake, and for theirs. PERHAPS NOTHING AMAZES THE LORD MORE THAN OUR FAILURE TO PRAY. His special concern was for "Peter." But note that He uses his old name, "Simon."

(14:38) Our Lord's admonition to Peter. Here watching and praying are put together. It was ^{to be} continuous: "Keep watching and praying" (NASB) - reflecting the present tense. What can be avoided in "temptation" - ΤΤΓΙΑΣΠΟΥ. This is temptation to sin, to fall away from our trust in the Lord and that holiness of life which brings the Lord's blessing. The Lord does not lead us this way, but Satan does.

"The spirit... the flesh" - the new nature and the old, the latter being related to our physical infirmities.

"Willing" - ΤΤΡΟΔΥΠΟΥ. Paul used this word in Rom. 1:15. It means eager, ready, i.e.,

to stand by the Lord in the face of any difficulties.

But with the flesh it is different. It fears death + dangers + difficulties. It is "weak" - as θερίς. It is without strength, powerless. TO PUT OUR DEPENDENCE IN THE FLESH IS TO TRUST IN THAT WHICH CAN ONLY FAIL. IT EVEN DEFEATS THE PURPOSES OF THE SPIRIT!

(14:39) Our Lord's burden in prayer the second time was the same as the first.

(14:40) again, the frailty of the flesh was keeping them from prayer.

How slowly we learn, though the Lord comes to us again and again.

(14:41) The same thing happened the third time:

1) Our Lord prayed

2) The disciples were sleeping

The time is past for them now to watch with Him. "The hour has come" (NASB).

"Is betrayed" - Ταπεσίδοται, or delivered up

"The hands of sinners."

(14:42) We see here the absolute control which is exercised by our Lord. He was not the victim of men, but He was subject to the Father's will.

7/7/73 (14:43) "Judas" is mentioned by Mark in 3:19; 14:10, 43. But see also 14:17-21.

"One of the twelve" keeps the onions,

tragic circumstances before the reader. If this could happen among the twelve, it could happen anywhere!

"A great multitude" - probably as many as 200 Roman soldiers, according to John 18:3, plus men sent by the Sanhedrin (mentioned here in full: "the chief priests and the scribes and the elders").

"Swords" - μάχαιραί, "short swords," the regular weapons of the Roman legionaries" (Lenski, p. 644).

"Staves," or clubs - ξύλα. It is used again in L 48. These were used by the Temple police. Pharisees were also there. Cf. John 18:3.

John (18:3) says that they were carrying "lances" (NASB) too.

→ John alone tells about the crowd drawing back and falling to the ground (cf. Jn. 18:6).

If. Phil. 2:6
 (14:44) Judas has given them "a token," or a sign - σύντομον. It amounts to a signal.

The dastardly character of his deed is intensified by the fact that the signal was a "kiss." Cf. Prov. 27:6.

JUDAS WANTED TO APPEAR AS A FRIEND, BUT ACTUALLY HE DID NOT WANT THE PLAN TO MISCARRY. It shows how ignorant he was to try to ~~decide~~ the Lord.

(14:45) Judas called the Lord, "master" - Πατέρι, Rabbi. This was a title of honor for a teacher.

Matthew seems to be making a point of the fact that the other disciples called Him, "Lord," while to Judas He was just a "Rabbi." Cf. Mt. 26:25, 25.

(14:46) Here they apprehend our Lord.

But to see the full meaning behind this, we need Acts 2:23; 4:28
Cf. also Isa. 53:7.

(14:47) Mark does not say it was Peter, but John does. And he also mentions who the servant was. Cf. Jn. 18:10.

Luke 22:51 tells us that Jesus healed the servant.

Luke 22:49 also tells us that the other disciples wanted to know if they should "smite with the sword?" But Peter rushed ahead, evidently intent on standing by his word in 14:29, 31.

Peter's failure to understand:

- 1) The Cross - Matt 16:23, and
- 2) His own need for prayer in Gethsemane, resulted in this foolish action on his part.

(14:48) The questions of our Lord are always important. He makes His enemies appear in the most ridiculous light.

"A thief" - θηρίον.

This is not the familiar κλέπτης, a thief who steals secretly, but θηρίον which is a robber who plunders openly with violence. They were armed as though they were coming against the most vicious kind of a thief!

"Is take me" - οὐδαμός με. This is an intensive form, to take for oneself self.

(14:49) The method employed in taking the Lord Jesus indicated:

Their own admission that the task was

Mattew
26:53 tells
us the our
and tell Peter
that he could
not collect
the soldiers
of the angels
of your being
ever 3 +
servant.

a difficult one.

Yet, He had taught publicly.

He had not concealed Himself.

They would not have been able to take Him now had it not been that "the scriptures must be fulfilled." For the Lord to be submissive to the will of God meant that He must be submissive to the Word of God!

What was He thinking about?

Certainly - Isa. 53.

(14:50) A fulfilled prophecy - cf. Mk. 14:27. And it was fulfilled in spite of what they said in v. 31.

WE CANNOT SAY WHAT WE WOULD DO IN SUCH A TIME.

They escaped because of what the Lord said - cf. Jn. 18:8, 9.

(14:51) We do not know who this was. Many have said that it was Mark.

It is found only in the Gospel of Mark.

Whoever this young was, he "followed Him," i.e., our Lord. And so he must have been considered to be a disciple.

"Young man" - νεανίς κος. This is used "of men between twenty-four and forty years of age" (Strong, #. 423, under νεανίς).

(14:52) The young man's successful escape. He probably fled in a tunic, although it is also possible that he was completely unclothed.

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(14:53) John tells us that there was a preliminary hearing before Annas. Mark & Matthew both omit this. Cf. Jn. 18:18.

"all" indicates
Peter
was here
but
was absent,
if any!

Annas was the father-in-law of Caiaphas. Caiaphas was the high priest. And he served as the president of the Sanhedrin: "the chief priests and the elders and the scribes."

The illegality of the trial is seen by the fact that it was held at night — specifically forbidden by Jewish Law. Cf. Lenski, pp. 654, 655.

(14:54) John tells us that he was the one who got Peter into the "court," or possibly, courtyard, of the high priest because he knew the high priest. Cf. John, 18:15-18.

"Servants" - οἱ πηπτῶν. These were probably the Temple police, servants of the Sanhedrin. THEY ARE MENTIONED AGAIN IN V. 65 AS THE ONES WHO STRUCK THE LORD WITH THE PALMS OF THEIR HANDS.

It is ~~both~~ amazing ~~and~~ that Peter would be there. Obviously, he is still intent on keeping his promise to the Lord.

(14:55) Note also the reversal of judicial procedure here. They were not trying him to find out if he were guilty; they were treating him as guilty and trying to find some reason for putting him to death! Thus they were prosecutors, not

judges, as they should have been.

History informs us also that a prisoner had to be charged with an indictment, & then witnesses brought to prove it. THE ILLEGALITY OF THE TRIAL IS SEEN AGAIN IN THE FACT THAT THERE WAS NO SUCH INDICTMENT READ. He legally could only have been arrested on the basis of the indictment and so Lenski says,

"... unindicted, illegally arrested, he stands at this illegal hour before this illegally convened court" (p. 657).

"And found none." The witnesses perjured themselves as (14:56) indicates. Cf. Deut. 19:18,19 as another violation of Mosaic Law.

THIS MEANS THAT NO TWO SAID THE SAME THING!

14:58 Finally (Matt. 26:60 supp) "two false witnesses remembered what had been said by our Lord in John 2:13-22.

But note the ~~falsity~~ ~~consciousness~~ of their charge because of misquoting the Lord. This had been early in the Lord's ministry.

"We" and "I" are emphatic.

HOW OFTEN PEOPLE GET THE WRONG IDEA BECAUSE THEY HAVE READ THE WORD THE WRONG WAY.

But note too: At their own prompting our Lord's enemies have brought up two of the greatest truths in all the Word of God - THE DEATH AND THE RESURRECTION OF CHRIST.

14:59 But even these witnesses did not agree completely in what they said. There was probably a tendency to be over-anxious about pleasing the high priest & the Sanhedrin.

14:60 Caiaphas asked this question.

*Cf. Jn 15:25
Acts 13:18
John 8:46
Pet 2:21-24*

Matt. 26:63 informs us that Caiaphas put the Lord Jesus under an oath to incriminate himself. This was "a thing unlawful in Jewish jurisprudence" (Robertson, I, 217).

14:61 "But He held his peace, and answered nothing," or, "did not answer a thing" (Lenski, 661).

His silence was a devastating exposure of the high priest's hypocrisy - AS IS SEEN BY THE FACT THAT CAIAPHAS GOES ON TO SET UP ANOTHER CHARGE: "Art thou the Christ, the Son of the Blessed?" Matthew says, "the Christ, the Son of God."

This was a twofold question:

- 1) Are you the Messiah? I.e., His office.
 - 2) Are you God's Son? I.e., His nature
- On the latter question, cf. John 5:17, 18.

"Blessed" is ~~only~~ used of God in the NT as the One who is worthy of our praise and worship.

14:62 It is interesting to see that now the Lord answers. To have failed to do so would have been equal to a denial.

"I am" - an unqualified claim to
 1) Messiahship
 2) Sonship, Deity.

"Ye shall see" - ὅψεσθε. This is plural.
 Cf. 13:26. He speaks prophetically. The full
 impact of this cannot, perhaps, be fully
 known. But cf. Rev. 1:7.

Notice Stephen's sight in Acts 7:56.

Perhaps this speaks of their sight of the
 Lord prior to His return:

- 1) "The Son of man sitting on the right
 hand of power." Cf. Ps. 110:1
- 2) "and coming in the clouds of heaven."
 Cf. Dan. 7:13,14

Thus we have two more great truths:

- 1) Our Lord's present place in heaven.
- 2) Our Lord's second coming to the earth
 to reign.

14:63 Caiaphas really makes the decision
 without referring it to the Sanhedrin
 - ANOTHER THING WHICH WAS ILLEGAL. He
 calls it

14:64 "Blasphemy". This would be a violation of THE THIRD COMMANDMENT. Cf
 Ex 20:1; Lev. 24:16.

He was worthy of death IF the claim
 were false. But not one attempt was made
 to prove or disprove it. Jesus the Lord
 was condemned without being proven
 guilty - AND THE SANHEDRIN WERE BLINDED
 TO THE MARVELOUS TRUTH TO WHICH THEY
 HAD BEEN EXPOSED.

note the
 emphasis
 on His
 humanity
 & the representative
 nature
 of Eph.
 4:10

To add to the illegality of all that was done, Lenski gives the following comment:

"According to Jewish legal procedure in capital cases the verdict could be passed only at a second session of the court that was convened on another day and never on the same day. Then the verdict had to be taken in a fixed, formal way: two scribes recorded the votes which had to be written out, the one scribe tabulating the votes for acquittal, the other those reading guilty" (p. 669).

Yet no voice of protest was raised. "They all condemned Him to be guilty of death," or, "deserving of death" (NASB).

14:65 Cf. 10:34 and see this as at least a partial fulfillment.

Supposedly honored, dignified, religious men begin to act like brutal beasts. They did three things:

- 1) They insulted Him as a Person.
- 2) They scorned His knowledge.
- 3) They challenged His power. R.V.: They received Him with blows."

Cf. Isa. 50:6.

"The condition of Jesus after this ordeal is easier to imagine than to describe." (Cf. Lenski, 671.)

It was not an ignorant mob who thus answered His claims, but the leaders and teachers--the creme de la creme of the nation. A wild beast lurks below the Pharisee's long robes and phylacteries; and the more that men have changed a living belief in religion for a formal profession, the more fiercely antagonistic are they to every attempt to realize its precepts and hopes. The 'religious' men who mock Jesus in the name of traditional religion are by no means an extinct species. It is of little use to shudder at the blind cruelty of dead scribes and priests. Let us rather remember that the seeds of their sins are in us all, and take care to check their growth. What a volcano of hellish passion bursts out here! Spitting expresses disgust; blinding and asking for the names of the smiters is a clumsy attempt at wit and ridicule; buffeting is the last unrestrained form of hate and malice. The world has always paid its teachers and benefactors in such coin; but all other examples pale before this saddest, transcendent instance. Love is repaid by hate; a whole nation is blind to supreme and unspotted goodness; teachers steeped in 'law and prophets' cannot see Him of and for whom law and prophets witnessed and were, when He stands before them.

(Over)

The sin of sins is the failure to recognise Jesus for what He is. His person and claims are the touchstone which tries every beholder of what sort He is.

How wonderful the silent patience of Jesus! He withholds not His face 'from shame and spitting.' He give 'His back to the smiters! Meek endurance and passive submission are not all which we have to behold there. This is more than an uncomplaining martyr. This is the sacrifice for the world's sin; and His bearing of all that men can inflict is more than heroism. It is redeeming love. His sad, loving eyes, wide open below their bandage, saw and pitied each rude smiter, even as He sees us all. They were and are eyes of infinite tenderness, ready to beam forgiveness; but they were and are the eyes of the Judge, whose sees and repays His foes, as those who smite Him will one day find out" (Maclaren, Vol. 6, pp. 217, 218).

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14:6b Cf. v. 54. Peter was evidently intent on keeping his promise to the Lord.

Cf. vv. 29-31.

14:67 Here it is imp. to read John 18:15-18.
Note: The girl's comment is a statement, not a question.

There are two words for seeing here:

1) "She saw" - ἴδωρα.

2) "She looked" - ἐπιβλέψα.

The second is more intensive than the first. A closer look made her sure that Peter was a disciple.

14:68 OBVIOUSLY PETER HAD NEVER SUSPECTED TROUBLE FROM THIS SOURCE. IT WAS AN UNEXPECTED ATTACK!

"He denied" - ἤπειράτο, from ἀπέρειπα.

Peter repudiated her statement by:

- 1) Claiming to know ~~to~~ nothing, and by
- 2) Saying that he did not even understand her.

"Know" - οἶδα.

"Understand" - ἔπισταμαι.

When Peter went out into "the porch" - τὸ προάστιον, he was going into the covered way which lead from the court to the street.

Obviously there were others around and Peter sensed the danger of the situation WITHOUT being warned by:

- 1) What he said, or by
- 2) The fact that "the cock crowed." THIS MUST HAVE BEEN GIVEN AS A WARNING BY

THE LORD AS A SAFEGUARD, OR SIGNAL,
TO PETER THAT MORE TROUBLE WAS COMING!

14:69 See Itk says, the maid, i.e., the same one. Luke mentions a man. The whole matter was evidently being discussed by those who were in the court. There are no contradictions in the Gospel records. Two maid servants and one man evidently brought from Peter the three denials. Although others two were accusing him. Here the comment is made to the crowd, not to Peter. "This is of them" (*Ibid.*).

14:70 "And he denied it again." The verb, ἤπειρτο, is an imperfect, "proceeded to deny" (Lenski, 674), "he denied at some length" (*Ibid.*).

On this third charge:

- 1) Luke says it was about an hour later (Luke 22:59)
- 2) ~~He~~ also indicates that the accuser was a man (Luke 22:60).
- 3) John says he was related to Malchus (John 18:26).

This accuser is positive that Peter was with the Lord. Peter had not only been recognized, but his speech had identified him as "a Galilean."

14:70 This was more than Peter could take. "He began to curse and to swear."

"To curse" - ἀναθεματίζειν, which means

To make "one's self liable to the severest divine penalties" (Thayer, 37, 38). The worst anathema is hell.

"To swear" - ὁμιλέω. This is to declare with an oath that something is true!

PETER DID EVERYTHING THAT HE COULD DO TO CONVINCE THE JEWS THAT

- 1) HE DID NOT KNOW THE LORD.
- 2) HE WAS NOT HIS DISCIPLE.

(14:72) Then it happened.

Mark's characteristic word, εὐθὺς, is here. It should be translated, immediately!

And Peter remembered. Surely Satan had a hand in this - blinding, and then letting Peter see what he had done.

"Called to mind" - ἀνεμνήσθη. This is "an unassisted recalling," according to some.

Then when he put his mind on it (translated, "thought"), he began to weep - NASB for ἔκλαυτε, 3 sing. imperf. from κλαίω. Thayer (p. 347) says this means, "to weep audibly, to cry as a child."

This is the word used for the Lord Jesus when He "wept" (Jn 11:35 - also v. 33 (2x))

Peter wept like this again after the Lord Jesus died. Cf. Mark 16:10.

8/4/73 CHAPTER 15 - This chapter gives:

- 1) Our Lord's trial before Pilate
- 2) His mockery at the hands of the soldiers
- 3) The crucifixion
- 4) The burial

(15:1) Jewish Law forbade the judgment of a prisoner without two sessions of the Sanhedrin, 24 hours apart. After:

- 1) An illegal night trial,
- They also
- 2) Violated this 24 hour law by meeting the next morning to give a pretense of obeying the Law.

"Held a consultation" = "passed a resolution" (Lenski, 679). Cf. Luke 22:66-71. The whole Sanhedrin was present. They felt the need for an official ratification of what they had done illegally the night before. A UNANIMOUS DECISION WOULD APPEAR TO COMPENSATE FOR ANY ILLEGALITIES.

Now the case had to go to Pilate. The Jews could condemn to death, but only the Romans could execute the penalty. Cf. 10:33 - the two aspects.

Then they "bound Jesus" as they would a dangerous criminal to prevent His escape.

(15:2) Cf. John 18:28-32.

If all the charges brought against our Lord, Pilate asked Him about the most serious: "Art thou the King of the Jews?" This could have caused His condemnation as an insurrectionist. It stems from 14:61, 62 since the Messiah was to be the King.

Our Lord confirms that He is!

(15:3) "The chief priests" are the chief antagonists. Note that they are mentioned first in v. 1.

Many accusations were brought, but none were of as great importance as the first,

and, quite evidently, Pilate took none of them seriously.

OUR LORD REMAINED SILENT! "as a sheep before . . ." (Isa. 53:7).

"He answered nothing." This shows our Lord's contempt for the charges and His fearlessness in the face of death.

(15:4) Pilate was amazed ~~at~~ our Lord's composure, and could not believe that He would be silent - so different was this from the usual prisoner.

(15:5) Our Lord's silence continues even when Pilate encourages him to speak. When He did not, "Pilate marveled" - θαυμάζειν. This verb can also speak of admiration. Thus, we see something of what was going on in his heart.

(15:6) Pilate now pins his hopes for Jesus' release upon an annual custom, at the time of the Passover. It was what Gould (p. 285) calls, "a policy of conciliation." "Barabbas" - mentioned in Mt. 26:16-26

Luke 23:18, 19, 25

John 18:40

Acts 3:14

This man was a murderer, a robber, a leader in a revolt against Rome. See (15:7). "The fact that they asked for Barabbas shows that they were insincere in bringing charges against Jesus" (Gould, 285), i.e., charging Him with rebellion against Rome.

(15:8) The crowd was expecting this, and requested it.

(15:9) Pilate is still trying to avoid the condemnation of our Lord, and seeks to get them to request our Lord's release.

(15:10) The sin of Pilate is stressed when we see all that he knew about what was going on.

"Envy" - εἰδὼν. This means that they had no desire to be like Jesus, but, jealous of him, they wanted to pull Him down from the high place which He held in the eyes of the people.

It is found in Jas 4:5 1 Tim 6:4

Rom. 1:29 Tit. 3:3

Gal. 5:21 1 Pet. 2:1

This word is never used in a good sense, like ζῆτος, sometimes good and sometimes bad.

(15:11) Again we see the prominent activity of "the chief priests" in their opposition against the Lord.

"Stirred up" - ἀνέσιραν, from ἀνασθίω, "to shake up... excite, rouse" (Thayer, 41).

(15:12) Pilate appeals to the popular support which the people had given to the Lord so that he could defy the Sanhedrin. Note: "whom ye call."

We see the fickleness of the human heart. But we should not be surprised in the light of what we have seen in the case of Peter.

(15:13) Here we see the limits to which a disillusioned crowd would go. This is the story of Judas multiplied many times over.

"Cried out" = "shouted back" (NASB), "yelled" (Lenski, 690).

(15:14) Pilate wanted to know what "evil" - Kakóv he had done. Pilate is not thinking of an evil effect upon others, but things which were legally or morally wrong in themselves. Any evidence to condemn him to death was simply not to be found.

(15:15) Here we see Pilate's weakness. He was trying to please the people. So, he wished "to take away from (every) one every ground of complaint" (Shayer, 300). HE ACTED ON THE BASIS THAT THE MAJORITY WAS RIGHT.

Barabbas was released.

Jesus was "scourged" - Φραγτώντας. Scourging was done with leather thongs, with lead, or bones, or spikes tied to them, so that the body would be a ripped and bleeding mass. Edersheim refers to it as "the intermediate death" (II, 579).

THE SEQUEL: They had said,

- 1) Matt 27:25, "His blood be upon us and upon our children"
- 2) Luke 19:14, "We will not have his man to reign over us!"

Edersheim gives the following:

"Some thirty years later, and on that very spot, was judgment pronounced against some of the best in Jerusalem; and among the 3,600 victims of the Governor's fury, of whom not a few were scourged and crucified right over against the Praetorium, were many of the noblest of the citizens of Jerusalem. And still have these wanderers seemed to bear, from century to century, and from land to land, that burden of blood; and still does it seem to weigh 'on us and our children.' Cf. II, 578."

8/17/73 15:16 The Lord would have been bleeding and weak, but He is to be subjected to further humiliation at the hands of the Roman soldiers.

"Praetorium" - the place where the Governor stayed when he was in Jerusalem.

"The whole band" - ὅλη τὸν ὀπεῖαν. This was "the tenth part of a legion [i.e. about 600 men" (Thayer, 583).

15:17 The humiliation of our Lord by the soldiers was in keeping with His claim to be the King of the Jews.

"Purple" is rendered in Mt 26:28, "a scarlet robe", "a kind of short cloak worn by soldiers, military officers, magistrates, kings, emperors" (Robertson, I, 229). It was a mockery for the Lord to be clothed in this way.

"A crown of thorns" - The species of plant is not clear, but "bare thorns might have caused delirium or even death" (Thayer, 21).

15:18 "To salute" - ἀστάζεσθαι. Here is mockery in word. They were greeting Him, wishing him well, supposedly receiving Him with joy, welcoming Him.

"Hail" - Χαῖε. From the word, rejoice, or be glad. Our word GRACE comes from it. It means to be well. It encompassed all that the Greeks would wish by way of blessing. But this was combined with the mockery of, "King of the Jews."

15:19 "A reed" - κατάπυ. This same word is used in v. 36. It was hard enough

- to do additional physical damage.

"Spit" - This and "smote" are imperfects meaning that they did it repeatedly.

THEREFORE, THESE SOLDIERS COMBINED THAT WHICH SEEMED OUTWARDLY TO HONOR HIM WHILE AT THE SAME TIME THEY SOUGHT TO HUMILIATE HIM IN EVERY POSSIBLE WAY.

(15:20) Finished with their indignities, they lead Him out to crucify Him.

(15:21) Because the Lord had been so weakened by everything that had happened to him, another had to bear his cross.

"Simon of Cyrene," a Jew from North Africa.

"They compel," "pressed into service" (NASB). He was forced to do this. He had no choice. The fact that Simon's two sons are mentioned, "Alexander and Rufus," does not necessarily link "Rufus" in Rom. 16:13 with this family (although it could), but it does show that they were well-known in the early church. Possibly all three came to the Lord through this experience!

"That he might bear His cross" (NASB) - the Omnipotent Savior had been so weakened in body by what He had already suffered that He could not carry His own cross, as condemned criminals were forced to do.

(15:22) "Golgotha" - Toyo Ðâv. This is the Hebrew used by Matt., Mark, & John. Luke calls it "calvary" - קֶרְבָּן, a skull. "Calvary" comes from the Latin Vulgate.

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- The place evidently resembled that of a skull. The location is disputed, but Gordon's Tomb with Golgotha above seems to be the most likely location.

(15:23) Matt. (27:34) calls it gall - χολή. They think that this is probably the more likely meaning instead of "wine mingled with myrrh."

Lenski believes that the wine was bitter, whatever word is used. It was used to stupefy the one to be crucified, but, as Lenski adds,

"This offer of doped wine was not an act of mercy on the part of the executioners; it was done to make their labor of crucifying easier. A man who had been heavily doped with this wine would be easier to handle" (p. 703).

"Jesus desired to drink to the full the cup from his Father's hand (John 18:11)" (Robertson, I, 231).

Mark's account means that they tried several times to give it to Him, but "he received it not" (decisive action indicated by the aorist).

(15:24) "And when they had crucified Him," or the NASB, "and they crucified Him." Stated so simply, almost an indication that we are not to dwell on the details. But a solemn indication that their dastardly deed was done.

To show their callousness, Mark adds

that they did to Him like they were accustomed to do with any prisoner. And here for the first time Psalm 22 is introduced - v. 18, "They parted his garments, casting lots for them."

John 19:23, 24 indicates that they divided his outer garment into 4 parts, but the inner seamless tunic, worn next to the skin they left in one piece, and cast a lot for it that way.

(15:25) He was crucified at 9 am - "the third hour."

(15:26) The inscription gave:

- 1) The criminal's name: "This is Jesus"
- 2) His home town: "of Nazareth"
- 3) His crime: "the King of the Jews."

All of this was written on a placard and carried around the criminal's neck, + later nailed above him on the cross.

(15:27) This is ~~another~~ Mark's first mention of the malefactors. It adds to the humiliation of our Lord, and fulfills Isa 53:12 - that "he was numbered with the transgressors."

(15:28) This verse does not have good MS authority although it certainly is true.

(15:29) Cf. v. 58. This false rumor prevails. See what He actually said in John 2:18-21. "Ha" - Où, or sitter, Ha! It is used only

here in Biblical Greek. It obviously is a term of ridicule.

In the words that follow here and in 15:30 they are scorning His:

- 1) Words.
- 2) Power.

He said He would do what obviously He cannot do!

But the story was not complete yet.

15:31 The Sanhedrin joins in the ridicule, led by "the chief priests."

Again here and in 15:32 they scorn His POWER. In their eyes, His failure to save Himself threw doubt upon all of His other works.

In 15:32 they want more evidence before they will "believe." See Luke 16:31, in the story of the rich man and Lazarus.

THOSE WHO WERE CRUCIFIED WITH HIM SAID THE SAME. How wonderful to know that one of them later repented and turned to the Lord! Sometimes we, too, are sorry that we have said what we have said to the Lord. Cf. Luke 23:39-43.

15:33 Darkness came at noon - "the sixth hour" It lasted for three hours!

The Light of the world was enshrouded in darkness. CREATION ITSELF SEEMS TO BE IN REBELLION AGAINST MAN BECAUSE OF THE TREATMENT THE LORD OF CREATION IS RECEIVING. Cf. Rom. 8:22.

15:34 This was the fourth time our Lord spoke from the cross.

- 1) "Father, forgive them . . ." (Luke 23:34)
- 2) "Today, thou shalt be with me . . ." (Luke 23:43)
- 3) "Woman, behold thy son . . ." (John 19:26, 27)
- 4) "My God . . ." (Mt. 27:46; Mark 15:34)
- 5) "I thirst" (John 19:28)
- 6) "It is finished" (Jn 19:30)
- 7) "Father, into Thy hands . . ." (Luke 23:46)

Luke gives 3.

John gives 3.

MATTHEW and MARK only 1 - and the same!

IT WAS DAVID'S PRAYER! This is the greatest trial through which a child of God can go - where all consciousness of the presence of God is removed. Cf. Psa 22:1.

There is no evidence that He hears our prayers.

There is no evidence that He knows our needs.

It seems that the Word of God has been denied, or forgotten.

No answers are in sight. We feel ourselves completely alone.

Cf. Psa. 77:1-9.

" 13:1-4

" 10:1.

" 44:23-26.

"Forsaken" - σαβαχθανι. Gould says that ~~to~~ this means "to leave helpless," not necessarily alone. But ἐγκατέλιπεις is "to abandon, desert" (Thayer, 166), although it also means "to leave in straits, leave helpless" (Ibid.).

The Lord was speaking ARAMAIC, according to Mark.

(15:35) Some thought that He was calling for Elijah. It was Jewish thought that Elijah would precede the Messiah & attest to His right to rule.

(15:36) It was at this time that the Lord Jesus said, "I thirst" (Jn. 19:28). And He was given a drink.

Then the mockery concerning Elijah continued.

(15:37) The Lord Jesus died in an agony, "and gave up the spirit." The Greek is ΕΞΙΤΗΕΙΣ. It simply means He died.

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(15:38) "The veil" - Τὸ κατατέταομα. Besides being mentioned here, it is mentioned in Mt. 27:51; Luke 23:45; Heb. 6:19; 9:3; 10:20. Also see Ex. 26:31-35; 36:35,36; Lev. 16:2,11-17 FOR THE FIRST TIME IN HISTORY THE WAY WAS OPENED INTO THE HOLIEST OF ALL. This is the message of the book of Hebrews. "The rending of the veil would signify therefore the removal of the separation between God and the people, and the access into his presence" (Gould, 295).

"Torn in two from the top to the bottom" which means that it was "really made by the Hand of God" (Edersheim, II, 611). Edersheim adds:

"According to an account dating from Temple-times, there were altogether thirteen Veils used in various parts of the Temple--two new ones being made every year. The Veils before the Most Holy Place were 40 cubits-(60 feet)-long, and 20-(30 feet)-wide, of the thickness of the palm of the hand, and wrought in 72 squares, which were joined together; and these Veils were so heavy, that, in the exaggerated language of the time, it needed 300 priests to manipulate each. If the Veil was at all such as is described in the Talmud, it could not have been rent-in twain

f. Edersheim
II, 610^b-612^b

by a mere earthquake or the fall of the lintel, although its composition in squares fastened together might explain, how the rent might be as described in the Gospel."

This was really the first evidence of THE EFFECT of the work of our Savior.

Again, Mark does not attempt to explain WHAT IT MEANT; he only describes WHAT HAPPENED.

(15:39) Tradition has given this "centurion"

- ὁ κεντυρίων the name PETRONIUS.
Others say LONGINUS.

The word "centurion," "ruler of a hundred" (Robertson, I, 236) is only used here and in vv. 44, 45 in the NT.

"Truly" - Αὐτὸν διέδει. This means "in reality; most certainly" (Thayer, 27).

"This man was the Son of God," or God's Son, or a son of God. Luke says that he called the Lord, "a righteous man" (Lk. 23:41).

Matthew gives more detail than Mark
Cf. Mt. 27:51-54

But it does seem that all of these circumstances were used to convince the centurion that our Lord was the Person He professed to be. Thus, it seems that he was the first to be saved following our Lord's death on the cross.

(15:40) ~~She~~ Mark mentions three women

who stood faithfully by. Luke mentions "all his acquaintances", and the women, in Luke 23:49, indicating by the distinction and by the tense of "acquaintances" that there were men there also. John tells us in John 19:25-27 that Mary, our Lord's mother, and the Apostle John were there --

at least for a time.

"Mary Magdalene" - out of whom the Lord cast 7 demons (Luke 8:2). She was from Magdala, on the western shore of the Sea of Galilee, just north of Tiberias.

"Mary the mother of James the less and of Joses." John (19:25) calls her "the wife of Cleopas." Cleopas may be the same as Alphæus, mentioned in Mt. 10:3.

"The less" Shaeffer says (p. 414) means younger. The NSRB (p. 997), "shorter," ^{Some say,} less important. Robertson mentions that this Mary is "not otherwise known to us" (I, 237), assuming that he means in all of the passages cited above.

This "Mary" has been called:

- 1) A sister of our Lord's mother (Senski, 729).
- 2) A cousin of our Lord's mother (NSRB, 1076).

But the only thing which seems somewhat certain is that she was the mother of the second Apostle by the name of James.

"Salome," called in Mt. 27:56, "the mother of Zebedee's children."

WHAT A TESTIMONY TO THE MOTHERS OF APOSTLES! Could their interest in and love for the Savior have been what led to the calling of their sons?

(15:41) This verse explains what Mark and the other Gospel writers refer to them: because they "followed him, and ministered unto him."

Both are imperfects which describe the

- long Galilean ministry which they had with our Lord.

These two expressions:

- 1) "Followed," and
- 2) "ministered"

by their very ~~order~~ contain some very important lessons.

"Followed Him" clearly indicates:

- 1) DEVOTION TO HIM.
- 2) OBEDIENCE TO HIM.

Both are prerequisites for ministering unto Him. Their service was for Him.

"Ministered" - *Sinkórouv*. They served Him, providing for Him His daily needs. The same verb is used in Heb 6:10. See also Mark 10:45.

And there were "many other women who came up with him unto Jerusalem." But those mentioned were the leaders.

WHAT A GREAT TESTIMONY TO HAVE IN THE WORD OF GOD!

(15:42) Friday was called "the preparation" - *Tapaōkev'* because it was "the day before the Sabbath" when everything had to be in readiness for the Sabbath. So only 3 hours remained between His death at 3 pm and the beginning of the Sabbath at 6 pm.

John 19:31 gives the background here, and indicates why the Jews wanted the Lord's body buried.

(15:43) Just at the very time when our Lord's body might have been buried any

- place, even thrown into some hole, the Lord moved upon the hearts of two men (see John 19:38-42) who before had no declared their faith publicly.

NOTE HOW THIS IS IN CONTRAST WITH THE WOMEN.

Spelled without the "i" in "Arimathea". I think this was the birthplace of Samuel, & his home, in Mount Ephraim. But there were several towns by this name.

"An honorable counselor." He was a member of the Sanhedrin.

John tells us that he was "a disciple of Jesus, but secretly for fear of the Jews" (John 19:38).

Luke tells us he "had not consented to the counsel and deed of them" (Luke 23:51), i.e., of the Sanhedrin. BUT HE HAD NOT SAID ANYTHING!

Now he has to speak.

He was "honorable" - Εὐσήμων, of good reputation, ^{+ standing} influential, dignified, respected (cf. Schaefer, p. 263).

"Counselor" - Βούτευτης. This designates him as a member of the Sanhedrin. As such, he was known for his wisdom and counsel, for his ability to think through a problem and come up with wise counsel.

And he was waiting for "the kingdom of God." This must mean the messianic kingdom.

"Waited for" - Τιροςξέπενος. He was looking for it, expecting it.

Now the fear seems to be gone because

- he went to Pilate "boldly" - ΤΟΧ~~πόνος~~, or fearlessly, daringly, i.e., willing to take whatever consequences might be his.

consider
they would
Joseph come
it's boldness
for our
Lord's death
seen he
should not
before was
ever fill
tomb in his
earth.

15:44

"And there came also Nicodemus"

(John 19:39a).

"asked for" - ήτησατο, from αἰτέω.

Cf. Isa. 53:9. How accurately the Word of God is fulfilled!

15:44 Here and in **15:45** we have proof that our Lord died. Pilate "marveled" because it sometimes took men 4 days to die by crucifixion.

15:46 Joseph had the linens; Nicodemus brought the spices. Cf. John 19:39.

They carefully prepared the body for burial, and then placed a stone "unto the door of the sepulchre."

15:47 Two of the Marys previously mentioned are spoken of as referring to noticing "where He was laid."

IF IT HAD NOT BEEN FOR JOSEPH'S INTERVENTION, OUR LORD WOULD DOUBTLESS HAVE BEEN BURIED IN THE POTTER'S FIELD.

9/8/73 **CHAPTER 16** - Again, Mark is recording facts, not explanations! "Our faith is to rest on these facts, that is all" (Lenski, 736). To reject or alter the facts is to destroy the great results which stem from the facts.

16:1 This is an interesting passage because it deals with the ministry

of women. They were the ones who received the first message of the resurrection of the Lord Jesus. Their devotion to the Lord carried them past the cross to the tomb even before they knew about the resurrection!

Luke 23:56 tells us that they prepared the "spices" before the Sabbath, but waited until after the Sabbath of to anoint Him. The verb here is ἀδέιφων. It is not a spiritual anointing, but a regular anointing for burial. It shows no more than their love for the Lord - not a hope or even a thought of resurrection.

Three thoughts:

- 1) Their devotion to the Lord was unchanged by disastrous circumstances.
- 2) In their devotion to the Lord they were obedient to the Word as they knew it. They observed the Sabbath Day.

The Word is always our guide for times of testing.

- 3) The Sabbath was a day of rest - indicating our greatest need when trials come, especially when it appears that our Lord is not what we had hoped He would be!

(16:2) As soon as they could properly go to the tomb, they went. From a practical standpoint they needed to because decay would soon set in.

They were not satisfied that Nicodemus

had already done this.

PEOPLE WHO LOVE THE LORD CANNOT BE SATISFIED WITH THE DEVOTION THAT OTHER HAVE SHOWN FOR HIM!

16:3 Mark is the only one who mentions that they were concerned about this problem.

They evidently did not think about this until they were on the way. THERE ARE ALWAYS OBSTACLES IN THE WAY OF OUR DEVOTION TO THE LORD! They may not have known about the seal and the guard that had been placed there by the Sanhedrin. Cf. MT. 27:62-66.

16:4 Mark does not tell us how "the stone was rolled away," but just that it was. Matt. 28:2 tells us that two things happened:

- 1) An earthquake.
- 2) An angel of the Lord came and rolled back the stone from the door. WE KNOW THAT THIS WAS NOT TO LET THE LORD OUT, BUT TO LET THE PEOPLE IN!

16:5 Here the angel appears as "a young man."

"And they were amazed" - ἐξεπλήσθησαν. Cf. the same verb in 9:15. It is also in 16:6 where the angel tells them not to be amazed! The prefix means they were utterly amazed, beside themselves with amazement. This is not what they had

anticipated at all!

WHAT AMAZING LESSONS ARE HERE! Those who seek, find. The Lord is always opening new sights and blessings to those who seek Him. Cf. Jer. 33:3. We may be troubled at first, and not understand, but the Lord will make it clear.

16:6 How often God's word (for the angel was God's messenger) is given to quiet our hearts! "Be not affrighted." They were told that they were seeking a crucified Savior, not knowing that "He is risen; He is not here." The first evidence was an empty tomb!

John's account shows that Mary Magdalene did not believe that He had been raised. Cf. John ²⁰:11-18.

16:7 Why did the angel wait at the Tomb instead of appearing miraculously to the Eleven?

Why were women commissioned and commanded to "go . . . tell His disciples, and Peter"? Especially when the NT teaches that normally women are not to teach men. If the first woman had been deceived, could not these have been deceived also?

Why is it that Paul does not mention Mary Magdalene who was the first human being to see the resurrected Lord? Cf. Mark 16:9, "He appeared first to Mary Magdalene." John tells us

note the
woman who
saw Him:
see John:
verse 24:10,11.

how and where!

There is one main answer: THE WOMEN WERE SEEKING; THE APOSTLES WERE NOT! As Lenski says, "The love of these women receives its fitting reward" (p. 746).

WHAT A TREMENDOUS LESSON WE HAVE HERE!

Cf. Psa. 9:10 ^{Job. 23:3}

Phil. 2:21

" 27:4, 8

Col. 3:1

" 63:1

Heb. 4:16

Prov. 8:17

Heb. 11:6

I. of Sol. 3:2

Mt. 16:33; 7:7

Isa. 9:19

Hosea 10:12

Jer. 29:13

Amos 5:4

Iam. 3:25

Psa. 34:4

note our Lord's question in John 20:15.

(16:8) They went out.

But:

1) "They trembled" - Τρόπησ, the word from which we get our word, trauma. Thayer says it is "used to describe the anxiety of one who distrusts his ability completely to meet all requirements, but religiously does his utmost to fulfill his duty" (p. 630).

This word also includes physical trembling.

Cf. Thayer, p. 656). Φοβέω, at the end of Mark 16:8, often describes "a protracted state" (p. 656, Thayer again).

2) "Were amazed" - Εκστασις. It describes "the state of one who, either owing to the importance or the novelty of an event, is thrown into a state of blended fear and wonder" (Thayer, 199).

The angel
said, "I
know what
you seek."
Jesus:
such action
of believers
in your eyes
is now very
common.
We search
of

They were
afraid

9/15/73

Wing
NASB

16:9) From this point on the rest of the chapter is doubtful. We study and expound it because:

- 1) The facts given are true.
- 2) The Gospel needs more of a conclusion than it has at v. 8 (although some feel that the abruptness is characteristic of Mark).
- 3) Though Mark may not have written it, this does not mean that, whoever the writer was, he was not under the authority of the Holy Spirit. We cannot dismiss entirely, however, the fact that Mark did write it.

THE FIRST POST-RESURRECTION APPEARANCE is confirmed by John 20:11, 14-18 and Mt. 28:8-10.

The description of "many magdalene, from whom He had cast out seven demons," is confirmed by Luke 8:2, even though Mark only mentions M.M. in 15:40, 41; 16:1, and here.

16:10) See how this is confirmed in John's Gospel.

Lenski points to the fact that "mourning" and weeping" "speaks plainly of Mark's acknowledged love of details and emotional touches in his narratives" (p. 758). These are "durative present tenses" (*Ibid.*). It shows how really grief-stricken they were!

"mourning" - TEV Davis. Jeach (p. 238) that this means "to grieve with a grief which so takes possession of the whole being that it cannot be hid." The outward evidence is the "weeping."

16:11) This is confirmed by Luke 24:11.

The use of different words here and throughout this passage can be explained by the fact that Mark is describing different events.

"They refused to believe it." Ιτιστησαν. The only places Luke uses this verb are Luke 24:11, 41 - but this does not make us doubt Luke's authorship of this chapter!

The same verb is used again in Mark 16:16.

THIS IS THE POINT THAT IS BEING EMPHASIZED HERE. Cf vv. 13, 14.

(16:12) This refers to the account given in Luke 24:13-35.

"A different form" - ἐν ἑτέρᾳ μορφῇ. This is not His second appearance (see Luke 24:34), but Mark means simply that it was after our Lord's appearance to Mary Magdalene, just as His appearance to Mary does not exclude other women - even though Mark does not mention them.

"Mark writes about the strange thing about Jesus, Luke about the strange thing about the two disciples" (Lenski, p. 768). Cf. Luke 24:16.

But Luke does say in 24:31,

"And their eyes were opened, and they recognized him; and he vanished out of their sight."

(16:13) Even though there were two of them, and even though it supported when m.m. had said, "they did not believe them

either."

Many were told to go to the disciples; these disciples went because they felt constrained to go.

(16:14) ^{Himself} And so He appeared to the eleven. Cf. John 20:19-23; Luke 24:36-49.

"Upbraided" - ὠνείδισεν. He reproved them, rebuked them, censured them. They were ^{guilty} wrong - not the preceding witnesses.

There were two things wrong with them:

1) "Unbelief" - Τὴν ἀπίστιαν αὐτῶν.

2) "Hardness of heart" - σκληρόκαρδιαν.

What evidence of the old nature! "Whereas they should believe they refuse to believe; what they ought not to trust they persist in trusting" (Lenski, 762).

Prior to the witnesses, they had had the Lord's own words. Prior to that they had had the message of the O.T.

(16:15) Here, and down through v. 18, we have the only words recorded in Mark's Gospel which our Lord spoke after the resurrection.

The Gospel of Mark began with "the Gospel," and it ends with it!

Cf. 1:1, 14, 15; 8:35; 10:29; 13:10; 14:9; 16:15.

It is for "all the world." But it must be taken to men; therefore, "go."

"To every creature" - Τάον τῷ κτίσει. This means to the whole human race. It is to all men, and to every man.

(16:16) This speaks of the response in

believing and being baptized.

"Beliebeth" is the one condition for salvation. It includes:

- 1) Knowledge
- 2) Belief.
- 3) Trust.

"Baptized" - the initial evidence, a testimony of the genuineness of faith. It cannot be an essential work because of the mass of scripture to the contrary.

The person who "believeth not shall be damned," or, "condemned" (NASB). GR: KATA-KPI θnσc TAI, to be condemned to eternal punishment. Cf. Mark 10:33; 14:64.

THIS, AND V. 15 ARE ALSO CONSISTENT WITH MATT.

28:18-20

(16:17) The promised "signs" - 5 of them.

These were credentials, or further proofs that their message and work was of God.

5:16

1) Casting out demons - cf. Acts 8:5-7; 16:16-18; 19:11,12.

2) Tongues - cf. Acts 2:4; 10:46; 19:6.

16:18 3) Picking up serpents, i.e., accidents. Cf. ~~the~~ Acts 28:3-5.

4) Drinking poison. No example in the N.T. This would be an attack on a disciple's life. Tradition says that this happened to the Apostle John without killing him.

NEITHER 3) nor 4) WAS TO BE USED AS A DISPLAY, BUT WOULD PROVE TRUE IN CASE OF AN EMERGENCY.

5) Healing - see refs under 1) above.

(16:19) This verse tells what happened to the Lord; v. 20, to the disciples.

Think of these now as facts:

- 1) Our Lord's post-resurrection ministry to His disciples.
- 2) His bodily ascension into Heaven.
- 3) The fact that ^{He} was seated "on the right hand of God."

These are historical facts; the theology of it is in Hebrews - which we begin next Sunday, the Lord willing. Believing the facts is a part of the Gospel

(16:20) WHAT THE DISCIPLES DID, AND WHAT THE LORD IN HEAVEN DID.

They obeyed v. 15.

The Lord was "working with (them)" - ΤΥΝΕΠΥΟῦντος.

"Confirming" - βεβαιοῦντος. The Lord was proving the truth of the Gospel by the miraculous signs which He had promised.

End