

Bible Thoughts

with
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St. Mark's Gospel

The thoughts and note material given on these pages are only a possible suggestion of the meaning, they must not be taken as inspired, however they are prayerfully prepared and compared with other similar material. There are many ways in which God's Word can be analyzed and none must be taken in place of the Word of God itself.

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Introduction

St Mark's Gospel

WRITER. Mark, the writer of the second Gospel, is also called John. He was the son of one of the New Testament "Mary's" [Act 12:12](#); He is mentioned in the letters of Paul and material written by Luke [Act 12:25](#); [Act 13:13](#); [Acts 15:37,39](#); [Col 4:10](#); [2 Tim 4:11](#); [Phin 1:24](#).

DATE. This has been placed between A.D. 57 and 63.

THEME. Mark looks at Jesus in two ways, as 'Jesus the powerful Son of God,' and as 'Jesus the servant.' A 'servant' who is 'doing things.' Words like "immediate" or similar are often used in the text. It seems to be more designed for the Roman world than the Jewish nation.

Everywhere the 'servant' character is shown. The key verse is [Mark 10:45](#). Words are often used which show Jesus as the servant. There is no family list as in Matthew's Gospel, as a 'servant' no one would be interested in the family.

Mark is in five Main Section:

I. The Appearing of the Jesus The Son of God [Mark 1:1-11](#).

II. Jesus is tested in preparation for his task [Mark 1:12,13](#).

III. The ministry of Jesus the Servant begins. Mark [1:14ff](#).

IV. The Servant is obedient even to death. [Mark 14:1 to 15:47](#).

V. The Servant is risen and lifted up. He sends His servants. [Mark 16.1-20](#).

Chapter 1

Mark's Gospel was written with the Romans in mind, so he gives a record of what Jesus did as He moved from place to place. He spends no time on the early life of Jesus neither does he spend time on listing the relatives and genealogy. You will also find that Mark only records a few of the sermons of Jesus, he is trying to centre on what Jesus did. "The beginning of the Gospel of Jesus Christ" shows the content of this book, the beginning of the Good News of salvation through Jesus. The position of Jesus as "the Son of God" is also important to Mark.

John Mark, the author, brings in witnesses to prove who Jesus was and did, his aim is to identify "Jesus as the Servant." Mark himself is the first witness, he also calls upon the prophets as witnesses v2,3, he uses two quotations from [Malachi 3:1](#) and [Isaiah 40:3](#).

v4-8 Mark now calls in the third witness, John the Baptist. "As it is written" v2 shows that John's ministry was as Scripture.

The word "wilderness" did not just mean an area of sand, desert, it also applied to sandy area's on the banks of rivers and lakes, it is thought that the ministry of John the Baptist was centered either upon the western shore of the Dead Sea or a similar area near Jericho.

John's Baptism was a full immersion, this was not new to the Jew as when a non Jew took on the Jewish faith, a proselyte, self-immersion was part of the ceremony.

John's message was that the Jews were in a "spiritual wilderness," lost from God, they needed to repent of their sins.

Many people were going out to see and hear John's message, turning away from their sinful lives in preparation for the coming Messiah.

v7,8 John was giving a warning, proclaiming of a person soon to come, a person who felt that he was not worthy to be even a slave, to undo His shoes. This person will baptize with the Spirit of God.

v9-11 The final witnesses confirm the identity of the Jesus, When Jesus was baptized the Spirit came upon Him, and a voice from heaven confirmed who Jesus was.

The word "beloved" is not only a word of affection, but also has a meaning of "the only one."

Though Mark shows Jesus as the Servant he also identifies Him as the Son of God.

[Mark 1:1](#) ; [Mark 1:11](#) ; [Mark 3:11](#) ; [Mark 5:7](#) ; [Mark 9:7](#); [Mark 12:1-11](#); [Mark 13:32](#); [Mark 14:61-62](#); [Mark 15:39](#).

A very unusual Servant, The Son of God.

v12-13 The Temptation

[Matt 4:1-11](#); [Luke 4:1-13](#).

Mark does not give a full account as Matthew and Luke do, though Mark says that Jesus was "driven" by the Holy Spirit in to the wilderness for the temptation by Satan.

The Servant had a task to perform, no time to respond to the voice from heaven, He immediately obeyed.

v14-22 The Servant Preaches.

v14 "After" shows that Mark missed certain events, Jesus had already started His min-

istry John 1:35 to 4:45, Jesus had left Judea because of the arrest of John by Herod. v15 "The time is fulfilled,," the time prophesied by the Prophets is now in place, just as God planned, His kingdom is about to appear.

"Repent," (to change their minds), on its own is not sufficient, there is a need to have "belief in the Gospel" as well.

v16-20 In John 1:35-49 we find that Jesus had already met Peter, Andrew, James and John so this was not their initial call to faith, this was a call to follow and become a disciple.

In v20 we are told that Zebedee also had hired servants in the fishing boats so his business was successful, the departure of his sons would not be so serious.

[John 21:1-3](#) suggests that some of the other disciples were also fishermen.

v21-22 Capernaum was an important town on the road to Damascus.

The synagogue developed as a place of worship for the Jew when the people were in Babylon and the temple had been destroyed. If there were more than ten Jewish men over the age of twelve then a synagogue could be created. It was not used for sacrifice, that was only in the temple, but it was a place to read and study the scriptures, prayer and worship. No priests were involved in the service. The synagogue was operated with a board of elders and a "ruler," one of the elders chosen to be in charge. [Mark 5:22](#).

A visiting rabbi was often asked to read the scriptures and teach. This is why Jesus was invited to speak this Sabbath.

v22 As you read Mark's Gospel you will see that he often records the responses of the people. As Jesus spoke the listeners were "astonished" as he spoke, he spoke with "authority," The scribe always referred back to a previous priest or prophet, Jesus spoke without using another persons thoughts or statements.

v23-28 In the synagogue was a man who was demon possessed, there is no mention that he was also a visitor so he may have been to the meeting many times and no one realized his condition. The presence of Jesus made the demons reveal their presence. Not only did Jesus expose him but He also commanded it to leave the man. It is interesting that Jesus also commanded the demon to be quite about who he was. The Son of God does not want or need the help of Satan to identify him. Compare [Acts 16:16-24](#). The demon knew all about Jesus because he referred to his human side, "Jesus of Nazareth" and His deity "Holy One of God.." The demon also showed that he was subject to the judgement of Jesus "Hast Thou come to destroy us?"

The people are amazed and are afraid, "what does this mean? " a new teaching and power.

v28 The news of this 'man' now spreads fast.

v29-45 The Servant at work.

Jesus and the four disciples left the synagogue and go to the house of Peter and Andrew. Peter was married and his wife was caring for her mother's illness so perhaps the meal was not ready when they arrive. Jesus was told of her illness and immediately he went to her and healed her. She was now able to serve the Son of God.

At the end of the Sabbath, when the sun set, the whole city came to see this man at the house of Peter. The Lord must have been weary by then yet he healed them all. It may have been very late that night when Jesus was allowed to rest.

v35 A late night did not stop the Son of God going to communicate with His Father early next morning.

v37 The crowds want to see Jesus again, to be healed and see miracles but not listen to His teaching. The Lord knew of the peoples hearts so moves on to the next towns, His task was to bring the message from His Father, not just heal sickness.

v40 Leprosy is a nasty disease, anyone who was a leper had to warn people of their presence and not come near anyone to stop the disease being passed on. Jesus healed by His Word and His touch, for Jesus to touch him as part of the healing act shows great love, it may have been a long time since that man had been touched by anyone. See [Lev 13:38-46](#) for regulation for lepers.

v44 Again Jesus told the man to tell no one, to just go to the priest and follow the instructions of [Leviticus 14](#).

v45 The man took no notice of Jesus not to tell anyone, he told everyone, this forced Jesus out of the towns into the open country because so many people wanted to see Him.

Chapter 2

The speed at which the news of this man with special powers spread is amazing. He entered Capernaum a few days later and went to a house, probably Peter's, and immediately people knew he was there and entered the house until there was no room left. Jesus had not just come to make people well, He came with a message from the Father of Salvation, now he was about to reveal this message.

v1-12 The Paralyzed Man.

[Matt 9:1-8](#); [Luke 5:18-26](#).

As Jesus was preaching the Word to those in the house a man, who was paralyzed, was brought for healing by his four friends. But the crowd stopped them getting to Jesus, they could have just gone home but they wanted their friend to be healed and had faith that Jesus could do it.

The houses had flat roofs which often had access by stairs up the side of the building. The men climb onto the roof and start to make a hole in the material. Once the hole was big enough they lowered the man on his bed down to where Jesus was.

v5 When Jesus looked at the man on the bed He knew the cause of the man's illness, "Son, your sins are forgiven." Not all sickness is caused by wrong life, sin, but in this case it appears to be the problem.

Jesus could read the minds of the scribes in the room, they were already checking out this new teacher Jesus. It was within their right, as they were responsible for the religious life of the Jews, but it seems that they had already made a decision before they had heard Him.

Jesus looked into their hearts and knew that his words had already made them accuse Him of blaspheme, "only God could forgive sins, - this man is claiming He is God."

v8 Jesus shows that He is God by reading their hearts and telling them their thoughts. See [John 2:24,25](#). Jesus then gives them something to think about, "what is easier, to heal a man or to forgive his sins." Any one can claim that they can forgive sins, no one can prove it, so Jesus proves He has the power by healing the man.

As the man walks away the people "were amazed and glorified God." What did the scribes think? They had proof that Jesus of Nazareth was indeed the Saviour with the power and authority to forgive sins - they could have received forgiveness for their own sins.

v13-22 **The call of Matthew**

[Matt 9:9-13](#); [Luke 5:27-32](#).

Jesus moves onto the sea shore where he calls Levi to follow Him, which he did with no delay, questions or arguments against this action. Levi was a tax collector for the Romans and King Herod, most of the tax collectors were dishonest, though we are not told that Levi was one of these. The tax man was a man who was hated by the Jewish population, working for the enemy but also cheating them.

Not only did Jesus ask this man to follow Him but then went home to his home and had a meal with Levi and his 'sinner' friends, they were Jews who had no interest in following the Jewish law or anything religious, the people that Jesus came to reach. v16 The objectors soon appeared, "Why does he eat with the sinners" His disciples are asked. Jesus gave three responses to this question.

v16-17 The Doctor: Jesus thinks of these people as sick and need the help of a doctor to become well, Jesus is the doctor, he comes, decides the cause of the problem and gives the necessary treatment. Not only that but He also pays the cost of this treatment, we have no bill to pay for accepting Him as our Saviour.

There are three types of "patients" who do not respond to the doctor.

- (1) If the person does not know about Jesus.
- (2) The person knows about Jesus but refuses to accept the healing.
- (3) When a person will not accept they need to be made well. The Pharisees and scribes came into this group. see [Luke 19:10](#).

v18-20 The Bridegroom: The second part of the question was "Why was Jesus having a good time?" Jesus was happy to accept invitations to parties [John 2:1-11](#); [Matt 11:16-19](#). Jesus said that when the bridegroom appears everyone is happy, life should be a wedding feast not a funeral, "I am the Bridegroom [John 3:29](#) these are my guests they should be happy until the Bridegroom departs."

Marriage is two people committing themselves to each other, so too for a believer, this relationship is a commitment to the Saviour Jesus, a spiritual marriage.

v20 Warns the disciples of His future departure, they would not have understood this at this time.

v21-22 **The Cloth and Wine containers:**

[Matt 9:16](#); [Luke 5:36-39](#).

The Gospel is a new covenant between God and mankind, not a mixture with any other religion [Acts 4:12](#). You do not use a new piece of cloth to repair a tear in old clothes. The new cloth would shrink differently when the coat gets wet or is washed and probably tear the coat again.

In the days of Jesus, and in some places now, the wine was made and stored using containers made of animal skins. If you use a previously used old skin container, the skins have been made stiff and brittle by the previous wine, so as the wine [ferments](#), it puts

pressure on the skins sides and if they do not stretch, which new skins will do, the container bursts, losing the wine.

The Mosaic Law was completed at Calvary when the perfect sacrifice was made by Jesus for the world. When a Christian puts their trust in Jesus they enter a new life, a new creation. [2 Cor 5:17](#), a creation of grave and glory. How sad people prefer to continue with the old traditional religious ways when they could live a triumphant life in Jesus.

v23-3:12 **The Sabbath**

[Matt 12:1-8](#); [Luke 6:1-5](#).

The Sabbath was given to the Jews after they left Egypt, a special day introduced by God for the Jews. Originally there had only been a few specific acts which must not be done on the Sabbath, A fire must not be made to cook a meal [Exodus 35:3](#); collect the fuel for the fire [Numbers 15:32ff](#). Carry anything [Jeremiah 17:21ff](#). No business to take place [Nehemiah 10:31](#); [Nehemiah 13:15,19](#). However, the Jewish leaders, over the years, had added to the list of things which could not be done on the Sabbath. The Sabbath had changed from a "day of rest" to a "day of being slaved to religious symbols."

v23-28 **Lord of the Sabbath.**

[Matt 12:1-8](#); [Luke 6:1-5](#).

As Jesus and the disciples walked through a cornfield, the disciples were picking off some of the grain to eat. It was not illegal, according to Jewish rules, for an hungry person to do this as long as they did not fill a vessel or use an harvesting tool. But this was not what was the problem to the Pharisees, they said that picking the grain was "working on the Sabbath day!"

In [Matt 12:1-8](#) there are three answers given by Jesus but as Mark's Gospel was aimed at the Roman readers he only records the answer which concerns the actions of David, most Romans would know about king David. The answer is very clear and logical, if an hungry king and his men were allowed to eat the holy bread from the tabernacle [1 Samuel 21:1-6](#) [Leviticus 24:5-9](#) then what is wrong with the Lord of the Sabbath allowing this action. "The Sabbath was made for man, and not man for the Sabbath." The Pharisees thought a man made tradition was more important than the needs of the people of God.

Chapter 3

v1-5 **Jesus heals on the Sabbath.**

[Matt 12:9-14](#); [Luke 6:6-11](#).

Jesus enters into the synagogue on the Sabbath day. [Luke 6:7](#) The Pharisees are now on the watch trying to catch Jesus out at every point. Jesus knows this and deliberately challenges them by healing a disabled man.

Having called the man to Him Jesus then asks the Pharisees "should good be done on the Sabbath seeing that evil, including death, is happening every day including the Sabbath." There is no record of them replying to that question, so Jesus goes ahead

and heals the arm of the man.

v6-12 Healing and a challenge

[Matt 12:15,16](#); [Luke 6:17-19](#).

Jesus had challenged the Pharisees teaching, He is angry with their attitude, but the Pharisees, instead of thinking through the question they instead meet with the Herodians and plan to arrest and destroy this man. The Herodians were Jews who supported King Herod so would be against anyone who caused a threat to the king, most Jews hated king Herod, so it is a surprise that the Pharisees joined with them.

v7-12 Jesus was now being followed by large crowds, but in most cases they were not interested in His teaching and seeking God. He has healed many, released people from demonic control, but this is not what He came for.

Jesus needs to move away from the crowds, He was about to call the twelve apostles to Him and needs time with His Father.

v13-19 The Twelve Chosen

[Matt 10:1-4](#); [Luke 6:12-16](#); [Acts 1:13](#).

Jesus chooses twelve disciples who are eventually to take the message of salvation to the world after He returned to the Father. They were to be trained and taught by Him personally, to spread the message of the Gospel, to be given power to heal and cast out the demons.

Between v10 and v20 Matthew records that Jesus preached the Sermon on the Mount Matthew 5 to 7.

v20-21, 31-35 The family and friends of Jesus felt that He was in need of help as He was very confused on who He was. But they were unable to get near Him because of the crowds. Jesus also introduces the idea of His chosen people, "The person who obeys God's will is my brother and sister and mother."

v22-30 The sin which cannot be forgiven.

[Matt 12:24-29](#); [Luke 11:14-20](#).

Jesus has just healed a man who had a demon [Matt 12:22-24](#). The Scribes, without thinking, accused Jesus that His power comes from the Devil. The name *Beelzebub* is a name for Satan, it means "head or master of the house."

Jesus responds with a *parable*.

If Satan was the source of His power then Satan is fighting against himself. The fact that Jesus removed the demon shows that He has greater power than Satan.

v28 Jesus now points out how serious their accusation was, they were in danger of making the *unforgivable sin*. [Matt 12:32](#). Jesus makes it clear that God will forgive any sin and blasphemy against the Son Of God but not against the Holy Spirit. [Acts 5:1-11](#).

Today God will not forgive us rejecting the Son of God [John 3:16-21,31](#) When the Holy Spirit reveals the truth about Jesus and the sinner rejects the witness of God's Word then they could be about to commit the unforgivable sin. The Holy Spirit may make further contacts but eventually God will decide "that's enough chances."

Chapter 4

v1-12 The Sower Parable.

[Matt 13:1-23](#); [Luke 8:4-15](#).

This parable shows the different type of people and what happens when they hear the Word's of God.

The seeds are the Word of God, the soil represents the heart of the person. For a seed to grow the soil needs some preparation before the seed is planted. The persons heart also needs some preparation to receive the Word of God.

The story shows four kinds of soil for the seed to fall onto.

v4 The "wayside" or hard soil. This soil had become hard packed due to many people walking on it, the seeds lay on the top of the soil and can easily be eaten by the birds. This represents the hard heart, it resists the Word of God and is open to Satan (the birds). Hard soil needs much digging before it will accept seeds, so an hard heart needs much preparation before they will accept the Word of God, this may be a painful experience.

v5 The "stony" or shallow soils. This is soil which is a thin layer on top of rock or soil which is mainly stones. The seed falls into the soil, start to grow but there is very little food or water and soon die. This heart is from a person who hears the Word, responds to the message, joyfully accepts the message, but soon finds that the price is too much and turns away, the "counterfeit religious feeling."

v7 The Thorny, soil full of weeds. The seeds grow, but there are so many weeds that when the seeds grow they cannot compete against the weeds for food and water and produce no seeds, possibly dying. The persons heart finds the things and pleasures offered by the world stops the Word growing in their heart. They may continue being religious but cannot produce any fruit.

v8,20 The Fruitful soil. The perfect soil, food and water and nothing which stops the plant growing and producing fruit. This shows the true believer, the changed life will produce fruit. Not all believers will produce the same amount of fruit, just like plants do not have the same amount of fruit. Every real believer will produce some fruit for their Lord and it is a sign of a genuine Christian life.

The first three types of heart behaviour shows what we were like before and what are the enemies of the heart. See [Eph 2:1-3](#), controlled by Satan, counterfeit religious attitude, the world is more attractive, replaced the Word.

v21-25 The parable of the light

Compare [Matt 5:15,16](#); [Luke 8:16](#); [Luke 11:33](#).

Jesus now introduced a familiar object from the house, an oil lamp. The lamp Jesus is talking about is a clay dish with a wick placed in the oil. The wick soaked up the oil and it could then be lit. To produce light the lamp has to use up the oil, to continue to be a light that oil needs to be replaced, without it the lamp was no good. For a believer to be of use they must feed on the Word. The lamp must be placed in the open, not covered by a basket or under a bed, because the light it gives off will be of no use. Also there is no sense in covering up any part of your life as God will reveal it all.

v23-25 This verse warns us to be careful of how we hear the Words of God. Anyone who takes in the truth and uses it to the glory of God will receive more of the truth, anyone who refuses the truth will lose what knowledge of the truth they had.

v26-34 The Growing Seed.

This parable tells us that we are unable to make a seed grow, we can give it the perfect food, water and soil but the seeds decides when,if ever, to grow. A farmer has great faith and patience's in his seeds when he sows them. Jesus spoke of some seeds falling on poor soil and this might put off His workers if they do not get an immediate result, Jesus gives them encouragement.

Jesus now goes on to explain how a small seed can grow into a large tree, a small beginning in the work of the Lord will grow to affect the surroundings. Jesus started with twelve apostles, then 120 believers, [Acts 1:15](#) then following the preaching of Peter at Pentecost, there were added 3000 in one day [Acts 2:41](#). See [Acts 4:4](#) ; [Acts 5:14](#) ; [Acts 6:1,7](#); [Rev 5:9](#).

v32 May be a warning to the believers, if the birds of v4 and 15 are of Satan then the birds which live in the tree must mean that Satan can use the church of God for his benefit, consider Judas Iscariot, Ananias and Saphira [Acts 5:1-11](#) as possible examples.

v35-41 At the end of a day of teaching, using parables to help people understand Jesus tells the disciples that they are to go across the Sea of Galilee to the other side.

Jesus is physically tired and is soon in peaceful sleep.

The Sea of Galilee is known to go from calm to a storm in minutes due to the way the hills surround the area and a severe storm hits the boat, so severe that the fishermen disciples were scared.

Jesus is at peace, the motion of the boat has not waken Him, why? because He knows His Father is looking after Him. Jesus had said we will go to the other side and He knew His Father would take Him there safely.

The disciples had seen Him heal people, forgive sins and still doubted His power. They wake Him up and He immediately calms the sea and wind. "Why do you not believe in who I am?" He ask's.

Jesus planned to go to the other side of the sea, He knew that there would be a storm, the disciples now realized that the power of the world was under His control.

Jesus has promised His believers to trust Him to reach the other side of life, but He does not say we will not have 'storms,' but trust in His promise, He has power over everything.

Chapter 5

The madman of Gadara. [Matt 8:28-34](#); [Luke 8:26-37](#).

Jesus and the disciples travel across the sea of Galilee, through the storm, to the area of Gadarenes. They are met by two men who are demon possessed. Mark and Luke only mention that there was one man.

Mark tells us that the man lives in the tombs and graves. People had tried to control him with ropes and chains but he had super strength and was able to brake even the chains.

Throughout the night and day he moved around the tombs and local mountains screaming and crying out, cutting himself with stones. We have no information how the demons entered the men, but it may have been due to them living a life of wrong which opened their heart to Satan. These men had lost everything to Satan, they were outcasts, lost their homes and families. This shows us just what could happen to any who open their hearts to the evil of Satan. [1 Peter 5:8,9](#); [Eph 2:1-3](#).

Jesus now appears on the scene, the man sees Him and runs to meet Jesus and worshipped Him. "Jesus, Thou Son of the Most High God." a real sign of supernatural knowledge, the man knew both the human name and the position of Jesus in the God-head, so proving that the man was demon possessed who knew who Jesus was.

Jesus commands the evil spirits to leave the man, He permits these demons to speak to Him, they showed what they believed "Why are you here to gives us a hard time before the judgement time," [Matt 8:29](#); [James 2:19](#). They knew about the final judgement and their future punishment in hell.

v9 Jesus asks the name of the demons, Jesus asked the demon. The man is under the control of many demons, they answer "Legion." A Roman legion could have 6,000 men, how terrible it must have been for the man to be tormented by so many evil spirits.

Jesus had come to release these men. The demons did not want "to be sent out of the country," to be sent to the place of torment, "the deep" [Luke 8:31](#). It is good to note that these demons were unable to read the mind of Jesus and know what He was planning. There is no evidence in the Bible that Satan can read the mind of God or a believer.

The demons requested that they be sent into the pigs v12. Obviously the demons did not realize what affect they would have on the animals.

Did Jesus have the right to destroy 2000 pigs?. If the owners were Jews then they were breaking the commands of God about keeping pigs, but this was a Gentile area so the owners would probably be Gentiles. Note also Jesus did not actually command the demons enter the pigs, He just said they could.

v14-17 The looking after the pigs did not want to get into trouble with the loss of the pigs so run to the city to tell the owners. When the owners arrive they can see the changes in the two men, they were new people, clothed and in their right minds.

The owners only had one interest in life, money and business, instead of asking Jesus to stay and perform cures and miracles they wanted Him to leave so there will be no more damage to their businesses.

v19-20 Why did Jesus not allow the man to come with Him? Jesus knew that the man's place was in his home, he could be the first missionary to the Gentiles, he could show the love and power of the Saviour personally.

v21-43 The woman with an haemorrhage and the daughter of Jairus.

[Matt 9:18-26](#); [Luke 8:40-56](#).

v21 Jesus was asked to leave the country of the Gadarenes but was welcomed back to Capernaum, especially by two very different people, Jairus, a man with a dying daughter and an unknown woman who is suffering from an incurable disease.

Jarius approaches Jesus for help first. Jairus was a ruler of the synagogue, an important man, probably wealthy, but he was unable to heal his twelve year old daughter. It could have been difficult for him to ask for help from Jesus seeing that the religious leaders were out to remove Jesus.

They set off for the home of Jairus.

In the crowd there is a woman who for twelve years has suffered from a continual haemorrhage, she had seen many doctors and was now bankrupt, had no money left. The effect on her life must have been terrible, in addition, under Jewish Law, she was ceremonial unclean and would not be able to attend any religious ceremonies or have a social life.

v27-29 Today, nothing stands in her way as she works her way through the crowd. She could have felt that her chance had gone when Jesus starts out for the home of Jarius, but she believed that this man Jesus could heal her. She had faith but it was very weak, she did not want to speak directly to Jesus, just touch the bottom of His coat. [Mark 6:56](#). Jesus did not fail her, He responds to her weak faith.

v30 The woman had planned to slip quietly away but Jesus knew that His power had been accessed. In love He seeks her, obtains her testimony. Why did Jesus make her action public? He wanted her to know Him as her Saviour not just a physical healer, "Daughter, your faith has made you whole."

This action also affected Jarius, he thought that time was essential for the healing of his daughter. It had been bad enough that the crowd had slowed their journey, now this woman had stopped Him!

v35-43 As Jesus was talking, a servant comes to Jarius, "your daughters dead" When Jesus heard the message He turns to Jarius, "Believe and trust me," and they continue on to the home. It was easy for Jarius to trust Jesus while his daughter was alive, now she was past the normal possibility of being healed. God will sometimes delay until we reach the 'impossible,' that is when we need a strong faith.

v39 They arrive at the house, the professional Jewish mourners were already in action, crying and weeping, leading the family in their mourning. This proves that the child was dead.

"The child is only asleep not dead" was the word from Jesus to Jarius and his wife. [1 Thess 4:13-18](#) For a believer death is only a period of sleep for the body, the spirit goes to be with the Lord. [1 Cor 15:51-58](#).

v40 The mourners did not believe Jesus, He sends the mourners out of the building and enters with the parents to where the body of the child is laying.

v41 "Talitha cumi," is Aramaic for "little girl, get up!" Jesus adds "I say unto you," and by His power and authority her spirit returns back to her body [Luke 8:54,55](#). The girl comes back to life and is also healed of her sickness as she gets off the bed and walks around. Jesus, caring for her body requirements, tells her parents to give her some food.

Again Jesus tells the parents not to tell anyone what happened.

Chapter 6

Jesus now returns to His home town Nazareth. The previous year He had been rejected by these people [Luke 4:16-30](#). It is a sign of His love that He was willing to give these

people another chance to accept Him.

v3,4 But, all they could see was "the carpenter, the son of Mary," v3.

The town had received stories and information of His miracles and teaching in other area's but they still could not accept Him. He reminds them of what He had said at His previous visit. "A Prophet will not be accepted by His own people" [Luke 4:24](#); [John 4:44](#).

v2 They could not understand how this man could do "such mighty works," why did His brothers not have similar abilities? Because of their unbelief He was only able to heal a few people and no "mighty works" were done.

The people who called Him "the son of Mary" were actually being very insulting as it was usual to identify a son by his father, not the mother.

v3,6 "They were offended at Him.," they were unable to explain Him, so therefore rejected Him. [Rom 9:31-33](#); [1 Peter 2:6-10](#). Jesus therefore does not remain in Nazareth but visits the towns in the area.

v7-13 The disciples sent out.

[Matt 10:1-42](#); [Luke 9:1-6](#).

When Jesus chose and called the disciples His plan was to teach and train them to help Him and then after His crucifixion to take His place and spread the Good News to the world.

As part of this training He sends them out in pairs, before He sent them out He confirmed that they had power over demons. He also gave them special instructions on what to take with them, no extra luggage. They were to go in faith, not begging for food or money. He also gave instruction on what to do if they were welcomed or opposed, friends or enemies. They were not to pick and chose their source of food or place to sleep.

If a town or village refused to receive them then they had His permission to call God's judgement upon them. It was a custom of the Jew's to shake off the dust from their shoes and feet whenever they left a Gentile town, but for them to do it to fellow Jews would be unusual. [Luke 10:10-14](#); [Acts 13:51](#).

Why in two's? The Law required two witnesses as proof. [Deuteronomy 17:6](#); [Deuteronomy 19:15](#); [2 Cor 13:1](#).

v14-29 Herod is troubled

[Matt 14:1-14](#); [Luke 9:7-9](#).

King Herod heard reports of this man Jesus and it was causing him heart searching. Mark called him "king" but he was only a "Tetrarch," the Romans had divided the nation up into four areas, Herod was ruler of a fourth part of the Jewish nation.

Herod Antipas had married the daughter of King Aretas IV and then divorced her so that he could marry Herodias, the wife of his half brother, Herod Philip. This was against the Law of Moses [Lev 18:16](#); [Lev 20:21](#).

v14-16 Herod thinks that Jesus is John the Baptist come back to haunt him.

Mark now goes back in time to record why Herod was so worried.

John the Baptist had told Herod that his marriage was wrong, Herod was afraid of John, had listened to him preach and given him some protection. His wife Herodias

hated John and planned his death. The time comes in v21, it is the birthday of Herod and during the party his daughter came and danced for him, a Jew would not have allowed a woman to dance in front of a group of men, most Gentile mothers would not be happy for it to happen either. This pleased Herod and he said she could ask for anything she wanted, what a stupid promise. She asked for the head of John the Baptist. v26 Herod could not refuse to keep his promise, or he would lose face before all his friends. John was beheaded, an innocent man died because of the wrong life, adultery, of Herod and to please his wife.

v30-32 Jesus takes His disciple to rest after their time of spreading the message, they tell Him of what had happened. He needed to prepare them for the future events and heads for Bethsaida, a desert place. [Luke 9:10](#).

v33 But the people saw Jesus and the disciples leave in a boat and came looking for them, they would not leave Him alone.

v34 Jesus, does not reject them, even though He has had to change His plans. He is full of love and grace for them, He knows they need teaching and instruction as they are like "lost sheep."

v35-44 Feeding the 5000

[Matt 14:14-21](#); [Luke 9:11-17](#); [John 6:5-14](#).

The disciples wanted the people to go home or to the local villages for food, to them the needs of the crowd was not their problem. Jesus saw "sheep without a shepherd."

v37 Jesus puts the responsibility onto the disciples, "You give them food to eat.." "How can we raise so much money?." 'Two hundred pennyworth' would be about a year's wages for the average person.

Jesus wants the disciple to trust the power of God, to glorify His Name.

Andrew finds a boy with five loaves and two fish, the boys personal meal. The boy could have refused to share his food, but he did not and Jesus shows what God can do with just a small act of giving.

Jesus takes the food, blessed it, and gives it to the disciples to give to the people. Jesus did the miracle, the disciples were used to take the result to the people. The number of 5000, (five thousand) was only the men, it was normal to only count the men so this number did not include any women and children.

v43 They collected more unwanted food than they started with.

This miracle was unusual as Jesus did it to supply an human need, but it still revealed Himself to the people. But all they saw was a free source of food. [John 6:14,15](#).

v45 Jesus reads the minds of the people and sends His disciples off in the boat, sends the people home and departs himself for a time of prayer.

At this time the disciples would have been open to the crowd making Jesus "king," that was not what was planned for Jesus so he had to send them away quickly.

v45-52 Jesus walks on water

[Matt 14:23-32](#); [John 6:15-21](#).

This passage has a number of miracles, Jesus and Peter walking on water, the immediate end of the storm.

46 Note Jesus sent the disciples to make the journey across the sea, the disciples had just been out preaching and healing people, seen 5000 people fed miraculously, now

He was sending them into another time of testing and instruction.

For this test they were on their own while He prayed and waited on the mountain.

v47 Jesus comes down onto the beach about 6:00 PM, He can see the disciples in the distance in their boat, the wind was against them as they tried to row across the sea.

"About the fourth watch of the night," sometime between 3:00 a.m. and 6:00 a.m., having waited until the disciples could do nothing, Jesus sets out across the sea, walking on the water. When the disciples see Him they thought He was a ghost and were very frightened. Why did He act as if He would pass them by? Because He wanted them to recognize Him, trust Him and invite Him to the boat.

v50 However, it was not until He spoke to them that they appear to recognize Him.

Mark does not mention that Peter walked on water at this point [Matt 14 28-32](#). Perhaps Peter preferred to forget his failure.

v51-52 Jesus enters into the boat, immediately the wind ceased. The disciples had failed their test, obviously the miracle of the feeding 5000 had meant nothing to them, even with the twelve baskets of food left over probably still in the bottom of the boat.

v53-56 We end on a successful note, when they arrive at Gennesaret Jesus is recognized and many sick were brought to Him for healing. A sign of great faith as some felt that just to touch His clothes would heal them.

Chapter 7

v1-23 Hostile Pharisees.

[Matt 15:1-20](#).

v1-5 The religious leaders were now openly working against the ministry of Jesus, they often followed Him around waiting for the chance to catch Him out.

On this day they try to accuse the disciples of not practicing the Jewish ceremonial washing, these had nothing to do with the cleanliness and hygiene of a person, neither were they part of the Law, just tradition created by the scribes and Pharisees.

Why were the religious men so worried about the disciples not ceremonially washing their hands? It was tradition, and it was being used to protect the Law, even though it was not part of the Law. In addition the Jew was telling the non Jew that they were a special race, a chosen people, everyone else was "unclean," what had started out to remind the Jew they were chosen of God had now turned to pride. The Pharisees thought that by following the Law and all these traditions they were making themselves holy.

What the Pharisees could not accept was that being clean on the outside does not make the heart and behaviour of the person clean and pure.

v6-13 Jesus now challenges their traditions, exposing their [hypocrisy](#). Jesus quotes from [Isaiah 29:13](#), then from the Law [Exodus 20:12](#); [Exodus 21:17](#) and [Leviticus 20:9](#); [Deuteronomy 21:18-21](#). The Pharisees could not argue against the Law, it would destroy their own traditions, they were also destroying the power of the Law and the Word of God.

v7 They were teaching their traditions in place of God's Word.

v8 Putting aside the Word of God.

v9 Rejecting the Word of God.

v13 Taking away the power of God.

Today's church leaders can also replace The Word of God with traditions.

v10-13 Jesus picks up one area of the Pharisees hypocrisy, the fifth law of taking care of parents. The Pharisees, instead of using their wealth to look after their parents, were dedicating it as an offering to God, "Corban," to be used for spiritual purposes, but they were still using it for themselves. They claimed to love God but had no love for their parents.

Jesus now calls the crowd to Him and tells them that holy living comes from the inside, the desires and heart of a person, not by ceremonial behaviour and washing of the outside. This statement also shows that the Mosaic laws on clean and unclean, which makes the Jew special from the Gentile nations, do not really apply if holiness comes from the heart. This has always been true, but was to become really true after His sacrifice on the cross, [Gal 3:28](#).

v18-25 Jesus explains to the disciples.

The meaning of His words are privately explained later to the disciples.

The disciples had been brought up under the very strict Jewish Laws, food was either "clean" or "unclean," [Leviticus 11:1ff](#), to them these thoughts were totally wrong.

The desires of a persons heart produces all manner of evil, thoughts and actions. Many people think they can change a person but only Jesus can do it through His sacrifice.

v24-30 Jesus and the Syrophenician woman.

[Matt 15:21-28](#).

Jesus moves into the area of Tyre and Sidon, a Gentile area, about 40 miles from Capernaum. Jesus is practicing what He preaches, all people need the message of salvation.

A mother somehow knows who Jesus is and approaches Him for help. There are many obstacles for her but she has great faith. She was a Greek, Jesus being a Jew was not meant to mix with non Jews. She was a woman, men controlled the Jewish society. Satan was involved, one of his evil spirits had taken over her daughter. Finally the disciples did not encourage her. For a time it looked like Jesus was also against her. Mark does not mention it but when she first approached Jesus, He did not reply to her, He ignored her. [Matt 15:22](#). She used the title "Son of David!" a Jewish title, next time she said "Lord help me." [Matt 15:25](#). This time Jesus spoke about feeding the children (The Jews) first and not throw food to the "pet dogs." Jesus was not calling Gentiles "dogs," as most Jews considered the Gentiles. Her reply showed that she respected the special place of the Jew in the plan's of God, she just wanted what was left over. Her reply showed just how much she understood yet believed and had faith in the Word of God. Jesus met her need and she went home to find her daughter cured. It is interesting to note that Jesus did the healing from the distance, showing the separation that existed between Jew and Greek at that time.

v31-37 A deaf man healed.

Jesus now returns to the Sea of Galilee, to the Decapolis area, also a Gentile area. The following miracle is only recorded by Mark.

A man who is deaf and dumb is brought to Jesus. Jesus takes the man away from the crowd so that the healing is not public. The man cannot hear the words as Jesus speaks

but he can feel the love in those hands. "Ephphatha," is an Aramaic word. Immediately the man is healed, hearing and speech restored. Again the Lord tells the people to keep quiet about the miracle but the news spreads everywhere and the people glorify God.

[Matt 15:31](#).

Chapter 8

v1-9 Feeding the four thousand.

[Matt 15:32-39](#).

Many confuse this miracle, which only Matthew and Mark record, with the feeding of the 5000 which is recorded in all the Gospels. However, there are major differences. The first happened in Galilee and involved mainly Jews, this one takes place near Decapolis and involves mainly Gentiles. twelve baskets were collected after the feeding of 5000, while seven baskets after this event. Finally, the time with Jesus without food was different and different quantities of food were used.

v2-4 The Lord is full of love and feeling for these hungry people, the sad fact is that the disciple could see no way of feeding them, did the previous miracle mean nothing to them? It reminds us that we too forget the way our Lord has blessed us before.

v5-9 From the hands of Jesus the food and blessing feeds the people, it was not the disciple but the power of Jesus that supplied the needs. He can supply all our needs if we trust Him.

v10-26 More warnings.

[Matt 16:1-4](#).

Following a boat journey to the western side of the sea, Jesus and the disciples arrive at the region of Dalmanutha. The still angry Pharisees are gathered there after being called [hypocrites Mark 7:1-23](#). They wanted Jesus to produce a sign from heaven as they could not accept the earth bound miracles He had already done. They want something extra special, perhaps "fire from heaven ?"

v12 Jesus is so sad for their lack of belief and hard hearts, they were "blind" to His proof of who He was. True faith does not need a visible sign, we trust in the Word of God and accept what His Spirit tells us. Mark does not mention the response Jesus gave them, The sign of Jonah was all they were to get. [Matt 16:4](#). See also [Matt 12:38-41](#). What is this sign? Death, burial and resurrection. Soon to be proved by Him.

v13-21 Jesus departs to the east side of the Sea of Galilee, on the way He gives the disciples some warnings but all they thought was that He was telling them off for not bringing any food.

Jesus must have felt very sad as He sees them not understanding, "I have fed nearly 10,000 people don't you think I can feed this small group."

The real message He gave is to watch for the evil of mankind, like a small amount of leaven (yeast), it spreads through the bread, so does a small evil spread through the world or church. Jesus was warning them of possible false teaching of the religious leaders, then and now.

v22-26 This miracle is not recorded by the other Gospels.

They arrive at Bethsaida where a blind man is brought to Him. This miracle is differ-

ent as it takes place gradually. Jesus takes the man outside the city, probably because the city has already rejected Him and is judged. [Matt 11:20-22](#). Jesus does not explain why the healing took place gradually, He did it as it was needed. The man recognized the trees so he had not been born blind, it was through illness or an accident. He was not from the town of Bethsaida as Jesus sent him home and not to the town.

v27 Jesus takes them to Caesarea Philippi, a town about twenty-five miles north of Bethsaida, and starts to reveal to His disciples what the future months hold, how He will suffer and be rejected by the people, die and rise again. But first He asks them "who do you think I am?"

We need to ask ourselves this question, who do we think He is? [John 8:21-24](#); [1 John 2:22-23](#); [1 John 4:1-3](#). There is only one confession we should make "Jesus is Lord." [1 Cor 12:1-3](#); [Rom 10:9-10](#).

The people had a number of ideas as to who Jesus was, John the Baptist, a strange one as Jesus and John had been seen together, some thought Elijah, one of the prophets. Some were saying Jeremiah the "weeping prophet," - Jesus was a "man of sorrow" so there could be some similarities. But in all the actions of Jesus and what He spoke, all pointed to Him being the Son of God, the Messiah, but they chose to ignore this.

v29 The confession of Peter was from the heart, "You are the Christ." [Matt 16:16,17](#). "Christ or Messiah" means "the Anointed One."

v30 Why did Jesus tell them not to tell anyone? The disciple still needed much more teaching, the suffering of Jesus and commitment needed by them in their service. The people liked the miracles, but not the words. The declaration that He is the Messiah would more likely cause a political problem as the religious leaders had already rejected Him.

We must remember that it was always the plan of God that He would be rejected and crucified as the Lamb of God.

v31-38 Mark's record now will focus on the journey to Jerusalem and the death and resurrection of Jesus but following His teaching Jesus is challenged by Peter, still not understanding. The reaction of Jesus "Get behind Me, Satan," is a warning to us to watch our understanding of God's plan. Jesus also turned and looked at the disciples because He knew that they also agreed with what Peter was saying, they were unable to see how the Messiah was to suffer first, most of the prophets wrote only about the glory of the Messiah.

35-38 Jesus now lists three conditions for being a disciple:-

- 1) Give ourselves completely to Him.
- 2) Identify with Him in suffering and death.
- 3) Follow obediently, wherever He leads. If we live for ourselves then we will lose ourselves.

"Self-denial" is not the same as "denying yourself." We sometimes give up something or activity, this is self-denial, To deny oneself is when we give ourselves totally to Christ, obeying all He asks of us. Take up our cross and follow Him.

Why should we do this? v35 "for my sake and the Gospel's." A sign of love and devo-

tion.

"Losing your soul" does not mean a saved person will lose their salvation, no it is wasting your life, possibly "gaining riches and position in the world" instead.

If we are prepared to go this way then the suffering will turn into glory, the alternative is we reject Him, then He will reject us. One day He will take us to share in His glory.

Chapter 9

v1-9 The Transfiguration.

[Matt 17:1-8](#); [Luke 9:28-36](#).

The disciples had been told about the coming suffering of Jesus, it must have been difficult for them to accept what Jesus had told them. 6 days later Jesus revealed himself in a wonderful way. Jesus took Peter, James and John to the top of a mountain and there He revealed His glory. We are not told which mountain but most Bible students believe this was Mount Hermon.

Moses stood for the Law and Elijah the prophets. The transfiguration shows a change on the outside that comes from the inside. Jesus allowed His inner glory to come from within, filling His body with the glory of God. See [John 17:24](#) for us to be part of His glory in the future. Also consider [Rom 12:1,2](#); [2 Cor 3:18](#).

[Luke 9:32](#) tells us that Jesus prayed at first and the disciples fell asleep, they almost missed the transfiguration and seeing Moses and Elijah.

v5 The idea put forward by Peter shows his human thinking, how wonderful to stay on the mountain top in all the glory when Jesus had a far more important task to complete. If we want to share the glory we must be willing to also take on the task, the cross, and suffering which may come with it. Peter was also putting Moses and Elijah on the same level as Jesus.

God the Father interrupted Peter's speech and told them to concentrate on His Son and the Word of God. The glory faded but the Word remains for ever.

The three disciples were not allowed to tell the other nine what they had seen on the mountain until after the resurrection of Jesus. When this happened this event must have given the believers great encouragement, these three disciples had already seen Jesus in His true form.

v10 They were very puzzled by the instruction "until the rising from the dead."

v11-13 Elijah comes first

[Matt 17:10-13](#);

The disciples knew the Old Testament prophecies in [Malachi 3:1](#) and [Malachi 4:5-6](#) , that Elijah was to come before the Messiah [John 1:21](#), had they missed him?

Jesus confirms that Elijah had already come to prepare the way for the Messiah but the people did not recognise him. - John said that he was not Elijah risen from the dead but he did do what Elijah would have done. John the Baptist was preparing the way for Jesus.

[Matt 17:10-13](#) Elijah will come again, just before the time of tribulation. Some students connect this with [Rev 11:3-12](#).

Both John the Baptist and Jesus were rejected by the people.

v14-29 The disciples failure.

[Matt 17:14-21](#); [Luke 9:37-42](#).

When Jesus and the three disciples return to the other disciples they find that the disciples are having a problem. A boy, who was deaf and dumb and under the control of a demon, had been brought to the disciples and they were unable to cure the child.

v17,22,24 The father comes to Jesus, he is not sure that even Jesus can cure His son "if you can do any thing." The father is honest to admit that he has little faith in Jesus as His disciples had failed. Jesus turns to the child, when the demon comes in contact with Jesus it makes one final attack of the boy, but under the power of Jesus the demon leaves the boy.

v28-30 Why had the disciples failed? The authority that Jesus had given them previously was only able to work with faith by the disciples. It may be that the split of the disciple had effected their faith in some way, their failure hurt them but also the Lord Jesus, allowing the enemy to use it to their advantage.

When the disciples asked Jesus why they had failed, He responded in v29 "This kind can come forth by nothing, but by prayer and fasting.." Obviously there was a problem with their attitude.

v30-32 Future death and resurrection.

[Matt 17:22,23](#); [Luke 9:43-45](#).

Still heading for Jerusalem Jesus continues to tell the disciples of the coming events. The disciples could not understand what He was saying, especially the resurrection on the third day, but they were frightened to ask. The sadness which might have appeared at this time did not stop them arguing amongst themselves as to who was the most important.

v33-37 Who is the most important?

[Matt 18:1-6](#); [Luke 9:46-48](#)

To explain to them Jesus takes a child and explains that those who want to be first must become a servant to all. The child is an example, it totally is dependant on its parents for its needs, the child accepts that it is a child, it submits to instruction, needs love and care. However, some children think and behave like adults, they are spoilt and demand attention.

The world teaches that being the "greatest" means power and position, this is opposite to the teaching of Jesus, that greatness comes from being a servant, giving yourself for others.

v38-41 John felt that he should defend the disciples, "We saw a man casting out devils in your name, and stopped him." They had failed yet they were stopping someone doing it!!!

The reply of Jesus shows that no one can be in the middle, the choice is "for me or against me." If we are not for Him, then we must be against Him, "no one doing a miracle in my name can be against me." See [Matt 12:30](#).

Miracles are not necessary to serve Jesus, just sharing food and water give evidence of our love for Him. [Matt 25:31-50](#).

v42 Jesus now gives a warning of causing others to fail due to our life and attitude.

v43 Jesus gives a very serious warning of hell, any problems in our life which might be causing others to fail must be dealt with as if surgically removed. Evil comes from

the heart so cutting off the hand does not stop evil, sin is like cancer it spreads and must be stopped by any means.

Many people are worried by the words of Jesus about hell, a place of eternal torment. See [Luke 16:19ff](#). Hell is for ever [Rev 20:10](#).

Which do you want, the purifying fire of God or the eternal fire of hell?

v49-50 Salt was used in preserving food by the Jew, if the salt is not pure then it will lose the power to preserve and flavour. Just as a Christian who has turned back to sin the power of God is not in them. A Christian will experience the fire of God as He tries to bring them back to Himself. [1 Peter 1:6,7](#); [1 Peter 4:11-19](#).

Chapter 10

Having completed His ministry in Galilee Jesus now leaves Capernaum and heads for the other side of the Jordan.

v1 This one verse covers a period of about six months in the ministry of Jesus, This is covered by John 7:10 to John 10:39 and Luke 10:1 to Luke 13:21.

v1-10 Marriage and divorce

[Matt 17:1-8](#); [Luke 9:28-36](#).

Compare [Matt 5:31,32](#); [Matt 19:1-9](#); [Luke 16:18](#); [1 Cor 7:10-15](#).

This area was under the control of Herod Antipas which explains why the Pharisees brought up the subject. John the Baptist had died because he had preached against the marriage of Herod which was against the Law. [Mark 6:14-29](#); [Lev 18:16](#); [Lev 20:21](#). Divorce was not a problem just for Herod but was a major discussion point between the Jewish religious leaders.

The Rabbi's were always discussing what was meant by "found some uncleanness in her" in [Deut 24:1-4](#). Some felt that a man could divorce for any reason, even burning his dinner was permitted, others were very strict and felt that the *uncleanness* was talking about premarital sins. If the marriage was new and the wife had had a sexual relationship before the marriage then this was one possible reason for divorce.

Note in this passage it was the man who was doing the divorce, not the wife. And the passage was not referring to adultery as a reason for divorce as the Law states that both the adulterer and adulteress should be stoned to death. [Deut 22:22](#); [Lev 20:10](#); [John 8:2-11](#).

v2 The Pharisees are asking this question deliberately to "tempt" or "test" Jesus.

v3,4 Jesus asks "What is in the instructions given by Moses?" The Pharisees say that Moses permitted divorce, but do not state the conditions under which divorce was permitted. [Deut 24:1](#).

v5 The words used by Jesus "hardness of your heart" means that this was not a command but permitted because of the spiritual hearts of men, it was to make rules of control rather than to encourage it.

v6-9 Jesus continues by stating [Gen 1:27](#), and [Gen 2:24](#). Marriage is a life long relationship, "one flesh" a physical union. If physical then only a physical cause can break it, death [Rom 7:1-3](#); or fornication [Matt 5:32](#); [Matt 19:9](#). Note that Mark does not include these possible reasons for a break.

v10-12 Later the disciples take up this divorce subject with Jesus. In the example the

man is committing adultery against his original wife, not because of divorce but because he remarried. In God's sight the man is still married to the first wife. Also the wife will commit adultery if she remarries. See [Matt 19:9](#). God expects married people to commit themselves to each other v7 and remain together. [1 Cor 7:10-15](#).

v13-16 **Be child like.**

[Matt 19:13-15](#); [Luke 18:15-17](#).

The Jews in the time of Jesus looked upon a child as a blessing, a treasure from God. Therefore it was normal for parents to bring their children for a blessing. [Luke 18:15](#) tells us that these were babies as well as young children.

The disciples thought they were helping Jesus by stopping the children coming to Him, saving His time, they had obviously not taken in His teaching [Mark 9:36ff](#).

v14 Jesus openly tells the disciples off for their action. He then tells the people that a child is a better example of who will get into the Kingdom of God, adults should have the attitude and mind of a child.

A child depends upon others for their care, food etc., children trust in others, they live by faith. Unfortunately some children have been brought up as if they are an adult, spoilt, demanding, these are not the kind of child that Jesus was talking about.

When a child needs help or care then they go to their parents for care, this is what a believer should do, turn in faith to their Father for help.

v16 Jesus takes the children in His arms in love.

v17-31 **The Young Man**

[Matt 19:16-30](#); [Luke 18:18-30](#).

This man is a little unusual as he appears to be the only person who came to Jesus and left in a worse condition.

This young man held a position of authority, so must have been looked up to and trusted. He was seeking the answers to a spiritual question, "how to get eternal life."

He thought that he could obtain eternal life by working for it, a common belief. So many think that a 'good action' cancels a 'bad action' [John 6:28](#).

v17,18 The man tries to flatter Jesus by calling Him "good," this was a title only reserved for God. Jesus did not deny that He was God, He wanted the young man understand the title and meaning.

v19 Jesus points the man to the Law of Moses, He wanted the young man see that just keeping the law does not save a person [Eph 2:8-10](#); [Gal 2:16-21](#). The Law shows the standard, but cannot save you, only grace can do that.

The young man measured up to the Law, but he had a problem, he loved riches, he 'coveted' and failed the last Commandment "Thou shalt not covet." "or the love of money is the root of all evil;" [1 Tim 6:10](#). Note it is the "love" of money, not money itself which brings evil.

v21 Money was this man's god, he worshipped it and would not get rid of it as Jesus instructed. The man was to humble himself, "take up cross," give all he has to the poor and follow Jesus. Jesus offered eternal life but was turned down.

v23 This exchange between Jesus and the young man caused a shock to the disciples

because the Jews thought that great wealth was a sign of God's blessing.

v28 Peter's response suggested that he also had a problem with money, "We have given up all to follow you, what are we to get in return?"

v29-31 Jesus tells the disciples that no one who follows Him will ever lose what is important, in this life or future life, the reward will be far more than is lost. We must, however, make sure that we do it for the right reason "My sake and the Gospel's."

v31 Jesus again repeats the servant attitude God is looking for in each of us, those who think that they are "the first" in their eyes will be last in the eyes of God.

v32-45 Jesus again foretells His death.

[Matt 20:17-19](#); [Luke 18:31-33](#).

v32-34 Still heading for His 'appointment' at Jerusalem Jesus again speaks of His coming death. [Mark 8:31](#); [Mark 9:31](#) The disciples were having great difficulty in understanding what Jesus was saying, it was nothing like they had expected to happen to the Messiah. Jesus is now telling them that it will happen in Jerusalem and who are involved in His suffering and death, the chief priests, scribes and for the first time they are told that the Gentiles will be involved.

v34 Jesus again confirms that He will return to life after three days.

v35-45 James and John have desires.

[Matt 20:20-28](#).

Following this announcement of His coming death James and John (and their mother [Matt 20:20-21](#)) come asking for a position of power in the future kingdom, how could they be so cold-hearted? They are making sure of the promise made to them. [Matt 19:28](#). It does show great faith in claiming that promise so soon after Jesus had told of His coming death.

v38 For the promise to be fulfilled Jesus had to suffer and die, they still did not understand what was about to happen. Their desires were very selfish, a price had to be paid for those promised thrones.

Jesus compares the future events to Him drinking a 'cup,' this cup was to contain the wrath of God against the sin of Men, He was to be baptized with the baptism of death. "Can you do this?" He asks them. "We can " they reply, not realizing what they were saying. "Yes, one day you will" is the response of Jesus, "but who sits on the thrones is decided by God the Father."

v41-45 Because of this selfish request the other disciples are very angry. Just as today all the disciples were looking at the kind of glory men can provide. The way God looks at His people is that those who are willing to become servants for Him will be made rulers in the future kingdom. Just as Jesus was willing to go to the cross, following the Will and as instructed by His Father.

v46-52 Bartimaeus receives sight.

[Matt 20:29-34](#); [Luke 18:35-43](#).

Jericho is about 18 miles from Jerusalem, King Herod and his successors had built a winter palace near the old destroyed city, so a new Jericho now existed next to the old one.

Two blind beggars are sitting by the road, one is named Bartimaeus, who being the spokesman is the only one mentioned in Mark and Luke.

They heard that Jesus of Nazareth was passing and tries to make contact with Jesus. At first the crowd tried to silence them, but following Jesus reaction to their call they are encouraged to approach.

"What do you want me to do for you?" may seem a strange question for a blind man but Jesus was trying to find out how much faith the man had, what did he believe Jesus could do for him.

At first Bartimaeus had called Jesus "Son of David,," a Messianic title, now he switches to *Rabboni* or "Lord," a personal submission, see [John 20:16](#). Jesus heals the two men and then they followed Jesus towards Jerusalem.

This is the last miracle that Mark records.

Chapter 11

The King is presented.

[Zechariah 9:9](#); [Matt 21:1-9](#); [Luke 19:29-38](#); [John 12:12-19](#).

We are now entering the final stages of the plan of God, Pentecost is approaching. A time of delight for the Jew, a time of great worry for the Romans as in the Holy city of Jerusalem the population increases by three times, many of the Jewish visitors are full of excitement and [nationalistic](#), it would not take much to cause a riot. Disputes between the Jewish religious groups were also common.

v1-11 Jesus and the disciples are approaching Jerusalem and about two miles away reach Bethany and Bethphage. These two villages are about 2600 feet above sea level and allow a wonderful view of the city of Jerusalem.

Jesus sends two of the disciples into the village to look for a special donkey which has never carried a person. The donkey was considered just for carrying luggage, but today it was to carry the King as prophesied in [Zechariah 9:9](#).

This act of declaring Himself as King of Israel will also challenge the religious leaders, they may not have planned to arrest Jesus during the Pentecost but God had planned the sacrifice of the "Lamb of God" during this Pentecost.

Jesus was well known in Bethany due to the raising of Lazarus [John 11:1-45](#); [John 12:9-18](#) and many must have joined in the procession.

It was the normal practice for the people to spread their outer clothes on the road and then add the tree branches in front of a King [2 Kings 9:13](#). They shouted "Hosanna," meaning "Save now" [Psalm 118:25-26](#). Jesus is openly confirming that He is the King and the Son of David.

This event was the Lord's "triumphant entry" as God's anointed King and Saviour of the world.

After the entry into the city Jesus visits the temple for a short time, Jesus leaves to spend the night in Bethany.

v12-14 The Fig Tree.

[Matt 21:19-21](#).

As Jesus leaves Bethany he is hungry and on passing a fig tree looks for some fruit to eat.

It is normal for a fig tree to produce leaves in March or April and then fruit appears in June, with additional crops in August and possibly another in December. Therefore if

the tree had leaves it should have had fruit, even though some may have been from the previous year. It is interesting to note that Jesus had to examine the tree physically, He did not seem to have any special powers to see that there was not fruit.

Jesus could have healed the tree and make it produce fruit but this and the destruction of the figs [Mark 5:13](#) is the only record of Jesus destroying part of nature.

Why did He do this? To give a lesson. The fig tree is often a symbol of the Nation of Israel. Israel had failed to carry out the task of spreading the true worship of God, they were unfruitful [Jeremiah 8:13](#). The tree then died from the root v20, leaves still present for a while but the tree had lost the contact with the source of food, just as Israel had lost fellowship with God. The death of the fig tree was a symbol of the future of Israel.

v15-21 **The temple is cleaned**

[Matt 21:12-16](#); [Luke 19:45-47](#).

Jesus had previously purified the temple on His first visit to the temple [John 2:13-22](#) but they were obviously soon back allowing money changers and merchants to use the temple for their business. The priests often received their share of any profits, if the visitors sacrifice was rejected as blemished by the priest then the visitor had to go to these merchants to get a satisfactory offering.

The whole behaviour of these people was opposite to the wish of God and how He wanted to be worshiped, they had made money their idol.

Mark especially mentions those who sold the doves. These are the few sacrifices that the poor people could afford [Lev 14:21](#); [Luke 2:21-24](#) but were being cheated. Jesus was showing especial care for the poor.

This so call "market for religion" was found in the Court of the Gentile, the place where the Gentiles were allowed to see how a Jew worshipped his God, where they should have been showing the True God to the world, all the visitors saw was business in the name of God not a place of prayer and worship.

Jesus enters this area and drives out the various stands, those who changed foreign money to Jewish money, those who sold the animals for sacrifice. He reminds those there of two Old Testament Scriptures, [Isaiah 56:7](#), "an house of prayer," and [Jeremiah 7:11](#) Jesus saw the temple as a place of prayer, a place to talk with God. The Jews saw the temple as a place of sacrifice, with many rules and regulations which stopped men and God meeting.

"A den of thieves." means that the priests and scribes were using the temple as the hiding place for thieves.

Due to what Jesus had done and said to the people, from that day the scribes and chief priests were out to destroy Him.

v19-26 They later departed Jerusalem and as they pass the fig tree Peter points out that it has died. Jesus responds with "Have faith in God," then goes on to explain that prayer and real faith can do the impossible, move a mountain or any personal problem.

It must be pointed out that this does not mean that by prayer you can do what you want, no, prayer is to get God's Will done on earth, not a persons desires in heaven. v27-33 The Sanhedrin were the official protectors of the Law, so they had the right to investigate anyone who claims to be from God, this included Jesus. But these men were only trying to find some way of destroying Jesus, not examining what He was

saying about the Law. Jesus can read their minds so exposes their [hypocrisy](#) by asking them a question.

"By whose authority do you do these things" is their question, Jesus goes back to the ministry of John the Baptist and asks them, "The baptism of John the Baptist, of God or man?" The Jewish leaders had not accepted any of what John had said to them, was it of divine or man nature. If it was of divine origin then as religious leaders then they should have been the first to accept his teaching, if they said it was of man then they were saying that John was a fake, an impostor and this was not what the people believed.

v33 They could not, or would not say so Jesus refused to answer their question.

Chapter 12

This chapter continues directly on from chapter 11, Jesus is speaking to the religious leaders warning them of where their action is leading them.

Jesus uses a parable of a vineyard. This is a familiar image of Israel, in [Leviticus 19:23-25](#) we are told that a farmer was not to use any fruit until the fifth year after planting the vines, if the farmer was a tenant, rented the land from another person then the owner expected to receive fruit and produce from the farmer each year. The owner would send, once a year, a person, his agent, to collect the produce each year.

v1-12 The owner, the tenants and his vineyard.

[Matt 21 33-46](#); [Luke 20:9-19](#).

In the parable the tenant farmers refuse to send the required produce, at first beating them then later they even killed the servants sent. Eventually the owner sends his own son. The tenant farmers realized that if they killed the heir, then they would be clear to claim the land as their own. What should the owner of the land do? He comes and destroys the tenant farmers and gives the land to others. See [Matt 21:41](#).

v10 Jesus now quotes from [Psalms 118:22-23](#), known as a messianic prophecy because the title "The Stone" was a known symbol for the Messiah, [Daniel 2:3](#).

v12 They thought of arresting Jesus because they knew that Jesus was speaking about them in this parable, but feared the people.

[Matt 22:1-14](#) records that Jesus told a further parable, then the religious leaders left to plot His destruction.

v13-17 Tax and Caesar.

[Matt 22:15-22](#); [Luke 20:19-26](#).

The [Pharisees](#) and [Herodians](#), two enemies now join to work together against Jesus.

These now approach Jesus with a question, hoping to either put Jesus in trouble with Rome or Herod.

Should a Jew pay tax to Caesar? If Jesus said 'no,' then Rome would get involved, if 'yes' then the Jews did not like Roman authority.

The reply caught the hypocritical leaders out, Jesus asked them for a coin. "Whose image is on the coin?" He asks. "Caesar" is the reply. The reply by Jesus turns the problem on them. "The fact that you had some of these coins and used the money shows you already accept his authority." We must accept that God has created human governments for our protection and good. [Rom 13:1ff](#); [1 Tim 2:1-6](#); [1 Peter 2:13-17](#).

But also make sure you live under God's authority as He made you in His image.

v18-27 **Eternity.**

[Matt 22:23-33](#); [Luke 20:27-38](#).

The next attack comes from the Sadducees with a question on eternity. The Sadducees only accept the Law of Moses, they did not believe in life after death, resurrection, judgement.

They brought a theoretical question based upon [Deuteronomy 25:7-10](#). A woman has seven husbands during her lifetime, all brothers, all died. "If there is a future life" they ask, "which husband will she be married too?"

Resurrection is not the restoration of the life we are now living, it is an entrance to a new life, new bodies, bodies which do not need marriage.

v24 Jesus puts the Sadducees straight. "You do not know scripture, when God spoke to Moses He said that he was the God of Abraham, Isaac and Jacob now, 'I AM' not 'I was.'"

Moses teaches there is a life after death.

v28-34 **Important.**

[Matt 22:34-35](#); [Luke 10:25-37](#).

A further challenge, this time from the scribes. Religious leaders were often discussing which of the many Law's was the most important, the greatest.

Jesus replies "there is only One God and Lord, we should love Him with all we have, that's the first, the second is love others as you do yourself."

The scribe was just the spokesman for the Pharisees, who were trying to catch Jesus out, but on hearing the answer the scribe was brave enough to say that the words of Jesus were the truth and better than all the sacrifices being offered.

v34 What did Jesus mean by "Not far from the Kingdom of God?" Jesus can see that this man was seeking the truth and the true worship and Kingdom of God.

No one felt able to ask Jesus any more questions.

v35-37 **Who is the Messiah?**

[Matt 22:41-46](#); [Luke 20:41-44](#).

Jesus now asks questions of the Pharisees. While He was teaching in the temple, "Who is the Messiah?" "What do you think of the Christ?" "Whose Son is He?" Very important questions, because if we have got it wrong and Jesus is not the Messiah, then we have no salvation. Consider [John 3:16-21](#); [John 7:41-42](#).

v36 Jesus quotes [Psalm 110:1](#) and asks them to explain how David's son would also be David's Lord. To be the Lord means that the Messiah must be God in a human flesh, as demonstrated in the virgin conception and birth [Matt 1:18-25](#); [Luke 1:26-38](#).

v38-44 **Warnings.**

Two warnings are given by Jesus in these verses.

v38-40 The pride of the scribes. If your importance is only depending upon the clothes you wear, your title, or the office you hold then your "importance" is a fake, artificial. It is your personality, your character, your behaviour, your thoughts, the way you live your life is what is valuable. A relationship with God will help you develop this.

v41-44 **Pride of money.**

[Luke 21:1-4](#).

In the Court of the Women there were thirteen trumpet shaped boxes for the people to throw in their offerings. The rich made much of the placing their money into these boxes, the money may have made a noise as it entered the box, they made sure all around hear what they were putting in.

Jesus, however, pointed out that the very small amount given by the widow was far more, because it was all she had, while the gifts given by the proud, rich people was just a small part of their riches. One was a gift of love and life, the other was given just for show and pride.

Chapter 13

v1,2 The disciples, it seemed, were very proud of the temple, even though it had been built by the Herod family, Edomites, in an attempt to bring a peace with the Jews. It must have been a real surprise to the disciples when Jesus tells them that the temple was soon to be destroyed.

The temple had been defiled by the Jewish religious leaders, it had now been rejected by God. See [Matt 23:36-39](#).

v3-37 "**Olivet Discourse.**"

[Matt 24 to Matt 25](#) and [Luke 21:5-36](#).

v4 Now away from the crowds the disciples ask Jesus when this destruction will occur. The question shows that they only had a small understanding of prophecies, they thought that the destruction of the temple would happen at the end of the age. The answer Jesus now gives we call the "Olivet Discourse."

In this passage four times Jesus tells the listeners to "take heed" or pay careful attention, v5,v9,v23 and 33 and finally tells them to "watch." The passage gives us a greater understanding of the future events but we must not use the information to set dates. We must also bear in mind that Jesus was talking to Jews and we need to consider their way of life. For instance, "False Messiahs or Christ's" would have a special meaning to the Jewish nation.

Though the original question the disciples asked concerned the destruction of the temple, the answer also included the events which would happen in a period of time we now call "the tribulation."

Jesus breaks up the events in to three stages, the beginning v5-13, the middle v14-18 and the final period v19-27. [Matthew 24](#) contains more detail. Many Bible students, who study prophecy, believe that the 'believers' will be removed from the earth to heaven before the events given, [1 Thess 4:13-5:11](#); [Rev 3:10-11](#).

v5-13 The Beginning [Matt 24:4-14](#).

Jesus starts by warning not to be deceived by some apparent "signs" of His coming. False Christ's, Nations fighting each other, natural disturbances, religious persecutions. These events must happen but are just the beginning.

Christians will be persecuted by the governments and by their own relations, even brothers, sisters and parents betraying each other. This persecution started to happen in the early church. See Acts 4-5; 7; 12; 16; 21-28.

Official persecution for the new Christian Jews would have been obvious, but why the family [betrayal](#)?- The Christian faith was looked upon as an [heresy](#) and [blaspheming](#)

as both Jew believed "The Lord our God is one Lord" and the Gentile "Caesar is Lord."

v9-13 Even with the promise of a very hard future Jesus tells the disciples, and us, not to be discouraged, persecution will actually help in spreading the Gospel, as long as it is done "for My name's sake."

v10 Is an interesting prophecy, it was the instruction of the Lord to His followers but may not be a condition of the return of the Lord. [Matt 28:19-20](#).

v11 This promise should not be used as an excuse for not preparing for preaching. Note [John 14:26](#); [Acts 4:8](#).

v13 "Hated by all men " because we believe in Jesus, we must expect the world to treat us as He was treated by the world.

v14-18 The middle of the tribulation.

v14 This warning Jesus gave for future believers, not those who were listening to Him then, the future believers will recognize the events when they happen.

"The abomination of desolation" is referring to the pollution of the Jewish temple by the Gentiles as prophesied by [Daniel 9:27](#); [Daniel 12:11](#). The temple was defiled by the Syrian King Antiochus 4 (also called Epiphanes) in 167 B.C. when he poured the blood of a pig onto the altar. The temple was also defiled by the Romans in 70 A.D. when the temple built by Herod was destroyed. However, Jesus is talking about the final end times.

Jesus warns that this period will be bad, He is telling the believers "to get out as fast as you can." This warning also applied to A.D. 70 but Jesus is talking about the Tribulation times.

v19-27 The final stage.

This will be a period of judgement the world has never seen before as God prepares the world and His people for the coming of the Lord Jesus. During this period Satan will still be very active and many false Messiahs will appear, even doing miracles and this will cause even the 'Believers' to be lead astray. (v22 "The elect" is referring to those who turn to Christ during the Tribulation [See Rev 14](#)). Miracles are not proof of divine source, only the Word of God can be relied upon. [Matt 7:20-23](#); [2 Thess 2:8-12](#); [Rev 13:11-14](#).

The final stages will be full of terrible signs from heaven which affect the whole world. [Luke 21:25-26](#) v27 The gathering of Israel from the nations, they will see the Messiah and trust Him.

v28 The fig tree is specially associated with Israel, the fig tree is not evergreen like many of the trees in Israel, so when the leaves appear it is a sign of the coming spring, so to will those who are living during the Tribulation will see the signs of the coming Lord.

v30 Which generation was Jesus talking about, it was not the disciples generation, perhaps the generation living during the tribulation? The Tribulation will only last for seven years, so a number of generations will be involved.

The Greek word translated "generation" is used meaning "race" and "family" in other Bible verses [Mark 8:12](#); [Mark 8:38](#); [Mark 9:19](#), referring to the Jewish nation, the chosen nation of God. God will keep His promises to them.

v31-37 This parable applies to all people, we must all be watching out for the return of

our Lord. [1 Cor 15:51-52](#). No one knows the time or day of the return of Jesus, only God the Father, v32.

We each have been given work to do for the Master, just like the servants in the parable, and they had to watch for his return, even at night. When He returns will our Lord be pleased with our work? [2 Peter 3:1ff](#).

Chapter 14

As the people prepared for a time of joy during the Feast of the Passover, the religious leaders prepared to kill Jesus and Jesus prepared for the coming crucifixion. [Phil 2:8](#). v3-9 Six days before the Passover Jesus is in Bethany, From [John 12:1](#) it appears that this was before the Triumphal Entry and events in the previous two chapters.

This event is not the same as [Luke 7:36-50](#). Only John tells us the name of the woman, Mary of Bethany, the sister of Martha and Lazarus [John 11:1-2](#). Mary seems to have a very close relationship with Jesus [Luke 10:38-42](#); [John 11:31-32](#); [John 12:1-8](#).

In the house of the healed leper Simon, during a meal, Mary comes and pours spikenard on the head and feet of Jesus. Mary is expressing her love for Christ because she has realized what His future involves, v8.

Spikenard is an ointment made from plants in Northern India and so is very expensive, it is usually imported in sealed alabaster containers. One jar would probably cost a normal workers wage for a year.

v4,5 The disciples, lead by Judas, feel that this action was a waste of money, it sounds good as Judas talks about the poor but he really wants the money for himself, [John 12:4-6](#).

v6-9 However, Jesus can understand her action and accepts her gift. As Jesus said, this action of love has been spoken of throughout the world. The woman was showing her love for Christ, prepared His body for burial.

Judas Betrays

[Matt 26:14-16](#); [Luke 22:2-6](#).

v10-11 First Judas has to betray his master for what was considered the price of a slave [Exodus 21:32](#).

The Passover.

Peter and John are sent to make the preparations for the coming Passover Feast, [Luke 22:8-13](#). Water was normally carried by the women so a man doing this task was not difficult to locate. Some have guessed that this man was John Mark's father, so the Passover would have taken place in the home of John Mark. There is no recorded evidence to confirm except this house was later to become the centre of Christian fellowship [Acts 12:12](#).

Under the Jewish clock system each new day began with sundown, so it would be a Friday when Jesus and the disciples met in the Upper Room. The final stages of God's plan was about to be completed. The Spotless Lamb of God was about to die for the sins of the world.

v17 The events recorded in [John 13:1-20](#) now take place.

v18-21 Jesus reveals that one of them was about to betray Him. The announcement that one of them was a traitor was of great concern to the disciples. Jesus still contin-

ued to hid the identity of the person, He even washed the feet of Judas, giving Judas every chance to change his mind. If the disciples had known who the traitor was they might have attacked him and possibly killed him.

Some people say that Judas was just a servant who was obeying the Will of God, Judas had a free will in all his actions, making his own decisions, but in doing so fulfilled the Word of God. Judas did not believe in who Jesus was, he thought that Jesus was just a man seeking power.

In the East it was considered a sign of fellowship and trust to break bread, yet Jesus announced that someone who had broken bread with Him was the betrayer. When a host gives a guest bread dipped in the herbs it was considered a special gracious sign, but this has no effect on Judas and Satan enters his heart. Judas now leaves the room to make the final arrangements, [John 13:27-30](#).

The Lord's Supper.

v22-25 Following the third Passover cup, Jesus takes one of the unleavened loaves, blesses and then breaks it. He tells the disciples "Take, eat; this is My body." He then takes the fourth and final Passover cup and passes it round saying "This is My blood of the New Testament." See [1 Cor 11:23-26](#). The bread and wine, very common food for the Jews, now had an additional special meaning to the disciples, they were still bread and wine but serve as a reminder of His sacrifice for each of us.

v26 The group sing a traditional Passover hymn, based upon Psalms 115-118. Would you be able to sing knowing that the pain and rejection of the cross was only hours away?

v27-31 **Peter's denial prophesied.**

[Matt 26:31-35](#); [Luke 22:31-34](#); [John 13:36-38](#).

As Jesus and the disciples walked to the [Garden of Gethsemane](#) Jesus warns them that everyone of them will run away from (forsake) Him that day, [Zechariah 13:7](#) but He then tells them that He will meet them again in Galilee. The disciples were unable to understand this warning even three days later when they heard of His resurrection from the angels, the angels reminded them of these words, [Luke 24:4-8](#).

v29-31 Peter, has a problem, everyone else will run, but not him. Jesus gives him a special warning that he too will deny Jesus three times before the cock crows to show the morning. Peter and the others were so confident, yet they were all to fail Him.

v32-42 The time in the Garden of Gethsemane.

[Matt 26:36-52](#); [Luke 22:39-53](#); [John 18:1-11](#).

To appreciate and understand what Jesus went through in those hours in the Garden are difficult for us. He, the sinless Son of God was about to become sin for all the world. [2 Cor 5:21](#); [Gal 3:13](#). This "cup" would also involve being forsaken by His Father, who cannot look upon sin. [Mark 15:34](#); [John 18:11](#).

v33-35 Jesus takes Peter James and John and moves slightly away from the others, there He reveals His feelings, He then turns to prayer.

"Abba," an Aramaic word meaning "daddy" or "papa," showing the closeness to His Father.

As children of God, a believer now belongs to the Father in the same way [Rom 8:15](#); [Gal 4:6](#).

Jesus prays three times, but each time He accepts the Father's Will.

What were the disciples doing? Only a matter of minutes before would die for their Lord, were now fast asleep.

v41,42 "You can rest now, the hour has arrived."

v43 Judas arrives with a large group of armed men, showing that neither Judas or the religious leaders had understood what Jesus was about to do, see v44,49 "scriptures fulfilled."

v44 Judas gives Jesus a sign of fellowship and trust, a kiss, to betray Him.

v47 Peter attacks Malchus [John 18:10](#). This was not what Jesus wanted, He heals Malchus and so prevents Peter being arrested as well.

v50-52 The disciples run away. Mark also mentions that a young man was also involved. Only Mark's gospel mentions this fact, was it John Mark?

Order of events for crucifixion.

v53-72 The High Priests' Palace.

[Matt 26:57-68](#); [John 18:12-24](#).

The Jewish and the Roman trials were both in three stages.

The Jewish trial started by Annas, a past High Priest. It then moved onto the next stage before the full council to gather and hear witnesses. Finally, in the early morning there is a vote of condemnation.

Peter and John have ignored the instructions and warnings of Jesus and enter the courtyard. They would not be allowed into to see the actual trial but would be able to see the result of the council vote. Peter is cold and moves nearer to the fire, exposing himself to the eye's of those gathered there.

v55 Witnesses are called, but their statements did not agree, so they created false stories but still cannot get that right. Two witnesses are require for Jewish trials. How sad that religious leaders were encouraging lies.

v58 Jesus is talking about His body, not the building.

v60-61 During this period Jesus keeps quite [1 Peter 2:23](#). The High Priest puts Jesus under oath and Jesus has to reply.

v62 Jesus confirms that He was the Son of God. "Son of Man" is a Messianic title and the council knew what Jesus said, God in human form. This statement was blasphemy to the Jews and so were able to declare that He was guilty. It was Jesus who had to supply the evidence for them!

It was wrong for the Sanhedrin to vote on such cases at night, so the council reform early the next morning. [Mark 15:1](#).

v66-72 Peter Denies his Lord.

v67 First a servant girl of the high priest recognizes Peter and speaks to him, the first denial and leaves the fire.

v69 Second servant girl challenges Peter, second denial.

v70 Third challenge, this time Peter denies with curses.

The cock crows and Peter is reminded of the Words of Jesus, v30. It was not the cock crow which touched Peter but the Words of the Lord, the prediction had happened. In [Luke 22:61](#), while Peter considers what he has done, we are told that as Jesus was being taken to Pilate Jesus turns and looks at Peter in love. Peter's heart is broken, and leaves crying.

After His resurrection Jesus went out of his way to meet with Peter. [Luke 24:34](#); [John 21:15-19](#).

Chapter 15

v1-20 Pilate's Hall Trial.

[Matt 27:1,2,11-15](#); [Luke 23:1-7, 13-18](#); [John 18:28-40](#); [John 19:1-16](#).

Following the early morning meeting and the official Jewish verdict being agreed and recorded, the Jewish leaders now take Jesus to Pontius Pilate. This Roman official normally lived in Caesarea but moved to Jerusalem during the Passover feast in case of problems.

The Jewish charge and verdict was based upon Jewish law, blasphemy was not a capital crime under Roman law, the religious leaders therefore had to persuade Pilate that Jesus was guilty of death under Roman law. [John 18:31-32](#).

Pilate knows that the Jewish leaders hate Jesus and he has very little respect for them, he could see they just wanted vengeance, v10.

Mark does not give as much detail of the trial as the other Gospels. In [John 18:38](#); [John 19:4](#); [Luke 23:14](#); [Luke 23:22](#); [Matt 27:24](#) we find that Pilate often states that he "can find no fault." Unfortunately, Pilate wants a quiet time and does not have the courage to release Jesus.

The Jewish leaders only have one crime that might persuade Pilate, that was the claim that Jesus was a king and could therefore stir the people up, a danger to the Roman empire.

The Jews keep making accusations, Pilate questions Jesus but He says nothing. Pilate finds this amazing.

[Luke 23:6-12](#) tells us that Pilate sends Jesus to King Herod in an attempt to get out of the decision.

Pilate now offers the people a choice, Jesus, a man who does miracles and heals or Barabbas a murderer and robber. But the chief Priests had done a good job in preparing the crowd and they chose Barabbas to be set free.

In an attempt to change their minds Pilate had Jesus [scourged](#) [John 19:1-3](#). A Roman scourge was so [vicious](#) people often did not survive.

The idea did not work, when he brought Jesus back after the scourging they wanted His blood even more. Pilate gave in and sent Jesus to be crucified.

The soldiers [mocked](#) this "King of the Jews" then lead Him off to be crucified. Jesus just took all this suffering without any response or fighting back.

v21 Because of the scourging Jesus is physically unable to carry His part of the cross, so the soldiers make Simon, a Cyrenian carry the cross for Him. [Matt 27:32](#); [Mark 15:21](#); [Luke 23:26](#). It is interesting that a human had to carry the cross to be used for his salvation by the 'Lamb of God.' He was carrying the cross on our behalf. Jesus was not guilty, Man was, so he should be carrying his cross.

Is this the same Rufus mentioned in [Rom 16:13](#), did Simon and his family become believers? Mark mentions the names as if they were well known in the church.

v21-41 The Servant is Crucified.

[Matt 27:33-56](#); [Luke 23:33-49](#); [John 19:17-37](#).

The Jews reckon time from 6:00 a.m. Mark used the Jewish system in his gospel. The third hour, v25, was therefore 9:00 a.m.

We are not told why Golgotha had that name, today, if you visit Israel, you can visit a place called "Gordon's Calvary" which may be one possible site of the crucifixion and it does have some similarity to a skull. An alternative place now has the church of the Holy Sepulchre built on it. We do not know the exact place, neither is it important, Jesus died for our sins, is the important point.

v23 Myrrh was often given to victims as it had a pain reducing effect, but it also tended to act as a [narcotic](#) drug. Jesus needs to remain fully in control so refuses the drug.

v24 It was common practice for the soldiers to have the victims clothes. [PS 22:18](#).

See [The Cross](#) for details on the act of crucifixion.

v26 The victim usually wore a sign which told of the crime. The Jewish leaders objected to the wording but Pilate insisted the words were correct. [John 19:19-22](#)

v27,28 [Isaiah 53:12](#) Jesus was mocked as a Prophet, v29, a Saviour, v31 and a King, v32.

See [crucifixion](#) for the order of events.

v33 From noon to 3:00 p.m. darkness covers the land as creation covers the death of the creator.

Jesus makes seven statements from the cross. See [crucifixion](#) for list.

v34,35 At 3:00 p.m. not even God the Father can stay with His Son as the sins of the world are placed upon Him. The people did not understand what Jesus was saying, they think He is calling for Elijah.

v37 Jesus does not die, He laid down His life for each one of us.

Two events happened at the death of Jesus, an earthquake [Matt 27:51](#) and the veil in the temple was torn from the top to the bottom. The veil had been used to separate man from God, only the High Priest had been allowed to enter the Holy of Holies, but from that day the death of Jesus had opened the whole world to a "new way" to God.

v39 The event must have touched the heart of the centurion, for him to make that remark could have caused serious punishment from Rome and possible objections from the Jewish leaders.

v40 Though John had been present at the foot of the cross with the faithful women, none of the other disciples had been present. Disciples, who had been so brave only hours before.

v42-47 **The Burial.**

[Matt 27:57-61](#); [Luke 23:50-56](#); [John 19:38-42](#).

Jewish times of day have two "evenings." from 3:00 p.m. to 6:00 p.m. is "early evening" and after 6:00 is "evening," this is when the "new day" begins under the Jewish time system. It was important that the place of crucifixion was cleared as soon as possible as the Sabbath was about to begin, and a special Sabbath due to the Passover [John 19:31](#).

v43 God has a member of the Sanhedrin, Joseph of Arimathea, helped by Nicodemus, bury the body of Jesus. [John 19:38-42](#) This must have been planned as they knew of a suitable tomb and had the necessary burial material, spices and grave clothes. They would not have been available that late in the day due to the coming Passover. God must have laid the action into their hearts, possibly they had been searching the scrip-

tures and realized that the Lamb of God would die at the Passover. Without their action the body would have been thrown into the rubbish pit, as usually happened to criminals. [Isaiah 53:9](#).

The fact that the Romans released the body proves that Jesus was dead, they would have made sure He was dead before releasing the body.

Chapter 16

v1-18 The Risen Servant.

[Matt 28:1-15](#); [Luke 24:1-49](#); [John 20:1-23](#).

Jesus had died to pay for the sins of the world, but it would be a waste if He stayed dead because a believer would be forgiven but still die. Jesus had to rise again so that a believer knew they too had eternal life. The resurrection of Jesus is part of the Gospel message, it prove what He claimed, the Son of God. [1 Cor 15:1-8](#).

For order of events and appearances see [resurrection](#).

Jesus had told the disciples that He would return from the dead [Mark 9:9-10](#); [Mark 10:34](#) but they had not taken in the meaning of this truth.

When the women came early to the tomb they were not expecting Him to have risen from the dead. They had in fact purchased more spices to complete the burial that Joseph Arimathea and Nicodemus had rushed to do on the day of crucifixion. [Mark 15:45-46](#).

[Luke 24:10](#) tells us that Mary Magdalene, Mary the mother of James, Salome and Joanna were the first to visit the tomb that morning. They had probably wondered how they were going to move the stone from the tomb entrance but on arrival they see the stone has been rolled away already, [Matt 28:2-4](#).

On entering the tomb they see a young man, an angel. Mark only mentions one angel [Luke 24:4](#) tells us that there were two angels.

v6,7 The angels were there to deliver a message to the women, "Jesus has risen, tell His disciples and Peter, He will meet you in Galilee.." Note the special message to Peter.

Keep in mind that Peter helped Mark write this Gospel.

v9 [John 20:2-10](#) tells us that after telling Peter and John, Mary Magdalene stays at the tomb and there Jesus appeared to her. [John 20:11-18](#).

After this He appears to the other women [Matt 28:9-10](#).

v10 The disciples are very sad, they just do not believe what the women are telling them, "He is alive."

v12,13 Jesus appears to two on the road to Emmaus, but still the disciples do not believe.

v14 The first appearance of Jesus in the upper room was just to ten disciples as Thomas was missing. [John 20:19-23](#). Jesus is sad that they did not believe.

Jesus reveals Himself to many believers in the next forty days, giving them commissions and instructions before He returns to heaven. [Acts 1:4-8](#).

v15,16 a quick reading of these verses suggest that baptism is part of salvation, but other scriptures show that only belief is needed on its own. e.g., [John 3:16-18](#); [John 3:36](#).

v17-18 Most of these signs did appear during the time of the apostles and early church. Some still claim they can pick up snakes, if they are bitten and die, it is due to lack of faith. This is a similar temptation Satan put Jesus through [Matt 5:5-7](#) "God will take care of you." Force God to perform a miracle to prove your faith, "to show off!!!!" God will look after His people but he does not have to if the person deliberately puts themselves in danger.

v19,20 The work of the Servant now changes, now His servants are taking His message of salvation to the world, seeking to do His will and work.