



Teaching Mark

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God's Way to Study His Word:

This book was developed as a web page on ljc1611kiv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that “[the perfect word of God](#)” is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In [2Timothy 2:15](#) we read: “[Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth](#)”. The true definition of the word “dividing” is: **'a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result'**. However, while most people understand that **'there is one interpretation but many applications of the word of God'**, they fail to separate the procedures of each. And, as a result, they fail to separate the **'one interpretation of the word of God'** from the **'many applications of the word of God'**. This leads to many errors which people blame on “[the perfect word of God](#)” instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark (“[jot and tittle](#)”) of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand “[the word of God](#)”, instead of using God's way.

In [Isaiah 55:8-9](#) we read: “[For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts](#)”. Thus, God warns us that our ways are wrong and that using God's “[way](#)” produces better results, which have no errors and no conflicts.

In addition, [1Corinthians 2:14](#) tells us: “[But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned](#)”. Therefore, we can not properly understand the spiritual “[word of God](#)” using man's way. We must use God's way to understand God's preserved “[word of God](#)”. And, the basics of God's way is to understand His preserved “[word of God](#)” is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies "precepts" ('truths that never change for any circumstance'). It then goes through the Bible book sentence-upon-sentence ("line upon line"). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what 'the word of God' tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The 'the word of God' tells us that God preserved punctuation ("one jot or one tittle") in [Matthew 5:18](#); [Luke 16:17](#). And, the 'the word of God' tells us that God preserved "every word" when God wrote: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved "word of God" using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect "word of God".

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand "the word of God". In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand "the word of God". And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written 'bible' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in "the perfect word of God". This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that "the perfect word of God" is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater than God's "way" which produces no errors and no conflicts.



Overview of Mark

Epistle Theme: Jesus is our Example Servant.

Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

There are devil-motivated liars claiming that there are conflicts between this Gospel account and the accounts by other Gospel writers. However, the reader needs to realize that such claims are lies and the detailed Studies presented on this website prove that fact. The claimed errors and conflicts are all due to the claimant using the wrong way to interpret “the word of God”. We need to acknowledge that God does not produce errors. Yes, there are errors in the perverted documents written by men which claim to be a bible, but they are not the true “word of God”. And God will not use those perversions to judge us. God will use the true “word of God”. Therefore, that is what we need to truly study. And, what this Study, and this entire website, deal with is the true “word of God”.

Now think. If someone takes half of a sentence out of the context of any document, and then claimed that what they took out of context proved that the original document was a lie, the truth is not that the original document was wrong but their wrong handling of the document produced the error. And, this truth applies to any written document in any language. Likewise, someone using such methods to deliberately pervert “the word of God” does not show that “the word of God” has errors.

The general rules for reading written documents also apply to “the word of God”. However, there are devil-motivated people who deliberately tell lies and pervert the message of “the word of God”. Therefore, starting with the first chapter of this Gospel, I will note many places where liars try to pervert the truth. And, as part of that effort, this Study presents the context of every part of this Gospel, this also provides references and comparisons where similar accounts are presented in other Gospel accounts and those similarities and differences are explained. In addition, links are provided to allow the reader to access other places in “the word of God” where the doctrines of this Gospel are also presented in other places.

The different Gospel accounts give us varying details with the differences being due to diverse writers having different purposes for writing their particular Gospel. This is not a conflict just like any case where more than one person attends an event and each tell different things about the event. In addition, some people claim that there are conflicts due to the time sequences being different in varied Gospel accounts. For example, some people claim that there is a conflict over a question of if “Jesus” called His disciples before or after he preached in the synagogue and astonished the people with His doctrine. However, there is no reason to insist that this happened only once. It is quite reasonable to believe that He did this more than once, especially because many lessons need to be repeated before people accept them. Therefore, there is no real conflict even if it might appear to be so to people who are looking to criticize God and His word.

Below is a quick summary of each chapter in this Gospel account. This gives the readers high-level view of this Gospel and shows how each chapter supports the message from the author. Following that summary is a summary of each chapter with the first section containing references to where other Gospel accounts report the same incidents as Mark reports. This allows the reader to compare the various

reports. And, in general, the notes for Matthew's Gospel explain the differences between the various Gospels with most of the differences due to the different perspectives that each Gospel author presents.

For example, Matthew was a government employee. While most claim that Matthew's Gospel presents "Jesus" as God's "King", Matthew actually tells us how "Jesus" fulfilled the requirements of the Mosaic law. As a government employee, Matthew would be concerned with matters of the law. However, Mark was a preacher's servant and Mark presents "Jesus" as the example perfect servant. Servants are, usually, not concerned with matters of law but are concerned with making their masters happy. Thus, Mark ignores most matters of law while Matthew is more concerned with the perspective of a master and less with the perspective of a servant. At the same time, Luke is "the beloved physician" ([Colossians 4:14](#)). Luke presents "Jesus" as a literal physical man and gives us the doctrine of His humanity. As a typical man, there are times that "Jesus" would be concerned with matters of the law but most of the time those concerns would not affect most men. At the same time, most men are concerned with the concerns of other men and how those concerns affect their life. Thus, while most men have similar concerns as a servant, the way that they viewed those concerns would often be different from the view of a servant.

John's Gospel is the most different from others because John presents "Jesus" as the "Son of God" and gives us a spiritual perspective. His Gospel account is usually different because most men most of the time, unfortunately, ignore spiritual concerns.

The notes for the Gospel of Matthew most often have the comparison of the different reports of the same incident and explain the differences due to different perspectives being presented. In addition to the different perspectives, there are times when the same thing was done more than once such as each of us eating every day. Therefore, there can be differences in the details, without causing conflicts, due to varied authors reporting similar, but different, incidents.

As already written, I present these references and, according to the research of others, I present a more accurate and complete cross-reference than what can be found anywhere else. In addition, between the general considerations just presented, and the notes given in the Detail Studies, I explain all so-called conflicts and so-called errors. There are no errors not are there any conflicts in "the word of God". All such conflicts and errors are due to people using the wrong methods to interpret "the word of God" or their usage of the wrong methods to compare different reports found in "the word of God". Often, their errors are due to their refusal to consider the differences in perspective by the authors and by their refusal to consider contextual considerations. That is, they use methods which would be completely rejected if applied to any other document, especially if applied to any other "book of the law". (We are told that "the word of God" is a "book of the law" nineteen (19) times.)

Following the cross-reference section in each Chapter Summary is a summary of every sentence, and of most phrases, which are in the chapter. Also included are some links to relevant reference documents but most of the links to related Bible references are left for the notes given in the Detail Studies. And, in general, there are more references to help the student understand this Gospel than they will find anywhere else.

John Mark was a youth during the ministry of "Jesus". He was in the garden when "Jesus" was arrested but he escaped when the guards tried to seize him ([Mark 14:51-52](#)). While he was a disciple, he did not end up as an apostle nor even as a preacher but was the servant of pastors and missionaries. God using him to write one of the Gospels shows us that no saved person is so unimportant that they can get away with not serving God. And, as a servant, Mark understands the lessons which he presents here because he personally learned and lived them.

Mark went on the first missionary trip with Paul and Barnabas but he left when things became rough. Paul and Barnabas split when the second missionary trip was scheduled because Barnabas

wanted to take Mark but Paul refused because spiritual immaturity caused Mark to leave the first trip and Paul did not believe that Mark was mature enough for the job. However, later in life, Mark matured to the point that Paul wrote: "Take Mark, and bring him with thee: for he is profitable to me for the ministry." ([2Timothy 4:11](#)). Thus, we see that a certain level of spiritual maturity is required in order to do certain jobs. And, even if someone messes up, they can still be useful after they mature further.

"Mark" is only mentioned here and in [Acts 12:12](#); [Acts 12:25](#); [Acts 15:37](#); [Acts 15:39](#). However, he also wrote the [Gospel of Mark](#).

As already mentioned, the theme of this Gospel is: 'Jesus is the example servant'. As will be explained in more detail, later in this Overview, Mark's Gospel concentrates on what "Jesus" did before His death and resurrection. That was when He was acting as a literal physical man. He had set aside His own power as "Lord God" before His conception and did not take it back until after His death. After His resurrection, He was using His role of "Lord Jesus", with all of His power and authority as "Lord God". Therefore, we see Him acting differently after His resurrection than He did before His death. That is why the Study called [Jesus used the Power of the Holy Ghost](#) is relevant to most of this Gospel. In addition, things found in the Studies called [Significant Gospel Events](#) and [What Did Jesus Do](#) are strongly related to most of this Gospel. Please review those Studies and be aware of what they say, as well as using the links found in them to see other Biblical references which relate to the accounts presented in this Gospel. For further references, the Study called [Table of Miracles in the Gospels](#) lists every miracle reported by Mark, in his Gospel, along with references where the same, or a similar, miracle is reported in the other Gospels.

Please be sure to look in every sentence outline for links (words that are underlined and in red or blue). When links are found, please be sure to use the links to get further support in understanding the detail doctrine of that sentence. When following such links, please be sure to go to the start of such Studies to get general information, definitions, applications and links to other places within the Bible which have the same application as the original sentence.

As already mentioned, the many occurrences of the word "and", within this Gospel, show us how important it is to consider context when trying to understand this Gospel. The fact is that God is a God of "order". ([1Corinthians 14:40](#) says: "Let all things be done decently and in order.") God does what he commands us to do. Therefore, the doctrine presented within the Gospel is presented in the order that God commanded. With that acknowledged, we should consider the order of this Gospel. The simplest way to do that is to look at the themes of each chapter in the order in which they occur. Those themes are:

- 1. The start of the ministry by "Jesus".***
- 2. The religious leaders start their doctrinal fights with "Jesus".***
- 3. Religious traditions versus truth from the Son of God.***
- 4. Produce a profit for your Lord.***
- 5. Belief determines our level of blessings.***
- 6. Keep doing the ministry in spite of discouragement.***
- 7. Searching for rest while in the ministry.***
- 8. Starting the show-down.***
- 9. Lessons in spiritual maturity.***
- 10. Eternal spiritual rewards versus temporary physical rewards.***
- 11. A fruitful religion versus a show religion.***
- 12. Correction of popular doctrinal error.***
- 13. Prophecy of future events.***
- 14. The 'Last Supper' and Betrayal by the Jews.***
- 15. The trial and crucifixion.***
- 16. The resurrection and return to heaven.***

Most people agree that Mark's Gospel shows us how Jesus is the example servant. As shown in the other Gospels, especially to [Gospel of John](#), "Jesus" acted as God's messenger and servant from the start

of His ministry through His crucifixion and death. He set aside His personal power and authority as "Lord God" before His conception and did not take it back until after Satan had taken Him to Hell. God is always righteous and did not force Himself into Satan's domain. However, after Satan took Him into his domain, "Jesus" took back His own personal power and authority as "Lord God", defeated Satan and all of the devils together, "led captivity captive" ([Judges 5:12](#); [Psalms 68:18](#); [Ephesians 4:8](#)) and rose as "Lord Jesus" ([Luke 24:3](#)). After that, He never acted like a servant again.

When we read [Mark 16](#), we see the smallest account of the actions of "Jesus", after His resurrection, among all of the Gospel accounts. After the resurrection, "Jesus" never let anyone treat Him as anything less than "Lord God". Since the message of Mark's Gospel is 'Jesus is the example servant', all of Mark's message comes from before the resurrection. Therefore, his chapter on things which happened after the resurrection only finishes accounts of things which happened earlier. In that chapter, Mark gives us hardly anything that is not found in other gospel accounts and even what he does report has far less details than what we receive from the other authors. This supports the theme and the fact that all of the relevant examples were from when "Jesus" was acting as '*just a human man*' and before He took back His power and authority as "Lord God".

Another consideration is that the name of "Jesus" is used 97 times in 93 verses of this Gospel. That is far more usage than any of the other names / titles for the Son of God within Mark's Gospel. Doctrinally, the name of "Jesus" is used to teach us 'The Doctrine of the Humanity of the Son of God'. This, obviously, supports out theme for this Gospel. The next most often name / title used is "Son". This word is used 41 times in 38 verses. Doctrinally, the name of "son" is used to teach us that 'a son receives the character of his father'. As the "Son of God", He teaches us the character of God and the way that a man is supposed to act, which supports the theme of this Gospel. In addition, all uses of the word "son" support the definition and the main doctrinal application of this word is that, as "sons of God", we are to receive the character of God. The use of the word "son", within this Gospel, teaches us how to apply this truth to our personal life.

While I could go on with other examples, I hope that the reader gets the point that there are many details within this Gospel which can be examined and the analysis will, repeatedly, support the theme of this Gospel.

Alright, once we understand the overall theme, we need to see how the various chapters support this theme and how the order found in this Gospel is important.

[Chapter 1](#) tells us about the start of His ministry including God sending John the Baptist to prepare the way and God giving Him disciples who would later become His apostles. Any type of ministry for God needs to start with God's preparation, approval, and help. Thus, we see the first chapter giving us the example of starting our own service to God.

[Chapter 2](#) tells us about "Jesus" ministering in His home region and the Bible tells us to start our service to God at home where we can get help and instruction. "Jesus" did not need instruction from anyone but God the Father, and He constantly prayed for that. However, He did get help as our second chapter tells us.

In [Chapter 3](#), we see the conflict starting with religious people and with neighbours and with family who regarded "Jesus" as '*just a human man*'. This is when "Jesus" emphasized that His main identity is with His ministry and service to God the Father. He makes it clear that His relationship to family and home is secondary to His ministry. Then, we see Him moving farther from home in order to do the ministry that God has given to Him. This also is a phase that all of God's servants will go through as they mature past the need for physical support from home.

In [Chapter 4](#), we see a theme of 'Produce a prophet for your Lord'. The prior chapter showed us conflicts that "Jesus" had in His home region because those people "heard" the messages of tradition. Because of

that, they rejected truth from God's Word ("Jesus"). They became "unprofitable servants". As a result, "Jesus" has moved on to people who are willing to listen to the truth and is warning them not to make the same doctrinal error that the people in His home region made. Likewise, the servant of God will have people tell them that their duty is at home and that they need to keep serving there even while the people at home rejected the message from God that comes through the servant. Serving the wrong master will cause us to become "unprofitable servants".

While this does not happen to everyone, it does happen to many of God's servants. Unfortunately, many of them compromise with tradition in order to stay in the comfort of their home. I'm not saying that everyone will have the same problem as "Jesus" had, but many of God's servants will. When that happens, they need to move to where God can use them and where the people are willing to listen to the man of God. This is what we see happening starting in the Fourth Chapter and we see warnings from "Jesus" related to the error which He left in the prior chapter.

Related to our general theme of "Jesus" being our example servant, we see that those chapters taught that the true "servant of God" must put his master (God) before all other considerations. Of course, this ultimately led to "Jesus" going to the cross in obedience to God the Father. As many places in the Bible teach us, "Jesus" was willing to suffer and die in this physical world in order to receive a greater reward in eternity. This is the example and motivation that he provides for all true servants of God.

In [Chapter 5](#), we see "Jesus" serving the people that God sent Him to by healing them and casting out devils and teaching them. While the people mainly sought Him out for the healing and casting out of devils, "Jesus" always included teaching because that was His main ministry. He did the rest in order to draw people to His teaching. God's servants will also have to do similar things and people will complain that the people only come for the 'freebies'. Yes, that will be true and most will politely listen to the preaching and teaching while privately ignoring what is said. However, some will be listening and whether we realize who they are, or not, the true servant of God keeps on serving God regardless of visible results. That is what we see in the Sixth Chapter where even "Jesus" was dragged down by disappointment. However, as His example shows us, we must keep on in spite of disappointment.

As the summary of [Chapter 6](#) tells us, "Jesus" went through a time of discouragement in order to show us how to deal with these times in our own life. Please see the summary, at least, of that chapter for more details.

[Chapter 7](#) tells us about "Jesus" looking for a rest. God's people need to take a rest from time to time or they can 'burn out'. This is especially true after a big spiritual battle, or other causes, lead to experiences of many disappointments like "Jesus" had in the prior chapter. However, the people would not let Him have a rest and even chased Him around the lake of Gennesaret, twice, when He took a boat across the lake to try and have a time alone with His disciples. In this chapter "Jesus" shows us how to deal with demanding people in the ministry when He responded with compassion. This type of response definitely requires the help of God, especially when we are in the worst of circumstances.

Starting in [Chapter 8](#), we see "Jesus" preparing for the big religious battle which will lead to His crucifixion. Please notice that He did not hide nor complain nor did any of the things which we are prone to do. Even though He knew the end result, He did all that He could to prepare. He also did what He could to help His disciples prepare. He also made sure that He always did what was right and acted openly. He did preach and teach using parables and explain the parables to His disciples while not explaining them to His enemies. However, if any of His enemies had been willing to become a true disciple, He would have been willing to explain the parables to them also.

In [Chapter 8](#), we saw "Jesus" openly declaring the basic difference between following Him, through a personal relationship with Him, and trusting in religion. Once He has clearly shown that difference, he does not pick any religious fight, but He also does not walk away from a fight started by others. When they start it, He finishes it by showing them their error. He does not follow that by deliberately showing

their further error until much closer to the crucifixion. Then, He only does it after the religious leaders make it clear that they will never truly repent and be saved. Even then, He only does it for the benefit of others who are listening and he only does it to discourage others from following a doctrinal error which will lead them to be permanently damned in the "lake of fire" ([Romans 1:3-LJC](#)).

After we understand the changes in how "Jesus" dealt with people, in Chapter 8, we can then understand how He concentrated more on teaching His own disciples while He still had time before the crucifixion. After the resurrection, He was "Lord Jesus", and no longer providing an example of how to live in this flesh using the power of the Holy Ghost. Therefore, He is concentrating on doing that now, for His disciples, and not dealing with the lost religious crowd unless they start an attack. Thus, [Chapter 9](#) starts the special doctrinal lessons for the special disciples. With this example, we see that godly leaders are supposed to train their own replacement in the ministry. Moses trained Joshua but he did not train his replacement and the Bible reports the difference in the results after each of their deaths. Therefore, it is important for godly leaders to understand the example which starts in this chapter.

[Chapter 9](#) starts with the 'Mount of Transfiguration', which only the inner-most three disciples were allowed to attend. Thus, we see "Jesus" starting to create leaders even among His special disciples. Then we see "Jesus" cast out a devil which His disciples couldn't, which taught them that they still had more spiritual maturing to do. Likewise, we all have more spiritual maturing to do as long as we are still physically alive. After this, "Jesus" asks questions which led Peter to declare, "Thou art the Christ". After this declaration, we see "Jesus" giving them much more of "meat" doctrine. By this, and the lesson from [1Corinthians](#), we see that we must make sure that people can handle "meat" doctrine before we give it to them.

One thing that is easy to forget is that God promised blessings in this physical world to the Jewish nation. Now, in [Chapter 10](#); "Jesus" is telling His disciples to suffer in the physical world in order to receive eternal spiritual rewards. There is a foolish argument about when the church started and it is tied into God allowing abortion to exist in this physical world. Both abortion and that argument deny the difference between conception and birth. Life starts at conception and birth does not happen until later. This is true for all forms of life. At birth, life is brought out into this world. By applying that truth to this chapter, and by seeing "Jesus" urging His disciples to strive for the promises made to the church, we can conclude that he has already caused the church to have spiritual life, even though the birth of the church will not happen until Pentecost.

The chapter summary for [Chapter 10](#) provides more details on these lessons which definitely are to be applied to the 'Church Age'. There, "Jesus" taught His disciples to seek 'Eternal spiritual rewards' instead of 'temporary physical rewards'. This is definitely a 'Church Age' teaching which is quite different from the traditional Jewish religious teaching. For example, it does not depend upon physical sacrifices made at the Temple.

Moving on to [Chapter 11](#), we see the lessons turn to 'A fruitful religion versus a show religion'. Of course, the "fruit" is spiritual in nature. The summary of [Chapter 11](#) is extensive and should be read for the four examples which Mark provides and how those examples show us how to have true spiritual "fruit" in our own personal heavenly account. Even today, there is too much emphasis on worldly religious activity and too little explanation on how to have true spiritual "fruit".

When we get to [Chapter 12](#), we see "Jesus" shut the mouth of every religious group. After this, they know that they will never win a doctrinal argument with Him and turn to plotting His death instead of arguing. This is also where we see "Jesus" prophesy the condemnation of the religious leaders. One of the main lessons of this chapter is that it is easy for God's people to stop doing their own part to maintain an ongoing personal relationship with God and, instead, only do the outward religious forms. Such a change in attitude is what brings God's condemnation on His own people.

Many people claim that '*God is the God of the second chance, third chance, etcetera to the unlimited number of chances*'. Our chapter shows that God gives His people many chances but not '*an unlimited number of chances*'.

In addition to answering, and correcting, the doctrinal errors presented by various religious leaders, [Chapter 12](#) also presents the account about '*The Widow's Two Mites*'. This account corrects doctrinal error believed in regards to our religious giving. However, in spite of the lesson, many of God's people still believe the doctrinal error, even today.

Now, when we come to [Chapter 13](#), we have prophecy about future events. Prophecy always excites the lost and carnal because they hope that they can plan how to avoid an unavoidable fate while they refuse to obey God. The main message of this chapter, to the saved, is to expect to be hated, betrayed, persecuted and even killed by the lost and carnal. However, expect great reward in Heaven when these things happen.

In addition, the message that the saved need to listen to is: "*And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet*". There are too many people who claim to be saved and are looking for the rapture ("*the end*") because of "*wars and rumours of wars*". And, instead of serving their God and working for His kingdom, they expect to "*reap*" eternal bliss without putting any effort. Instead of reaping punishment, for their carnal sinful lives, they expect rewards. This prophecy was given to help the saved to warn the lost about their future if they don't get saved. It was not given to provide the saved an excuse for refusing to serve God the way that the prior chapters emphasized that God expects.

Moving on to [Chapter 14](#), we read about '*The 'Last Supper' and Betrayal by the Jews*'. One of the main lessons that we find there was that Judas Iscariot betrayed "*Jesus*" because a religious doctrine, which he believed all of his life, was proven to be wrong. Rather than letting the Word of God correct his religious beliefs, he ended up condemning himself. Then, we see others fail to do as they bragged what they would do, which warns us against personal pride. Yet, in spite of all this, "*Jesus*" gives us the sacrament of Communion. The main purpose of it is to remind us of what he did to save us and to remind us that we will face Him in judgment for how well we obeyed Him or disobeyed Him. This sacrament should always put our focus on the eternal and remove it from this temporary physical world.

In [Chapter 15](#), we have '*The trial and crucifixion of Jesus*'. There are many lessons on how to deal with being wrongly accused, persecuted, and even killed. The Chapter Summary provides many links to where matching accounts can be found in the other Gospels. The reader is urged to read all of those accounts for the many applications to our own experiencing similar mistreatments.

As explained in the Summary for [Chapter 16](#), Mark is only finishing up ongoing accounts and this chapter does not have any real examples from "*Jesus*" on how to live in this flesh using the Power of the Holy Ghost. Nor does it have lessons on how to be a servant. As of the Resurrection, "*Jesus*" has taken back all of His power and authority as "*Lord*" and, therefore, is no longer operating in the role that He had for all prior chapters. The only real application, which I see here, is that if we spend our life serving God, as "*Jesus*" did, then we can expect a great reward after our own resurrection from the dead.

Hopefully, this high-level summary of the various chapters shows the reader how the details of this Gospel support the theme of this Gospel. Hopefully, this review also encourages the reader to read and study deeper in order to find the help that this Gospel offers to the truly saved as they live their life in this sinful world.

Word Counts for the Gospel of Mark

Below are the counts of the words most often found in the Gospel of Mark, not including minor words like "the" and "a". The most often found words can, but not always, indicate the theme of a passage such as a paragraph, chapter or Bible Book. As seen below, most of the '*most often used words*' are ones which we often overlook as insignificant connecting words. The exceptions in this Gospel are: "Jesus", "God", "Son", and "disciple". This gospel is known for telling us that "Jesus" is our Example Servant'. Since we must be a "disciple", in order to be a true "servant" of "God", these word counts do, somewhat, support the reported theme of this Gospel.

HIM (361), THEM (216), SAID (137), WHEN (106), YE (105), MAN (88), INTO (87), HAD (83), JESUS (78), ALL (73), OUT (72), WERE (69), AS (63), ON (61), THERE (61), CAME (60), YOU (57), FROM (56), WHICH (56), BY (55), COME (52), ONE (52), HAVE (51), SAY (51), SAYING (49), WHAT (49), ME (48), UP (48), WENT (48), GOD (47), NO (47), SAITH (46), THIS (46), DO (42), THEIR (42), MANY (41), THINGS (41), MY (40), SON (38), DISCIPLES (37), IF (35), WILL (35), AWAY (33), HER (32), SAW (32), SHE (31), ABOUT (28), AGAIN (28), HOW (28), SHOULD (28).

As already mentioned, the minor words like "the" and "a" were not included in those Word Counts. However, we need to note that this Gospel uses the word "and" 1286 times in 594 verses. That fact should make it clear that all of this Gospel is connected and that context is a very important consideration when we are trying to get the correct interpretation of any part of this Gospel. Basically, the common practice of looking at a part of a Bible book, without considering the message of the entire book, will lead to error if we use that practice with this Gospel.

Chapter Outlines by sentence format.

Chapter 1 Summary:

Chapter Theme: *The Start of the Ministry of "Jesus"*.

[Mark 1:1-8](#); [Matthew 3:1-12](#); [Luke 3:1-20](#); [John 1:6-8](#); [John 1:15](#) and [John 1:19-28](#) introduce "John the Baptist". Please use This link to see the full Study on [John the Baptist](#), including links to notes which deal with every place in the Bible where he is named. Those links are presented by Gospel and sequentially.

The baptism of "Jesus" is reported in [Mark 1:9-11](#); [Matthew 3:13-17](#); [Luke 3:21-22](#) and [John 1:32](#). At that time, God spoke in an audible voice from heaven, which is in the [Table of Miracles](#). In addition, the baptism is followed by His temptation by Satan. This section is a fulfillment of [Isaiah 11:1-5](#) and Peter refers to it in [2Peter 1:17](#). The note for [Mark 1:9-11](#) explains the differences in the reports of each Gospel account.

We read about a "voice from heaven" in: [2Samuel 22:14](#); [Daniel 4:31](#); [Joel 3:16](#); [Matthew 3:17](#); [Mark 1:11](#); [Luke 3:21-22](#); [Luke 9:35](#); [John 12:28](#); [Acts 11:9](#); [2Peter 1:18](#); [Revelation 10:4](#); [Revelation 10:8](#); [Revelation 11:12](#); [Revelation 14:2](#); [Revelation 14:13](#); [Revelation 16:17](#); [Revelation 18:4](#).

The temptation of "Jesus" is reported in: [Matthew 4:1-11](#); [Matthew 16:1](#); [Matthew 19:3](#); [Matthew 22:18](#); [Matthew 22:35](#); [Mark 1:13](#); [Mark 8:11](#); [Mark 10:2](#); [Mark 12:15](#); [Luke 4:1-13](#); [Luke 10:25](#); [Luke 11:16](#); [Luke 20:23](#); [John 8:6](#); [Hebrews 2:18](#); [Hebrews 4:15](#). We see that we can be "tempted" in: [1Corinthians 7:5](#); [1Corinthians 10:13](#); [Galatians 6:1](#); [1Thessalonians 3:5](#); [Hebrews 11:37](#); [James 1:13-14](#). This temptation proves that [Isaiah 11:1-5](#) was prophesying about "Jesus" and Peter refers to it in [2Peter 1:17](#). In addition, the note for [Luke 4:1](#) gives a comparison of the details provided in each of the three Gospel accounts about this event.

"Jesus" begins His ministry, and starts it in Galilee, as reported in [Mark 1:14-15](#); [Matthew 4:12-17](#); [Luke 4:14-15](#). We are told that He causes a miraculous draught of fishes at This time. (Please see the [Table of Miracles](#) for more miracles.) Mark also tells us that John the Baptist was put into prison just before He started His ministry. Matthew starts his account with a prophecy from [Isaiah 9:1-2](#). In addition, [Luke 4:16-30](#) (ministry in Nazareth) appears as if it is a continuation of [Luke 4:14-15](#). However, [Luke 4:22](#) makes it clear that the ministry in Nazareth happened after the ministry in Capernaum.

We are told that John the Baptist was put into prison in [Mark 1:14-15](#); [Matthew 4:12](#) and [Luke 3:20](#).

[Mark 1:16-20](#); [Matthew 4:18-22](#); [Luke 5:1-11](#); [Luke 5:27-29](#) and [John 1:37-51](#) present the call of the first four (4) disciples, who would become apostles, by "Jesus". As part of the call, "Jesus" causes a miraculous catch of fishes ([Matthew 4:17-22](#); [Mark 1:14-20](#) and [Luke 5:1-11](#)). Please see the [Table Of Miracles](#) about this, and similar, miracles. [Luke 5:27-29](#) gives the call to Matthew. Please see the note for [Matthew 4:18](#) for an explanation of how the accounts found in the three Gospels fit together.

[Mark 1:21-38](#); [Matthew 4:23-25](#) and [Luke 4:15-40](#) present the beginning of the ministry of "Jesus" after He choose His first four disciples. Note: He had already started a ministry but This was when He started teaching the disciples who would take over the ministry.

[Matthew 4:12-17](#); [Matthew 8:5-17](#); [Matthew 17:22-23](#); [Mark 1:21-38](#); [Mark 2:1-12](#); [Mark 9:33-49](#); [Luke 4:31-44](#) and [Luke 7:1-10](#); [John 2:12-16](#); [John 4:46](#) and [John 6:16-71](#) all tell the accounts about the ministry of "Jesus" in Capernaum at different times. Capernaum is a city of Galilee like Nazareth is. "Jesus" began His ministry in Nazareth and travelled back and forth between it and Capernaum and the Gospel accounts aren't exact about the time sequence of His travels. However, after the people of Nazareth tried to kill Him ([Luke 4:28-30](#)), He went to Capernaum ([Matthew 4:12-17](#); [Luke 4:28-30](#)). That is also where He called His first four disciples ([Matthew 4:18-](#)

[22](#); [Mark 1:16-20](#); [Luke 5:1-11](#); [Luke 5:27-29](#)). When the people of Capernaum failed to believe that "Jesus" was God's "Messiah / Christ", He cursed them ([Matthew 11:23](#); [Luke 10:17](#)).

[Mark 1:28](#) and [Luke 4:15](#) both tell us that "Jesus" was "glorified" at the start of His ministry and before He started teaching that their traditional religious beliefs held errors.

In [Matthew 8:14-15](#); [Mark 1:29-31](#), and in [Luke 4:38-39](#), we are told about "Jesus" and the disciples going to the home of Peter and Andrew where they found Peter's mother-in-law sick and where "Jesus" healed her. From This account we see that the proper response to receiving a gift from God, such as healing, is to serve Him. Please also see the [Table of Miracles in the Gospels](#) about this, and similar, miracles. The account in Matthew tells about "Jesus" doing different things before This event. It is possible that these are two different, but similar, events. It is also possible that "Jesus" did everything related in all Gospel accounts with Matthew choosing to tell us about certain activities and Mark and Luke choosing to tell about other activities. We can not say with certainty which is true but we can say that these different reports do not constitute a conflict.

In [Mark 1:32-34](#); [Mark 1:39](#); [Mark 3:10-11](#); [Matthew 4:23](#); [Matthew 8:16-17](#); [Matthew 12:15](#); [Matthew 14:14](#); [Matthew 14:35-36](#); [Matthew 15:30-31](#); [Matthew 15:12](#); [Luke 4:40-41](#); [Luke 6:18-19](#) we are told that "Jesus" healed many diseased and possessed by devils. In [Mark 1:40-45](#) and [Luke 4:31-37](#) He cured a demoniac. In [Mark 1:23-28](#) He healed a leper. Please see the [Table of Miracles](#) and the Section called [Jesus and Devils](#) in the [Significant Gospel Events Study](#). and [Jesus used the Power of the Holy Ghost](#).

[Mark 1:35-37](#) says, that "Jesus" started His day alone in prayer before doing ministry. We also read that "Jesus" prayed in [Matthew 14:19](#); [Matthew 19:13](#); [Matthew 26:36-44](#); [Mark 6:46](#); [Mark 14:32-39](#); [Luke 1:10](#); [Luke 3:21](#); [Luke 5:16](#); [Luke 6:12](#); [Luke 9:18](#); [Luke 9:28](#); [Luke 9:29](#); [Luke 11:1](#) and [Luke 22:40-46](#).

[Mark 1:38-45](#); [Matthew 4:23-25](#) and [Luke 4:42-44](#) tell us how "Jesus" expanded His ministry to the region around His home town. (It is best to assume that these reports were for several times.) While He did this, we read that He "preached in their synagogues throughout all Galilee, and cast out devils". Then, in Mark's account, we read that He healed a leper. Meanwhile, Matthew lists several other diseases which he healed. All of these were done to prove to the people that His message came from God.

In [Mark 1:40-45](#); [Matthew 8:1-4](#) and [Luke 5:12-14](#), "Jesus" cures a single man of leprosy. The account here in Mark, and the account in Luke, may be the same incident but the account in Matthew is definitely a different, but similar account. In addition, [Luke 17:11-19](#) gives the account of "Jesus" healing ten (10) lepers. Please see the note for [Luke 5:12](#) for a detailed analysis of this, and similar, miracles of curing leprosy. Please also see the [Table of Miracles in the Gospels](#) about this, and similar, miracles.

Please see the Study called [Miracles in the Gospels](#) about the miracles recorded in This chapter. Please also see the Study called [Significant Gospel Events](#) for where the accounts of This chapter are related to accounts of other Gospels.

Mark starts his Gospel ("the beginning of the gospel of Jesus Christ, the Son of God"), by telling us about John the Baptist, who was used by God to introduce "Jesus" as the prophesied "Christ, the Son of God". Thus, Mark based his Gospel on scripture and fulfillment of prophecy. Pretty much everyone agrees that John the Baptist is the last Old Testament prophet ([Matthew 11:13](#)). "Jesus" said that he came in the spirit of Elijah ([Matthew 11:14](#); [Matthew 17:11-12](#); [Mark 9:12-13](#)) and that his main job was to introduce "Jesus".

After that introduction, Mark tells us how "Jesus" was baptized by John the Baptist and was then tested by Satan. With this, we see that God proves the type of person that His ministers are at the start of their ministry. As "Jesus" begins His ministry, Mark reports that John the Baptist was put into prison. This pretty much removes him from consideration in this Gospel so that we concentrate on the account of

what "Jesus" did. As with many other things in his Gospel, Mark makes a quick statement about things which affected "Jesus", but then moves back to telling us what "Jesus" did. Thus, we see that Mark wants us to keep our focus on "Jesus" and what He did.

At the start of the ministry of "Jesus", Mark reports the call of the first four disciples by "Jesus". (They would later become the apostles.) His ministry concentrated on teaching spiritual truth and He did the most concentrated teaching of His twelve disciples, eleven of whom became His apostles. Therefore, Mark introduces their call of these first four before moving on to their training and involvement in the ministry of "Jesus".

Starting in [Mark 1:21](#), we are told about the ministry of "Jesus" after He had the first four disciples with Him. Mark tells us that "Jesus" started His ministry in His home city. The Bible tells us to start or own ministry at our home.

As part of the start of His ministry, we are told about "Jesus" doing miracles. These are the "signs" that the Jews were taught to look for to verify that someone was truly a prophet of God. John reports turning water into what was reported as wine and the other Gospel writers report "Jesus" casting out a devil. (Please see the [Significant Gospel Events](#) for links to where "Jesus" dealt with devils.) Thus, different details are reported while the message remains the same. "Jesus" backed His message with the God-required evidence that He preached truth from God.

The next thing that Mark tells us about is when "Jesus" and the first four disciples going to the home of Peter and Andrew where they found Peter's mother-in-law sick. Note that they lived as extended families, which is different from what most people do today. When they found her sick, "Jesus" healed her and she got up to serve them. Lots of people want healing but they are not willing to serve God's kingdom. Many times, I have seen God take the attitude of '*Why should I be bothered?*' when He often will heal those who have proven that they will continue to work for God's kingdom. No, this is not an absolute rule, but it happens in the majority of times, especially when God does not have a greater reason for keeping His servant sick like how He left Paul with a "thorn in the flesh" ([2Corinthians 12:7](#)).

In the evening, after Peter's mother-in-law fed them, Mark tells us that people flocked the house so that "Jesus" could heal them and cast out devils. Then, in the early morning and "a great while before day", "Jesus" went out alone to pray. We see Him do this quite often and should follow His example in this habit.

While "Jesus" was praying, His disciples came and told Him that "All men seek for thee". Unfortunately, they sought His miracles and not His teaching. Therefore, "Jesus" took the first four disciples and went to other cities and towns in the same region doing the same as He had done in His home city. Here, we have the example of expanding our ministry to those further from home, especially when people only pretend to listen to the teaching of truth.

Please see the related notes in the Detail Study for links to related Bible references, word definitions and more.

1. [C1-S1](#): Tell what this Gospel is about.
 - a. The phrase "[The beginning of the gospel of Jesus Christ](#)" means: '[This is the good news that belongs to Jesus Christ](#)'. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - b. The phrase "[the Son of God](#)" means: '[He shows us the character of God the Father](#)'.
 - c. The phrase "[As it is written in the prophets](#)" means: '[This Gospel is based upon scripture](#)'.
 - d. The phrase "[Behold, I send my messenger before thy face](#)" is a quote of [Isaiah 40:3](#) and a reference to [Malachi 3:1](#).

- e. The phrase "which shall prepare thy way before thee" means: 'The purpose of John the Baptist was to be the herald of God's King and Christ'. When religious leaders and people rejected the message from John the Baptist, they did not reject the messenger but rejected God the Father because He was the true author of the message.
2. **C1-S2**: says: "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight". This particular sentence is a quote of [Isaiah 40:3](#) and is a reference to [Malachi 3:1](#).
3. **C1-S3**: The ministry of John the Baptist.
 - a. The phrase "John did baptize in the wilderness" means: 'John did not seek a position in the established religious community but went where others were not willing to go'.
 - b. The word "repentance" means: 'True Biblical repentance is not just changing our religious activities but it is changing our basic belief and using that change to further change our attitudes and actions'. The word "remission" means: 'not making us suffer the just punishment for our sins'. The phrase "and preach the baptism of repentance for the remission of sins" means: 'John preached that people had to change their belief, and the resulting actions, if they wanted to avoid the just punishment of their sins. And, they had to publicly be identified with this change ("baptism")'. [Luke 3:7-14](#) identifies some of the specific types of change in behavior which were demanded by John before he would baptize someone.
4. **C1-S4**: The performance of John the Baptist.
 - a. The phrase "And there went out unto him all the land of Judaea" means: 'This was the common religious Jewish people.'
 - b. The phrase "and they of Jerusalem" means: 'These were the people who thought themselves to be the most religious and accepted by God'.
 - c. The phrase "and were all baptized of him in the river of Jordan" means: 'All types of people "repented" in order to be "baptized" by John'.
 - d. The phrase "confessing their sins" means: 'They did this our loud so that others could hear'. Imagine religious services demanding the same today. And, yet, people who would refuse to do the same consider themselves as better and more accepted by God than the Jews of that day were.
5. **C1-S5**: The testimony of John the Baptist.
 - a. The phrase "And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey" means: 'This was the example that John the Baptist lived before the people'. This was a stark, and deliberate, difference from the lives of the religious leaders of that day with the high priest living in a palace and other religious leaders also trying to show their physical possessions as a supposed sign of approval by God.
 - b. The phrase "And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose" means: 'This was the main message that John the Baptist delivered'. Notice that this message, especially when combined with the life style, was a deliberate contrast to what was preached and lived by the religious leaders today. Now consider the young people in Bible Schools today and see how many wanted to go to a wilderness and live in poverty so that they can preach to the unreached people as opposed to those who want to be on the staff of a large church and live the life of the religious leaders.
6. **C1-S6**: The prophecy of John the Baptist.
 - a. The phrase "I indeed have baptized you with water" means: 'John the Baptist had people, symbolically, identified with a changed life'. Water is 'the basic liquid of life' and is used symbolically in "the word of God" for the life we live in this physical world which shows our relationship with God. John the Baptist dealt with the symbols in this physical world.
 - b. The phrase "but he shall baptize you with the Holy Ghost" means: "'Jesus Christ" will get people identified with a relationship with God which brings a true change in how they live'.

7. **C1-S7:** The introduction of "Jesus". Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - a. The phrase "And it came to pass in those days" means: 'This is when it happened'. This was before the start of the public ministry of "Jesus".
 - b. The phrase "that Jesus came from Nazareth of Galilee" means: "Jesus" did what was required by God, in this physical world, regardless of the cost'. Check out the distance and consider how long and how much effort was required to walk that distance.
 - c. The phrase "and was baptized of John in Jordan" means: "Jesus" was identified with "repentance" and "remission of sins". He did not need these for Himself but He publicly showed the end result of His ministry before He started the ministry. "Jesus" provided "remission of sins" for us but we are also required to truly "repent".
8. **C1-S8:** The introduction of the Trinity. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - a. Our sentence is one of many references, in "the word of God", where we see all three persons of the Trinity mentioned. People leave the truth and turn to Islam because they do not know, and believe, the doctrine of the Trinity.
 - b. The phrase "And straightway coming up out of the water" means: "This is a direct result of "Jesus" obeying and doing what was required by God the Father'. Many people want the promises of God but are not willing to do what God requires in order to receive those promises. Please see the Section called: **Promises** in the Significant New Testament Events Study for Bible references to other promises from God which are available during the 'Church Age'.
 - c. The phrase "he saw the heavens opened, and the Spirit like a dove descending upon him" means: 'This is the sign that God the Father gave to John the Baptist'. Please see the Section called: **Prophecy Fulfilled** in the Significant Gospel Events Study for Bible references to other prophecies from God. In particular, God the Father gave this prophecy to John the Baptist so that John could identify God's "Christ".
 - d. The phrase "And there came a voice from heaven, saying" means: 'God the Father spoke in an audible voice'. God did the same for Moses, when giving the Mosaic Law, but we rarely read about other times when times when God did the same.
 - e. The phrase "Thou art my beloved Son, in whom I am well pleased" means: 'God the Father showed His approval at the start of the ministry of "Jesus" and just before His testing'. Many people misunderstand, and complain about, the testing of God. However, as we see in the life of "Jesus", God tests His people when He wants them to pass the test and when He wants to prove to men that the person is God's servant.
9. **C1-S9:** The testing of "Jesus".
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "And immediately the Spirit driveth him into the wilderness" means: 'The testing by God is directly linked to the start of a true ministry for God'. God wants to prove to us, and to others, that we are a true servant of God who is willing to suffer in the flesh in order to receive spiritual blessings.
10. **C1-S10:** Details of the test. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.

- b. The phrase "he was there in the wilderness forty days" means: "Jesus" was where there were no other people for the time that God uses for testing ("forty days").
 - c. The phrase "tempted of Satan" means: "This is who tested Jesus". Lots of people like to claim that Satan tests them but, often, it is a lower-level devil, or their own lustful flesh, which is actually doing the testing.
 - d. The phrase "and was with the wild beasts" means: "These frighten many people but Jesus" was not afraid of them'.
 - e. The phrase "and the angels ministered unto him" means: "The helpers of Jesus", during His testing, were angels'.
11. **C1-S11**: Starting the next phase of Mark's account. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
- a. The word "Now" means 'after we understand what was written earlier'. That is: after we understand what was just said about proving that the ministry of Jesus" was from God the Father.
 - b. The phrase "Now after that John was put in prison" means: "This happened after the ministry of John the Baptist was, essentially, completed". [Matthew 11:13](#) and [Luke 16:16](#) tell us that "The law and the prophets were until John". ("The Old Testament ended and the New Testament started".)
 - c. The phrase "Jesus came into Galilee" means: "This was where Jesus" started His ministry'.
 - d. The phrase "preaching the gospel of the kingdom of God" means: "This is the good news that we can have God's character in us". A king puts his character on his kingdom. Satan's kingdom is evil because Satan is evil. The true "kingdom of God" is holy because God is holy. Our next sentence says: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel". [Matthew 12:28](#) says: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you". The "kingdom of God" is an essential part of the 'Church Age'. God gives us the indwelling "Holy Spirit" so that He can change us to make our character like God's character, which is what is required in order for us to become true Biblical "sons of God" ([John 1:12-13](#)). Many people confuse the "kingdom of God" and the "kingdom of heaven". However, the "kingdom of heaven" is: 'everything that belongs to Heaven'. That was not what Jesus" was offering. He was offering the New Testament
 - e. The phrase "And saying, The time is fulfilled, and the kingdom of God is at hand" means: "The conception of "kingdom of God" had happened and the time (birth) of it would soon be'. The "kingdom of God" is spiritually alive. Therefore, it needed a conception and a birth and those are two different events.
 - f. The phrase "repent ye, and believe the gospel" means: "This is what is mandatory for someone to truly receive "the kingdom of God".
12. **C1-S12**: The call of Peter and Andrew. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
- a. The word "Now" means 'after we understand what was written earlier'. That is: after we understand what was just said about the start of the ministry of Jesus". From the very beginning, He sought people to not only save but to also teach true doctrine.
 - b. The phrase "as he walked by the sea of Galilee" means: "This tells us where this event happened'. Please see the note in the Detail Study for references where this event is also reported in other Gospel accounts.
 - c. The phrase "he saw Simon and Andrew his brother casting a net into the sea" means: "Jesus" saw them working. God never uses a lazy person. When God created Adam, God gave Adam a job. Work is a basic requirement, from God, for all people'.
 - d. The phrase "for they were fishers" means: "This is the work that Andrew and Peter were doing'. The invitation from Jesus", in our next sentence, is directly related to what they were already doing. God uses people within the area that He made them able to do work.

13. **C1-S13:** The promise to Peter and Andrew.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God. As explained in the note for the prior sentence, this invitation is directly attached to work that they were already doing
 - The phrase "And Jesus said unto them" means: 'This invitation came from "Jesus"'. It did not come from religion, nor from Mommy, nor from Daddy, nor from anyone else. Unless the invitation comes from "Jesus", it will not be honored by God and the person will not have the spiritual gift which is required to truly do the spiritual work.
 - The phrase "Come ye after me, and I will make you to become fishers of men" means: "Jesus" kept their work similar but changed the object of the work and the results of the work'.
14. **C1-S14:** The response to Peter and Andrew.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - The phrase "straightway they forsook their nets" means: 'They did it immediately'. People who do not respond immediately can lose their invitation or find their gift and spiritual results dramatically reduced.
 - The phrase "and followed him" means: 'They acted on their decision'. Many people make a decision while at the altar but fail to act upon the decision. That loses the blessing and can even result in punishment from God.
15. **C1-S15:** The call of James and John.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - The phrase "when he had gone a little farther thence" means: "Jesus" walked a little further to call James and John'. Peter, James and John became the 'inner circle' of the disciples who became the head apostles. While Andrew was the first saved disciple, he did not have what it took to be a leader. And, yet, every time that we read about Andrew, he is leading someone to "Jesus". This shows us that, no matter what position we have in the ministry, we all can work in the kingdom of God.
 - The phrase "he saw James the son of Zebedee, and John his brother" means: "Jesus" saw, and called, the other two disciples who became part of His 'inner circle'".
 - The phrase "who also were in the ship mending their nets" means: 'They were also busy when they were called into the ministry'. Information from other Gospel accounts indicate that all four of these men had been disciples before they were called into the ministry, as we read here. Please see the Doctrinal Study called [Sequence of Gospel Events](#) for more on the time sequence of events.
16. **C1-S16:** The response of James and John.
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - The phrase "straightway he called them" means: "Jesus" wasted no time calling them once the time was right'. When it seems as if God is taking a long time to do

- something, we can be sure that the time is not yet right for God to do whatever He will do.
- c. The phrase "and they left their father Zebedee in the ship with the hired servants" means: 'James and John came from a relatively wealthy family because their father had "hired servants" working on his ship'. Peter and Andrew did not have "hired servants" working on their ship. Therefore, they were relatively poor. While worldly riches matter to men, that makes no difference to God. Their relative wealth made no difference when "Jesus" called them.
 - d. The phrase "and went after him" means: 'Once more we see that the people who received the greatest blessings from God responded immediately and with no other consideration'.
17. **C1-S17**: Ministry starts at home. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "they went into Capernaum" means: 'This was their home town. This happened several times on several different days'. Devi-motivated liars claim that there is an error because the details of what is reported to happen on one day are different from the details of what is reported to happen on another day. Do the details of what you often do sometimes change from one event to another? Does your admitting to a difference make you a liar? Do you see how these liars deceive the foolish and non-thinking people?
 - c. The phrase "and straightway on the sabbath day he entered into the synagogue" means: "'Jesus" went to where these people were willing to hear about "the word of God"'.
 - d. The phrase "and taught" means: 'He did not preach'. There is a doctrinal error which claims that: 'All true teaching is actually preaching and anyone who teaches without preaching is teaching a doctrine of Satan'. "Teaching" and "preaching" are two different functions which produce two different results. Consider what the people who make the above claim are actually saying about "Jesus" and we will move on.
18. **C1-S18**: The reaction to the teaching by "Jesus".
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The word "doctrine" means: 'spiritual or religious teaching'. This matches the prior sentence which our current sentence is added to. The word "astonished" means: 'Amazed; confounded with fear, surprise, or admiration'. The phrase "they were astonished at his doctrine" means: 'The teaching from "Jesus" was totally different from what they normally heard but it still made sense'.
 - c. The phrase "for he taught them as one that had authority" means: 'This is why'. "Jesus" taught them exactly what "the word of God said" and not the errors claimed by religion. What's more, He did not claim that someone else was responsible for His doctrine but took full personal responsibility for what he taught.
 - d. The phrase "and not as the scribes" means: 'The scribes always claimed that their teaching came from some famous dead teacher whom the people could not question'. If the people rejected the doctrine, they ended up rejecting what their entire culture accepted without question. Thus, the scribes taught without taking responsibility for what they taught.
19. **C1-S19**: tells us about a challenge from a devil controlling a man. Please see [Table Of Miracles in the Gospels](#) for links to every miracle which is reported in a Gospel account. In

every case, the miracle is a physical example of the doctrine which surrounds it. In this miracle, the devil was comfortable with the doctrinal error which was taught in the synagogue (church) and complained about "Jesus" coming in and teaching the truth. "Jesus" cast out the devil, just like truth will cast out doctrinal error. And, the devil objected, just like people who like their sin object to someone teaching Bible truth.

- a. "Jesus" had started preaching: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (1:15). Now, He is giving the doctrine of "the kingdom of God" and backing His doctrine with the demonstrated "authority" of this event. When we see reports like this within the Gospel accounts, we need to be sure to consider the context so that we properly interpret what is being demonstrated.
 - b. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - c. The phrase "there was in their synagogue a man with an unclean spirit" means: 'The devil had the possessed man take him to the synagogue (church)'.
 - d. The phrase "and he cried out, Saying, Let us alone" means: 'The devil objected to truth and to "Jesus" upsetting his comfortable place'. Devils, and people comfortable with their sin, object to God-caused change. Such change is never comfortable.
 - e. The phrase "what have we to do with thee, thou Jesus of Nazareth?" means: 'The true doctrine from "Jesus" has no place in the lies from religion'. Please notice that the devil included the phrase "of Nazareth". The devil was emphasizing His humanity with a hope that the people would ignore His Deity. Likewise, religion emphasizes the physical with the hope that people will ignore the spiritual sin.
20. **C1-S20** says: "art thou come to destroy us?" The word "thou" means: 'you personally'. The word "us" is a plural identifier and means more than just the devil who was speaking. When people let a devil control them, that person also is destroyed by God when they are sent to Hell.
21. **C1-S21**: tells us that the devil identified "Jesus" as Deity. Please see the Doctrinal Study called **Significant Gospel Events** for the section called: Minor Titles of the Son of God. In this case, the title is: "the Holy One of God". Please also consider the next sentence, which starts with the word "And", to see the reaction of "Jesus" to being identified by a devil.
- a. The phrase "I know thee who thou art" means: 'The devil knew who "Jesus" was personally ("thou") and Whom He continued to be ("art")'.
 - b. The phrase "the Holy One of God" means: '"Jesus" would destroy them because He was "Holy" and devils are the opposite of holy'. This devil chose this particular character attribute because it was what opposed the devil the most.
22. **C1-S22**: The response from "Jesus".
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The word "rebuke" means: 'To check or restrain, To chasten; to punish; to afflict for correction, to silence'. The phrase "Jesus rebuked him, saying" means: '"Jesus" made the devil shut his mouth and stop talking'. Here we see "Jesus" refuse to accept an endorsement by a devil. He did not want the people thinking that His doctrine was in any way acceptable to a devil. Please pay attention to the context where we read that "Jesus" was making a point that His doctrine was different from what was traditionally preached and that what was traditionally preached made the devil feel welcome and comfortable in the synagogue (church). The example is that we are to not compromise with doctrinal error but to rebuke it and shut the mouths of beings which preach doctrinal

- error. Please also see the Doctrinal Study called [What Did Jesus Do?](#) for more examples from "Jesus" on how we are to act in this sinful world and flesh.
- c. The phrase "Hold thy peace, and come out of him" means: 'This was the command from "Jesus" to the devil'. Every time we read about "Jesus" dealing with devils, He kicked them out of possessed people. Please also see the Doctrinal Study called [Significant Gospel Events](#) for the Section labeled: [Jesus and Devils](#).
23. [C1-S23](#): The reaction of the devil.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "when the unclean spirit had torn him" means: 'Here we read the primary attitude of a devil and of devil motivated people'. If they can't have their way, then they try to destroy everything.
 - c. The phrase "and cried with a loud voice" means: 'Devils and people teaching doctrinal error try to drown out the message of truth with a "loud voice"'.
 - d. The phrase "he came out of him" means: 'The devil had to obey "Jesus" "because greater is he that is in you, than he that is in the world" (1John 4:4)'.
 24. [C1-S24](#): The reaction of the people.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "they were all amazed, insomuch that they questioned among themselves, saying" means: 'This was their reaction'. "Jesus" did what no other man could do and what was not even heard of in their religious traditions. Be careful of people who confuse this time with another time when "Jesus" preached in the same synagogue and the people reacted differently. The difference is not a conflict but shows us that the reports are for two different times.
 - c. The phrase "What thing is this?" means: 'The people could not understand the power of "Jesus" because they regarded Him as 'just another typical man' and not as God in human flesh'. Unfortunately, most religious people make the same mistake.
 25. [C1-S25](#) says: "what new doctrine is this?" Please notice that the people who witnessed the event also realized that the power over devils was directly related to the "doctrine" which "Jesus" taught.
 26. [C1-S26](#): Why the people understood that "Jesus" had a "new doctrine".
 - a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true. That is: the people understood that the doctrine was backed by the "authority" of "Jesus".
 - b. The phrase "with authority commandeth he even the unclean spirits, and they do obey him" means: 'The people recognized the "authority" of "Jesus", at this time'.
 27. [C1-S27](#): The results of this act by "Jesus". Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "immediately his fame spread abroad throughout all the region round about Galilee" means: 'The gossips had a field day'. They all spread what they witnessed, or what someone else said that they witnessed. However, most of the people ignored His "authority" when it came to the religious traditions and doctrine which they clung to.

28. **C1-S28**: The action after the synagogue. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - The phrase "forthwith, when they were come out of the synagogue" means: 'This next event happened right after the worship service (church)'.
 - The phrase "they entered into the house of Simon and Andrew, with James and John" means: 'This is where they went and who went in the group'.
29. **C1-S29**: "Jesus" is told about the need for another miracle.
- The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - The phrase "But Simon's wife's mother lay sick of a fever" means: 'They arrived at the house expecting one thing but experiencing another thing'. As a side note, Peter had a wife and a mother-in-law. This goes against the claimed doctrine of the Catholic Church about Peter being the first pope and all priests, including the popes, not being married.
 - The phrase "and anon they tell him of her" means: 'They immediately told "Jesus" about her being sick'. Most likely they were expecting to get a meal. However, the woman who was mainly in charge of fixing meals was sick. That meant their expectations would probably not be met.
30. **C1-S30**: "Jesus" heals her.
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - The phrase "he came and took her by the hand" means: "'Jesus" dealt with her personally'.
 - The phrase "and lifted her up; and immediately the fever left her" means: "'Jesus" healed her'.
 - The phrase "and she ministered unto them" means: 'Since she was better, she insisted on doing her own job'. When we truly serve God, we can expect Him to help us to do the job that He gives us to do.
 - This is another example of what God provides to those people who truly accept and serve "the kingdom of God". Earlier in our chapter we were told that "Jesus" preached: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel". Now, He is demonstrating the blessings which accommodate "the kingdom of God".
31. **C1-S31**: The reaction of other Jews to the miracle from "Jesus". Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - The phrase "And at even, when the sun did set" means: 'This is the time of day when people did this action'.
 - The phrase "they brought unto him all that were diseased, and them that were possessed with devils" means: 'People brought their problems to "Jesus"'.
32. **C1-S32**: All who came.
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you

- drop either side of an "and", in "the word of God", then you change the message from God.
- b. The phrase "all the city was gathered together at the door" means: 'Everybody brought their problems to "Jesus"'
33. **C1-S33:** The reaction by "Jesus".
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
- b. The phrase "he healed many that were sick of divers diseases, and cast out many devils" means: "'Jesus" solved all of their problems'.
- c. The phrase "and suffered not the devils to speak, because they knew him" means: "'Jesus" refused to let devils claim that they were supporting Him'. He did not allow them to claim the lie by claiming that they knew Who He was and that they had a prior private relationship with him.
34. **C1-S34:** "Jesus" started His day in solitary prayer. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
- b. The phrase "in the morning, rising up a great while before day" tells us when "Jesus" did this.
- c. The phrase "he went out, and departed into a solitary place, and there prayed" tells us what "Jesus" did. This is reported because we are to follow His example.
35. **C1-S35:** The disciples followed "Jesus".
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
- b. The phrase "Simon and they that were with him followed after him" means: 'This was before "Jesus" changed his name to Peter'. At this point in his life, Peter was more concerned with the demands of other men than he was of the desires of God and his own spiritual maturity.
36. **C1-S36:** The disciples told "Jesus" why they followed him.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
- b. The phrase "when they had found him, they said unto him, All men seek for thee" tells us why they sought "Jesus".
37. **C1-S37:** The next step by "Jesus". Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
- b. The phrase "he said unto them" means: "This is the answer from "Jesus"".
- c. The phrase "Let us go into the next towns, that I may preach there also" means: 'This is what "Jesus" planned to do next'.

- d. The phrase "for therefore came I forth" means: 'This is why "Jesus" left Heaven and became a human being'. Notice that "Jesus" was not concerned with the desires of other men but he spent His life concentrating on doing the will of God the Father.
38. **C1-S38**: "Jesus" extended His ministry "throughout all Galilee".
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - The phrase "he preached in their synagogues throughout all Galilee, and cast out devils" means: "'Jesus" did the same ministry everywhere'. While most men make a distinction between the people that they know and others, God does not. That difference is why more preachers want to get on the staff of a church in their own culture instead of going where the Gospel has never been preached. In this section, we see that "Jesus" was more concerned with the spiritual needs of lost men than he was with His own physical comfort.
 - Just as today, in the days of "Jesus", there were many people who "departed from the faith, giving heed to seducing spirits, and doctrines of devils" (**1Timothy 4:1**). It is important to pay attention to the context which tell us Why "Jesus" cast out the devils. When "Jesus" cast out devils, it was a physical demonstration of His correcting doctrinal error and the context gives the doctrinal error that he was correcting at the time. For example, Mark reports that, at the start of His ministry, "Jesus" astonished the people with His doctrine (**C1-S18**) because it was different than what the scribes taught and He spoke "with authority". The scribes did not have "authority" but quoted religious traditions and other religious teachers. "Jesus" cast out their false doctrine and, as a physical example, also cast out a devil with devils being the authors of false doctrines. In addition, Mark adds ("And") the next sentence which tells us about "Jesus" healing a man who was "a leper". God used "leprosy", as a physical example, to symbolically show the people the spiritual consequence of accepting doctrinal error. Thus, this sentence tells us about "Jesus" correcting the cause of doctrinal error and the next sentence tells us about Him fixing the results of doctrinal error.
39. **C1-S39**: "Jesus" adds healing to His ministry. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - The phrase "there came a leper to him" means: 'Leprosy was a blood disease and used by God, symbolically, to teach the people that their spiritual life ("blood") was corrupt'. Our chapter is telling us about the difference between spiritually corrupt doctrine of religion and the spiritually pure doctrine from "Jesus". Thus, this miracle is a physical example of what "Jesus" was offering to the people spiritually.
 - The phrase "beseeching him" means: 'This man was begging for relief'.
 - The phrase "and kneeling down to him, and saying unto him" means: 'He humbled himself before God'. When we want a miracle from God, we must also humble ourselves.
 - The phrase "If thou wilt, thou canst make me clean" means: 'He confessed his need and what "Jesus" could do about it'.
40. **C1-S40**: "Jesus" does the miracle.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you

- drop either side of an "and", in "the word of God", then you change the message from God.
- b. The phrase "Jesus, moved with compassion" means: 'Why "Jesus" healed him'. This is the main reason why we get any miracle, or blessing, from God. God does not have to give such to us.
 - c. The phrase "put forth his hand, and touched him, and saith unto him" means: 'This is the physical action that "Jesus" did'. In other miracles, "Jesus" did a different action. Therefore, it is not the physical action but the person Who provides the miracle.
 - d. The phrase "I will; be thou clean" means: "'Jesus" decided to do this ("I will"). And, He did it for this person personally ("thou")'. We can not demand a miracle from God simply because we did a religious act, such as having a so-called religious healer touch us. All spiritual healing is a result of our ongoing personal relationship with God.
 - e. This miracle is a symbolic representation of "Jesus" making us "clean" by changing our life and removing the sin from our life. So long as there is even a residue, the sin can return and we are not truly and completely "clean".
41. C1-S41 says: "And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed". This is how this miracle was done. Other miracles were done different ways.
42. C1-S42: "Jesus" instructs the man.
- a. The word "straitly" means 'made very narrow'. "Jesus" made His instructions very explicate and left no room for misunderstanding. The phrase "he straitly charged him, and forthwith sent him away" means: "'Jesus" told him exactly what to do and told him to do it immediately'.
 - b. The phrase "And saith unto him" means: "'Jesus" made sure that the man understood clearly what he was to do'.
 - c. The phrase "See thou say nothing to any man" means: "'Jesus" did not want the priests to hear roomer but to receive a direct testimony'.
 - d. The phrase "but go thy way, shew thyself to the priest" means: 'This man was commanded to personally ("thy way", "thyself") obey this command'.
 - e. The phrase "and offer for thy cleansing those things which Moses commanded" means: 'He was told to obey the Mosaic Law since it was still in effect at this time'.
 - f. The phrase "for a testimony unto them" means: 'This is why "Jesus" gave this command'.
43. C1-S43: The man disobeyed his "charge".
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. Like many people of today, they want blessings from God while refusing to obey explicate and personal commands from God.
 - b. The phrase "he went out, and began to publish it much, and to blaze abroad the matter" means: 'This man did the opposite of what he was personally commanded to do'. Many people disobey because they are sure that they know better than God or better than their God-given leaders. However, they do not know all of the consequences of their actions such as what we read in the rest of this sentence.
 - c. The phrase "insomuch that Jesus could no more openly enter into the city" means: "'Jesus" could no longer go where most of the people were'. This man made it harder for "Jesus" to reach the people and harder for the people to reach "Jesus". In addition, he did not take a witness to the priests as he was commanded. In addition, it is possible that he did not bring the sacrifice to the temple as commanded, which means that he did not thank God the Father as commanded.
 - d. The phrase "but was without in desert places: and they came to him from every quarter" means: "'Jesus" had to meet people in the country'. This made it less likely that people who wanted blessings but were not willing to make an effort were less likely to go to "Jesus". However, it also made it harder for those people who were less capable to go.



Chapter 2 Summary:

Theme: The Religious Leaders Start Their Doctrinal Fights with "Jesus".

[Mark 2:1-12](#); [Matthew 9:1-8](#) and [Luke 5:17-26](#) tell us about "Jesus" returning home with His first four disciples. There "Jesus" cures a man who was "sick of the palsy". (From the dictionary definitions, "palsy" sounds a lot like polio, which still can not be cured today.) "Jesus" also used This miracle to challenge the claim by the "scribes" to have greater authority when speaking for God and when teaching doctrine. Please see the note for [Luke 5:17](#) for a detailed analysis of This incident which is reported in three Gospel accounts.

We are first told that the scribes and the Pharisees started to accuse "Jesus" of "blasphemy" in [Mark 2:6](#); [Matthew 9:2](#); [Luke 5:21](#) and [John 8:3](#). Other earlier places we are told that they reacted poorly but these are the first reports of This accusation.

In [Mark 2:13-15](#); [Matthew 9:9](#) and [Luke 5:27-29](#) we read about how "Jesus" and His disciples "eat and drink with publicans and sinners". This is at the house of Matthew right after he was commanded "follow me". and as a direct result of that command. Thus, we see that the expected result of "following Jesus" is to use everything that God gave us in order to do our obedience to "Jesus". Please see the note for This verse, in the Lord Jesus Christ Study, for other considerations. As a result of this, "the scribes and Pharisees murmured against his disciples" and "Jesus" answered them about He, and His "disciples", not keeping their traditions. [Matthew 9:13](#); [Mark 2:17](#) and [Luke 5:32](#) all tell us that "Jesus". said: "I came not to call the righteous, but sinners to repentance" and He said This to the rich religious leaders. Since "the poor" were the ones to believe "the gospel", and the rich religious leaders were the ones to demand that He be crucified for "preaching the gospel", we can see why This phrase says what it does. God gave us each a free will and does not force His truth on anyone but warns all that they will reap what they sow.

In [Mark 2:15-17](#); [Matthew 9:9-13](#) and [Luke 5:30-32](#) we read about how "Jesus" and His disciples "eat and drink with publicans and sinners". This is at the house of Matthew right after he was commanded "follow me". and as a direct result of that command. Thus, we see that the expected result of "following Jesus" is to use everything that God gave us in order to do our obedience to "Jesus". Please see the note for This verse, in the Lord Jesus Christ Study, for other considerations. As a result of this, "the scribes and Pharisees murmured against his disciples" and "Jesus" answered them about He, and His "disciples", not keeping their traditions. [Matthew 9:13](#); [Mark 2:17](#) and [Luke 5:32](#) all tell us that "Jesus". said: "I came not to call the righteous, but sinners to repentance" and He said This to the rich religious leaders. Since "the poor" were the ones to believe "the gospel", and the rich religious leaders were the ones to demand that He be crucified for "preaching the gospel", we can see why This phrase says what it does. God gave us each a free will and does not force His truth on anyone but warns all that they will reap what they sow.

In [Mark 2:18-22](#); [Matthew 9:14-17](#); and [Luke 5:33-39](#) we read about "the disciples of John" asking a similar, but different question and asking it for a different reason and with a different attitude. As a result, they received a different type of answer. They were sincerely seeking doctrinal truth where the "scribes and the Pharisees" were looking to make an accusation. As a result, "the disciples of John" received a totally different type of answer and they received teaching with their answer. Please see the general note for This chapter for links to where This event is mentioned in other Gospels.

In [Mark 2:19](#); [Matthew 9:15](#) and [Luke 5:34](#) we read about '*the children of the bride-chamber*'.

In [Mark 2:21-22](#); [Matthew 9:16-17](#) and [Luke 5:36-39](#) we read two parables which "Jesus" gave to explain the differences between the old religion of "the scribes and Pharisees" as compared to the religious attitudes that were expected in the New Testament Church. Please also see the [Table of Parables in the New Testament](#) for these parables.

In [Mark 2:23-28](#) [Matthew 12:1-8](#); and [Luke 6:1-5](#) we are told how "certain of the Pharisees" asked "Behold, why do they on the sabbath day that which is not lawful?" What they called "not lawful" were their own religious rules which they added to God's word. These accounts also have the answer from "Jesus" which includes the fact that "the Son of man is Lord also of the sabbath".

Please see the Study called [Miracles in the Gospels](#) about the miracles recorded in This chapter. Please also see the Study called [Significant Gospel Events](#) for where the accounts of This chapter are related to accounts of other Gospels. Please also see the [Table of Parables in the New Testament](#) for links to where parables in This chapter are related to parables in the other Gospels. Please also see the Doctrinal Study called: [What Did Jesus Do?](#) for references to this chapter and other Bible references where doctrine similar to this chapter is reported.

In the beginning of our chapter, we read about "Jesus" returning home with His first four disciples. There He healed a man "sick of the palsy". This caused "certain of the scribes and the Pharisees" to "reason in their hearts, (thinking) Why doth this man thus speak blasphemies?" Note: "Jesus" did not "speak blasphemies". Here, we see the religious people judging Him because He did not keep their religious attitudes and actions which violate the commandments and spirit of the Bible. We see a similar thing today with religious people condemning Bible believers of '*hate speech*' when they say that God, in the Bible, calls certain things sin. It is not '*hate speech*' to speak the truth about what God wrote and what will be punished by God. Giving a warning is actually '*love speech*'.

Please note that "palsy" made people very weak and crippled them. In the context of this healing, we read that the religious leaders insisted that people had to keep their traditional religious doctrines, even though those doctrines kept God's people spiritually weak and spiritually crippled them. For example, God wanted His people to take His Gospel to the whole world. They were to use the blessings from God to attract others to a relationship with God. Instead, the religious leaders taught that they received blessings from God because they were better than other people. They taught that if God's people took God's truth to other people then they would no longer be better than other people. Thus, God's people were taught to exclude others so that they could remain better than others. And, this religious lie led to false pride and made God's people spiritually weak and spiritually crippled them. Therefore, "Jesus" was trying to correct this doctrine and this miracle of healing is a physical example of what "Jesus" was trying to do spiritually with His doctrine.

This healing by "Jesus" is the start of the disagreement between "Jesus" and the religious leaders. This also resulted in the scribes and the Pharisees starting to accuse "Jesus" of "blasphemy". Even though they did not have the power to do miracles, they assumed the authority to command "Jesus" and tell Him when and how to do miracles. In addition, their own teaching taught them that only a man with a message from God could do these types of miracles and, therefore, rejecting his message was actually rejecting a message from God. However, like most religious people since the sin by Adam, they assumed that their religious training and position gave them greater authority than even God had.

The religious leaders not only claimed that they had authority with no evidence to back their claim, they also denied the evidence that "Jesus" provided to prove His authority. In addition, they ignored and denied the importance of the positive results that "Jesus" produced when compared to the negative results that their own doctrines produced.

Next, we read about the call of Matthew as a disciple who would become an apostle. While many believe that all twelve were called at the same time, our accounts tell a different story. There can certainly be an argument that "Jesus" prayed all night once, and knew whom He would call after that single session of prayer. However, that does not preclude there being time gaps between the call of the first and the call of the last of the twelve. In addition, "Jesus" prayed all night and named the twelve as special disciples all at the same time, but that is a different event from His calling each of them to be disciples at first.

After the call of Matthew, we read about how "Jesus" and His disciples "eat and drink with publicans and sinners". It should also be noted that this report follows/is part of the report in Luke that Matthew threw a big party as a result of being called as a disciple. Thus, this complaint (by the religious people about whom "Jesus" and His disciples associated with) is probably as a result of that party. What we see is that Matthew was more concerned about the lost state of his friends than he was in observing their religious prejudices. Apparently, Matthew's main concern was introducing his friends to "Jesus" and trying to get them truly saved. We also have an example of how the newly saved should act while they still have many lost friends. We have the answer from "Jesus" when He says: "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." Thus, we see that people must realize their lost state, and truly repent, before they can be truly saved.

Next, we read about "the disciples of John" asking a similar, but different question and asking it for a different reason and with a different attitude. They were sincerely seeking doctrinal truth where the "scribes and the Pharisees" were looking to make an accusation. As a result, "the disciples of John" received a totally different type of answer and they received teaching with their answer.

Last in this chapter, we are told how "certain of the Pharisees" asked "Behold, why do they on the sabbath day that which is not lawful?" because the disciples of "Jesus" plucked corn, in a field, to eat on a Sabbath. The "Pharisees" had picked a fight over their religious rules which were not Biblical. This particular difference in the source of true religious authority is what eventually led to the crucifixion. This account (as told in all of the Gospels) has the answer from "Jesus" which includes the fact that "The sabbath was made for man, and not man for the sabbath" and that "the Son of man is Lord also of the sabbath".

To sum it up, this chapter is giving us many examples of the religious leaders claiming that their doctrine, which was based upon religious traditions, was greater than the doctrine of "Jesus" which was based upon the true interpretation of scripture and which produced miracles and other evidences of approval by God the Father. Probably the main lesson of this chapter is that we need to carefully examine the evidence which supports any doctrine which is preached to us. And, we need to be sure that any religious tradition, which we accept, also had true evidence of acceptance by God.

1. **C2-S1:** "Jesus" returned to Capernaum. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "again he entered into Capernaum, after some days" means: "Jesus" returned home after an evangelistic trip'.
 - c. The phrase "and it was noised that he was in the house" means: 'All of the gossips started talking and let everyone know that He was there'. God's people need to realize that gossips are always watching them.
2. **C2-S2:** "Jesus" preached.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "straightway many were gathered together" means: 'People were there demanding attention and not letting "Jesus" even have a little time to rest'.
 - c. The phrase "insomuch that there was no room to receive them, no, not so much as about the door" means: 'The house was full and the street was full and all around the house was full of people'.

- d. The phrase "and he preached the word unto them" means: 'While this was inconvenient, "Jesus" used the opportunity to preach'. We need to also keep a right attitude about rude people who make our life inconvenient.
3. **C2-S3**: A man was brought for "Jesus" to heal.
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - The phrase "they come unto him, bringing one sick of the palsy" means: 'He had a disease similar to polio'. He was obviously crippled since he had to be carried by four friends. He couldn't even hobble along with the help of one or two friends. This is used symbolically to represent the spiritual results of religion.
 - The phrase "which was borne of four" means: 'His friends had faith in "Jesus" and took him to "Jesus"'. This is what all of God's people are supposed to do.
4. **C2-S4**: The friends broke up the roof.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - The phrase "when they could not come nigh unto him for the press" means: 'There were so many gossips and spectators that it was hard for true workers to approach "Jesus"'. But, as our sentence says, the true workers did not let this stop them. Your church may be full of such people but you are to not let that stop you from working for God.
 - The phrase "they uncovered the roof where he was" means: 'This is how they got around all of the non-workers'. Imagine someone doing this to your house. True workers for God are willing to make a personal sacrifice in order to serve God.
 - The phrase "and when they had broken it up, they let down the bed wherein the sick of the palsy lay" means: 'The true workers do whatever is required to get the true job completed'.
5. **C2-S5**: How "Jesus" reacted.
- The phrase "When Jesus saw their faith" means: 'It was not his faith which was demonstrated'. Too many people want to blame the lost and the spiritually weak when spiritual results are not realized. Of course, such people have no faith or weak faith. The spiritually strong need to put their own faith to work.
 - The phrase "he said unto the sick of the palsy" means: "'Jesus" talked to the man in need because of the faith of his friends'.
 - The phrase "Son, thy sins be forgiven thee" means: 'A "son" has the character of the father. "Jesus" expected this man to receive His character. And, that starts with forgiveness of sins, which produces true salvation'.
6. **C2-S6**: The scribes wrongly accuse.
- The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. While "Jesus" was providing true salvation, the religious critics were criticizing.
 - The phrase "there were certain of the scribes sitting there" means: 'There were the so-called religious experts'. Matthew and Mark tell us about the "scribes" while Luke tells us about the "Pharisees". They were, obviously, both there but Matthew and Mark told us about one group while Luke told us about the other group. Each mentioned the group that was important to their perspective and there is nothing wrong with their not mentioning the other group. This is not an error and does not constitute any conflict.
 - Since the people showed up immediately ("straightway" **C2-S2**) when "Jesus" came home, the scribes and Pharisees had to be there waiting for His return. There would not have been enough time for them to hear in Jerusalem

- and walk from there if they waited in Jerusalem for His return. Therefore, they were waiting for an opportunity to attack Him like they did in this incident. Their actions were premeditated.
- d. The phrase "and reasoning in their hearts" means: "They were using their natural sinful heart (Jeremiah 17:9)".
 - e. The phrase "Why doth this man thus speak blasphemies?" means: "They were falsely accusing "Jesus" based upon their religious traditions which they added to "the word of God" and which actually went against "the word of God".
7. C2-S7 says, "who can forgive sins but God only?" means: This question is correct. Their error was refusing to believe that "Jesus" was God's "Christ" and 'God in human flesh' even though He had already fulfilled enough Old Testament signs to prove that He was both
 8. C2-S8: "Jesus" challenges their wrong reasoning.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "immediately when Jesus perceived in his spirit that they so reasoned within themselves" means: "Jesus" perceived this in His human spirit since our sentence uses a lower-case word'. There are times when we realize a truth but can not explain how we know it. Supposedly, this is related to understanding body language or something else. While there were times that "Jesus" realized something because He was and is 'God in human flesh', this was not one of those times, according to our sentence.
 - c. The phrase "he said unto them, Why reason ye these things in your hearts?" means: "Jesus" challenged them about their thoughts which came from lifestyle convictions ("your hearts")'.
 9. C2-S9: "Jesus" reasoned with them. A "fool" takes the attitude of: *I know what I believe!! Don't confuse me with the facts!* A reasonable person is 'Reason able. They can give a valid reason for what they believe and they are able to accept a valid reason that proves that what they believe is wrong'. In this incident, there are religious people prove that they are not reasonable and that they were Biblical "fools".
 - a. The phrase "Whether is it easier to say to the sick of the palsy" means: "Jesus" gives them a choice between two actions which both require the power of God'. The religious people know this truth. They also know that "Jesus" has already been doing many miracles and proving that He was God's "Christ" and 'God in human flesh'. However, their pride kept them from accepting the truth.
 - b. The phrase "Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?" is the two things that "Jesus" gave them to choose from. However, since everyone there knew that both options required the power of God, when "Jesus" did the one He also proved that He could do the other. And, their accusation was wrong and a lie from devils.
 10. C2-S10: The answer from "Jesus".
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. "Jesus" was reasoning with them. Now He will switch to a demonstration which they can not deny.
 - b. The phrase "that ye may know that the Son of man hath power on earth to forgive sins" means: "Jesus" is going to give a demonstration which they can not deny and which will prove that He is God in human flesh and able to forgive sins'.
 - c. The phrase "(he saith to the sick of the palsy,)" means: "Jesus" changed who He was speaking to'.
 - d. The phrase "I say unto thee, Arise, and take up thy bed, and go thy way into thine house" means: "This is the commandment which, when obeyed, proved all of the claims of "Jesus"".
 11. C2-S11: The reaction to the miracle.

- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "And immediately he arose, took up the bed, and went forth before them all" means: 'The man obeyed "Jesus" and proved that "Jesus" had completely healed him'.
 - c. The phrase "insomuch that they were all amazed, and glorified God" means: 'This is the reaction of the people who were witnesses to the miracle'.
 - d. The phrase "saying, We never saw it on this fashion" means: "'Jesus" demonstrated far more than they expected to see'.
12. **C2-S12**: Where the next account happens. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "he went forth again by the sea side" means: 'Where "Jesus" went next'.
 - c. The phrase "and all the multitude resorted unto him, and he taught them" means: 'What He did'.
13. **C2-S13**: "Jesus" calls Matthew.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom" means: 'This identifies the person called by "Jesus"'. Other Gospel accounts identify him other ways but there are no conflicts due to the differences.
 - c. The phrase "and said unto him, Follow me" means: "'Jesus" gave this command'. Please see the note in the Detailed Study for links to other places where "Jesus" gave this command.
14. **C2-S14** says: "And he arose and followed him". Obviously, Matthew obeyed the call. In addition, our next two sentences start with the word "And", which means they are added to this sentence. "Jesus" ended up going to Matthew's house to meet his friends. Therefore, this command of "follow me" is not just physically following the other person but is living your life like the other person lives their life.
15. **C2-S15**: "Jesus" ate with the common man. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "it came to pass, that, as Jesus sat at meat in his house" means: 'This is the time and condition when Matthew introduced his friends to "Jesus"'.
'
 - c. The phrase "many publicans and sinners sat also together with Jesus and his disciples" means: "'Jesus" was not the religious snob that the religious leaders were but would accept anyone'.
 - d. The phrase "for there were many, and they followed him" means: 'This is true soul winning. It is not just getting people to make a profession. It is getting them to truly "follow Jesus"'.
'
16. **C2-S16**: The scribes and Pharisees look for an excuse to make an accusation.

- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "when the scribes and Pharisees saw him eat with publicans and sinners" means: 'This was the condition which they used as an excuse to attack Jesus'. This is what God ordered His people to do and also what the religious leaders claimed would bring judgment from God and could even send people to Hell.
 - c. The phrase "they said unto his disciples" means: 'They did not have enough guts to talk directly to Jesus after He proved them to be doctrinally wrong when He healed the man with palsy'.
 - d. The phrase "How is it that he eateth and drinketh with publicans and sinners?" means: 'They wanted to know why Jesus did not keep their additions to God's law as if their additions had the same, or greater, authority as God's law'.
17. **C2-S17:** "Jesus" answered their accusation. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
- a. The phrase "When Jesus heard it" means: "Jesus" answered them'. Notice that He did not let them attack His relatively new disciples but protected them while they were still relatively spiritually immature.
 - b. The phrase "he saith unto them" means: This is 'The parable of: Physician needed or not needed'. Please see the Doctrinal Study called: [Table of Parables in the New Testament](#) for links to other places where this parable is found and for links to other parables.
 - c. The phrase "They that are whole have no need of the physician, but they that are sick" means: 'You fools think that you aren't spiritually sick but these others admit their true spiritual condition'. . . .
 - d. The phrase "I came not to call the righteous, but sinners to repentance" means: "Jesus" would not save them but would save sinners".
18. **C2-S18:** Other disciples questioned "Jesus". Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "the disciples of John and of the Pharisees used to fast" means: 'Here we have two different religious groups doing the same activity'.
 - c. The phrase "and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?" means: 'They have a legitimate question'. However, the answer from "Jesus", in the next few sentences, lets us know that the reason for a religious activity can be more important than the actual doing of it. Doing a religious activity for the wrong reason does not get blessings from God and can even lead to problems.
19. **C2-S19:** "Jesus" answers with an analogy. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "And Jesus said unto them" means: "Jesus" answered them with a question to make them think about the answer'.
 - c. The phrase "Can the children of the bridechamber fast, while the bridegroom is with them?" By God's command, the Jewish male was to give his new bride a one-year

honeymoon where he concentrated on her happiness and avoided business which would distract him. Since babies can be born in nine months, "the children of the bridechamber" would be newborn babies and, no, they can not "fast" in their first three months of life.

20. [C2-S20](#): "Jesus" explains the analogy. This sentence says: "as long as they have the bridegroom with them, they cannot fast". As just explained, this is their first three months of life.
21. [C2-S21](#): "Jesus" prophesies the future.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase "the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days" means: 'People get older and when they are older they can fast'.
 - c. This is also a prophecy about the future of the church. Please also see the Study called [Significant Gospel Events](#) for links to other [Prophecies](#).
22. [C2-S22](#): this is 'The parable of: New cloth and old garment'. Please see the Doctrinal Study called: [Table of Parables in the New Testament](#) for links to other places where this parable is found and for links to other parables. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - a. The phrase "No man also seweth a piece of new cloth on an old garment" means: 'We are told to "put on Christ" in [Romans 13:14](#) and [Galatians 3:27](#)'. The phrase "put on" and the words "cloth / garment" are used, symbolically, for what the world sees of our life. They could not have the changed life under the Mosaic law because it requires having the indwelling "Holy Spirit". (The changed life is symbolically represented by the "new cloth". The "old garment" symbolically represents the life seen in this world by people keeping the Mosaic Law.) "Jesus" is telling them that God would not add the "New Testament" to the "Old Testament" but that the "New Testament" would replace the "Old Testament". This truth is ignored by Roman Catholics, Jehovah's Witnesses, Seventh Day Adventists and all other religions which claim to be Christian while clinging to parts of Old Testament Law.
 - b. The phrase "else the new piece that filled it up taketh away from the old, and the rent is made worse" means: 'If you try to add the "New Testament" to the "Old Testament" then people would turn even further from obeying God than they were doing in the days of "Jesus"'. And, we see this is true with religions, such as the Roman Catholic Church, which try to do that.
23. [C2-S23](#): this is 'The parable of: New wine in old bottles'. Please see the Doctrinal Study called: [Table of Parables in the New Testament](#) for links to other places where this parable is found and for links to other parables. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The word "wine" is used symbolically for the type of spirit a person has ([Ephesians 5:18](#)). The word "bottles" is used symbolically for the container of the spirit, which is a religious person. The phrase "no man putteth new wine into old bottles" means: 'No one is putting God's "Holy Spirit" in a person who clings to their old legal religion'.
 - c. The phrase "else the new wine doth burst the bottles" means: 'God's "Holy Spirit" will force people to stop relying upon their old religious laws and traditions'.
 - d. In the version from Matthew, we read: "else the bottles break, and the wine runneth out, and the bottles perish". The "sin unto death" ([1John 5:16](#) and [Romans 6:16](#)) is refusing to accept correction from God's word when our religious traditions go against what "the word of God" literally says twice. And, the version in Luke gives the same warning. Now, these are not conflicts. Without a doubt, "Jesus" said all that was reported with each Gospel writer choosing how much to repeat. Matthew

- and Luke included the warning because of their perspectives while Mark felt that servants would not need the warning in order to obey.
- e. The phrase "and the wine is spilled, and the bottles will be marred" means: 'Such people will reject the leading of God's "Holy Spirit" and their religion will "be marred"'.
 - f. The phrase "but new wine must be put into new bottles" means: 'God's "Holy Spirit" must be put into a new type of relationship with God'.
24. **C2-S24:** Account of the next incident.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "it came to pass, that he went through the corn fields on the sabbath day" means: 'These are the circumstances of the next doctrinal fight'. Matthew and Luke report the same things with no significant differences. There should be no basis for any complaint of differences.
 - c. The phrase "and his disciples began, as they went, to pluck the ears of corn" means: 'This is what they did'.
25. **C2-S25:** The challenge from the Pharisees.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "the Pharisees said unto him" means: 'This time they are asking "Jesus" directly because their prior attempt to bypass him, and go to His disciples, did not work'.
 - c. The phrase "Behold, why do they on the sabbath day that which is not lawful?" means: 'Is the question that they asked "Jesus"'. However, what they claimed to be "not lawful" was, in fact, "lawful" under God's law. They had tried to claim that their additions to God's law had the same authority as God's law. We see the same attitude today with people writing their own perverted bibles and trying to claim that their perversions have the same authority as God's preserved word. However, God will not use their perversions when He judges us and "Jesus" also rejected their perversions for judging what was truly "lawful".
26. **C2-S26:** "Jesus" gives His answer from scripture.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "he said unto them" means: "'Jesus" reminds them of their own history and their reverence for king David'. They did not dare criticize king David and, yet, they could not continue their religious argument without doing that.
 - c. The phrase "Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?" means: "'Jesus" reminds them of the historical need and that more than king David were involved'.
27. **C2-S27:** says: "How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?" This was the historical record that "Jesus" reminded them of.
28. **C2-S28:** "Jesus" gives doctrine based upon scripture.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you

drop either side of an "and", in "the word of God", then you change the message from God.

- b. The phrase "he said unto them" means: "Jesus" explained the true doctrine'.
 - c. The phrase "The sabbath was made for man, and not man for the sabbath" means: "This is why God created "the sabbath". It is for man's comfort and not to control the man.
 - d. The phrase "Therefore the Son of man is Lord also of the sabbath" means: "Jesus", as a literal physical human being, can change the laws of "the sabbath". That is the only commandment of the '*The Commandments*', which was dropped for the New Testament. Please also see the Study called [Significant Gospel Events](#) for Jesus and the Ten Commandments.
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Chapter 3 Summary:

Theme: Religious Traditions Versus Truth from the Son of God.

Please see the Study called [Miracles in the Gospels](#) about the miracles recorded in This chapter. Please also see the Study called [Significant Gospel Events](#) for where the accounts of This chapter are related to accounts of other Gospels. Please also see the [Table of Parables in the New Testament](#) for links to where parables in This chapter are related to parables in the other Gospels. Please also see the Doctrinal Study called: [What Did Jesus Do?](#) for references to this chapter and other Bible references where doctrine similar to this chapter is reported.

[Mark 3:1-6](#); [Matthew 12:9-13](#) and [Luke 6:6-11](#) all tell the account about "Jesus" healing a man of a "withered hand" on the sabbath. This is a continuation of the account which ended the prior chapter. (Our first sentence starts with the word "And".) In the prior chapter the "scribes and Pharisees" picked three doctrinal fights with "Jesus". In every case "Jesus". proved them wrong. In the first two cases He left it at that. Now, He is going to push back and show the general public that their doctrine is wrong. That is what the first account of This chapter is about.

[Mark 3:6-8](#) and [Luke 6:11](#) tell us that the "Pharisees, with the Herodians" started to try to "destroy Jesus" starting at This time.

[Mark 3:7-12](#) tell us in general how "Jesus" handled His early ministry.

[Mark 3:9-21](#); [Matthew 12:15-23](#) and [Luke 6:17-49](#) tell about "Jesus" healing, teaching and casting out devils.

In the middle of the account of "Jesus" healing, teaching and casting out devils, Mark tells about the twelve being named and ordained in [Mark 3:13-19](#); [Matthew 10:2-4](#) and [Luke 6:13-16](#). However, they were not commissioned and sent out until [Matthew 10](#); [Mark 6:7-11](#) and [Luke 9:13-16](#). Thus, we see a progression in their training.

[Mark 3:20-21](#) tell us that "Jesus" became so popular and had so many people demanding miracles from Him that He, and the disciples, "so that they could not so much as eat bread".

When "Jesus" healed people and cast out devils, the scribes and Pharisees claimed that "Jesus" cast out devils by the power of Beelzebub. We read This in [Mark 3:22-30](#); [Matthew 12:24](#) and [Luke 11:15-26](#). These are probably different incidents because each Gospel account names a different group making the claim and [Matthew 10:25](#) occurs before [Matthew 12:24](#). Matthew 10:25 indicates that This claim had been done previously, lending support to the belief that This false claim happened multiple times. As a result, "Jesus" warns them about the '*unforgivable sin*'. The account in Matthew has the most details about the disagreement while the account in Luke has the most details about the instructions to the people from "Jesus". Please see the note for [Matthew 12:25-LJC](#) for more about this dispute. In spite of the harassment, "Jesus" did not stop His ministry for God.

In [Mark 3:22-30](#); [Matthew 12:24](#) and [Luke 11:15-26](#) we are told that the Pharisees or other people claimed that "Jesus" did His miracles by the power of Beelzebub. Following that accusation we have the doctrinal rebuttal from "Jesus". This incident was also referenced by "Jesus". This incident was also referenced by "Jesus" in [Matthew 10:25](#).

[Mark 3:31-35](#) and [Matthew 12:46-50](#) tell us about the mother and brethren of "Jesus" showing up and wanting to interrupt His ministry so that they could talk to Him.

Our chapter starts with the Pharisees continuing their dispute with "Jesus" about the Jewish religious rules that went beyond what the Bible says about the sabbath. The religious leaders picked this fight because,

just prior to this account in [Matthew 12:1-8](#); [Mark 2:23-28](#) and [Luke 6:1-5](#), "Jesus" and His disciples had picked corn to eat on a sabbath and "Jesus" had rejected the claim that they had violated God's Law. However, instead of causing people to leave "Jesus" with their criticism, they saw people flock to Him from all over all of the lands of the Jews.

"Jesus" withdrew but the Pharisees followed because people flocked to Him. However, instead of fighting with them, "Jesus" healed people and cast out devils. While doing this ministering, "Jesus" called and commissioned the twelve with special power and jobs. Mark names all of them at this point, and if people are not paying attention, they might think that they were all called as a single event. However, Mark already told us about the first four (Peter, Andrew, James and John) being called and then Matthew being called. In addition, the commissioning happened at a later time from the calling. Therefore, Mark is only telling us what happened and is not providing the sequence according to time.

In the accounts of "Jesus" healing, teaching and casting out devils, we find some differences in the details presented, in the various Gospel accounts. However, there are no conflicts. In the account from Matthew, we have a scriptural reference to explain why "Jesus" withdrew instead of fighting the Pharisees. In Luke, we have Luke's version of the '*Beatitudes*'. According to Mark ([3:20-21](#)), after naming the twelve, "Jesus" returned to the town and was so mobbed by people that His friends thought He was crazy to put up with it. That was when the Pharisees decided to attack His reputation in order to try and destroy part of His popularity.

As a result of the popularity of "Jesus", the scribes claimed that "Jesus" cast out devils by the power of Beelzebub. As a result of their claim, "Jesus" warned them about the '*unforgivable sin*'. Matthew and Mark are telling us the doctrine which "Jesus" used to teach the Pharisees of their doctrinal error. The account in Matthew has the most details about that teaching. Meanwhile, in Luke, we read instructions on how the righteous are to respond differently from the religious hypocrites. Luke ignores the Pharisees, and teaching given to them, while he concentrates on the teaching given to the common people. What we see here is that, in spite of the harassment, "Jesus" did not stop His ministry for God.

The end of the chapters in Matthew and Mark tell us about the mother and brethren of "Jesus" showing up and wanting to talk to Him. He made it clear that His spiritual family were more important than His physical family. In [Luke 14:26](#) and [John 12:25](#), we see "Jesus" teach that we are to obey the same doctrine.

1. [C3-S1](#): "Jesus" sees a need in the synagogue. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents '*the Mathematical function of addition*'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "*the word of God*", then you change the message from God. This sentence and chapter are added to the prior chapter where the religious leaders started doctrinal fights with "Jesus" because He rejected their additions to God's law.
 - b. The phrase "*he entered again into the synagogue*" tells us where "Jesus" went.
 - c. The phrase "*and there was a man there which had a withered hand*" tells us the circumstance which "Jesus" found.
2. [C3-S2](#): The Jews looked for a chance to accuse "Jesus".
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents '*the Mathematical function of addition*'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "*the word of God*", then you change the message from God.
 - b. The phrase "*they watched him*" means: '*The scribes and Pharisees were watching how "Jesus" would deal with the circumstance*'. Please see the Doctrinal Study called [What Did Jesus Do?](#) about many examples of how He handled conflict.

- c. The phrase "whether he would heal him on the sabbath day" means: 'They knew that the heart of "Jesus" was to help people'. However, they had set up a circumstance where He would be breaking their religious additions to God's law if He helped this man.
 - d. The phrase "that they might accuse him" means: 'This is why they watched'. Like many religious people, they were more interested in controlling the lives of other people than they were in truly helping people.
3. **C3-S3**: "Jesus" deals with the need.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "he saith unto the man which had the withered hand" means: "Jesus" told the man with a problem to be a public display'.
 - c. The phrase "Stand forth" lets us know that "Jesus" would not hide but would make the religious fight well-known since the religious leaders decided to start the fight in public.
4. **C3-S4**: "Jesus" challenges the basis of wrong religious rules.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "he saith unto them" means: "Jesus" asked the religious leaders this question in front of all of the people'.
 - c. The phrase "Is it lawful to do good on the sabbath days, or to do evil?" means: "Jesus" phrased His question to expose their hearts'. If they said it was lawful, then the people who knew that they had set up the circumstance would know that they had a complaint about "Jesus" doing something that they admitted was lawful. If they said that it was not lawful, then they claimed that God's law went against the known character of God. That claim would destroy their credibility.
5. **C3-S5** says: "to save life, or to kill?" "Jesus" adds these more extreme results to show the people what happens if you take the doctrine of the religious people to the extreme. The people knew that God gives life and that devils kill. Therefore, if they say that it is lawful to "kill", then they prove that their doctrine is from a devil. However, if they say that it is lawful to "save life", then they prove that the circumstances which they set up go against a basic purpose of God's law.
6. **C3-S6** says: "But they held their peace". They had enough sense to realize that no matter how they answered, they would reveal their own evil hearts.
7. **C3-S7**: "Jesus" was angry at "the hardness of their hearts".
- a. The phrase "when he had looked round about on them with anger" means: "Jesus" looked at each person to see where their heart was. As the next phrase says, "Jesus" was angry at the evil hearts of people who were supposed to represent a loving God'.
 - b. The phrase "being grieved for the hardness of their hearts" means: 'They had "hard hearts" because of their own religious attitudes and actions'. God never hardens someone's heart until after they have done it to themselves more than once and they make it clear that they refuse to make their heart like God's heart.
 - c. The phrase "he saith unto the man, Stretch forth thine hand" means: "Jesus" publicly demonstrated His heart and the true heart of God the Father'. It is right to reveal sinful motivations which are designed to lead people into error and sin.
8. **C3-S8**: "Jesus" healed the man.
- a. The phrase "he stretched it out" means: 'The man had to act in true Biblical "faith" before he received his miracle'. He had to know that doing this would make the religious leaders his enemies because he participated

- in "Jesus" turning the tables on the religious leaders and revealing their hearts instead of them making "Jesus" look like a sinner.
- b. The phrase "and his hand was restored whole as the other" means: 'He received his miracle'.
9. **C3-S9**: The Jews sought to "destroy him" over their wrong religious rules. Any time you get religious people joining up with political people to fight against someone, you can be sure that they are controlled by a devil. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - a. The phrase "the Pharisees went forth" means: 'These were the self-appointed religious leaders of the day'.
 - b. The phrase "and straightway took counsel with the Herodians against him" means: 'They joined with the strongest political party of the day to work together against "Jesus"'.
 - c. The phrase "how they might destroy him" means: 'This was their goal'.
 10. **C3-S10**: "Jesus" took His disciples out of the city. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase "Jesus withdrew himself with his disciples to the sea" means: "Jesus" chose to avoid the fight'. Please see the Study called [What Did Jesus Do?](#) for this, and links to many other places in the Gospel accounts, where "Jesus" lived our example of how to deal with problems in our flesh and in this world.
 - c. The phrase "and a great multitude from Galilee followed him, and from Judaea, And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude" means: 'People from all over followed "Jesus"'. The political and religious leaders thought that, by destroying "Jesus", they would control things. And they did while God collected evidence that they could not dispute about their sinful hearts. Then, God had the bigger political people, in Rome, to destroy those fools.
 - d. The phrase "when they had heard what great things he did, came unto him" means: 'The people came to "Jesus" in order to see and receive miracles'.
 11. **C3-S11**: "Jesus" wanted a safe place to speak to the people. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "he spake to his disciples" means: "Jesus" told His helpers how to deal with a problem'.
 - c. The phrase "that a small ship should wait on him because of the multitude" means: 'This gave "Jesus" a speaking platform'. The people were there for miracles and felt that they would get a miracle if they touched Him and didn't consider that He decided who received a miracle or not.
 - d. The phrase "lest they should throng him" means: "Jesus" knew why they were there. He didn't get upset with their wrong purpose but controlled their behavior while teaching to those people who would listen.'.
 12. **C3-S12**: Why "Jesus" needed safety.
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true. That is, "Jesus" had so many people coming to Him that He needed a stage to speak from.
 - b. The phrase "he had healed many" means: "Jesus" gave many what they came for so that the crowds would keep coming'. I've heard many speak against fulfilling worldly desires in order to draw a crowd and preach to them. But that is

- what "Jesus" is doing here. No, you do not neglect preaching the truth but using this method is OK because "Jesus" used it to draw the crowd.
- c. The phrase "insomuch that they pressed upon him for to touch him" means: "Jesus" put up with physical discomfort in order to reach many with God's Gospel'.
 - d. The phrase "as many as had plagues" means: 'These were the people who were most desperate and also were the greatest danger to society if not cured'.
13. **C3-S13**: "Jesus" was recognized by devils.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "unclean spirits" means: 'These are devils'.
 - c. The phrase "when they saw him, fell down before him, and cried" means: 'They recognized His greater power and authority'.
 - d. The phrase "saying, Thou art the Son of God" means: 'They testified of the truth'.
14. **C3-S14** says: "And he straitly charged them that they should not make him known". This is the same as was reported in **Mark 1:25**. Please see that note for why "Jesus" responded this way.
15. **C3-S15**: "Jesus" took some disciples aside.

Mark 3:7-12 tell us in general how "Jesus" handled His early ministry.

- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "he goeth up into a mountain" means: 'This is where "Jesus" went'. The equivalent account in Luke tells us that He went there to pray all night before selecting the twelve (12) who were supposed to become apostles. We also have a matching account in Matthew and all three (3) gospels make it clear that "Jesus" chose the twelve (12) after the religious leaders started their doctrinal fight with "Jesus".
 - c. The phrase "and calleth unto him whom he would" means: "'Jesus" called whom God the Father told Him to choose'.
 - d. The phrase "and they came unto him" means: 'They came when called'. This is the basic requirement to be used by God.
16. **C3-S16**: Who "Jesus" choose as future apostles.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The word "ordain" is part of God's legal system and means: 'Spiritually and legally appointed; instituted; established; invested with ministerial or pastoral functions; settled'. The phrase "he ordained twelve" means: "'Jesus" gave these twelve (12) special rights, responsibilities and powers in His church'. We already saw that the Old Testament ended when John the Baptist was removed. "Jesus" started His church, and the New Testament, already but the birth (coming out into the world) will not happen until after His return to Heaven and God's "Holy Ghost" is given. At this time, these twelve (12) are being prepared for future ministry.
 - c. The phrase "that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils" means: 'These are their special rights, responsibilities and powers that "Jesus" gave to them'.

- d. The phrase "And Simon he surnamed Peter; And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder" means: 'These three were the *'inner circle' with special privileges*'.
 - e. The phrase "And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite" means: 'These were the rest except Judas'.
 - f. The phrase "And Judas Iscariot, which also betrayed him" means: 'He is separated out because of his betrayal and the results of that betrayal'. Please notice that, at this time, Judas was treated like all of the others.
 - g. The phrase "and they went into an house" means: 'This shows that being "ordained" did not change them any significant amount. Receiving "power, after that the Holy Ghost is come upon (them)" is what made the major difference in their ministry.'
17. C3-S17: The house was mobbed.

Mark 3:7-12 tell us in general how "Jesus" handled His early ministry.

- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the *Mathematical function of addition*'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "the multitude cometh together again" means: 'This often becomes a *problem when God is blessing a ministry*'. If it is not handled properly, the result can be loss of God's blessings.
 - c. The phrase "so that they could not so much as eat bread" means: 'They were so busy ministering to others that they did not have time for basic meals'.
18. C3-S18: The reaction of friends.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the *Mathematical function of addition*'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "when his friends heard of it" means: 'This is when they reacted'.
 - c. The phrase "they went out to lay hold on him" means: 'This is how they reacted'.
 - d. The phrase "for they said, He is beside himself" means: 'This is why they reacted'. They thought "Jesus" was not thinking right because He let God's "Holy Spirit" guide His life and not natural thinking. We will receive a similar reaction if we truly let God's "Holy Spirit" guide our life.
19. C3-S19: The reaction of the scribes.

Mark 3:7-12 tell us in general how "Jesus" handled His early ministry.

- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the *Mathematical function of addition*'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
- b. The phrase "the scribes which came down from Jerusalem said" means: 'This lie was said by more than one group and more than one time'. Please see the summary note above, and the Detail note, for references to other times and reports.
- c. The phrase "He hath Beelzebub" means: 'They claimed that "Jesus" used the power of Satan when He used to power of God's "Holy Ghost"'. As a result of their claim, "Jesus" warned them about the '*unforgivable sin*'. Many people, today, try to claim that the '*unforgivable sin*' is something else such as being

- divorced. Others claim that this sin can not be done today. A related, but different sin, is the "sin unto death" ([1John 5:16](#) and [Romans 6:16](#)), which is refusing to let "the word of God" correct the doctrines of your religious traditions.
- d. The phrase "and by the prince of the devils casteth he out devils" means: "They claimed that "Jesus" used the power of "the prince of the devils" to permanently "cast out devils"". In the sentences which follow this sentence, we read the answer from "Jesus", which shows how foolish such a claim is.
20. [C3-S20](#): "Jesus" responds to the reactions.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - The phrase "he called them unto him, and said unto them in parables" means: "Jesus" called the people who came to hear Him and taught them in parables'. Please see the [Table of Parables in the New Testament](#) for links to this parable and other Parables in the Gospels. Parables must be understood spiritually because they, usually, use symbolic language to deliver a spiritual message. (The following parable is different in that it is easy to understand but the, related, prophecy is not easy to understand.) And, the result of this action, by the religious leaders, is "Jesus" warning about 'the unforgivable sin' And, as already explained, many people believe doctrinal error about it. Therefore, this entire section requires the help of God's "Holy Ghost" in order to properly understand it.
 - The phrase "How can Satan cast out Satan?" means: "This question starts this teaching by "Jesus"".
21. [C3-S21](#): The error in their thinking.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - The phrase "if a kingdom be divided against itself, that kingdom cannot stand" means: "This is a precept which is applied to the prior sentence'. "Satan" is not just a devil but is also the head of a kingdom. His power is not just his own but also includes all of the devils and people in his kingdom. Thus, when "Jesus" speaks of a "kingdom", in this sentence, it is a direct reference to when He said "Satan" in the prior sentence.
22. [C3-S22](#): Second example of their error.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - The phrase "if a house be divided against itself, that house cannot stand" means: "This is the same precept applied in a more personal way'. Satan's "house", at this time, was Hell and "Jesus" robbed him and took away the keys to Hell ([Revelation 1:18](#)) after He was crucified and taken to Hell by devils. Thus, "Jesus" destroyed the power of Satan's "house".
 - The phrase "if Satan rise up against himself, and be divided, he cannot stand, but hath an end" gives us the conclusion of the claim by the religious leaders. Thus, "Jesus" showed how foolish their claim was.
23. [C3-S23](#): Conclusion of their error.
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you

- drop either side of an "and", in "the word of God", then you change the message from God.
- b. The phrase "if Satan rise up against himself, and be divided" means: 'This is what the religious leaders claimed was happening when "Jesus" cast out devils'.
 - c. The phrase "he cannot stand, but hath an end" means: 'This is the only possible conclusion of their argument'. Since Satan, obviously, had not stopped working, their claim is proven to be impossible.
24. [C3-S24](#) (Mark 3:27) says: "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house". Mark 3:27; [Matthew 12:29](#) and [Luke 11:21-22](#) are all a prophecy of what "Jesus" will do to Satan after His crucifixion and after devils take "Jesus" into Hell. The devils did not understand this prophecy before it was fulfilled and no one can completely understand any true Biblical prophecy before it is fulfilled. Please see the Sections called: [Prophecies](#) and [Prophecy Fulfilled](#) in the [Significant Gospel Events Study](#) for Bible references to other prophecies found in the Gospel accounts. Please see the note in the Detail Study for more on this particular prophecy.
25. [C3-S25](#): is a warning about the '*Unforgivable Sin*'. Be careful about what you accept about this sin. Many people teach a doctrine which makes other sins, such as "divorce", the '*Unforgivable Sin*'.
- a. The word "Verily" means: "'Jesus" has verified the doctrine of this sentence and we are to verify what we believe about this doctrine'.
 - b. The phrase "I say unto you" means: 'This comes directly from God in human flesh and is directly following a prophecy on the defeat of Satan and all devils'.
 - c. The phrase "All sins shall be forgiven unto the sons of men" means: 'These are violations of God's law'.
 - d. The phrase "and blasphemies wherewith soever they shall blaspheme" means: 'These are lies told against God and His word'.
 - e. The phrase "But he that shall blaspheme against the Holy Ghost hath never forgiveness" means: 'This is the exception to the prior phrases'. Notice that this is very specific and the last phrase clarifies this phrase even more. This phrase includes more than the last phrase, but this sin is limited to claiming that God's "Holy Ghost" acts like a devil or claiming that God's "Holy Ghost" makes people act like a devil.
 - f. The phrase "but is in danger of eternal damnation" means: 'This means being sent to "the lake of fire" for eternity'.
 - g. The phrase "Because they said, He hath an unclean spirit" means: 'This tells us why someone would receive "eternal damnation"'. Some claim that only people who lived in Gospel time could do this sin but that is because they are trying to reconcile this warning with the doctrinal error which claims that anyone can receive salvation at any time regardless of how many times they hardened their heart. That is a lie from devils. Everyone is promised one chance for salvation but no one is promised unlimited chances for salvation. And, God's word says: "And the LORD said, My spirit shall not always strive with man" ([Genesis 6:3](#)).
26. [C3-S26](#): Mark 3:31-35 and [Matthew 12:46-50](#) tell us about the mother and brethren of "Jesus" showing up and wanting to interrupt His ministry so that they could talk to Him.
- a. The phrase "There came then his brethren and his mother" means: 'They were His physical family'.
 - b. The phrase "and, standing without, sent unto him, calling him" means: 'They were demanding His attention'.
27. [C3-S27](#): "Jesus" is told of their demand.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.

- b. The phrase "the multitude sat about him, and they said unto him" means: 'People heard the demands and passed on the message based upon the belief that "Jesus" had not heard it'.
 - c. The phrase "Behold, thy mother and thy brethren without seek for thee" means: 'This was the message'.
28. **C3-S28:** "Jesus" rejects their demand.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "he answered them, saying" means: "Jesus" answered with the question of this sentence'.
 - c. The phrase "Who is my mother, or my brethren?" means: 'This question was designed to make people think about what was claimed'. A lot of times we are deceived because we accept what is claimed without really thinking about the claim.
29. **C3-S29:** "Jesus" says that the spiritual family are our true family.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "he looked round about on them which sat about him, and said" means: "Jesus" made a show of looking at the people who were listening to His teaching'.
 - c. The phrase "Behold my mother and my brethren!" means: "Jesus" claimed that the people who listen to His doctrine, and accept it, were His spiritual family'. The Bible, indirectly, lets us know that the physical family of "Jesus", with the exception of His mother, rejected His Deity and His doctrine until after the resurrection. Therefore, they were lost at this time. Thus, we see that physical relationship has no claim on spiritual relationships.
30. **C3-S30:** "Jesus" says how to be part of His spiritual family.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true. That is: "Jesus" considered His spiritual family more important than His physical family.
 - b. The phrase "whosoever shall do the will of God, the same is my brother, and my sister, and mother" means: 'We must "do the will of God" in order to be part of the family of God'. Seriously consider this for everyone who claims to be saved because they did some religious ace such as said a prayer but refused to ever obey.
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Chapter 4 Summary:

Theme: Produce a Profit for your Lord.

In This chapter we see "Jesus" teaching with several parables. [Mark 4:11-12](#) says: "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables". In This chapter, we see "Jesus" making a distinction on how He teaches people based upon their relationship to God the Father and to Him as '[God in human flesh](#)'. In the prior two chapters told us about "Jesus" dealing with religious leaders and His physical family, all of whom rejected who He really was. In This chapter, we see Mark concentrating on reporting how "Jesus" dealt with His true disciples.

Please note that, in [Mark 4:11-12](#), "Jesus" also repeated the message of [Isaiah 6:9-10](#); [Isaiah 42:17-19](#) and [Isaiah 44:18-10](#). In This sentence, "Jesus" says: "lest at any time they should be converted, and their sins should be forgiven them". Think about that. We do not seek God when we are lost and unless God seeks us, we will not be saved. Many deceived people claim that a lost person can get to God at any time. They claim that someone can reject God all of their life and make a death-bed profession that gets them saved and '[mansion next door to Peter in Heaven](#)'. Our sentence proves that claim to be a lie. Our sentence tells us that "Jesus" deliberately excluded certain people from true salvation.

Please see the Doctrinal Studies called: [Table of Parables in the New Testament](#); [Miracles in the Gospels](#); [Significant Gospel Events](#) and [What Did Jesus Do?](#) for where the accounts of This chapter are related to accounts of other Gospels.

[Mark 4:1-20](#); [Matthew 13:1-23](#) and [Luke 8:2-15](#) tell us the '[Parable of the Sower](#)' with the explanation of it, as given by "Jesus", in the note for [Mark 4:11-12](#). That note also includes how to understand parables. In addition, the notes in the Book Study on Matthew explain the minor differences in the reports of the three Gospel accounts. Those notes also explain why those differences do not constitute a conflict.

[Mark 4:21-23](#); [Matthew 5:14-16](#); [Luke 8:16-18](#) and [Luke 11:33-36](#) tell us the '[Parable of the Candlestick](#)'.

[Mark 4:24-25](#); [Matthew 7:2](#) and [Luke 8:18](#) tells us to "take heed how you measure" along with a parable to teach that lesson. This warning tells us to have spiritual things at the highest priority of our life.

[Mark 4:26-29](#) give us the '[Parable of the Seed Growing in Secret](#)'. This is a parable which teaches us about "the kingdom of God".

[Mark 4:30-32](#); [Matthew 13:31-32](#) and [Luke 13:18-19](#) give us the '[Parable of the Mustard Seed](#)'. This is the second parable, within our chapter, which teaches us about "the kingdom of God".

[Mark 4:33-34](#) tells us that "Jesus" only taught the people in parables. Please see the notes for those sentences to understand why He did this.

[Mark 4:35-41](#) and [Luke 8:22-25](#) tell us that "Jesus" was asleep in the boat when a storm came up and the disciples woke Him to calm the storm. This was a test to see if they would apply the teaching that He just finished giving to them. A similar, but different, incident is also reported in: [Mark 6:45-56](#). Please also see the [Miracles in the Gospels](#), which provides links to all miracles which are reported in the Gospels.

In addition, [Matthew 8:23-27](#) is another similar, but different, incident. That trip was to "the country of the Gergesenes" and This trip is from "the country of the Gadarenes", Therefore, these reports are two different incidents. We need to pay close attention to the context in order to avoid doctrinal error.

There is a precept that is stated in other chapters but which is applied here, and which is easily missed and often denied. I can't remember ever hearing it preached on. Our entire chapter is teaching on "the kingdom of Heaven". All everlasting rewards that the saved receive in "the kingdom of Heaven" are based upon This precept. The precept is found in [Matthew 13:12](#); [Mark 4:25](#) and [Luke 8:18](#) and says: "For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath."

All throughout this chapter "Jesus" has been teaching the general people in parables and then explaining the parables to His disciples in private. He was trying to make them think about the spiritual application of everything. Then when he let them experience a physical storm, they were afraid instead of thinking about the spiritual application of faith. They said to Him: "Master, carest thou not that we perish?" However, they could not perish because it was not the time for "Jesus" to die and he was with them.

By starting out with the Parable of the Sower, "Jesus" is letting people know that different people will receive His teaching different ways and the way that people receive the teaching determines the effect of that teaching on their personal life. Then he gives the parable of the "candlestick", which should have instructed His disciples to let the "light", which they receive from Him, shine through their life to bring spiritual "light" to all who are around them. Then "Jesus" warns His disciples to "Take heed what ye hear". If we listen to the wrong thing then we will be led into doctrinal error, sin and worse consequences. Following that is the teaching on "the kingdom of God", which is the main thing that true disciples are supposed to "hear". By the way, "Jesus" says, "He that hath ears to hear, let him hear" in [4:8](#); [4:23](#); and [7:16](#). Out of the three times that Mark reports "Jesus" saying this phrase, two of the times are in this chapter. When we consider the rest of this chapter, that is a critical warning.

With all teaching from the word of God, true believers are supposed to meditate on the truth and see how it applies to their own personal life. In the last section of this chapter we see that the disciples failed to do that. This account is included in this chapter as a warning to us to properly meditate and apply the truths which we are taught by the word of God if we want to hear "well done, thou good and faithful servant" and not be rebuked by "Jesus", like these disciples were.

There is an eternal precept given within this chapter which is easily missed. I can't remember ever hearing it preached on. At the start of the teaching on "the kingdom of God", we are told, "For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." This warning is also given in the parables of the "pounds" ([Luke 19](#)) and of the "talents" ([Matthew 25](#)). In those parables the person who did not return a profit to their lord, after their lord told them to work for a profit in His kingdom, lost the single "pound" / "talent" that they had. (Obviously, especially with the context, these parables are warning to the saved about how we will be judged by our "Lord".) The "pound" / "talent" was given to the person who produced the greatest profit for their Lord. Therefore, those parables should also be considered with what it taught in this chapter in order to fully understand the message of this chapter.

The single theme that runs throughout this chapter is that we need to do our best to produce the greatest profit for our Lord that we can before we face His judgment of our life. Every parable in this chapter can be applied to this theme.

1. [C4-S1](#): "Jesus" continues His teaching. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, This chapter is added to the prior chapter and both need to be considered to be in context in order to get the true meaning of what Mark reports. In the prior two chapters, "Jesus" dealt with everyone, including people who rejected the truth of

- Who He really was. Now, "Jesus" is dealing only with people who have not made a decision about Him and people who are His true disciples.
- b. The phrase "he began again to teach by the sea side" means: "Jesus" has now taken His ministry out to the country. He is no longer ministering in the city and in the synagogue'.
 - c. The phrase "and there was gathered unto him a great multitude" means: "Jesus" still had lots of people coming to hear Him teach'.
 - d. The phrase "so that he entered into a ship, and sat in the sea" means: "Jesus" got a teaching platform because the size of the crowd required it'.
 - e. The phrase "and the whole multitude was by the sea on the land" means: 'The people were together but could no longer mob "Jesus"'
2. **C4-S2:** "Jesus" started the Parable of the Sower. I've heard a lot of wrong preaching about this parable and especially about the people represented by the "stony ground" and the seed which "fell among thorns". Some people argue that these two groups must be lost and some argue that they must be saved. And, the truth is that we can not say if they are lost or saved. However, we can say that any people who are represented by these two groups are heading for more than 1,000 years of tears in Heaven, if they are truly saved.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, we need to consider what "Jesus" did so that people could receive His teaching along with what He taught them.
 - b. The phrase "he taught them many things by parables" means: "Jesus" used "parables" to teach because He had a mixed crowd with some being disciples and some being unbelievers'. Please see the [Table of Parables in the New Testament](#) for links to this parable and other Parables in the Gospels.
 - c. As already mentioned, the explanation of this parable, as given by "Jesus", is in the note for [Mark 4:11-12](#). That note also includes how to understand parables. In addition, the notes in the Book Study on Matthew explain the minor differences in the reports of the three Gospel accounts. Those notes also explain why those differences do not constitute a conflict.
 - d. As is often preached, and is explained in the notes just mentioned, the different types of ground symbolically represent the different types of "heart" that people have. The different results symbolically represent the different spiritual results which people produce after hearing the Gospel. While many people argue about what this parable says about salvation, it is not given to tell us about salvation. It was given to teach us the spiritual results which are produced from different types of "hearts" which are in people. It was given to encourage the listeners to have the type of "heart" which is represented by the "good ground" because that type of person is not only saved but can also expect to receive everlasting rewards when they get to Heaven. All of the arguments about salvation, based upon this parable, come from devils with the purpose of distracting people from the true message of the parable.
 - e. The word "doctrine" means: 'spiritual or religious teaching'. The phrase "and said unto them in his doctrine" means: 'What follows is the teaching from "Jesus"'
 - f. The phrase "Hearken; Behold" means: 'Listen up and pay close attention'.
 - g. The phrase "there went out a sower to sow" means: 'This was a job that all understood because their entire culture was closely linked to farming'.
 - h. The phrase "And it came to pass, as he sowed" means: 'This was one of the results which the sower received from his work'.
 - i. The phrase "some fell by the way side" means: 'This was the hard ground where people walked'.
 - j. The phrase "and the fowls of the air came and devoured it up" means: 'The birds ate what was easy food to them'.
3. **C4-S3:** The results of "stony ground".

- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" is adding another result and all results need to be considered together.
 - b. The phrase "some fell on stony ground, where it had not much earth" means: 'The different type of ground produced a different result'.
 - c. The phrase "and immediately it sprang up, because it had no depth of earth" means: 'There were immediately apparent results'. Almost everybody wants to see this result from their efforts. But we need to consider the rest of the sentence and be thankful to God when He delays our receiving the desired results.
 - d. The phrase "But when the sun was up, it was scorched" means: 'When one plant is a lot taller than all surrounding plants, it is never in shade and receives more sun than the plants around it and more than is good for it'. (The word "scorch" means: 'To be burnt on the surface; to be parched; to be dried up'.)
 - e. The phrase "and because it had no root, it withered away" means: 'This is why it had this result'. Please see the notes, in the Detailed Study, for more on the symbolic meaning of words and phrases in this parable.
4. **C4-S4**: The results of "thorns".
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" is adding another result and all results need to be considered together.
 - b. The phrase "some fell among thorns" means: 'The different type of ground produced a different result'.
 - c. The phrase "and the thorns grew up, and choked it" means: 'The resulting plants had competition from the "thorns"'.
 - d. The phrase "and it yielded no fruit" means: 'They could not produce "fruit" because of the competition'
5. **C4-S5**: The results of "good ground".
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" is adding another result and all results need to be considered together.
 - b. The phrase "other fell on good ground" means: 'The different type of ground produced a different result'.
 - c. The phrase "and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred" means: 'This is the result that God is looking for and that God rewards'.
6. **C4-S6** says: "And he said unto them, He that hath ears to hear, let him hear". The note for the Detailed Study has links to many other places where "the word of God" tells us the same thing. We are being commanded to understand this parable spiritually, if we are capable of doing so.
7. **C4-S7**: The disciples ask for clarification.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", you change the message from "the word of God".
 - b. The phrase "when he was alone" means: 'The disciples learned to wait until the right time before asking for clarification'. Many of God's children need to learn patience.
 - c. The phrase "they that were about him with the twelve asked of him the parable" means: 'There were more than "the twelve" who asked "Jesus" about the parable and

received His explanation. However, this was not until most had left and the only people who remained were workers in His ministry'.

8. **C4-S8:** "Jesus" explains why He teaches in parables.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" answered their question only because they asked at the right time and asked the right way.
 - b. The phrase "he said unto them" means: "Jesus" gave this answer'. This is a paraphrase of [Isaiah 6:9-10](#) and other places in the Bible. Please see the note in the Detail Study for more Bible references.
 - c. The phrase "Unto you it is given to know the mystery of the kingdom of God" means: 'Those people who are true disciples and who serve "the kingdom of God" are allowed to learn the "mysteries" of it'. Notice that this is not a direct answer to the question which was asked. Instead, "Jesus" first told them why He spoke in parables.
 - d. The phrase "but unto them that are without, all these things are done in parables" means: "Jesus" deliberately told them the truth in a way that they could not understand because they had not, yet, made a personal commitment to serve "the kingdom of God". Thus, we have two reasons why "Jesus" spoke in parables. In this manner, He hid the truth from one group of people while also revealing the truth to another group of people.
 - e. The phrase "That seeing they may see, and not perceive; and hearing they may hear, and not understand" means: 'The lost and carnal can claim that they see and hear but they can not understand because they are using the wrong method to try to understand ([1Corinthians 2:14](#))'.
 - f. The phrase "lest at any time they should be converted, and their sins should be forgiven them" are absolutely incredible and flat out denied by many people. "Jesus" said that God did not want to save these people. Realize the truth of that statement and we will move on.
9. **C4-S9** says: "And he said unto them, Know ye not this parable?" The answer is an obvious YES! and this question was asked as a lead into the next question.
10. **C4-S10** says: "and how then will ye know all parables?" This question was added to the prior question but this one is the important question because we are supposed to use the following answer to learn the way to understand parables. Unfortunately, most people appear to not be able to do that. As can be seen in the following sentences, a parable uses symbolic language and an example of something in this physical world in order to teach a spiritual lesson. However, what many people misunderstand is that words can have different symbolic meanings in different places of the Bible. The true symbolic meaning must come from the context. In this case, the "seed on the wayside" is understood to represent the religious leaders of the prior chapter who had devils giving them their doctrine and causing them to reject truth. And, the "seed on the good ground" represented the disciples who were sticking around and working in the ministry. And, the "seed on the other two types of Ground" represented the people who came to hear but refused to serve in the ministry.
11. **C4-S11** says: "The sower soweth the word". Thus, the "seed" symbolically represented "the word of God".
12. **C4-S12:** "Jesus" explains the first condition.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence is adding to the explanation of the parable.
 - b. The phrase "these are they by the way side" means: "This is the type of heart represented by the "wayside".
 - c. The phrase "where the word is sown" means: "They heard the Gospel".
 - d. The phrase "but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts" means: "They hardened their heart ("wayside") so

- that "the word" could not produce spiritual life'. And, a devil makes to quickly forget what they heard.
13. **C4-S13:** "Jesus" explains the second condition.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence is adding to the explanation of the parable.
 - b. The phrase "these are they likewise which are sown on stony ground" means: "This is the type of heart represented by the "stony ground"".
 - c. The phrase "who, when they have heard the word, immediately receive it with gladness" means: "They're ready to shout and holler and have a good spiritual time".
 - d. The phrase "And have no root in themselves, and so endure but for a time" But, don't look for them when it is time to work or when faithfulness is required.
 - e. The phrase "afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended" means: "These people claim that they are offended by someone or something other than God's word revealing their sinful heart'. However, regardless of their claims, God knows the truth. And, they are known by being in church for a little while and then disappearing. Such people never truly help to build the ministry.
 14. **C4-S14:** "Jesus" explains the third condition.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence is adding to the explanation of the parable.
 - b. The phrase "these are they which are sown among thorns" means: "This is the type of heart represented by the "seed which are sown among thorns"".
 - c. The phrase "such as hear the word" means: "They hear the Gospel".
 - d. The phrase "And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in" means: "This type of heart is concentrated on things of this physical world to the point that there is no time, nor other resources, to devote to true spiritual growth".
 - e. The phrase "choke the word, and it becometh unfruitful" means: "These other things prevent "the word" from producing true spiritual growth'. Therefore, it can not reproduce because all types of life must become grown before it starts to reproduce ("produce fruit").
 15. **C4-S15:** "Jesus" explains the last condition.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence is adding to the explanation of the parable.
 - b. The phrase "these are they which are sown on good ground" means: "This is the type of heart represented by the "good ground"".
 - c. The phrase "such as hear the word, and receive it" means: "They hear the Gospel like all of the other types. The difference is the added phrase of: "and receive it". These people let "the word" change their life. Thus, it is not hearing the Gospel that matters but what truly matters is what we let it do in our heart.
 - d. The phrase "and bring forth fruit, some thirtyfold, some sixty, and some an hundred" means: "They produce new spiritual life'. Anyone who claims to be in this group, but is not a soul winner, is deceiving themselves.
 16. **C4-S16:** "Jesus" poses a rhetorical question. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" is adding another lesson about how the truly saved and serving should also be producing spiritual light.

- b. The phrase "he said unto them" means: "Jesus" said this'. This sentence, and the next two sentences, are the parable of: '*Lighted candle not hid*'. It is also in [Matthew 5:15-16](#); [Luke 8:16](#) and [Luke 11:33-36](#). While the basic parable is the same in every case, the application of the parable is different in each reference. Different applications are not a conflict.
 - c. The phrase "Is a candle brought to be put under a bushel, or under a bed?" means: '*God did not give you His spiritual light for you to hide it*'.
17. [C4-S17](#) says: "and not to be set on a candlestick?" This is added to the prior sentence.
 18. [C4-S18](#): "Jesus" explains the meaning of His question.
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true
 - b. The phrase "there is nothing hid, which shall not be manifested" means: '*God will reveal everything that people think they kept hid when He judges them*'. God records everything including the motivations of our heart. The only thing that will not be revealed is sin that saved people completely confess and let "Jesus" completely "cleanse" from their life ([1John 1:9](#)).
 - c. The phrase "neither was any thing kept secret, but that it should come abroad" means: '*This is another way of saying the same thing*'. When "the word of God" says something literally at least twice, it is part of God's law and more reliable than gravity.
 19. [C4-S19](#) says: "If any man have ears to hear, let him hear". This is a repeat of [C4-S6](#). Please see the note above for details.
 20. [C4-S20](#): The blessings of hearing spiritual things. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents '*the Mathematical function of addition*'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence is adding further instructions for us to pay attention to spiritual messages.
 - b. The phrase "he said unto them" means: "Jesus" said this'. This sentence, and the next sentence, tell us why we need to always pay attention to what is happening around us spiritually.
 - c. The phrase "Take heed what ye hear" is almost the same as what is reported in [Luke 8:18](#). There we read that "Jesus" said, "Take heed how ye hear", as part of a parallel sentence to this sentence. We should believe that "Jesus" said both things with Mark reporting one of them and Luke reporting the other. The phrase "Take heed" means: '*pay close attention*'. The phrase "what ye hear" means: '*what you personally listen to, spiritually, and let influence your life*'. The phrase "how ye hear" means: '*The attitude you personally have about spiritual messages from God*'. All of these are warnings and our next phrase tells us why we want to obey these warnings.
 - d. The phrase "with what measure ye mete, it shall be measured to you" means: '*If you give mercy, God will give you mercy. If you refuse mercy, God will refuse to give you mercy. The same is true for grace, blessings and all of the other things which come from God*'.
 - e. The phrase "and unto you that hear shall more be given" means: '*If we pay attention to the spiritual message from God, and obey it, then we will receive greater rewards, in Heaven, than anything that we sacrifice, here on Earth, in order to obey God*'.
 21. [C4-S21](#): An eternal precept.
 - a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." is also taught in [Matthew 7:2](#) and [Luke 8:18](#) and '*The Parable of The Pounds*' ([Luke 19:11-27](#)) and '*The Parable of The Talents*' ([Matthew 25:14-30](#)) and other places in "the word of God". Basically, those saved people who bring a spiritual profit to God during their life here, will receive a

reward in Heaven that is greater than anything that they had to do here. However, saved people who do not bring God a spiritual profit will lose even the spiritual gift that they had in this life. They will be eternal paupers.

22. [C4-S22](#): The "kingdom of God" is related to the Parable of the Sower. Please also see the [Table of Parables in the New Testament](#) for this parable and other parables found in the Gospels.
- a. The phrase "he said" means: "'Jesus" said this'. This sentence must be understood spiritually with the realization that "Jesus" said this. Religion tries to give us the wrong definition for "the kingdom of God" and, thereby, gets us to misunderstand what "Jesus" is telling us. The immediate prior context is "Jesus" telling us the rewards given to saved people who obey God's "Holy Spirit" and bring a spiritual profit to God. The greater context of the chapter, and chapter theme, is: 'Produce a profit for your Lord'. We can only do this by obeying God's "Holy Spirit" and letting Him spiritually grow us as He uses our life to build a spiritual profit for God. Religion confuses "the kingdom of God" with "the kingdom of Heaven". However, they are two different things with "the kingdom of Heaven" being 'the things which belong to ("of") Heaven' and the rest of our sentence telling us how "the kingdom of God" changes us.
 - b. The phrase "So is the kingdom of God" means: 'This sentence is telling us how "the kingdom of God" works in our life'. The true Biblical definition of "the kingdom of God" is: 'God's character in you'. You can only receive this after you receive "Jesus" as your personal "Lord" and then become a true "son of God" ([John 1:12-13](#)) by letting God's "Holy Spirit" mature you spiritually.
 - c. The phrase "as if a man should cast seed into the ground" means: 'This is the physical example that shows us what happens spiritually'. Just as "a man should cast seed into the ground", so also does God 'cast His "Holy Spirit" into our heart when we receive "Jesus" as our personal "Lord"'. .
 - d. The phrase "And should sleep, and rise night and day" means: 'The man is not aware of what God is doing to change that seed, in the ground, into a living plant'. Likewise, no person is aware of what God is doing in the heart of the newly saved person to change the seed ("word of God") into a spiritually living person who has a changed life and serves God's "kingdom". .
 - e. The phrase "and the seed should spring and grow up" means: 'This is the result that should happen'. Likewise, true salvation "should" result in a visibly changed life which displays the character of God to the world.
 - f. The phrase "he knoweth not how" means: 'The man does not know how a seed is changed into a living plant'. The same is true spiritually. Men understand some of how things work and they have learned to manipulate the results, but they do not understand all that goes on just like people can change the stations on a TV but they do not know everything technical about the TV. Likewise, religious people can manipulate what "the word of God" tells us about spiritual matters but they can not truly understand how the spiritual works with their natural reasoning ([1Corinthians 2:14](#)). Only God's "Holy Spirit" can give us true spiritual understanding.
23. [C4-S23](#): The earth does its part.
- a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true. That is: This sentence explains how things are done physically and, symbolically, explains how the "new life" happens spiritually.
 - b. The phrase "the earth bringeth forth fruit of herself" means: 'This is what "the earth" does and men are still trying to understand this process. Part of their problem is their denial of the spiritual nature of all life. They are trying to duplicate the creation of life while ignoring the true force of life, which is spiritual. That is, their efforts are like someone trying to create a new type of light bulb which produces light with no source of power. And, most religious people are trying to do the same thing spiritually. They claim that if someone obeys their

- spiritual rules, then they can have the spiritual results without the power of God's "Holy Spirit".'.
- c. The phrase "first the blade, then the ear, after that the full corn in the ear" means: 'Physical, and spiritual, life grows in phases'. Many people claim that anyone who has made a profession, or that did their religious act, is a '*Christian*'. However, that is a popular lie from a devil and does not match true doctrine from "the word of God", nor does it agree with the meaning of this phrase. Our phrase tells us that there phases in growth but religion claims: '*I was instantly "born again"!*'. Can anyone identify a true form of life that has no gestation period? Please see the Messages called: [Spiritual Maturity Levels according to the Bible](#) and [Test of Spiritual Maturity](#) for more on this doctrine. The truth, according to "the word of God", and according to our phrase, is that true spiritual life grows in phases and God wants us to spiritually mature to the point that He can use us anywhere and any way that He wants. Most people who claim to be saved never mature enough to leave their spiritual nursery.
24. [C4-S24](#): The man reaps the reward.
 - a. The phrase "when the fruit is brought forth" means: '*When the plant produces true new life*'. This is symbolic of a child of God truly leading someone to salvation or causing another child of God to spiritually mature. The word "fruit" is used symbolically for: '*new life*'. But, "fruit" is not harvested until it is mature. Therefore, this phrase includes the time for the spiritual "fruit" to mature.
 - b. The phrase "immediately he putteth in the sickle" means: '*This is the time of harvest*'. This is when God adds to the spiritual account of the soul winner and true teacher.
 - c. The phrase "because the harvest is come" means: '*This is the reason why*'. God adds to someone's spiritual account because He promised to do so.
 25. [C4-S25](#): "Jesus" poses another question. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents '*the Mathematical function of addition*'. If you drop either side of an addition problem, you change the answer. Likewise, this parable is to be considered along with the prior parable in order to understand "the kingdom of God".
 - b. The phrase "he said" means: "'*Jesus*" said this'. This sentence must be understood spiritually with the realization that "Jesus" said this. Religion tries to give us the wrong definition for "the kingdom of God" and, thereby, get us to misunderstand what "Jesus" is telling us. This sentence is the start of '*The Parable of the Mustard Seed*'. It is also found in [Matthew 13:31](#) and [Luke 13:18-19](#). The exact wording is different in each of the Gospel accounts but the message is exactly the same. This shows that God lets His authors express His message in their own words as long as they deliver all of His message and nothing more.
 - c. The immediately prior context is another parable on "the kingdom of God". The greater context of the chapter, and chapter theme, is: '*Produce a profit for your Lord*'. We can only do this by obeying God's "Holy Spirit" and letting Him spiritually grow us as He uses our life to build a spiritual profit for God. Religion confuses "the kingdom of God" with "the kingdom of Heaven". However, they are two different things with "the kingdom of Heaven" being '*the things which belong to ("of") Heaven*' and the rest of our sentence telling us how "the kingdom of God" changes us. Thus, this parable is telling us another way that the truly saved and serving will be changed by having "the kingdom of God" in their heart.
 - d. The phrase "Whereunto shall we liken the kingdom of God?" means: '*Following is a picture ("liken") of how "the kingdom of God" changes the life of the truly saved*'.
 26. [C4-S26](#) says: "or with what comparison shall we compare it?". Here we read that "Jesus" states the question another way.
 27. [C4-S27](#): "Jesus" answers His own question by giving another analogy.

- a. The phrase "It is like a grain of mustard seed" means: 'He is comparing "the kingdom of God" to a "mustard seed"'.
 - b. The phrase "which, when it is sown in the earth, is less than all the seeds that be in the earth" means: "'The kingdom of God", when people first get saved, is very small and even can seem to not exist'.
 - c. The word "But" means the following phrases are continuing the subject of the prior phrases while changing direction.
 - d. The phrase "when it is sown" means: "When "the word of God" is "sown" into the heart of a person by their acceptance of "Jesus" as their personal "Lord"".
 - e. The phrase "it groweth up, and becometh greater than all herbs" means: "'The kingdom of God" grows to become the greatest thing in the saved and serving person's life'.
 - f. The phrase "and shooteth out great branches" means: 'Such a person has several great outreach ministries'.
 - g. The phrase "so that the fowls of the air may lodge under the shadow of it" means: 'Everyone feels welcome and spiritually protected in their ministry'. Many people make the mistake of claiming that this phrase only, symbolically, refers to devils. But birds like doves do not represent devils. No lost and saved are to feel protected from devils while under the protection of a truly godly ministry.
28. **C4-S28:** "Jesus" continued to use this method to teach. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, We were told a few of the parables but we are to know that there were many more told by "Jesus" but not reported in the Gospel accounts.
 - b. The phrase "with many such parables spake he the word unto them" means: "'Jesus" continued to use this method but all of His teaching was about "the word of God"'. "Jesus" did not get involved in the latest political discussion nor gossip nor anything else which is a popular subject of social groups.
 - c. The phrase "as they were able to hear it" means: "'Jesus" taught what people were able to receive and did not teach things which were beyond their spiritual ability to understand'.
29. **C4-S29:** "Jesus" refused to teach with another method.
- a. The word "But" means the following phrases are continuing the subject of the prior phrases while changing direction.
 - b. The phrase "without a parable spake he not unto them" means: "'Jesus" refused to teach spiritual things which could be understood with natural reasoning'. He wanted the lost and carnal to understand their need for spiritual help from God.
 - c. The phrase "and when they were alone, he expounded all things to his disciples" means: "'Jesus" made sure that the saved and serving people understood the spiritual truths'. The same is still true today. If you want to understand more from "the word of God", then increase your obedience and service. Some things can only be understood after we experience them. Ask any mother if a virgin girl can truly understand pregnancy and birth while they remain a virgin.
30. **C4-S30:** "Jesus" tests their understanding. [Mark 4:35-41](#) and [Luke 8:22-25](#) tell us about this test. Two similar, but different, incidents are also reported in: [Matthew 8:23-27](#) and [Mark 6:45-56](#).
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" had been teaching spiritual lessons. Therefore, He added a test so that the disciples would know how well they learned the main spiritual lesson.
 - b. The phrase "the same day" means: 'The test came right after all of the teaching'. More than one preacher has noted that a time of testing almost always follows a time of spiritual victory. A wise saved person pays attention to the

spiritual lesson during the time of victory so that he is prepared for the test. God's spiritual test is always related to the prior spiritual lesson. Mark tells us that the test was on "the same day" as what he reported before the test. Luke reports, "Now it came to pass on a certain day" because what Luke reports, before this test, is not what Mark reports and what Luke reports, before this test, was on a different day. Please remember that none of the Gospel writers are reporting in a time sequence order. Therefore, even though Mark and Luke report different things before this test, that difference does not constitute a conflict nor is either reporting in error.

- c. The phrase "when the even was come" means: 'This is the time of day when the test started'. It is sunset. They are tired from working all day. They feel good and are ready to relax and let down their guard.
 - d. The phrase "he saith unto them, Let us pass over unto the other side" means: "Jesus" told them what to do'. He did not tell them that this was the start of a test. What He told them to do was not unusual, especially for professional fishermen who lived next to the sea. They had done this many times before.
31. **C4-S31**: "Jesus" separates the disciples for the test.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, when you drop what is said on either side of the word "and", you change the message from God's word.
 - b. The phrase "when they had sent away the multitude" means: 'Mark is telling us that they finished the current task before starting the next task'.
 - c. The phrase "they took him even as he was in the ship" means: "Jesus" was tired from teaching all day. However, He got into the ship with them'.
32. **C4-S32** says: "And there were also with him other little ships". We are not told, but it would appear as if those in the other ships did not go through this test. There are times when God tests us but other saved people do not go through the same test. This is due to our personal relationship with God and God having a unique plan for our life. We need certain spiritual lessons that others do not need.
33. **C4-S33**: The test starts.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, We need to remember that "Jesus" commanded them to get into the ship and to go across the sea. When someone is going through a test, it is easy to believe that they did some sin or are out of the will of God. However, that was not true for these disciples and it often is not true for other saved and serving children of God.
 - b. The phrase "there arose a great storm of wind, and the waves beat into the ship" means: 'This was the test'.
 - c. The phrase "so that it was now full" means: 'This is the extent of God's test. Luke tells us: "and they were filled with water, and were in jeopardy"'. As often is the case, the differences in the reports between different Gospel accounts adds to our understanding and does not cause a conflict.
34. **C4-S34**: The test is given.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the two sentences combined tell us the circumstances of the test.
 - b. The phrase "he was in the hinder part of the ship, asleep on a pillow" means: "Jesus" was not being tested and He was not bothered by the test'.
 - c. The phrase "and they awake him" means: 'The disciples reacted correctly by going to "Jesus"'. We always want to go to "Jesus" when we have trouble. However, what they said, after "they awake him", was wrong. When we go to "Jesus", we always want to have the right attitude.

- d. The word "Master" means: 'teacher'. They failed to consider Him as: 'God in human flesh'. The phrase "and say unto him, Master" means: 'They not only failed to recognize His true nature, but they also refused to give Him credit for His loving care'.
 - e. The phrase "carest thou not that we perish?" means: 'They believed a falsehood because they viewed it from a wrong perspective'. Yes, from the physical perspective, they were going to "perish". From the spiritual perspective, they were going to see God do a miracle. When God puts us through a test, we need to keep the right perspective if we want to pass the test.
 - f. They could not "perish" while "Jesus" was in the ship. In addition, He was asleep and, therefore, not afraid. He had said: "Let us go over unto the other side of the lake". Therefore, as 'God in human flesh', they should have trusted that they would make it. In addition, He had spent the day teaching that God's disciples need to have faith in God when God put them into a physically impossible situation. However, as most people when put them into a physically impossible situation, they forgot the spiritual lessons. Now, before anyone criticizes them, remember that they did not have the indwelling "Holy Spirit", which we have.
35. **C4-S35**: "Jesus" stops the test.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence, and the next sentence, adds the fact that "Jesus" ended the test to the prior sentence which told us about the test. **Luke 8:24** tells us the same thing as this sentence, and the next sentence, only with slightly different words. Even though Mark and Luke use slightly different words, that difference does not constitute a conflict nor is either reporting in error. The differences increase our understanding.
 - b. The phrase "he arose, and rebuked the wind, and said unto the sea, Peace, be still" means: "'Jesus" ended the test. He stopped everything physical which caused them to fear'.
36. **C4-S36** says: "And the wind ceased, and there was a great calm". This sentence is added to the prior sentence and the note above dealt with this sentence also.
37. **C4-S37**: tells us that "Jesus" questions them about their reaction to the test. After every test we receive an evaluation of our performance. This is not meant to belittle us but is to identify our area of failure so that we can do better on the next test. And, we need to expect another test every time we fail. Our sentence says: "And he said unto them, Why are ye so fearful?" In addition, our next sentence says: "how is it that ye have no faith?" Then, the matching sentence in Luke says: "And he said unto them, Where is your faith?" There should be no doubt that "Jesus" asked all of these questions trying to get them to evaluate their failure of the test. Their failure to use true "faith" is what allowed them to react in "fear". "Jesus" did not ask these questions to make them think bad about themselves. He asked these questions so that they would remember and, hopefully, do better on the next test.
38. **C4-S38** says: "how is it that ye have no faith?". This sentence was dealt with in the note for the prior sentence.
39. **C4-S39**: The disciples wonder at the reaction of "Jesus" to the test.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, we see here that, after the test, they continued with the ministry. At an unknown time in the future, they would be retested on their "faith".
 - b. The phrase "they feared exceedingly" means: 'This was their emotional reaction'.
 - c. The phrase "and said one to another, What manner of man is this" means: 'They looked to each other for understanding'. "Jesus" had just proven that He was more than just an average human being and they wanted comfort from others who had just experienced the same thing that they had experienced.

- d. The phrase "that even the wind and the sea obey him?" means: 'This was the proof that "Jesus" was God in human flesh and more than just a man'.
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Chapter 5 Summary:

Theme: Our Level of Belief Determines our Level of Blessings.

Please see the Study called [Miracles in the Gospels](#) about the second and third account in This chapter. That Table has links to every place in the Gospels where there is a report of "Jesus" doing a miracle. Please also see the Study called [Significant Gospel Events](#) for where the accounts of This chapter are related to accounts of other Gospels, including the Section called [Jesus and Devils](#). The notes for This account by Matthew compare the three Gospel reports and prove that there are no conflict in spite of the differences. The differences are due to the different perspectives of each Gospel author and give us additional understanding while not being a conflict.

[Mark 5:1-20](#); [Matthew 8:28-34](#) and [Luke 8:26-39](#) tell us about "Jesus" freeing the mad man of Gadara from many devils. . (Matthew tells us that there were two men but the second man was less involved in the ministry. Therefore, he was less important, which is why Mark and Luke do not report him. If we want to be important to God then we need to work for God.) Please also see the [Miracles in the Gospels](#), which provides links to all miracles which are reported in the Gospels.

[Mark 5:21-43](#); [Matthew 9:18-26](#) and [Luke 8:40-56](#) tell us about "Jesus" raising the daughter of Jairus from the dead. Please see the note for each sentence within This account for contextual requirements and links to related Studies. The sequence of earlier events is straight-forward and do not need a special outline. The note for [Luke 8:51](#) has the time sequence of the events in the last part of This miracle account. The notes for the account by Matthew compare the different Gospel. The differences are due to each Gospel author having a different perspective and the reports and prove that there is no conflict. In addition, those differences give us a better understanding than when we only consider one account.

[Mark 5:25-34](#); [Matthew 9:20-22](#) and [Luke 8:43-48](#) tell us about "Jesus" healing a woman with an issue of blood while on the way to heal the daughter of Jairus. The notes for the account by Matthew compare the different Gospel. The differences are due to each Gospel author having a different perspective and the reports and prove that there is no conflict. In addition, those differences give us a better understanding than when we only consider one account.

After the mad man of Gadara was freed from the devils, he wanted to go with "Jesus" but was forbidden and told to be a witness where he was. The people who saw "Jesus" raise the daughter of Jairus from the dead were told to not tell anyone else. The woman who was healed from an issue of blood was simply told that her faith had made her whole. We do not hear about her telling others and the way that she sneaked up, it is reasonable to believe that she only told a select few friends, which she probably didn't have many of. The ongoing issue of blood would have caused other Jews to avoid her with the thought that she was spiritually tainted as well as having a physical ailment.

In our account from Mark, we are told that "Jesus" instructed people about witnessing after these miracles. Matthew does not tell us anything about these instructions and Luke only mentions instructions after the raising of the daughter of Jairus. While the gospel accounts do not make it clear why there was this difference, in what "Jesus" told people to do after each miracle, I will speculate. In Gadara, "Jesus" had just arrived when He was asked to leave. He never really had a chance to do anything much nor to teach. Therefore, He left a witness in case there was anyone interested in salvation who didn't get a chance to receive it because "Jesus" was asked to leave too quickly. However, the people at the house of Jairus were from His home region. Therefore, they had plenty of witness and did not need more in order to make their own decision about believing in Him. In addition, as told in our prior chapter, "Jesus" had started preaching in parables because so many, in that area, refused to really believe Him in spite of all of the evidence showing who He was. The main people causing other people to not

believe "Jesus" were the religious rulers. Therefore, by helping "one of the rulers of the synagogue", "Jesus" was causing a division in the ranks of His main religious opposition.

With the woman who had the issue of blood, we are not told that she was instructed to do anything. However, it is doubtful if she was from the same social class as the ruler of the synagogue. In truth, she was probably from the class considered to be "publicans and sinners". Since they were the most receptive to the teaching of "Jesus", I believe He let her decide who to tell with the belief that anyone whom she told would probably believe. Therefore, I conclude that the difference in audience, and their reception to God's truth, determined the difference in further testimonies.

In each of these incidents we see people demonstrate true Biblical "faith". Even the mad man had to have true Biblical "faith" to overcome the legion of devils possessing him and go meet "Jesus". In each of these cases, we also see others doubting the true faith. In Gadara, the people did not react like the people in Samaria (John 4). Instead of seeking "Jesus" and the blessings of God, these people begged Him to leave. With the woman who was healed, the disciples did not know the details but commented how "Jesus" asked an unreasonable question when He demanded that the woman confess the truth of her healing. And, the people at the home of Jairus "laughed him to scorn". Thus, we see the pattern of this chapter. The type of witness that "Jesus" told people to have was directly related to the type of people that they had to witness to.

Please note, the account given by Mark might lead people to think that the daughter of Jairus was not dead but only appeared to be so. However, Luke 8:55 says: "And her spirit came again". Therefore, since this is the Biblical definition of death, she was actually raised from the dead.

1. **C5-S1**: Add the account of another group of Jews who rejected "Jesus". Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence and chapter is added to the prior chapter and the last incident reported there. That incident was a test of the faith of the disciples, which they failed.
 - b. The phrase "they came over unto the other side of the sea, into the country of the Gadarenes" tells us where they landed.
2. **C5-S2**: "Jesus" was met by the mad man.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, our sentence is adding what happened as soon as "Jesus" arrived in that place.
 - b. The phrase "when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit" means: "This man was possessed by a devil". Matthew reports "there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way". Mark and Luke do not report the second man because he was not important to their perspective. Matthew mentions him in order to be legally accurate.
 - c. The phrase "Who had his dwelling among the tombs" means: "This man did not live with other people because of the devils who possessed him".
 - d. The phrase "and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces" means: "The devils gave him supernatural abilities". Therefore, no one could control him and they had to go around him. In addition, I imagine that they could no longer use the graveyard.
 - e. The phrase "neither could any man tame him" means: "Further statement that he could not be controlled". Hollywood likes to make pictures of religious people controlling devils and casting devils out of possessed people. However, that is a

- lie. Only "Jesus" has that power and He gives it to only some of His servants who are faithful in their service to Him.
3. **C5-S3:** How the man normally acted.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, our prior sentence told us what the devils made this man do and our current sentence tells us what He did as a result of being possessed. While the world refuses to recognize the truth, I believe many suicides are the result of the influence of devils.
 - b. The phrase "always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones." means: 'This tells us how the man reacted to being possessed'. Devils entice people by offering them more power than they naturally have. However, fools fail to realize that they are agreeing to be possessed and that they will not like the additional parts of such a condition. Devils lie to people by leaving out part of the truth. What they tell people is true, but only a partial truth. And, a partial truth is always a lie.
 4. **C5-S4:** How the man acted when he saw "Jesus".
 - a. The word "But" means the following phrases are continuing the subject of the prior phrases while changing direction.
 - b. The phrase "when he saw Jesus afar off" means: 'This is what motivated the man to react'.
 - c. The phrase "he ran and worshipped him" means: 'This is what the man did'. We see here that the man still had some control over his actions in spite of being possessed.
 - d. The phrase "And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God?" means: 'This is what the devils did'.
 5. **C5-S5** Tells us that the devils possessing the man said: "I adjure thee by God, that thou torment me not".
 - a. The phrase "I adjure thee by God" means: 'They were calling on the power and authority of God the Father'. The devils knew that they had to do whatever "Jesus" commanded including going to Hell until the time of the "great tribulation". They also knew that God the Father was a higher authority than "Jesus". That is why they started their statement with: "I adjure thee by God". They were legally calling on the authority of God the Father, Whom "Jesus" always obeyed.
 - b. The phrase "that thou torment me not" is their request to not be sent to Hell. We can not know if they truly had the right to call on the authority of God the Father, but we know that "Jesus" did not do what they believed He had the authority to do.
 6. **C5-S6:** How "Jesus" responded.
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true. That is: this sentence tells us why the devils made the statement found in the prior sentence.
 - b. The phrase "he said unto him" means: "'Jesus" said this'. This sentence must be understood spiritually with the realization that "Jesus" said this with the power and authority of 'God in human flesh'. The devils had to obey "Jesus" because He had authority over them.
 - c. The phrase "Come out of the man, thou unclean spirit" means: "'Jesus" was talking to the devils personally and commanding them to "Come out of the man"'. [Acts 19:13-17](#) tells us about people trying to command devils when they did not have the true authority to do so. In every report of "Jesus" dealing with devils, they had to obey Him. Please see the Section called [Jesus and Devils](#) in the [Significant Gospel Events Study](#).
 7. **C5-S7:** What "Jesus" asked the devils.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this

- sentence uses pronouns which can only be correctly understood in reference to the prior sentence.
- b. The phrase "he asked him" means: "Jesus" asked this question'. The devils had to answer because of His authority over them.
 - c. The phrase "What is thy name?" means: 'This is important for understanding what follows this sentence'. I know of no other place where we have a report of "Jesus" asking this question. However, this incident lets us know that more than one devil can possess a man. Please also see [Matthew 12:43-45](#).
8. [C5-S8](#) says: "And he answered, saying, My name is Legion: for we are many". That is, the devils answered using the man's mouth to do so.
 9. [C5-S9](#): The devils asked to stay in the same country.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, This was an additional request from the devils which was added to their answer to "Jesus".
 - b. The phrase "he besought him much that he would not send them away out of the country" means: 'The man said the words but the request came from the devils'. They were comfortable in that country and did not want to go where it would be harder to possess people. This is one reason why we should pray for our political leaders. It is better to live in a land where devils are not comfortable than to live in a land where they are comfortable.
 10. [C5-S10](#): The near-by conditions.
 - a. The word "Now" means: 'After you understand what came before this sentence'. Understanding what follows is directly dependent upon what came before.
 - b. The phrase "there was there nigh unto the mountains a great herd of swine feeding" means: 'The Jews were raising a food animal which they were forbidden to eat'. This tells us that the local Jews ignored the commandments from God, which is why devils were comfortable in their country.
 11. [C5-S11](#): The request from "all the devils".
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this request, from the devils, is based upon the facts reported in the prior sentence.
 - b. The phrase "all the devils besought him, saying" means: 'All of the devils who possessed this man made the same request'.
 - c. The phrase "Send us into the swine, that we may enter into them" means: 'Devils would rather possess an animal that to not possess anything physical'. Apparently, possession makes it easier for devils to operate in this physical reality.
 12. [C5-S12](#): The response from "Jesus".
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, This response by "Jesus" is directly linked to the request by the devils.
 - b. The word "forthwith" means: 'immediately'. The phrase "forthwith Jesus gave them leave" means: "Jesus" allowed their request because He could use it for a physical demonstration of the doctrine which would result from this incident'.
 13. [C5-S13](#): "Jesus" allowed their request.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, what is reported in this sentence is a direct result of what "Jesus" granted in the prior sentence.
 - b. The phrase "the unclean spirits went out, and entered into the swine" means: 'This is what the devils did'.

- c. The phrase "and the herd ran violently down a steep place into the sea, and were choked in the sea" means: 'Even the swine had better sense than to be possessed by devils. They preferred death'.
 - d. The phrase "(they were about two thousand;)" lets us know that there had to be at least this many devils in the man so that each swine was possessed by least one devil.
 - e. The doctrine demonstrated by this miracle is that even swine have better sense than to be possessed. Anyone who messes with a devil proves themselves to be fools. Many people believe that they can control the relationship, but only "Jesus" can control devils. In addition, people choose leaders who are motivated by, and directed by, devils. They do this because of the promises to fulfill the lusts of the people's lusts. However, what people fail to realize is that there is a lot of evil which accompanies such political leaders. Therefore, the people suffer because they choose to believe the partial truths told to them by lying politicians. In this case, the people had not suffered enough because they asked "Jesus" to leave their country. "Jesus" did as they requested, but He left to formerly possessed man as a witness. Thus, we see that God sends His witnesses into even the most evil countries in order to offer salvation to those who will receive it.
14. **C5-S14** says: "And they that fed the swine fled, and told it in the city, and in the country". The workers reacted in fear and told everyone so that they would not be blamed.
 15. **C5-S15** says "And they went out to see what it was that was done." This means that all of the people reacted to the report from the swine herdsman. This report would be considered good gossip. We can know that was what the people were interested in because of their request to "Jesus". When we hear something, we need to verify what we are told in order to avoid being deceived. "Jesus" was not the problem. The people wanting to continue their sinful life style was the problem.
 16. **C5-S16**: The people reacted to the results.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, The reaction of the people, in this sentence, is a direct result of "what they went out to see", as reported in the prior sentence.
 - b. The phrase "they come to Jesus" means: 'He was the man they went to see'. No doubt, many were angry, especially the owners of the swine, and they planned to tell Him off.
 - c. The phrase "and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind" means: 'They saw indisputable evidence that "Jesus" had more power than all of them combined. This was because He did what no combination of men could do. In addition, they knew that the devils gave the man supernatural power. Therefore, the evidence included the fact that "Jesus" was more powerful than the combined might of at least 1,000 devils'.
 - d. The phrase "and they were afraid" means: 'This is the natural reaction when people realize that they may have offended someone who could make devils obey Him'. There is enough warning just in the Psalms to make these people careful of what God might do to them.
 17. **C5-S17**: Personal witnesses testified to others.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence is a report which was added to what the prior sentence says that they saw. Thus, they could not deny the power that "Jesus" displayed.
 - b. The phrase "they that saw it told them how it befell to him that was possessed with the devil" means: 'The people heard how the devil possessed man was changed'.
 - c. The phrase "and also concerning the swine" means: 'They also heard how the swine committed suicide'.

18. **C5-S18** says: "And they began to pray him to depart out of their coasts". This was their reaction to the evidence and reports of what "Jesus" did. They didn't dare offend Him. Yet, they were not willing to give up their sinful lifestyles. Therefore, they asked Him to leave their country.
19. **C5-S19**: The mad man wanted to go with "Jesus".
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, Our prior sentence says that "Jesus" was asked to leave and the natural reaction of a newly saved person is to want to be with "Jesus".
 - The phrase "when he was come into the ship" means: "Jesus" was leaving as they had requested'. God does not force His will on anyone. He won't do it even to save someone from an eternity in the "lake of fire".
 - The phrase "he that had been possessed with the devil prayed him that he might be with him" means: "The newly saved man wanted to go with "Jesus".
20. **C5-S20**: "Jesus" told him to stay and be a witness where he was.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence is adding a warning to the command in the prior sentence to listen spiritually. The warning is that if we fail to listen spiritually, we will likewise fail to receive spiritual rewards.
 - The phrase "Howbeit Jesus suffered him not" means: "Jesus" refused his request'. There are many times that God answers a prayer with "NO". God is not being mean but God has a better plan for us.
 - The phrase "but saith unto him, Go home to thy friends" means: "Jesus" told him where to go and who to talk to'. Many more people would be missionaries if all of God's people would obey this way.
 - The phrase "and tell them how great things the Lord hath done for thee, and hath had compassion on thee" means: "Jesus" told him to go be a witness to the lost people around him'. I tell Bible School students that people can argue against your religious doctrine. People can argue against your interpretation of scripture. However, people can not argue about your personal testimony of salvation and of other ways that God worked in your life. Lots of people reject what I tell them about what the Bible says. They can not argue against my testimony of receiving miracles, especially when I also tell them how they can verify my testimony. And, this man had a testimony that no one could dispute.
21. **C5-S21**: The mad man became a testimony for "Jesus".
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. In addition, the word "Decapolis" means: "Ten (10) cities'. The prior sentence told us what "Jesus" commanded and this sentence tells us that this man obeyed to the point of reaching all of the people in Ten (10) cities.
 - The phrase "he departed, and began to publish in Decapolis how great things Jesus had done for him" means: 'He obeyed and gave his testimony all around'.
 - The phrase "and all men did marvel" means: 'No one could dispute his testimony. Their reaction showed that they understood that it took the power of God to give him that testimony'.
22. **C5-S22**: "Jesus" returned to His home region. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence is adding a parable to the warning given in the prior sentence. Saved people who have spiritual results from their spiritual gifts will receive greater

- everlasting rewards. However, people who refuse to produce results will lose even the spiritual gifts which God gave to them.
- b. The phrase "when Jesus was passed over again by ship unto the other side" means: "Jesus" returned to the area where He lived'.
 - c. The phrase "much people gathered unto him: and he was nigh unto the sea" means: 'People were watching and waiting because they were there when the boat landed'.
23. **C5-S23:** A desperate father begs for a miracle.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. The prior sentence told us that people were waiting for "Jesus" to land and this sentence names one of them while also introducing the next report of an incident.
 - b. The phrase "behold, there cometh one of the rulers of the synagogue, Jairus by name" means: 'Pay attention because this man was important in society and in the religious community. He was actually part of the class of people who were trying to destroy "Jesus"'. By helping him, "Jesus" would split the forces representing devils and false religious doctrine.
 - c. The phrase "and when he saw him, he fell at his feet, And besought him greatly" means: 'This man humbled himself and recognized "Jesus" as God in human flesh'.
 - d. The phrase "saying, My little daughter lieth at the point of death" means: 'This is why he acted like he did'. Sometimes, God has to make us desperate in order to get us to do what we need to do.
 - e. The phrase "I pray thee, come and lay thy hands on her" means: 'This was the action that he asked "Jesus" to do'.
 - f. The phrase "that she may be healed; and she shall live" means: 'This was the results which he expected from "Jesus"'.
24. **C5-S24:** A crowd followed "Jesus" towards the house of the ruler.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence is adding a parable on "the kingdom of God" to the warning, in the prior sentence, that we have limited time to bring a spiritual harvest to God.
 - b. The phrase "Jesus went with him" means: "Jesus" went because He intended to fulfill the request of "the ruler of the synagogue".
 - c. The phrase "and much people followed him, and thronged him" means: 'There were lots of people following and they were unruly'. The people pushed and shoved each other and even did it to "Jesus". At this point, most of the people were not there for His doctrine but to increase their social standing by claiming that they had seen "Jesus" do some miracle. People criticize methods used to draw crowds. However, "Jesus" did it and then preached the truth to them. And, the truth is that these things are Biblical if the purpose is to preach the Gospel to lost people.
25. **C5-S25:** A crowd followed "Jesus" towards the house of the ruler. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. While "Jesus" and everyone were doing one thing, this other incident happened. Therefore, the report of it is added to the report of the first incident.
 - b. The phrase "a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians" describes the woman and her condition.
 - c. The phrase "and had spent all that she had" tells us that she did everything that she could in order to get better.
 - d. The phrase "and was nothing bettered, but rather grew worse" describes the results that she had.

- e. The phrase "When she had heard of Jesus" means: 'This is what motivated her to act like she did'.
 - f. The phrase "came in the press behind, and touched his garment" describes what she did.
 - g. There are other incidents in the Bible where we are told that God let one of His people suffer for years so that "Jesus" could do a miracle and bring glory to God. Without evidence of the power of God, most people would consider "the word of God" to be: 'just another book'. And, many people claim that is all that "the word of God" is, in spite of all of the evidence to the contrary. And, unless it is obvious, beyond a shadow of a doubt, that the person is in a condition that no human power can get them out of, people refuse to believe that it is God working. And even in those cases, people still refuse to believe. However, one soul is so precious to God that he will allow His people to suffer for years if the evidence of His healing will cause one soul to believe and be saved. Therefore, regardless of the number of doubters, we are to pay attention to those who truly believe and are saved.
26. **C5-S26:** She spoke her faith to herself.
- a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true. That is: this sentence tells us her level of belief which caused her to act..
 - b. The phrase "For she said" means: 'This wasn't just a passing thought. Her thought was so sincere that she said it, if only to herself'.
 - c. The phrase "If I may touch but his clothes, I shall be whole" means: 'This was her plan of action which was based upon a true and sincere belief'.
 - d. Please notice that **C5-S32** says: "And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague". We do not have true Biblical "faith" until our "belief" causes us to act. That is what the report of this incident is teaching us.
27. **C5-S27:** The woman was healed.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence is telling us the immediate result of the prior sentences.
 - b. The phrase "straightway the fountain of her blood was dried up" means: 'She was healed'.
 - c. The phrase "and she felt in her body that she was healed of that plague" means: 'She knew that she was healed'.
28. **C5-S28:** "Jesus" knew all.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, This reaction by "Jesus" is directly tied to the action of the prior sentence.
 - b. The phrase "Jesus" means: 'This is Who reacted'. Here, He is acting as 'God in human flesh'. Now, think about a preacher doing this in certain cultures such as America. In America, they talk to people in private who want to be saved or lead them in a prayer while no one is looking. There is no public acknowledgement of salvation in spite of **Romans 10:10** saying: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation". The end result, in America, is that a lot of people doubt their salvation. And, God gets no glory for saving the person. In this report, we see that "Jesus" made her publicly confess so that God received the glory. In addition, this demonstrated, to Jairus, that "Jesus" could do miracles. And, he would need that level of faith because his daughter would die and he would see "Jesus" raise her from the dead. Therefore, the public acknowledgement of God working is critical for many reasons.

- c. The phrase "immediately knowing in himself that virtue had gone out of him" means: "Jesus" knew that He had healed her'. "Jesus" acts, like the rest of the sentence tells us, for the reasons just explained.
 - d. The phrase "turned him about in the press, and said, Who touched my clothes?" means: "Jesus" demanded that she publicly acknowledge her healing'. Many times our flesh, and even devils, make us afraid to admit when God does something for us. But that is our sin nature and if we overcome it, our spiritual victory is much greater.
29. **C5-S29:** The disciples didn't understand His question.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence tells us that the question by "Jesus", in the prior sentence, seemed unreasonable. And, often when God does a miracle, there are going to be people who think any report about the miracle is unreasonable.
 - b. The phrase "his disciples said unto him" means: 'This is what the disciples said to "Jesus" in response to His question'.
 - c. The phrase "Thou seest the multitude thronging thee" means: 'This is why they thought His question was not reasonable'.
 - d. The phrase "and sayest thou, Who touched me?" means: 'This is how they questioned "Jesus"'. Now, before anyone criticizes them, remember that most of the time, "Jesus" was acting like any other human being. Therefore, it is reasonable for them to forget, at times, that He was actually 'God in human flesh'.
30. **C5-S30:** "Jesus" looked at the healed woman.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, our sentence tells us that "Jesus" did not bother answering their question, because that was a distraction. Instead, He concentrated on the spiritual need of the moment.
 - b. The phrase "he looked round about to see her that had done this thing" means: "Jesus" let her know that He knew who she was'. He let her know that she knew that she was not hid. He wanted her to publicly confess for her good and for a witness to the others who were there and to give glory to God.
31. **C5-S31:** The woman confessed the truth.
- a. The word "But" means the following phrases are continuing the subject of the prior phrases while changing direction. Her feelings were the opposite of the feelings of "Jesus"
 - b. The phrase "the woman fearing and trembling" means: 'This is how she felt'. She was not sure what would happen to her since she had tried to be sneaky. She knew what she had suffered for years and knew that she had been healed. Her natural sinful flesh made her fear that "Jesus" would take away her healing or punish her some other way. But, this type of fear is not from God. And, unless she overcame her fear, she would not have the complete victory. As it was, I believe she had the courage to witness to all of her friends and acquaintances.
 - c. The phrase "knowing what was done in her" means: 'She had no doubt that she had received a miracle'. Please see the [Table Of Miracles](#) for references to other places where the Gospels tell us about this miracle and other miracles.
 - d. The phrase "came and fell down before him, and told him all the truth" means: 'She confessed the truth as was required'. Many people don't receive a promise from God, or don't receive a miracle, simply because they refuse to do what God requires.
32. **C5-S32:** "Jesus" honored her faith.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this

- answer from "Jesus" is a direct response to the action by the women as reported in the prior sentence.
- b. The phrase "he said unto her, Daughter" means: "Jesus" addressed her this way, ("daughter"), which means that she was not only physically cured but was spiritually saved'.
 - c. The phrase "thy faith hath made thee whole" means: 'God responds to true Biblical "faith"'.
 - d. The phrase "go in peace, and be whole of thy plague" means: 'The "peace" from God is only given to the saved. The "be whole of thy plague" means complete physical healing'.
33. **C5-S33:** The encouragement to give up on faith.
- a. The phrase "While he yet spake" means: 'This was while "Jesus" was speaking to the woman and Satan tried to sneak in discouragement without "Jesus" noticing'.
 - b. The phrase "there came from the ruler of the synagogue's house certain which said" means: 'This message came from his own home. Therefore, he would believe it'. And, while it was true, it denied the results of true faith in "Jesus"'.
 - c. The phrase "Thy daughter is dead: why troublest thou the Master any further?" means: 'Satan tries to discourage us any way he can, especially just before we receive a spiritual victory from God'.
34. **C5-S34:** The encouragement to display true Biblical "faith".
- a. The phrase "As soon as Jesus heard the word that was spoken" means: "Jesus" responded immediately'. When the devil tries to discourage us, "Jesus" will encourage us if we will listen to Him.
 - b. The phrase "he saith unto the ruler of the synagogue" means: "Jesus" said encouragement to the man who was attacked by a message from a devil'.
 - c. The phrase "Be not afraid, only believe" means: 'These are the words of encouragement'. Our natural self fights against this type of command but this is what is required in order to get help from God.
35. **C5-S35:** Elimination of distracting unbelievers.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" added action to His words in the prior sentence. Words, with out accompanying action, are rarely useful.
 - b. The phrase "he suffered no man to follow him" means: "Jesus" restricted the people in attendance to the few with the greatest true Biblical "faith". Doubters can interfere with the work of God. Even when that does not happen, they can be used by devils to claim that the work of God was something else. Therefore, there will be times when we need to restrict who is part of the work of God.
 - c. The phrase "save Peter, and James, and John the brother of James" means: 'These three are the inner circle of "Jesus"'. They received special privileges because they were closest to "Jesus". Likewise, the closer we get to "Jesus" the more blessing that we can expect to receive from God.
36. **C5-S36:** The presence of more unbelievers.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. This sentence is added to the last two sentences. It tells us what "Jesus" found as the result of religion and devils. This occurrence is contrasted to the "belief" which "Jesus" told the father to have and which the three (3) disciples had. Thus, the sentences are added together to give us the contrast.
 - b. The phrase "he cometh to the house of the ruler of the synagogue" means: 'When "Jesus", and the father and the three (3) disciples came to the house'.
 - c. The phrase "and seeth the tumult, and them that wept and wailed greatly" means: 'This is what they found'. Supposedly, this was part of the culture at that time. Rich people would hire professionals to "wept and wail greatly". Their culture, like most

cultures of today, was concentrated on the physical reality and they had no real hope for anything good after death. Thus, they regarded death as a tragedy and reacted this way within the culture.

37. **C5-S37:** "Jesus" questioned the people in the home of Jairus.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence tells us how "Jesus" responds to the reported action of the prior sentence.
 - The phrase "when he was come in, he saith unto them" means: 'This is when "Jesus" spoke and to whom and why'.
 - The phrase "Why make ye this ado, and weep?" means: 'They were acting according to the physical and "Jesus" was asking them why they did not, rather, view the incident from the spiritual perspective'.
38. **C5-S38** says: "the damsel is not dead, but sleepeth". Here, "Jesus" tells them the situation was different from what they believed. This sentence is added to the prior and both need to be considered together because of contextual considerations. In addition, our next sentence tells us the reaction of the people to what "Jesus" told them. Again, they had their attitude because they only looked at the physical while "Jesus" tried to tell them the spiritual perspective. That is what is meant by the word "sleepeth", in this sentence. Yes, she was physically dead but not spiritually. Somehow, earlier in her life, she had been saved, which is why "Jesus" said "the damsel is not dead".
39. **C5-S39:** The people insulted "Jesus".
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the reaction of the people, especially of the professional mourners, to what "Jesus" said in the prior sentence.
 - The word: "scorn" means: 'Extreme contempt; that disdain which springs from a person's opinion of the meanness of an object, and a consciousness or belief of his own superiority or worth. Scorn is strongly related to scoffers. However, where the one is an internal attitude, the other is an outward expression of that attitude'. The phrase "they laughed him to scorn" means: 'They didn't just disagree, and they didn't just speak against what "Jesus" said but they claimed that "Jesus" was a fool'.
40. **C5-S40:** "Jesus" threw out the unbelievers and helped the believers. Remember that our chapter theme is: 'Our Level of Belief Determines our Level of Blessings'. These "scorners" were bringing down the level of belief of the audience which was there. Therefore, "Jesus" had to get ride of them before He raised up the dead. Now, a "scorners" would ask: 'Couldn't He have raised the dead in spite of the scorners being there?'. And the answer is 'He chose to not do so. God acts like He chooses to act and, NO, we do not get to dictate how God chooses to act'. God refuses to act when scorners are present because they refuse to believe no matter what evidence God provides. Therefore, God refuses to satisfy a fool.
- The word "But" means the following sentence is continuing the subject of the prior sentence while changing direction. "Jesus" ignored their "scorning" Him and "put them all out". He refused to react in the expected manner.
 - The phrase "when he had put them all out" means: 'After "Jesus" got rid of the unbelieving "scorners"'. This is an important thing to do when we really want to see God do a miracle. We need to get together only with true believers and separate ourselves from unbelievers.
 - The phrase "he taketh the father and the mother of the damsel" means: 'They believed and truly hoped for a miracle'.
 - The phrase "and them that were with him" means: 'This is Peter, James and John'.
 - The phrase "and entereth in where the damsel was lying" means: 'This was where the miracle would happen'.
41. **C5-S41:** "Jesus" commanded the girl to arise.

- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the action of this sentence follows the action of the prior sentence.
 - b. The phrase "he took the damsel by the hand" means: "Jesus" physically touched her'. Now, religion claims that the physical touch is required but "Jesus" did other miracles without even being present. So, be careful about what you believe and verify all religious claims. In this case, I believe that "Jesus" did this for the benefit of the parents.
 - c. The phrase "and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise" means: "Jesus" told the dead girl to "arise". Obviously, her spirit had to return to her body for this to happen.
42. C5-S42: She was completely healed.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this immediate response shows that this sentence is the direct result of the prior sentence.
 - b. The phrase "straightway the damsel arose, and walked" means: 'She immediately proved that she was physically alive again'.
 - c. The phrase "for she was of the age of twelve years" shows, as far as I can tell, that this included so that people wouldn't claim that she was a baby or something else as an excuse to deny the resurrection from the dead.
43. C5-S43: The people react to the miracle.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the reaction of the scorners to the evidence of the miracle.
 - b. The phrase "they were astonished with a great astonishment" means: 'Everyone who was there reacted this way'.
44. C5-S44: "Jesus" gave final commands.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds instructions from "Jesus" on how to witness after scorners were proven wrong.
 - b. The phrase "he charged them straitly that no man should know it" means: 'This is what "Jesus" commanded because of the scorners who were present'. If the parents testified, people could argue about what they believed. However, if they only told of all of the witnesses who saw her dead, and then showed her alive, people could not argue with proven facts.
 - c. The phrase "and commanded that something should be given her to eat" means: "Jesus" told them to take care of her physical needs'.
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Chapter 6 Summary:

Theme: Keep Doing the Ministry in Spite of Discouragement.

Please see the Study called [Miracles in the Gospels](#) about the miracles recorded in This chapter. Please also see the Study called [Significant Gospel Events](#) for where the accounts of This chapter are related to accounts of other Gospels. More than one of the events reported in This chapter are referenced in those two documents.

[Mark 6:1-6](#) and [Matthew 13:54-58](#) tell us about "Jesus" teaching near His home and the people refusing to believe. Their unbelief restricted the works He could do there. In [Mark 6:3](#); [Matthew 13:55](#) and [Luke 4:22](#) they said "Is not This the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?" Here we see "Jesus" rejected by His own family and neighbors who saw Him grow up. *familiarity breeds contempt*.

[Mark 6:4](#); [Matthew 13:54-58](#) and [Luke 4:14-31](#) and [John 4:43-45](#) all tell about "Jesus" teaching in the town where He grew up and the people refused to believe the truth that He told them. Their unbelief restricted the works He could do there. Every one of these Bible references tell us that "Jesus" said: "No prophet is accepted in his own country", when people refused to believe His doctrine. These other references may be different (but similar) incidents to this incident. What we really have in these reports is the same truth being taught more than once. This, This is a precept which is true in many applicable circumstances. We see "Jesus" react to this by sending the twelve to other towns to preach, heal and cast our devils.

The twelve were commissioned to be sent out as reported in [Mark 3:14-19](#) and [Matthew 10:1-4](#). In those places, we read that "Jesus" giving power to "the twelve" and sending them out to heal the sick, cast out devils and to preach "repentance". We are told that they were actually sent in: [Matthew 10:5-42](#); [Mark 6:7-13](#) and [Luke 9:1-6](#). In addition, [Mark 6:30-31](#) report them returning and giving their report. [6:30-31](#) has their report after they returned and is the only place in the Gospel of Mark where they are called "apostles". A similar account is found in the Gospel of Luke in [Luke 10:1-24](#). There, "Jesus" sent out seventy.

[Mark 6:14-29](#); [Matthew 14:1-12](#) and [Luke 9:7-9](#) report the beheading of the [John the Baptist](#). Please use the link provided to see the full Study on John the Baptist, including links to notes which deal with every place in the Bible where he is named. Several references in This account mention "king Herod". in these references we see a lowercase "king" used for the role of Herod Because the Bible reserves the uppercase "King" for "Jesus Christ". In all of these references we see "king Herod". using his power and position in This Earth to do his own will, which was sinful. Herod is contrasted to a Spirit led man, with no earthly power, named "Jesus" who did God's will instead of his own will.

In [Mark 6:29](#) and [Matthew 14:12](#) we are told that the disciples of John the Baptist buried his body then went to "Jesus". Some of these may have been the disciples of "Jesus" who had been the disciples of John the Baptist before and these may have included some disciples of John the Baptist who now became disciples of "Jesus".

[Mark 6:31-33](#); [Matthew 14:13](#); [Luke 9:19](#) and [John 6:15-21](#) all tell us that "Jesus" tried to take His disciples to a private place to mourn the death of John the Baptist, but the people followed them and refused to give them time to mourn his death.

When the people followed, "Jesus...was moved with compassion toward them, because they were as sheep not having a shepherd and he began to teach them many things" "and he healed their sick". ([Mark 6:34](#); [Matthew 14:14](#) and [Luke 9:11](#).) Please also see the [Table Of Miracles](#) for references to other places where the Gospels tell us that "Jesus" did many miracles without naming the specifics.

[Mark 6:35-44](#); [Matthew 14:15-21](#) and [Luke 9:12-17](#) and [John 6:1-14](#) report the feeding of "five thousand men, beside women and children" with five (5) loaves and two (2) fishes. This event is one of the few accounts that is in all four Gospels. Therefore, it is very important to understand. The details reported by each Gospel writer are

slightly different even while they report the same event. Please see the detail notes for each sentence in order to see the places where the various accounts are similar and where they are different. In [Mark 8:14-21](#) and [Matthew 16:8-11](#) "Jesus" makes reference to this miracle and asks His disciples "How is it that ye do not understand?"

[Mark 6:45-53](#); [Matthew 14:23-34](#) and [John 6:15-21](#) report the testing of the disciples after the feeding of "five thousand men, beside women and children". He sent them across the lake without Him and they were in a storm when he came to them walking on the water.

[Mark 6:45-53](#); [Matthew 14:23-34](#) and [John 6:15-21](#) report the testing of the disciples after the feeding of "five thousand men, beside women and children". He sent them across the lake without Him and they were in a storm when he came to them walking on the water.

[Mark 6:45-56](#); [Matthew 14:22-36](#) and [John 6:19-21](#) report "Jesus" walking on water. In addition, [Matthew 14:28-33](#) reports Peter also walking on water.

In this chapter we see "Jesus" going through a time of discouragement. The people near His home reject His teaching. His closest human friend is murdered because of the ministry. He feeds 5,000 knowing that this will cause people to seek Him for the miracles even while ignoring His teaching. His closest disciples fail their test of faith. And, when He goes to another place the people mob Him for miracles even while ignoring His teaching which could help them to not need the miracles. The general attitude is: *'Let us continue in our life of sin and you keep removing the consequences of our sin'*.

One lesson of this chapter is that everyone, including "Jesus", who serves God and deals with sinful people will go through times of deep discouragement during their ministry. The example of "Jesus" is that we must *'keep on keeping on'* regardless of circumstances. In this chapter we see "Jesus" praying, as He also did at other times. I imagine that God the Father was giving Him encouragement because both knew that the disciples would fail their test, and yet He had to continue with the ministry given to Him.

1. [C6-S1](#): "Jesus", and His disciples, returned home. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents *'the Mathematical function of addition'*. If you drop either side of an addition problem, you change the answer. Likewise, this sentence says that "Jesus" left the country of the last chapter and *"came into his own country"*.
 - b. The phrase *"he went out from thence, and came into his own country"* means: *"Jesus" left where He was and went home'*.
 - c. The phrase *"and his disciples follow him"* is clear.
2. [C6-S2](#): The people were astonished at the demonstrated knowledge and wisdom of "Jesus".
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents *'the Mathematical function of addition'*. If you drop either side of an addition problem, you change the answer. Likewise, the action of this sentence happened in the country of the prior sentence.
 - b. The phrase *"when the sabbath day was come"* means: *'This is the day of His teaching'*.
 - c. The phrase *"he began to teach in the synagogue"* means: *'This is the action which "Jesus" did'*.
 - d. The phrase *"and many hearing him were astonished"* means: *'This is the reaction of His listeners'*.
 - e. The phrase *"saying, From whence hath this man these things?"* means: *'This is how the listeners expressed their feelings'*.
3. [C6-S3](#): The people questioned His demonstrated power of God.

- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the Jews not only recognized that the power of God was used by "Jesus" but that He also displayed "wisdom" that could only come from God.
 - b. The phrase "what wisdom is this which is given unto him" means: "Jesus" knew more of "the word of God", and how it was interpreted, and how it was to be applied to this life, than anyone else'. In addition, He never went to Bible School. Therefore, according to their religious leaders, He should not have been able to do what he did.
 - c. The phrase "that even such mighty works are wrought by his hands?" means: 'They realized the relationship between someone having the wisdom of God and God using them to do miracles'. This was the recognized sign of a prophet and doing more signs than any other prophet was what they were to look for in order to identify God's "Christ".
 - d. Notice that they recognized His "wisdom". And, they recognized His "mighty works". And, they recognized that these things only came through "Jesus" and no one else. In addition, they were thinking about "the word of God" because they were at the synagogue. Further, "the word of God" told them that these were their signs of God's "Christ". Yet, because of their religious teaching and their own prejudices about someone who grew up around them, they rejected the truth from God. And, people still do the same thing for the same reasons today.
4. **C6-S4**: The people looked at His known physical family. Our sentence says: "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon?". This means that they were looking at the physical and ignoring the spiritual evidences which they had just acknowledged in the prior sentence. They looked at what He did before He started His ministry. They looked at His family even though the physical family of a preacher do not deter his relationship with God. They emphasized the physical over the spiritual while "the word of God" tells us to emphasize the spiritual over the physical.

Please also see the note in the Detailed Study, and in the Lord Jesus Christ Study, for more references to this doctrinal error. These people made the same error as the Roman Catholic Church teaches that it is the physical family, and not His spiritual family, that matters. However, in [Mark 3:31-35](#), "Jesus" made it clear that the spiritual was what mattered and not the physical.

5. **C6-S5**: They knew His sisters. Our sentence says: "and are not his sisters here with us?" This sentence is an extension of the prior and the doctrine was dealt with in the prior note.
6. **C6-S6** says: "And they were offended at him". This is their reaction which was based upon their own prejudices and not on the true evidences which they saw and acknowledged. In fact, the true evidences which showed their prejudices to be wrong are what truly caused the offences. The fool says in his heart: 'I know what I believe!! Don't confuse me with the facts'. And, most religious fools end up in Hell.
7. **C6-S7**: "Jesus" explained their wrong reaction. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - a. The word "But" means the following sentence is continuing the subject of the prior sentence while changing direction. "Jesus" provided true Biblical "wisdom" to counter their foolishness.
 - b. The phrase "Jesus said unto them" means: "Jesus" said this'. This sentence must be understood spiritually with the realization that "Jesus" said this with the power and authority of 'God in human flesh'. Many fools ignore what "the word of God" tells them. And, God allows them to do so because God gave each of us a free will. However, we live with the consequences of our decisions and we will face everlasting judgment for those decisions.
 - c. The phrase "A prophet is not without honour, but in his own country, and among his own kin, and in his own house" is a precept that applies to more people than

- just "Jesus". It also applies to people today who are doing the job of "a prophet" and telling people what "the word of God" truly says.
8. **C6-S8:** Their wrong reaction restricted what "Jesus" could do.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the result in this sentence is directly tied to their refusal to truly believe, as reported in the prior sentence.
 - b. The phrase "he could there do no mighty work" means: 'Their refusal to believe restricted the work of God'. Think about this. Think about how many people truly refuse to believe in God until a disaster and then they ask: 'Where was God? Why didn't He prevent this?'. And, beyond unbelief restricting the work of God, the true question should be: 'Why should God do anything for people who have repeatedly rejected Him?'
 - c. The phrase "save that he laid his hands upon a few sick folk, and healed them" means: 'This is a minor work and, even with that, "Jesus" could only do it for "a few sick folk"'. We saw the same type of thing when "Jesus" drove away almost everyone before He raised the daughter of Jairus from the dead.
 9. **C6-S9:** Their reaction made "Jesus" marvel. Our sentence says: "And he marvelled because of their unbelief". After all of the evidence provided, it was amazing that they still refused to believe.
 10. **C6-S10:** "Jesus" continued to do what He could. Our sentence says: "And he went round about the villages, teaching". Even though His ministry was restricted, He still persisted. This is His example for us to follow when discouraged and feeling like we are wasting our time. Please also see the Doctrinal Study called: [What Did Jesus Do?](#).
 11. **C6-S11:** "Jesus" sent the twelve to preach and live by faith. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, Our sentence tells us what "Jesus" did in response to people refusing to believe. He sent the Gospel into other areas. Please also see the Doctrinal Study called: [What Did Jesus Do?](#).
 - b. The phrase "he called unto him the twelve, and began to send them forth by two and two" means: 'When the Gospel is rejected in one area, go to another area'. This is the minimal number of people who could go preaching. Devils get people to try and trap the man of God into a situation where they can lie about him. The second person minimizes those possibilities.
 - c. The phrase "and gave them power over unclean spirits" means: 'Notice that the disciples could do miracles and cast out devils before the crucifixion'.
 - d. The phrase "And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: But be shod with sandals; and not put on two coats" means: 'This is how they were to preach in the Jewish society of their day'. Just before His crucifixion "Jesus" changed these rules for going into other societies because the provision for preachers actually depends upon the society that the preacher goes to. The basic Gospel never changes. However, the application has to consider the societal rules where it is preached and the way that a missionary reaches people also can change from one society to another society.
 12. **C6-S12:** "Jesus" told them how to depend for shelter.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the report of the instructions from "Jesus" are added to the report of His sending the disciples. A good leader always instructs people about the expected results when he sends them to do a task.

- b. The phrase "he said unto them" means: "Jesus" gave the instructions found in this sentence and the next two sentences'.
 - c. The phrase "In what place soever ye enter into an house, there abide till ye depart from that place" means: 'Stay in the first place where God has people providing for your physical needs. Don't go looking for better physical accommodations but be a blessing where God sends you'.
13. **C6-S13**: "Jesus" told them how to deal with rejection.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the prior sentence told them how to deal with acceptance and this sentence tells them how to deal with rejection.
 - b. The phrase "whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them" means: 'Do nothing personally about rejection but call on God to deal with those people'.
14. **C6-S14**: "Jesus" told them the consequences of rejection.
- a. The word "Verily" means: "Jesus" verified this statement and you should also verify the truth of it'.
 - b. The phrase "I say unto you" means: "Jesus" said this with the full authority of God in human flesh'.
 - c. The phrase "It shall be more tolerable for Sodom and Gomorrhah in the day of judgment" means: 'They did not have the written "word of God" like the Jews had. Therefore, their responsibility for obedience was less'. Likewise, the Jews did not have the written New Testament. Therefore, their responsibility was less than our responsibility.
 - d. The phrase "than for that city" means: 'This is whom "Jesus" is comparing "Sodom and Gomorrhah" to'.
15. **C6-S15**: The twelve did as commanded. Our sentence says: "And they went out, and preached that men should repent".
16. **C6-S16**: The twelve experienced the power of God. Our sentence says: "And they cast out many devils, and anointed with oil many that were sick, and healed them". Remember that they were dealing with Jews and Jews were told to look for these signs in order to verify that someone was a true prophet from God.
17. **C6-S17**: How Herod reacted to the accounts about "Jesus". Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the reputation reported in this sentence is a direct result of the actions reported in the prior sentences.
 - b. The phrase "king Herod heard of him" means: 'The reputation of "Jesus" reached the head of the government'.
 - c. The phrase "(for his name was spread abroad:)" means: 'This is why'.
 - d. The phrase "and he said, That John the Baptist was risen from the dead" means: 'His guilty conscience made him believe this error'.
 - e. The phrase "and therefore mighty works do shew forth themselves in him" means: 'John the Baptist did not do these types of miracles but Herod believed his guilty conscience more than the facts'.
18. **C6-S18**: Others believed a different error. Our sentence says: "Others said, That it is Elias". They believed this because their religious traditions said that Elias would return in the role that John the Baptist had ([Matthew 11:14](#); [Matthew 17:11-12](#); [Mark 9:12-13](#)).
19. **C6-S19**: Still more believed a third error. Our sentence says: "And others said, That it is a prophet, or as one of the prophets". They knew the signs but expressed an opinion which they did not bother to verify. This is exactly how we end up with so many doctrinal errors.
20. **C6-S20**: What Herod said.

- a. The word "But" means the following sentence is continuing the subject of the prior sentence while changing direction. Herod refused to believe any report that disagreed with his guilty conscience.
 - b. The phrase "when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead" means: 'This was what Herod insisted in believing'.
21. **C6-S21:** Herod's fear made him adamant.
- a. The word "For" means: 'This sentence is explaining the prior sentence'.
 - b. The phrase "Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake" means: 'He did this because of a woman'.
 - c. The phrase "his brother Philip's wife: for he had married her" means: 'This is what fulfilling the lust of the flesh will do'.
22. **C6-S22:** What John the Baptist said to make them mad.
- a. The word "For" means: 'This sentence is explaining the prior sentence'.
 - b. The phrase "John had said unto Herod" means: 'John the Baptist publicly rebuked the king for his public sin'.
 - c. The phrase "It is not lawful for thee to have thy brother's wife" means: 'This was his public sin'.
23. **C6-S23:** The reaction of Herod and the woman.
- a. The phrase "Therefore Herodias had a quarrel against him, and would have killed him; but she could not" means: 'The woman plotted the murder and did not care that John was a prophet of God'.
 - b. The phrase "For Herod feared John, knowing that he was a just man and an holy" means: 'The king had better sense but let his lust rule him'.
 - c. The phrase "and observed him; and when he heard him, he did many things, and heard him gladly" means: 'The king wanted truth but was not willing to obey'. He was like most religious people throughout history.
24. **C6-S24:** How the problem happened.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence tells why Herod went against his better judgment, which the prior sentence told us about.
 - b. The phrase "when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee" means: 'This was the occasion'.
 - c. The phrase "And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him" means: 'There should be no doubt that they were all drunk and that she danced a sexy dance like her mother taught her to do'.
 - d. The phrase "the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee" means: 'This was his vow'. He would not have remained as king if he was normally this stupid. There should be no doubt that this is the result of being drunk. And, this should be a warning to everyone else about getting drunk.
25. **C6-S25:** The error.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds more detail to the prior sentence.
 - b. The phrase "he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom" means: 'This is how foolish he was'.
26. **C6-S26:** The girl asked her mother for advice.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this is how the girl responded to the vow in the prior two sentences. Our sentence says: "And she went forth, and said unto her mother, What shall I ask?". This shows us that the mother planned all of this.

27. C6-S27: The mother sought vengeance. Our sentence says: "And she said, The head of John the Baptist".
28. C6-S28: The girl obeyed her mother.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the prior sentence told us that the daughter asked her mother what reward she should ask from the king. This sentence adds that she asked for what her mother wanted, which was John the Baptist beheaded.
 - The phrase "she came in straightway with haste unto the king, and asked, saying" means: 'she did what her mother commanded'.
 - The phrase "I will that thou give me by and by in a charger the head of John the Baptist" means: 'This was what the mother demanded'.
29. C6-S29: The follow-up on the error.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this reaction is a direct result of the prior sentence.
 - The phrase "And the king was exceeding sorry" means: 'Sorrow is not sufficient to get people to act right'.
 - The phrase "yet for his oath's sake, and for their sakes which sat with him, he would not reject her" means: 'He chose to do wrong because of his prior foolish oath'.
30. C6-S30: The short-term results.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the action of this sentence is a direct result of the request which is reported in the prior sentences.
 - The phrase "immediately the king sent an executioner, and commanded his head to be brought" means: 'Herod gave the command'.
 - The phrase "and he went and beheaded him in the prison, And brought his head in a charger" means: 'John the Baptist beheaded'.
 - The phrase "and gave it to the damsel" means: 'his head brought to the girl'.
 - The phrase "and the damsel gave it to her mother" means: 'The girl gave it to her mother'.
31. C6-S31: The reaction by the disciples of John. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the reaction of this sentence is added to the action of the prior sentence.
 - The phrase "when his disciples heard of it" means: 'Word spread through the servants of the palace'.
 - The phrase "they came and took up his corpse, and laid it in a tomb" means: 'The executioner threw John's corpse on the trash heap for wild animals to maul and eat. John's disciples showed proper respect for his body'. This would include disciples who left John for "Jesus" and who were out preaching and doing miracles.
32. C6-S32: The twelve report back to "Jesus".
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the action of this sentence followed the action of the prior sentence.
 - The phrase "the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught" means: 'They reported back to "Jesus" and that report would have included their burial of the body of John the Baptist'.

33. **C6-S33**: "Jesus" takes them apart for a rest.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the response of this sentence is directly tied to the report of the prior sentence.
 - The phrase "he said unto them, Come ye yourselves apart into a desert place, and rest a while" means: "Jesus" said that they needed a break from the ministry to "rest a while".
 - The phrase "for there were many coming and going, and they had no leisure so much as to eat" means: "This is why they needed a rest".
34. **C6-S34** says: "And they departed into a desert place by ship privately". Notice that they tried to hide their action from the general public.
35. **C6-S35**: The people refused to let them have a rest. Our sentence says: "And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him". Imagine living with people who are so selfish that they won't even give you time to mourn the murder of your best friend in this world.
36. **C6-S36**: How "Jesus" reacted. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this reaction by "Jesus" is directly tied to the selfish action of the people in the prior sentence.
 - The phrase "Jesus, when he came out, saw much people, and was moved with compassion toward them" means: 'How and why "Jesus" reacted like He did'.
 - The phrase "because they were as sheep not having a shepherd" means: 'He saw their spiritual need and gave it a higher priority than their selfish action and higher than the need of Him and His disciples for a time to rest'.
 - The phrase "and he began to teach them many things" means: 'Their true spiritual need was "the word of God"'.
37. **C6-S37**: How the twelve reacted. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this reaction by the disciples is added to the reaction by "Jesus".
 - The phrase "when the day was now far spent" means: 'This is when they reacted'.
 - The phrase "his disciples came unto him, and said, This is a desert place, and now the time is far passed" means: 'This is their reasoning'.
 - The phrase "Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat" means: 'This is their suggested solution to the problem'.
38. **C6-S38**: The response from "Jesus". Our sentence says: "He answered and said unto them, Give ye them to eat".
39. **C6-S39**: Their response to the demand by "Jesus"
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this answer from the disciples is a response to the command from "Jesus" in the prior sentence.
 - The phrase "they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?" means: 'They were saying that it would take the average daily worker's wage, for 200 days, in order to buy enough bread to feed the people who were there'.
40. **C6-S40** says: "He saith unto them, How many loaves have ye?". This means that "Jesus" asks them what they have to work with. The note at the start of the Chapter Summary gives the

references to the other Gospel accounts where we read about the feeding of "five thousand men, beside women and children" with five (5) loaves and two (2) fishes. The notes for the account by Matthew compare the various reports and tell how they all fit together without any conflict. What Mark does not tell us, but other Gospel accounts do, is that Andrew found, and brought, a little boy who had the only food. Our second next sentence describes his lunch. As of this sentence, "Jesus" knew that they had food but not how much. And, the other Gospel accounts tell us that He knew this because Andrew had reported finding a boy with a little lunch but, apparently, "Jesus" was not told what it contained. Thus, we read the question of this sentence and the command of the next sentence.

41. [C6-S41](#) says: "go and see". This means that "Jesus" told them to verify their answer.
42. [C6-S42](#): The twelve report their answer.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the answer to the command of the prior sentence.
 - b. The phrase "when they knew, they say, Five, and two fishes" means: 'This is what was available for "Jesus" to work with'. I believe that this incident is, or could be, the basis of the song which claims: 'Little is much when God is in it'. "Jesus" didn't need much, as proven by this incident. I seriously doubt if God needs to work through men, but He chooses to do so. Therefore, we need to take our little, admit that it is not sufficient in the physical reality, and then pray for God to do a miracle. That is what we see happen in this incident.
43. [C6-S43](#): "Jesus" commands the people.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this command, and resulting action, were added to the basis of the miracle being provided.
 - b. The phrase "he commanded them to make all sit down by companies upon the green grass" means: "'Jesus" commanded that things be done orderly'. God always wants things to be done orderly.
44. [C6-S44](#): How they were to sit.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the obedience of this sentence is added to the command of the prior sentence.
 - b. The phrase "they sat down in ranks, by hundreds, and by fifties" means: 'This is the order that they sat in'.
45. [C6-S45](#): "Jesus" prepares for the miracle.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the prior sentence told us that people obeyed "Jesus" and this sentence adds that He did a miracle to meet their need. The disobedient have no right to expect miracles from God.
 - b. The phrase "when he had taken the five loaves and the two fishes" means: "'Jesus" took what was provided so that was no doubt what He was thanking God the Father for providing'.
 - c. The phrase "he looked up to heaven, and blessed" means: "'Jesus" thanked God the Father first as an example for us to follow'. Please also see the Doctrinal Study called: [What Did Jesus Do?](#).
 - d. The phrase "and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all" means: 'The disciples walked away with a little piece each and the food was multiplied as it was passed out'. All throughout the Bible, we see God demand obedience in an impossible situation, such as this, before God does the miracle. Think about the Jews crossing the Jordan River on

- dry ground. The priests carrying the Ark had to step as if they were stepping into the water before it receded.
46. [C6-S46](#) says: "And they did all eat, and were filled". God met their need only after obedience in true faith.
 47. [C6-S47](#): The residue was collected.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this result was added to the rest of the miracle. Someone said: imagine the mother sending her high-energy son to spend the day with "Jesus" so that she could have a little peace. Then, he was late coming home, and she started worrying about what he got into that held him up. Finally, he comes in and says: 'Mom! Look at what "Jesus" did!'. And, behind him come twelve men carrying fragments of food. She, and her neighbors, probably ate for a week while the boy went around telling everyone what "Jesus" did.
 48. [C6-S48](#) says: "And they that did eat of the loaves were about five thousand men". In addition to having all of that left over, there were "about five thousand men". However, when you consider the normal balance between men, women and children, in most large religious gatherings, there were probably up to fifteen thousand (15,000) people total who were fed. Think about God feeding the Jews with Manna in the wilderness.
 49. [C6-S49](#): "Jesus" starts the test of the disciples. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this test from God immediately follows a great victory of "faith".
 - b. The word "constrain" is defined as: 'compel with irresistible force. (2Kings 4:8)'. Therefore, what happens next is because "Jesus" forced them into the circumstance. They were obeying and willing to serve in spite of not getting a rest to mourn the death of John the Baptist. They were doing everything right and the following happened to the disciples.
 - c. The phrase "straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida" means: "Jesus" forced them to do this'.
 - d. The phrase "while he sent away the people" means: 'They didn't even get to finish up for the day because "Jesus" took care of that'.
 50. [C6-S50](#) says: "And when he had sent them away, he departed into a mountain to pray". "Jesus" prayed for them and their test. Likewise, we can rely on Him looking out for us as we go through a test from God.
 51. [C6-S51](#) says: "And when even was come, the ship was in the midst of the sea, and he alone on the land" means: 'They started out during the day and everything looked pleasant. They probably watched the sun set and were half way across when it set'.
 52. [C6-S52](#): "Jesus" observed them in their test.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, while they were going into a test, "Jesus" was watching and praying.
 - b. The phrase "he saw them toiling in rowing" means: "Jesus" saw this in spite of the distance, the dark and the storm'. This was a miracle.
 - c. The phrase "for the wind was contrary unto them" means: 'Here's why the disciples were toiling in rowing'.
 - d. The phrase "and about the fourth watch of the night he cometh unto them" means: 'Reportedly, 3AM when they started before 6PM the prior night'.
 - e. The phrase "walking upon the sea, and would have passed by them" means: 'The lesson is to look for God in the midst of any storm of our life'.
 53. [C6-S53](#): The disciples reacted when they saw "Jesus".

- a. The word "But" means the following sentence is continuing the subject of the prior sentence while changing direction. That is: "Jesus would have passed by them" "but they saw him walking upon the sea".
 - b. The phrase "when they saw him walking upon the sea" means: "This is the time of their reaction".
 - c. The phrase "they supposed it had been a spirit, and cried out" means: "This was their reaction".
 - d. The phrase "For they all saw him, and were troubled" means: "This is why they reacted like they did".
54. **C6-S54:** "Jesus" calmed their fears.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, comfort from "Jesus" is added immediately during a test when we see Him.
 - b. The phrase "immediately he talked with them, and saith unto them" means: "Jesus" immediately dealt with their very real fear'. God always helps His children when they have real fears.
 - c. The phrase "Be of good cheer: it is I; be not afraid" means: "This is how He gave them comfort". That is: we need to listen to the voice of "Jesus" during our trials if we want comfort.
 - d. The phrase "Be of good cheer: it is I; be not afraid" means: "This was the message from "Jesus"". He lets us know that He is there during our trials.
55. **C6-S55:** The results of the presence of "Jesus".
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" added His presence to the words of comfort.
 - b. The phrase "he went up unto them into the ship" means: "Jesus" got into their place of testing with them'. Notice that the storm did not cease until after this happened.
 - c. The phrase "and the wind ceased" means: "Jesus" made the storm stop'. Other Gospel accounts tell us more about what happened, but Mark not mentioning those details does not constitute a conflict.
 - d. The phrase "and they were sore amazed in themselves beyond measure, and wondered" means: "They reacted, this way, at the miracle because they were concentrating on the physical circumstances and not looking for spiritual intervention from God".
56. **C6-S56** says: "For they considered not the miracle of the loaves: for their heart was hardened". This is how the disciples failed the test. They had just seen "Jesus" do a miracle and prove that He could provide. He proved that He was not limited by the rules of this physical world. However, "their heart was hardened" because they did not consider the evidence that God gave to them. They went about serving God without thought about what God showed them and what it meant for God working in their lives. And, unfortunately, the same happens to many saved people who serve God.
57. **C6-S57:** The end of the test.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, after they failed their test and were corrected, God had them move on to the next event of their lives.
 - b. The phrase "when they had passed over, they came into the land of Gennesaret, and drew to the shore" means: "They came to shore on the same side of the sea as where they lived but further along the shore to be in the next area of government'. That is: they did not go home.
58. **C6-S58:** The people on shore react to the presence of "Jesus". Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.

- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the reaction of the people happened as soon as "Jesus" landed.
 - b. The phrase "when they were come out of the ship, straightway they knew him, And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was" means: 'People brought those needing a miracle of healing but, as we read earlier, they refused the teaching that would change their lives and save their souls'.
59. C6-S59: "Jesus" healed all who sought healing.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, we read that the same thing happened everywhere that "Jesus" went.
 - b. The phrase "whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment" means: 'Everybody came to Him for healing'.
 - c. The phrase "and as many as touched him were made whole" means: 'they all received physical healing'.
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Chapter 7 Summary:

Theme: Searching for Rest While in the Ministry.

Please see the Study called [Miracles in the Gospels](#) about the miracles recorded in This chapter. Please also see the Study called [Significant Gospel Events](#) for where the accounts of This chapter are related to accounts of other Gospels. Please also see the [Table of Parables in the New Testament](#) for links to where parables in This chapter are related to parables in the other Gospels.

[Matthew 15](#) tells us pretty much the same as Mark tells us in This chapter. However, the end of Matthew 15 matches the start of the next chapter in Mark.

[Mark 7:1-16](#) and [Matthew 15:1-11](#) tell us about "scribes and Pharisees" coming to "Jesus" and His disciples to pick a doctrinal fight. [Mark 7:1-5](#) and [Matthew 15:1-2](#) have the accusation from the "scribes and Pharisees", which was that the disciples failed to wash their hands before eating and that the failure made the disciples spiritually defiled. The doctrinal correction from "Jesus" is in [Mark 7:1-16](#) and [Matthew 15:3-11](#).

[Mark 7:14-23](#) and [Matthew 15:10-20](#) tell us how "Jesus" explained true spiritual defilement.

[Mark 7:17](#) and tells us that, when they were private, the disciples asked "Jesus" to give them understanding of the things which He said to "the Pharisees, and certain of the scribes".

[Mark 7:18-23](#) give us the explanation from "Jesus".

[Mark 7:24-30](#) and [Matthew 15:21-30](#) tell us that "Jesus" went to another place and tried to hide but could not hide. Instead He cast out a devil plaguing the daughter of "a Syrophenician". Then He went to Decapolis where He healed a deaf man. Please also see section called [Jesus and Devils](#) in the Doctrinal Study called [Significant Gospel Events](#) for similar references within the Gospels.

[Mark 7:31-37](#) tells us that "Jesus" healed a man that was deaf and dumb. This was the same general area where He cast the devils out of '*the Mad Man of Gadara*'. Here we see the effect of that changed man in the changed reception that "Jesus" received in This area.

What we see throughout this chapter is that "Jesus" was searching for rest while He was in the ministry. However, He found no rest but kept finding more people who needed help. Basically, God's ministers can expect to rest after they get to Heaven. When they find rest in this life, they need to thank God for it.

Now, the theme of this chapter might seem strange if you don't consider the context. In the prior chapter, "Jesus" heard that John the Baptist was murdered. So, He tried to get some time alone, with His disciples, to mourn the death. Several of His disciples had been disciples of John the Baptist before becoming disciples of "Jesus". Therefore, the disciples also wanted to mourn the death of John the Baptist.

Before the murder of John the Baptist, "Jesus" had sent His disciples out to preach and do miracles in the villages and towns. When the disciples heard about the beheading of John the Baptist, they went and buried his body then returned to "Jesus" and told Him. That was the start of the prior chapter when "Jesus" and His disciples tried to take some time alone to mourn, as our prior chapter told us.

Our prior chapter also told us that "Jesus" and His disciples were chased to "a desert place" which they reached "by ship privately", which should have prevented their being followed. "Jesus" ministered to the people who chased them and then tried, once more, to get some private time, but He was mobbed in the new place where they went. That is the starting of our current chapter. Not only does He have selfish worldly people demanding that He take care of their fleshly desires while they refuse to accept His teaching, but not He also is attacked, doctrinally, by the religious leaders. Then, when "Jesus" and His disciples were alone, they asked Him to explain His teaching. He had to be discouraged by their lack of learning how to understand things spiritually. After that, "Jesus" and His disciples went to the borders of the Jewish area to try and be alone, "but he could not be hid". Instead, He cast out a devil that was in the daughter of "a Greek (woman), a Syrophenician by nation". Finally, giving up on finding rest, He returned to His area of ministry where He healed a man that was deaf.

With all of these continuous interruptions to "Jesus" trying to find rest, I hope the reader can now understand why this chapter has the theme that it does.

1. **C7-S1:** The Pharisees and scribes came to pick a doctrinal fight. Please see the start of the Chapter Summary for references to the same incident found in other Gospel accounts.
 - a. The word "Then" means: 'After the events of the prior sentence and chapter'. "Jesus" and His disciples had tried to go to the "a desert place" to be alone and rest and mourn the murder of John the Baptist. But the people would not leave them alone. So they returned home and were ministering to people who wanted the miracles even while rejecting the doctrine which "Jesus" taught. Now, Satan is adding to the discouragement by sending his religious leaders to start a doctrinal fight which was based upon their additions to God's law.
 - b. The phrase "Then came together unto him the Pharisees" means: 'These were self-appointed religious leaders'. God did not give them any position. Yet, they insisted that everyone had to follow their religious doctrine.
 - c. The phrase "and certain of the scribes" means: 'These people had a God given position to teach what God's law actually said. Instead, they focused on the religious additions to God's law'.
 - d. The phrase "which came from Jerusalem" means: 'Both of these groups had the official backing of the top religious leaders'.
2. **C7-S2:** They found the excuse to start their doctrinal fight.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the prior sentence told us that these religious leaders came looking for an excuse to

- start a doctrinal fight and the current sentence adds the basis that they used for their fight.
- b. The phrase "when they saw some of his disciples eat bread" means: 'This is what they saw'. They had no problem with this much but with what comes next in our sentence.
 - c. The phrase "with defiled, that is to say, with unwashed, hands" means: 'They were perverting the "word of God" by using a religious definition for the word "defile", which directly contradicts the truth from "word of God"'. However, many '*good, Godly, fundamental, Bible believing, Baptists*' do the same thing. The true Biblical definition of a word, found in the "word of God", is only determined by looking at every usage, in the "word of God", and seeing what is the same in every place. Instead, many '*good, Godly, fundamental, Bible believing, Baptists*' look at a man-written dictionary which gives many applications of the word and declares them to be many definitions. And, as in most doctrinal errors from religion, the religious looked at the application in this physical reality for what they knew was a spiritual concept. "Jesus" gives us the true doctrine in [Mark 7:1-16](#) and [Matthew 15:3-11](#). There we read that true "defilement" is based upon what comes out of a man from his spirit.
 - d. The phrase "they found fault" means: 'They condemned the innocent'. [Romans 14:4](#) says: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand". This is another error which is common among religious people. They insist upon taking a position which God has reserved for Himself and believe that God will never condemn them for doing so.
3. [C7-S3](#): The religious practice of the Jews. The first part of our sentence says what they do and the last phrase explains why. Notice that this doctrine is not based upon "the word of God" but is based upon "the tradition of the elders".
 - a. The word "For" means: 'This sentence is explaining the prior sentence'.
 - b. The phrase "the Pharisees" means: 'There are the self-proclaimed religious experts among the Jews'.
 - c. The phrase "and all the Jews" means: 'all the Jews obeyed the religious rules which came from the Pharisees'.
 - d. The phrase "except they wash their hands oft, eat not" means: 'This was their religious rule'.
 - e. The phrase "holding the tradition of the elders" means: 'This was the basis of their rule'.
 4. [C7-S4](#) says: "And when they come from the market, except they wash, they eat not". This is a second religious practice.
 5. [C7-S5](#): Further religious practices.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence is added to the two prior sentences.
 - b. The phrase "many other things there be" means: 'There were far more religious rules beyond those mentioned here'.
 - c. The phrase "which they have received to hold" means: 'The Jews were told that their religion required them to always do these things without exception for any reason'.
 - d. The phrase "as the washing of cups, and pots, brasen vessels, and of tables" means: 'These are examples of the additional rules'. Notice that while these rules are good for health in this physical world, they do not affect the spiritual. In order for something that we do in the physical world to affect the spiritual, it must fulfill a requirement of God to receive a promise of it must violate a true law of God. These religious leaders equated "the tradition of the elders" to "the word of God".
 6. [C7-S6](#): They ask their question to start the fight.
 - a. The word "Then" means: 'Afar the actions reported in the prior sentences'.

- b. The phrase "the Pharisees and scribes asked him" means: "The religious leaders who were there questioned "Jesus"".
 - c. The phrase "Why walk not thy disciples according to the tradition of the elders" means: "This is what they asked". This question is true and valid.
 - d. The phrase "but eat bread with unwashed hands?" means: "This is what the disciples did".
 - e. Mark does not, directly, report their doctrinal error, but the context makes it clear. They equated "the tradition of the elders" to "the word of God", and that is doctrinal error.
7. **C7-S7:** "Jesus" quotes scripture to start His answer.
- a. The phrase "He answered and said unto them" means: "This is the answer from "Jesus"".
 - b. The phrase "Well hath Esaias prophesied of you hypocrites, as it is written," means: "Jesus" is giving them a reference to scripture'. This sentence, and the next sentence, paraphrase [Isaiah 29:13](#). ("Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid").
 - c. The phrase "This people honoureth me with their lips, but their heart is far from me" means: "This is what God said before He brought the punishment of seventy years in Babylon".
8. **C7-S8:** Further quote of scripture. This sentence, and the prior sentence, paraphrase [Isaiah 29:13](#)
- a. The phrase "Howbeit in vain do they worship me" means: "Their worship was all an outward show and not from the heart".
 - b. The phrase "teaching for doctrines the commandments of men" means: "Instead of teaching what "the word of God" truly said, they taught "the commandments of men"".
9. **C7-S9:** The condemnation from "Jesus".
- a. The word "For" means: "This sentence is explaining the prior sentence".
 - b. The phrase "laying aside the commandment of God, ye hold the tradition of men" means: "This was their religious traditions which they taught instead of "the commandment of God"".
 - c. The phrase "as the washing of pots and cups: and many other such like things ye do" means: "This was their religious actions which they taught instead of obeying "the commandment of God"".
10. **C7-S10:** Why they "lay aside the commandment of God".
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" added this sentence to the prior sentences and none of them can be ignored.
 - b. The phrase "And he said unto them" means: "Jesus" said this as an addition to the prior sentences'.
 - c. The phrase "Full well ye reject the commandment of God" means: "Their actions proved that they did this".
 - d. The phrase "that ye may keep your own tradition" means: "They were doing this because they really believed that their religious opinions, and traditions, were more authoritative than "the word of God"".
11. **C7-S11:** How they "lay aside the commandment of God".
- a. The word "For" means: "This sentence is explaining the prior sentence".
 - b. The phrase "Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death" means: "Jesus" is quoting the Mosaic Law'. Please see the note in the Detailed Study for the Bible references.

- c. The phrase "But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift" means: 'The religious leaders claimed that if someone promised to give to the Temple what their parents had saved to support them in their old age, the children could kick out their parents and refuse to provide for them'. In the Jewish culture of those days, the parents would divide all of their goods between their children before they died. As a result, there was no arguments over inheritance after the parents died. And, the parents would divide their goods into one more segment than they had children. Each child would receive a portion and the extra portion was to be used to support the parents in their old age. However, the religious leaders told the Jews that they could take what was to support the parents, promise it to the Temple when they died, use that portion for themselves, and put their parents into the street to beg or starve.
 - d. The phrase "by whatsoever thou mightest be profited by me" means: 'They claimed that their duty to their parents was a "profit"'.
 - e. The phrase "he shall be free" means: 'The religious leaders claimed that the children no longer had to provide for their parents'.
 - f. Now, religious people of today still pervert the truth of "the word of God". Preachers claim that this was all about the money and use that to justify claiming that they should have a salary which is double the average church member. However, the word "honour" means: 'publicly recognize what the other person has done for you'. People who listened to the religious leaders refused to recognize that the parents had provided the money for their own old age. They also refused to recognize all that the parents did for them before they became adults. They also refused to recognize how the parents trained the children to do things to make a living in this world. They also refused to recognize all that the parents did to help the children when they first started working and when they messed up and needed help after becoming adults. And, finally, they failed to recognize how their attitude and actions would be judged by God.
12. C7-S12: They destroy the effect of God.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" is adding another judgment to their doctrine of the prior sentence.
 - b. The phrase "ye suffer him no more to do ought for his father or his mother" means: 'Many people would know that the prior practice was wrong. Therefore, the religious leaders got powerful and selfish people to help them enforce their rule ("ye suffer him no more")'.
 - c. The phrase "Making the word of God of none effect through your tradition" means: 'They made it so that "the word of God" could not change peoples' hearts and lives ("of none effect")'.
 - d. The phrase "which ye have delivered" means: 'They claimed that their religious lies were what "the word of God" actually commanded'.
 - e. The phrase "and many such like things do ye" means: 'They taught other religious lies the same way'.
13. C7-S13: "Jesus" publicly corrects the doctrine from "the Pharisees, and certain of the scribes". the Table of Parables in the New Testament for this, and other, parables.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence tells us what "Jesus" said to the general Jew in addition to what He told the religious leaders in the prior sentence.
 - b. The phrase "when he had called all the people unto him" means: "'Jesus" publicly corrected the doctrinal error from the religious leaders'.
 - c. The phrase "he said unto them, Hearken unto me every one of you, and understand" means: 'Pay close attention so that you will understand the truth'.

- d. The phrase "There is nothing from without a man, that entering into him can defile him" means: 'What you physically eat can not spiritually "defile" you. Even if someone forces something into you physically, it can not spiritually "defile" you'.
 - e. The phrase "but the things which come out of him, those are they that defile the man" means: 'What comes from inside your own "heart" are "the things which come out of you" and those are the things which can "defile you"'.
14. **C7-S14** says: "If any man have ears to hear, let him hear". This means: 'If you can hear spiritual truth then listen to the prior sentences spiritually'. Please see the note for this sentence in the Detailed Study for other Bible references to this doctrine.
15. **C7-S15**: The disciples asked for clarification when in private.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, When "Jesus" finished talking to others, He and His disciples entered the house and that was when they asked this question in private.
 - b. The phrase "when he was entered into the house from the people" means: 'The disciples waited until they were in private'.
 - c. The phrase "his disciples asked him concerning the parable" means: 'They asked for spiritual understanding'.
16. **C7-S16**: "Jesus" finds their question to be incredible.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" asked this question because of their request in the prior sentence.
 - b. The phrase "he saith unto them" means: "Jesus" asked this question'.
 - c. The phrase "Are ye so without understanding also?" means: "Jesus" expected His disciples to start being able to understand spiritual truths'.
17. **C7-S17**: Something entering physically can not cause spiritual defilement.
- a. The word "perceive" means: 'come to understand'. The phrase "Do ye not perceive" means: 'Have you not yet learned how to understand spiritual truths?'.
 - b. The phrase "that whatsoever thing from without entereth into the man, it cannot defile him" means: 'This is the spiritual truth / precept'. When we truly understand spiritual precepts, we can use them to deal with religious arguments which are based upon error. Anything which goes against a spiritual precept, from "the word of God", is wrong.
 - c. The phrase "Because it entereth not into his heart, but into the belly" means: 'What we eat does not go into our "heart"'. From the "belly" it can affect us physically but can not change our attitude and, therefore, can not affect us spiritually.
 - d. The phrase "and goeth out into the draught, purging all meats?" means: 'What your body does not use gets passed out of the body. It does not have a permanent effect upon our soul'.
18. **C7-S18**: What "cometh out" reveals the "heart".
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" added clarification, of the prior sentence, in this sentence and the next sentence.
 - b. The phrase "he said, That which cometh out of the man, that defileth the man" means: 'What comes out of us reveals our "heart" and "soul". When we reveal internal corruption, that is what "defiles" is'.
19. **C7-S19**: Examples of internal corruption which causes "defilement".. the [Table of Parables in the New Testament](#) for this, and other, parables.
- a. The word "For" means: 'This sentence is explaining the prior sentence'.
 - b. The phrase "from within, out of the heart of men" means: 'This is the true source of what comes out of us'.

- c. The phrase "proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" means: 'These are the types of sins which defile us'.
 - d. The phrase "All these evil things come from within, and defile the man" means: 'This is the spiritual results of the prior mentioned sins'.
20. **C7-S20:** "Jesus" tried to hide.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, After the doctrinal fight with the religious leaders, and with people failing to understand spiritual truths, "Jesus" tried to take a break and get a rest.
 - b. The phrase "from thence he arose, and went into the borders of Tyre and Sidon" means: 'This is where "Jesus" went for a rest'.
 - c. The phrase "and entered into an house, and would have no man know it" means: 'This is what he tried to do'.
 - d. The phrase "but he could not be hid" means: 'This was the result that God caused to happen'.
21. **C7-S21:** "Jesus" could not ignore a spiritual need.
- a. The word "For" means: 'This sentence is explaining the prior sentence'.
 - b. The phrase "a certain woman, whose young daughter had an unclean spirit, heard of him" means: 'This is who sought "Jesus" and what motivated her to seek Him'.
 - c. The phrase "and came and fell at his feet" means: 'She started out by humbling herself'. She had a proper attitude as opposed to all of the Jews whom "Jesus" was seeking a break from.
 - d. The phrase "The woman was a Greek, a Syrophenician by nation" means: 'She was not a Jew and, according to society in general, had a better citizenship than any Jew including "Jesus"'.
 - e. The phrase "and she besought him that he would cast forth the devil out of her daughter" means: 'She was seeking what only the Son of God could do'.
22. **C7-S22:** "Jesus" refused her at first.
- a. The word "But" means the following sentence is continuing the subject of the prior sentence while changing direction. That is: "Jesus" refused her request.
 - b. The phrase "Jesus said unto her" means: 'He answered her personally'.
 - c. The phrase "Let the children first be filled" means: 'Wait until all of the Jews receive all of the spiritual blessings that they want'. Remember, the Jews wanted miracles while they rejected spiritual truths.
 - d. The phrase "for it is not meet to take the children's bread, and to cast it unto the dogs" means: 'It is not proper to give to non-Jews what belongs to Jews'. Notice the word "dogs". A female "dog" is called a 'bitch'. In addition, the Jews deliberately used this term as the worst insult that they could give to non-Jews. Therefore, "Jesus" was deliberately insulting her.
23. **C7-S23:** The woman's answer was humble and full of faith.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence is a direct response to the prior sentence.
 - b. The phrase "she answered and said unto him" means: 'This was her response to the deliberate insult'.
 - c. The phrase "Yes, Lord" means: 'She agreed with "Jesus" and also called Him "Lord"'. (Notice the capitalization.) She was recognizing Him as 'God in human flesh'.
 - d. The phrase "yet the dogs under the table eat of the children's crumbs" means: 'This was her reason why she should receive her request'. While it was major to her and her daughter, she recognized that it was only a "crumb" to 'God in human flesh'.
24. **C7-S24:** "Jesus" gave her the request.

- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this answer was added to her statement of true "faith".
 - b. The phrase "he said unto her" means: "Jesus" gave her this answer'.
 - c. The phrase "For this saying go thy way" means: "Jesus" honored her demonstrated faith'. There are times that God will only give us a miracle after we demonstrate true faith in God before others'
 - d. The phrase "the devil is gone out of thy daughter" means: "Jesus" gave her the request'. Notice that "Jesus" never met the girl and still did the miracle at a distance. The so-called faith healers claim that a physical touch is required and there is at least one religion which claims that you can't get saved unless you are touched by the right person. Hopefully, the reader sees the error in such claims.
25. **C7-S25:** She found what "Jesus" said she would find.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, This result verified the statement from "Jesus" which was reported in the prior sentence.
 - b. The phrase "when she was come to her house" means: "This is when she verified the results'.
 - c. The phrase "she found the devil gone out, and her daughter laid upon the bed" means: "This is the result found. Apparently, the girl had to recover from what the devil did before it departed'.
26. **C7-S26:** "Jesus" goes to another place.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, This sentence tells us what "Jesus" did after driving the devil out of the girl.
 - b. The phrase "again, departing from the coasts of Tyre and Sidon" means: "Jesus" left where He tried to hide and get a rest'.
 - c. The phrase "he came unto the sea of Galilee, through the midst of the coasts of Decapolis" means: "Jesus" returned to where the mad man of the Gadarenes lived and was a witness'.
27. **C7-S27:** People met Him needing healing. Please see the [Table of Miracles](#) for more this and other miracles.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence tells us how the people reacted after "Jesus" returned to their country.
 - b. The phrase "they bring unto him one that was deaf, and had an impediment in his speech" means: "This time, they asked "Jesus" to heal the man instead of asking Him to leave'.
 - c. The phrase "and they beseech him to put his hand upon him" means: "This was their request'.
28. **C7-S28:** "Jesus" healed him.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this response by "Jesus" was added to the request reported in the prior sentence.
 - b. The phrase "he took him aside from the multitude" means: "Jesus" separated the man from unbelievers in the crowd'.
 - c. The phrase "and put his fingers into his ears, and he spit, and touched his tongue" means: "This is what "Jesus" did physically'. This is different from what "Jesus" did physically for other miracles. Thus, we see that no particular physical action is required for a particular miracle. These actions were to show

- the people that He did something, even though physical action was not required. This was strictly to help the faith of people.
- d. The phrase "And looking up to heaven" means: "Jesus" was physically showing people that He was relying on the power of God the Father'.
 - e. The phrase "he sighed, and saith unto him, Ephphatha, that is, Be opened" means: "Jesus" said this to help the belief of people'. Remember, the prior driving out of a devil did not require Him to be present. Nor did He have to be present for the healing of the centurion's servant. However, "Jesus" did what He had to in order to increase the faith of His audience.
29. C7-S29 says: "And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain". This result is added to the report in the prior sentence.
30. C7-S30: The people ignored the command to not testify.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" added these instructions to His doing the miracle.
 - b. The phrase "he charged them that they should tell no man" is clear but the reason is open to speculation. I think it was because people were coming to "Jesus" for miracles even while refusing to accept His teaching. He would have wanted a different response in this different area. But, I can not say for sure that that was why "Jesus" gave these instructions.
 - c. The phrase "but the more he charged them, so much the more a great deal they published it" means: 'People refused to obey'. And, religious people are the same today. They expect miracles from God even while they refuse to obey.
 - d. The phrase "And were beyond measure astonished, saying" means: 'This was their reaction'.
 - e. The phrase "He hath done all things well: he maketh both the deaf to hear, and the dumb to speak" means: 'This is what they published'.
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Chapter 8 Summary:

Theme: Starting the Show-down.

[Matthew 16](#) tells the same thing as This chapter with the exception that the start of This chapter matches the end of [Matthew 15](#). Please study the two chapters together in order to understand what happened using different perspectives. Please also see the Study called [Miracles in the Gospels](#) about the miracles recorded in This chapter. Please also see the Study called [Significant Gospel Events](#) for where the accounts of This chapter are related to accounts of other Gospels.

[Mark 8:1-9](#) and [Matthew 15:30-39](#) tell about "Jesus" feeding 4,000. The prior chapter told us that he did This in: "the midst of the coasts of Decapolis".

He then went to another place on the west of the sea of Gennesaret, which Mark reports was "the parts of Dalmanutha". However, Matthew reports that it is "the coasts of Magdala". Therefore, it was apparently in the country between the two cities. Once "Jesus" was there, we read: "and the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him" ([Mark 8:11-13](#) and [Matthew 16:1-5](#)). Rather than continuing the fight with "the Pharisees also with the Sadducees", "Jesus" crossed the lake by boat.

In the boat trip across the lake, "Jesus" warns them about "the leaven of the Pharisees". This discussion is presented in [Mark 8:14-21](#); [Matthew 16:4-12](#) and in [Luke 12:1-12](#). The "leaven of the Pharisees", is religious hypocrisy.

[Mark 8:22-26](#) let us know that "Jesus" healed a blind man in Bethsaida. This miracle is only reported by Mark.

Then [Mark 8:27](#) and [Matthew 16:13](#) tell us that they "came into the coasts of Caesarea Philippi" where "Jesus" asks the disciples who do people say that He is. This is back on the east side of the lake at the north part of the lake where the river comes into the lake.

[Mark 8:27-30](#); [Matthew 16:13-20](#); [Luke 9:18-27](#); [John 4:42](#); [John 6:69](#) and [John 11:27](#) all contain a profession of faith that "Jesus" is "Christ" and is "the Son of God".

This is when Peter says that "Jesus" is "the Christ" ([Mark 8:28-30](#); [Matthew 16:16](#) and [Luke 9:18-20](#)).

Following This declaration, "he (Jesus) began to teach them" that He would suffer and be crucified and rise again after three days. ([Mark 8:31-32](#); [Matthew 16:21](#) and [Luke 9:21-22](#)).

As a result of the prior teaching, Peter rebuked "Jesus" ([Mark 8:32](#) and [Matthew 16:22-23](#)).

This is when He says: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me". ([Mark 8:34-38](#); [Matthew 16:24-26](#) and [Luke 9:23-26](#)).

In the prior chapter "Jesus" was trying to get alone and rest. Not any more. In this chapter, He is starting to prepare His disciples for the end, which He knows is coming. However, He is not going to let it be a complete surprise and shock to His disciples if He can help it. In this chapter He starts preparing them for the shocking future. Please notice that he is not trying to avoid His own future but is concerned about how His disciples will react. He is also starting the warning about what is in their own future. We should all be prepared for a similar future if we truly serve the "Lord Jesus Christ".

1. **C8-S1:** The start of feeding 4,000. [Matthew 15:30](#) tell us about the same incident and it says that the crowd came for the miracles.
 - a. The phrase "In those days the multitude being very great, and having nothing to eat" means: 'This is the start of the circumstances which "Jesus" was dealing with'. Imagine a crowd sticking around to hear preaching today, with nothing to eat.
 - b. The phrase "Jesus called his disciples unto him, and saith unto them" means: "Jesus" told His helpers what He would do about the problem'.
 - c. The phrase "I have compassion on the multitude" means: "This is the feeling which motivated "Jesus"".
 - d. The phrase "because they have now been with me three days, and have nothing to eat" means: 'This is why He felt that way'.
 - e. The phrase "And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far" means: 'This was His concern'.
2. **C8-S2:** The physically impossible situation. [Matthew 15:31](#) tell us about the same thing using slightly different words. It is reasonable to believe that more than one of the disciples of "Jesus" answered Him with the same message but with different words. There are no conflicts in these Gospel reports.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, This answer is added to the concern expressed by "Jesus" in the prior sentence.
 - b. The phrase "his disciples answered him" means: 'This is who spoke'.
 - c. The phrase "From whence can a man satisfy these men with bread here in the wilderness?" means: 'This was their concern'.
3. **C8-S3:** "Jesus" asks what there is to work with.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" answered their concern with a question of what was available.
 - b. The phrase "he asked them" means: "Jesus" asked this question'.
 - c. The phrase "How many loaves have ye?" is a clear question.
4. **C8-S4** says: "And they said, Seven". [Matthew 15:34](#) reports that they also said: "and a few little fishes". Mark also reports this in a couple more sentences. Anyone who claims that this is a conflict, because Mark and Matthew reported things in a slightly different order, is a lying minister of Satan.
5. **C8-S5:** "Jesus" and the disciples fed the people. [Matthew 15:35-36](#) reports the same thing with slightly different words.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" used what was reported in the prior sentence to feed the people.
 - b. The phrase "he commanded the people to sit down on the ground" means: "Jesus" always obeyed the command of God to do things orderly'.
 - c. The phrase "and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them" means: 'As always, "Jesus" thanked God for provision and for the miracle'.
 - d. The phrase "and they did set them before the people" means: 'The disciples did their part in this work of the ministry'.
6. **C8-S6:** The use of additional provision.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds to the food given to the people.

- b. The phrase "they had a few small fishes" means: 'The additional type of food'.
 - c. The phrase "and he blessed, and commanded to set them also before them" means: "Jesus" blessed the fishes and shared them'.
- 7. C8-S7: The results. Matthew 15:37 reports the same thing with slightly different words.
 - a. The phrase "So they did eat, and were filled" means: 'Everyone had enough to eat'.
 - b. The phrase "and they took up of the broken meat that was left seven baskets" means: 'As with the other feeding, God provided an abundance'.
- 8. C8-S8: The number of people fed.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, we have the conclusion added to the telling of this account.
 - b. The phrase "they that had eaten were about four thousand". Matthew 15:38 reports "four thousand men, beside women and children". As we see elsewhere in the Bible, often counts of people only report the men. However, not reporting the "women and children" does not constitute a conflict.
- 9. C8-S9: Moving on.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Our sentence adds the statement of "Jesus" and His disciples also leaving. Matthew reports them going to a slightly different place. Apparently, they went to the country between the two places and the land could be attributed the either place.
 - b. The phrase "straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha" means: 'They crossed the sea again'.
- 10. C8-S10: The attack.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. "Jesus" just returned to the area near His home and the religious leaders attacked Him again. Matthew 16:1 reports the same but adds that "the Sadducees" were also there. These differences between Matthew and Mark are due to perspectives. Matthew gives us a legal perspective and, therefore, is more concerned with full disclosure. Mark is giving us the perspective of a servant and, therefore, only mentions the most important people.
 - b. The phrase "the Pharisees came forth, and began to question with him" means: 'They started a religious and doctrinal argument'.
 - c. The phrase "seeking of him a sign from heaven" means: 'They demanded what they could not produce themselves'. They did not have the evidence of God's approval, like "Jesus" did, and yet they still insisted that they had greater authority from God. And, religious people still do the same today.
 - d. The phrase "tempting him" means: 'They were trying to get "Jesus" to do a miracle when they demanded so that they could claim that He submitted to them and proved that they had greater authority'.
- 11. C8-S11 says: "And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign?" This is the response from "Jesus". They were asking for what "Jesus" had already provided many times. They had already proven that it did not matter how many "signs" were provided, they refused to believe. Therefore, their request was, obviously, not so that they could believe but so that they could claim that "Jesus" had to perform when they demanded. They were trying to claim that they had greater authority than . had.
- 12. C8-S12 says: "verily I say unto you, There shall no sign be given unto this generation" This is the response from God. Matthew 16:4 reports the same but adds "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas". They were given "the sign of the prophet Jonas", but they rejected it. Therefore, they not given a "sign" which they would accept.

13. **C8-S13** says: "And he left them, and entering into the ship again departed to the other side". Therefore, "Jesus" leaves without answering their attack. Please also see the Doctrinal Study called **What Did Jesus Do?** for this instance, and many more, where "Jesus" shows us how to deal with different circumstances.
14. **C8-S14**: The circumstances of the trip.
 - a. Our sentence starts with the word "Now", which means: 'after you understand what came before'. In this case, it includes the actions of the prior chapter.
 - b. The phrase "the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf" tells us the physical circumstance which led to the confusion by the disciples.
15. **C8-S15**: The teaching from "Jesus".
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence is added to the prior, which caused the confusion.
 - b. The phrase "he charged them, saying" means: "Jesus" gave them a spiritual command that they would be judged for how well they obeyed'.
 - c. The phrase "Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod" means: 'This is what they were "charged" with'. "Jesus" was speaking spiritually and symbolically while they thought He spoke physically because they had no bread.
16. **C8-S16**: The misunderstanding by the disciples.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence is added to the prior in order to explain the confusion.
 - b. The phrase "they reasoned among themselves" means: 'They talked to each other trying to figure out what "Jesus" was talking about'.
 - c. The phrase "saying, It is because we have no bread" means: 'This is what they concluded because they were only considering the physical and not the spiritual nor the symbolic'.
17. **C8-S17**: The correction from "Jesus".
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence tells us what "Jesus" said in response to the prior sentence.
 - b. The phrase "when Jesus knew it, he saith unto them" means: 'As soon as "Jesus" knew their error, He corrected it'.
 - c. The phrase "Why reason ye, because ye have no bread?" means: "Jesus" first corrected their perception. He made it clear that the physical was not important'.
18. **C8-S18** says: "perceive ye not yet, neither understand?". They had been with Him long enough that they should have understood when He was speaking about spiritual matters.
19. **C8-S19** says: "have ye your heart yet hardened?" because they were not considering the spiritual meaning.
20. **C8-S20** says: "Having eyes, see ye not?" means: 'Can't you see what is happening spiritually?'.
21. **C8-S21** says: "and having ears, hear ye not?" means: 'Can't you hear what is being said spiritually?'.
22. **C8-S22** says: "and do ye not remember?" means: 'Can't you remember what "Jesus" did the last time that they needed food?'.
23. **C8-S23** says: "When I brake the five loaves among five thousand, how many baskets full of fragments took ye up?" "Jesus" asks this question to make them think and remember.
24. **C8-S24** says: "They say unto him, Twelve". It should have been obvious that "Jesus" was not worried about physical food.
25. **C8-S25**: tells us that "Jesus" then asked: "And when the seven among four thousand, how many baskets full of fragments took ye up?". This means that they have been given this lesson twice.

26. [C8-S26](#) says: "And they said, Seven". Therefore, they remembered the lessons but did not consider the application in their lives.
27. [C8-S27](#) says: "And he said unto them, How is it that ye do not understand?". And it means: "Jesus" wants them to explain why they were not considering the application to their life, especially when it came to provision'. Unfortunately, most people who claim to be saved also do not consider God's promise of provision if they dedicate their life to serve Him.
28. [C8-S28](#): The greeting upon arrival.
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, Jesus had crossed the lake to get away from the religious leaders who picked a doctrinal fight. This sentence adds where He landed.
 - The phrase "And he cometh to Bethsaida" means: 'Where He landed'.
 - The phrase "and they bring a blind man unto him" means: 'How He was greeted'.
 - The phrase "and besought him to touch him" means: 'What they begged Him to do'. Think about this incident and people who try to deny miracles. You have a man standing on the shore of a lake with no equipment, no supplies and nothing else. Yet He restores sight with a touch. And, since it took two steps, He did not replace the bad eyes but fixed the broken eyes. Please see the Doctrinal Study called: [Table of Miracles in the Gospels](#) about this miracle and others.
29. [C8-S29](#): The start of the miracle.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds what "Jesus" did to them bringing the man to "Jesus".
 - The phrase "he took the blind man by the hand, and led him out of the town" means: 'Again, "Jesus" separated the man from unbelievers'.
 - The phrase "and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought" means: 'This is what "Jesus" did even though it is hard to say why other than making a show for the Jews who believed that something physical had to be done even for a miracle'.
30. [C8-S30](#): says: "And he looked up, and said, I see men as trees, walking". The man answered the question from "Jesus". He did not have clear sight at first and it took more work from "Jesus" before he could see clearly. Likewise, the context tells us that the disciples could not understand things spiritually (represented by sight) yet and that they needed more work from "Jesus" before He could take them to the next level of their spiritual understanding.
31. [C8-S31](#): "Jesus" produced a better result. This action also needs to be understood within the context and what "Jesus" was doing with His disciples spiritually.
- The phrase "After that he put his hands again upon his eyes" means: 'Symbolically, "Jesus" would work on the spiritual understanding of the disciples again'.
 - The phrase "and made him look up" means: 'Symbolically, "Jesus" made the disciples look to God again'.
 - The phrase "and he was restored, and saw every man clearly" means: 'Symbolically, this shows that the disciples would, eventually, understand spiritual things clearly'. And, just as we have varying abilities of sight, so also did they have varying abilities to understand spiritual matters.
32. [C8-S32](#): "Jesus" instructed the man who was healed.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. After "Jesus" restored his sight, He told the man to not tell other men. Likewise, "Jesus" does not want us bragging to men about our spiritual understanding but we are to use it to help others.
 - The phrase "he sent him away to his house, saying" means: 'Symbolically, this means go where God put you and do the job that God gave to you'.

- c. The phrase "Neither go into the town, nor tell it to any in the town" means: 'Symbolically, this means don't seek fame based upon what God did for you'.
33. **C8-S33:** "Jesus" asked a leading question when He was private with His disciples.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, our sentence is adding the spiritual lesson that "Jesus" was preparing His disciples to receive. Just like the blind man, they did not see spiritual things clearly at first. They refused to accept, and believe, the prophecy of His death before it happened. As a result, they suffered much more than they would have if they accepted and understood the truth of what God was doing.
 - The phrase "Jesus went out, and his disciples, into the towns of Caesarea Philippi" means: 'They went to a place where they had not been before in order to have some privacy'.
 - The phrase "and by the way he asked his disciples" means: "Jesus" asked this question while they were walking and while there were, effectively, no other distractions'.
 - The phrase "saying unto them, Whom do men say that I am?" means: 'This question was to get them thinking along to lines that they needed in order to understand what he was about to reveal to them'.
34. **C8-S34:** The answer.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds to answer to the question of the prior sentence.
 - The phrase "they answered, John the Baptist: but some say, Elias; and others, One of the prophets" means: 'This was the answer to the prior question'.
35. **C8-S35** says: "And he saith unto them, But whom say ye that I am?" This question was the main question but was added only after they were thinking along the likes of this spiritual truth.
36. **C8-S36** says: "And Peter answereth and saith unto him, Thou art the Christ". Please notice the word "the" in the answer from Peter. "Christ" is not a personal name but is a role and a position and describes a relationship which we have with God. (**Philippians 4:13** says: "I can do all things through Christ which strengtheneth me". It used the word "which", instead of the word "who", because it is speaking of the relationship and not of the person.)
37. **C8-S37** says: "And he charged them that they should tell no man of him.". Thus, we see here that "Jesus" told them to keep the answer private, for now. **1Corinthians 3:1** says: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ". Both places tell us that certain spiritual truths can not be revealed to people until they have the spiritual maturity which is required to properly understand the spiritual truth.
38. **C8-S38:** "Jesus" starts lessons which require spiritual maturity to receive.
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the teaching of this sentence is added to their passing the test which was in the prior sentences.
 - The phrase "he began to teach them" means: "Jesus" started to teach'. "Preaching" and "teaching" are two different procedures and they produce two different results. There are preachers who proclaim: '*Preach! Preach! Preach! It's all about Preaching*'. And I've even heard them condemn Bible teachers, which means that they condemn "Jesus", "Paul" and many others. Be careful of popular doctrine which you repeat. First, verify that it does not go against what "the word of God" literally instructs us to do.
 - The phrase "that the Son of man must suffer many things" means: "Jesus" had to suffer as the "Son of man" because that role dealt with His humanity and He could not do so in His roles as "Christ" or as "Lord". Please also see the note in the **Lord Jesus Christ Study** for more details on this truth. Many people get caught

- up in the doctrinal error which treat the different roles of the "Son of God" as interchangeable. However, the truth is that each role has a unique doctrine attached to it and they are not interchangeable.
- d. The phrase "and be rejected of the elders, and of the chief priests, and scribes, and be killed" means: 'These are other things which He will suffer in order to pay for our sins'. Devil motivated men, and some good but deceived people, try to deny that this was required in order to pay for our sins. Please see the Sections called: [Prophecies](#) and [Prophecy Fulfilled](#) in the [Significant Gospel Events Study](#) for Bible references to other prophecies from God about the suffering, death and resurrection of the "Son of God".
 - e. The phrase "and after three days rise again" means: 'Speaks about His resurrection'. The disciples missed this source of joy because they were too busy denying what had to happen before the resurrection. And, we also lose out on promises and other blessings when we refuse to accept something that God is trying to tell us.
39. [C8-S39](#) says: "And he spake that saying openly". "Jesus" stopped hiding things from them. All young people want to grow up because they see the rights and privileges but ignore, or do not understand, the responsibilities. The same is true spiritually. And, the objection which we see in the remainder of the chapter is due to this objection. In addition, everybody blames Peter but "Jesus" spoke His correction to all of them. Yes, Peter was the one to open his mouth, but, like many other places in the Bible, we need to realize that the others who were part of whatever also felt the same even if they did not open their mouths.
 40. [C8-S40](#) says: "And Peter took him, and began to rebuke him". This is because Peter has a wrong understanding and a wrong reaction. Peter, and the others, are still acting like they did at the start of the chapter where they looked at the physical and did not consider the spiritual. That is why Mark put these two incidents in the same chapter and put them into context of each other. And, while people condemn Peter, they are trying to distract others from their similar acts.
 41. [C8-S41](#): "Jesus" responds to Peter's error.
 - a. The word "But" means the following sentence is continuing the subject of the prior sentence while changing direction. That is: "Jesus" changed from listening to Peter to speaking to them all even while His words were directed at Peter.
 - b. The phrase "when he had turned about and looked on his disciples" means: "Jesus" looked at all of them to be sure that they understood that His remarks were meant for them all even while He spoke them to Peter'. Most people ignore this phrase to claim that "Jesus" only rebuked Peter. However, our phrase makes it clear that "Jesus" spoke to them all. And, this message is for us also when we have the same attitude.
 - c. The phrase "he rebuked Peter, saying" means: "Jesus" will rebuke anyone who makes this doctrinal error'.
 - d. The phrase "Get thee behind me, Satan" means: "Jesus" spoke to Satan because he was who taught this doctrinal error to the disciples and still teaches it to men today'. Yes, physically, the saying was directed at Peter but, as they understood and as men understand today, spiritually, this saying was directed at Satan.
 - e. The phrase "for thou savourest not the things that be of God" means: 'Here's why. He did not have "the things that be of God" give him the same pleasure as eating his favorite food'.
 - f. The phrase "but the things that be of men" means: 'The things of this physical world were what gave him this type of pleasure'.
 42. [C8-S42](#): "Jesus" gives an open invitation.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, our sentence tells us that "Jesus" added a message to everyone to the message that He just gave to His disciples.

- b. The phrase "when he had called the people unto him with his disciples also, he said unto them" means: 'This message is for everyone'.
 - c. The phrase "Whosoever will come after me" means: 'If you want to go to Heaven and receive some reward when you get there'.
 - d. The phrase "let him deny himself, and take up his cross, and follow me" means: 'Refuse to do what your sinful flesh wants, be willing to suffer and die in the flesh, and, daily, ask God what He wants you to do that day.'
43. **C8-S43:** Why people should accept the invitation from "Jesus".
- a. The word "For" means: 'This sentence is explaining why the prior sentence is true'.
 - b. The phrase "whosoever will save his life shall lose it" means: 'Whosoever tries to get the most out of this physical life will lose their everlasting spiritual rewards which will make eternity enjoyable. In addition, they probably will not be allowed to return with "Christ" for His 1,000-year reign but will be put into "outer darkness" (in Heaven) until the "great white throne judgment".'
 - c. The word "but" means: the next phrase is continuing the subject of the prior phrase (spiritual judgment) while changing direction.
 - d. The phrase "whosoever shall lose his life for my sake and the gospel's, the same shall save it" means: 'whosoever will give up everything desirable in this life and even be willing to suffer and die, "for my (Jesus) sake and the gospel's" shall save their everlasting spiritual rewards which will make eternity enjoyable. In addition, they probably will be allowed to return with "Christ" for His 1,000-year reign and enjoy physical life at that time'.
44. **C8-S44:** An additional consideration.
- a. The word "For" means: 'This sentence is explaining the prior sentence'.
 - b. The phrase "For what shall it profit a man" means: 'What increased spiritual gain will this person receive?'.
 - c. The phrase "if he shall gain the whole world, and lose his own soul?" means: 'This is a conditional (if) statement'. Your "soul" is: 'The long-term result of the short-term actions of our heart in deciding how we will think, how we will act emotionally to circumstances of life and how we will decide the issues of life'. This is the main thing that you take with you to Heaven. If you don't receive "the mind of Christ" then you won't understand what happens in Heaven and that will be for eternity. If you don't receive the love and feelings of God, as your own, then you will keep being upset with how things go. If you don't learn to give up your will and receive God's will, then you will keep being disappointed by how things go. That is what it means by: "lose your own soul" and having all physical things, for a short time, will not make up for the loss.
45. **C8-S45** says: "Or what shall a man give in exchange for his soul?" Satan will give you anything you want, for a short time, if you give up everlasting happiness. No, you won't have tears but that does not guarantee happiness.
46. **C8-S46:** "Jesus" explains the consequence of this error.
- a. The phrase "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation" means: 'identifies a certain set of saved people by their attitude'.
 - b. The phrase "of him also shall the Son of man be ashamed" means: "'Jesus" will not want to claim such a person as belonging to Him'.
 - c. The phrase "when he cometh in the glory of his Father with the holy angels" means: 'This is the return of "Christ" to rule and reign for 1,000 years. Such saved people will be left in Heaven and not be allowed to return because "of him also shall the Son of man be ashamed"'. Please see the Section called: **Prophecy Fulfilled** in the **Significant Gospel Events Study** for Bible references to the return of "Christ" to rule and reign for 1,000 years.
 - d. This sentence also has another application. The word "baptism" means: 'identification'. When we are "baptized", we are 'being identified with our Lord Jesus Christ'. People who are truly saved, but refuse to be baptized, prove that they are "be ashamed of me (Jesus Christ) and of my words in this adulterous and sinful

generation". Therefore, when Satan goes to God and accuses such people of sin, and God the Father looks to "Jesus Christ", "of him also shall the Son of man be ashamed" and Satan is given permission to hurt such people until they get an attitude adjustment.

Chapter 9 Summary:

Theme: Lessons in Spiritual Maturity.

[Mark 9:1-10](#); [Matthew 17:1-8](#) and [Luke 9:28-36](#) tells us about the '*Mount of Transfiguration*'.

[Mark 9:11-13](#) and [Matthew 17:10-13](#) have a question from Peter, James and John and the answer "Jesus".

[Mark 9:14-27](#) and [Matthew 17:14-21](#) tell us about "Jesus" driving out a devil that the twelve couldn't drive out.

[Mark 9:28-29](#) and [Matthew 17:19-21](#) tell us about the twelve asking "Jesus" about what happened.

[Mark 9:30-32](#); [Matthew 17:22-23](#) and [Luke 9:43-45](#) tell us that "Jesus", again, told His disciples about His future torture and death and resurrection.

[Mark 9:33-50](#); [Matthew 18:1-35](#) and [Luke 9:46-48](#) tell us that "Jesus" gives us a few lessons on spiritual maturity. "Jesus" gives another teaching on the same subject in [Luke 14:7-11](#).

What we see in this chapter is "Jesus" concentrating more on helping His disciples to mature spiritually and less on His dealing with outsiders. This started with Peter declaring "*Thou art the Christ*" in the prior chapter. The disciples had to prove that they had reached a certain level of spiritual maturity before certain spiritual truths were revealed to them. The same is true today in the lives of all saved. The eleven, minus Judas Iscariot, received eternal rewards that no other man will receive. They saw and did miracles that few other men will see and do. However, they had to mature spiritually first. Likewise, we will not see and do all that God wants for us unless we personally mature spiritually as much as is possible.

The start of our chapter tells us about the '*Mount of Transfiguration*'. "Jesus" only takes Peter, James and John with Him for this experience. One of the things which this shows us is that the people who are closer to "Jesus" receive blessings than those who are farther away do not receive.

While returning from that experience, "Jesus", once again, tells the three that he will die and rise from the dead. Instead of thinking about what they just experienced, and realizing that "Jesus" must truly die and rise from the dead before what they saw becomes a permanent reality. They refused to think at all about what they did not want to believe. We see this truth when they changed the subject and asked "Jesus" about Elijah returning. "Jesus" realized that they, still, were not ready to accept the truth of His prophecy and answered that Elijah's spirit had returned in John the Baptist.

When they got down from the mountain, "Jesus" had to drive out a devil that the twelve couldn't drive out. After that, our chapter tells us about the twelve asking "Jesus" about what happened and why they could not drive out the devil. "Jesus", answers their question and then, again, tells His disciples about His future torture and death.

Our chapter ends with "Jesus" giving us a lesson on spiritual maturity.

1. [C9-S1](#): "Jesus" prophesies the '*Mount of Transfiguration*'.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents '*the Mathematical function of addition*'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" is adding the prophecy of this sentence to what He told the disciples and general Jews in the last sentence of the prior chapter. Please

- see the Sections called: [Prophecies](#) and [Prophecy Fulfilled](#) in the [Significant Gospel Events Study](#) for Bible references to this and other prophecies. Please also see the [Table of Miracles in the Gospels](#) for miracles reported in this chapter.
- b. The phrase "he said unto them" means: "Jesus" gave this prophecy to His audience'.
 - c. The word "Verily" means: 'This has been verified and you should also verify it'. The phrase "Verily I say unto you" means: 'This is a reliable prophecy'.
 - d. The phrase "That there be some of them that stand here" means: 'Without naming them, "Jesus" identified His inner circle of disciples, which were Peter, James and John'.
 - e. The phrase "which shall not taste of death" means: 'They will personally experience this prophecy before the die'.
 - f. The phrase "till they have seen the kingdom of God come with power" means: 'They will see the miracle of "Jesus" glorified and of true saints being glorified'. The true meaning of "the kingdom of God" is: 'God's character in you'. Those saved people who truly also receive the character of God are promised to be "glorified" when they get to Heaven. They will also have fellowship with "Jesus" for all of eternity.
2. [C9-S2](#): The 'Mount of Transfiguration'.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence starts the fulfillment of the prophecy given in the prior sentence. A prophecy, and the fulfillment of it, are always linked.
 - b. The phrase "after six days Jesus taketh with him Peter, and James, and John" means: 'This is when it happened and who were witnesses'.
 - c. The phrase "and leadeth them up into an high mountain apart by themselves" means: 'Only special and spiritually mature people receive certain revelations'. This is one of the reasons why we want to get close to "Jesus" and let Him spiritually mature us.
 - d. The phrase "and he was transfigured before them" means: 'This means that the outward appearance ("figure") of "Jesus" was changed ("trans") and, the three disciples were witnesses to it'.
 3. [C9-S3](#): heavenly raiment described.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the details of this sentence are added to the general statement of the prior sentence.
 - b. The phrase "his raiment became shining, exceeding white as snow; so as no fuller on earth can white them" means: 'This is the description of how the clothing of "Jesus" changed in appearance'.
 4. [C9-S4](#): heavenly visitors described.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the details of this sentence are added to the details of the prior two sentences. They told us about "Jesus" and this sentence adds two Old Testament saints. Their appearance is a prophecy, and promise, for some New Testament saints being "glorified". In addition, their fellowshipping with "Jesus" is also a prophecy and a promise.
 - b. The phrase "there appeared unto them Elias with Moses" means: 'As many preachers have pointed out, these two represent the Old Testament Law and prophecy'.
 - c. The phrase "and they were talking with Jesus" means: 'Their fellowship, spiritually, represents "Jesus" fulfilling all of the Law and of prophecy'. It can be assumed that they spoke about what "Jesus" had already fulfilled and how He would fulfill the rest.
 - d. At the start of this chapter, we read that "Jesus" prophesied "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have

seen the kingdom of God come with power". The "glory" that surrounded "Jesus, Elias and Moses" was a fulfillment of this prophecy. In addition, the "word of God" promises "glory" to saved people who truly serve "the kingdom of God". Thus, what they saw is what saved people, who truly serve "the kingdom of God", will receive in the future.

5. **C9-S5:** Peter should have kept silent.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, Peter opened his mouth and tried to add to what happened even though he did not understand what was happening. There are times when God will reveal something to His people that they really don't understand. When that happens, God's people need to keep their mouth shut until God gives them understanding.
 - b. The phrase "Peter answered and said to Jesus" means: 'Peter spoke for all three in response to what they had just witnessed'.
 - c. The phrase "Master" means: 'This was Peter's first mistake. He addressed "Jesus" as "Master" ("Teacher") in stead of "Lord" ("God in human flesh)'. Peter had already recognized that "Jesus" was God's "Christ", which meant that Peter, and the others, also knew that he was 'God in human flesh'. However, they still make the mistake of viewing an obviously spiritual event from the physical perspective.
 - d. The phrase "it is good for us to be here" means: 'It was more than "good"'. One of the problems with viewing a spiritual event from the physical perspective is that we miss out on a lot of the important spiritual message.
 - e. The phrase "and let us make three tabernacles; one for thee, and one for Moses, and one for Elias" means: 'Peter wanted to do what was right religiously'. However, religion never handles the truly spiritual rightly. Therefore, Peter's suggestion was not truly right and was ignored.
6. **C9-S6:** Why Peter spoke foolishly.
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true. That is: this sentence explains why Peter made the foolish suggestion which was reported in the prior sentence.
 - b. The phrase "he wist not what to say; for they were sore afraid" means: 'This was their level of thinking and feeling'. We should say nothing and do nothing until God gives us clear directions.
7. **C9-S7:** They heard from God.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, now we read of a third spiritual event added to the prior two.
 - b. The phrase "there was a cloud that overshadowed them" means: 'God the Father did this to get the attention of the disciples'. God did not have to do this but God wanted to be sure that they did not forget anything and that might have happened if God did not get their attention first.
 - c. The phrase "and a voice came out of the cloud, saying" means: 'After getting their attention, God the Father spoke in an audible voice, which He rarely did'. Please also see the [Table of Miracles in the Gospels](#) for other places where it is reported that God the Father spoke in an audible voice.
 - d. The phrase "This is my beloved Son" means: 'God the Father acknowledged the position of "Jesus" and their relationship'. Please also notice that God excluded "Elias and Moses". This is why Peter's suggestion for three tabernacles was wrong. Neither "Elias" nor "Moses" have as high a position as "Jesus".
 - e. The phrase "hear him" means: 'This is our final command from God the Father'. And, yet, many religious people which claim to represent God the Father ignore this command.
8. **C9-S8:** All returned to normal.

- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, our sentence says that they returned to the physical perspective after all of the spiritual events.
 - b. The phrase "suddenly, when they had looked round about" means: 'Their perspective changed suddenly'. They had not planned on the change.
 - c. The phrase "they saw no man any more" means: 'Everything and everyone that they saw spiritually had disappeared'.
 - d. The phrase "save Jesus only with themselves" means: 'All that they saw anymore what the physical reality and the physical beings'.
9. **C9-S9:** "Jesus" restricted when they could reveal the experience.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds instructions from "Jesus" which deal directly with their experiences.
 - b. The phrase "as they came down from the mountain" means: 'This is when this sentence happened'.
 - c. The phrase "he charged them that they should tell no man what things they had seen" means: "'Jesus" told them to keep their mouths shut and made it clear that they would face judgment if they did not obey'.
 - d. The phrase "till the Son of man were risen from the dead" means: 'This is when the restriction would be removed'.
10. **C9-S10:** They obeyed even with questions.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, their reaction to the charge is added to the report of the charge.
 - b. The phrase "they kept that saying with themselves" means: 'They obeyed'.
 - c. The phrase "questioning one with another what the rising from the dead should mean" means: 'They questioned when the restriction would be removed because they all kept rejecting the prophecies from "Jesus" about His own suffering, crucifixion and resurrection'.
11. **C9-S11:** They asked "Jesus" about a different question.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the question of this sentence is added to the report of the prior sentence because they did not want to ask "Jesus" about the subject of the prior sentence.
 - b. The phrase "they asked him, saying, Why say the scribes that Elias must first come?" means: 'They knew what the religious leaders said but did not know the scriptural basis for the religious claim'.
12. **C9-S12:** The answer from "Jesus".
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the answer of this sentence is a direct response to the question in the prior sentence. In addition, this sentence tells us about prophecy being fulfilled. This sentence is reported to be a reference of the prophecy found in [Malachi 3:1](#) and [Malachi 4:5](#). However, I personally believe that [Malachi 4:5](#) still has to happen because the context of Malachi 4 fits the '*Second Coming*' better than it fits the Gospel time. Please also see the Sections called [Harmony](#), [Prophecies](#) and [Prophecies Fulfilled](#), in the Study called [Significant Gospel Events](#), for references to verses related to the suffering of "Jesus Christ".
 - b. The phrase "he answered and told them" means: "'Jesus" gave them this answer'.

- c. The phrase "Elias verily cometh first, and restoreth all things" means: 'God always fulfills prophecy'. This prophecy is about signs which will precede God's "Christ" and His kingdom.
 - d. The phrase "and how it is written of the Son of man" means: 'This is a reference to scripture'.
 - e. The phrase "that he must suffer many things, and be set at nought" means: 'This is a reference to the suffering of "Christ"'. These prophecies were ignored by the Jews because they did not understand them and did not want to believe them. Please use the links above for those scriptural references.
13. **C9-S13:** "Jesus" corrected their thinking about the prophecy.
- a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. The prior sentence was a prophecy which they thought had to be fulfilled. However, this sentence says that it has already been fulfilled by John the Baptist.
 - b. The phrase "I say unto you, That Elias is indeed come" means: 'What they thought had yet to be fulfilled actually had already been fulfilled'.
 - c. The phrase "and they have done unto him whatsoever they listed" means: 'They rejected the true message from John the Baptist and let the king murder him'.
 - d. The phrase "as it is written of him" means: 'God had this result prophesied'.
14. **C9-S14:** What was at the bottom of the mount.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this is the start of the next incident, which directly follows the prior incident.
 - b. The phrase "when he came to his disciples" means: 'This is when "Jesus" and His three disciples arrived where He left the other disciples'.
 - c. The phrase "he saw a great multitude about them" means: 'Lots of people gathered around the disciples since they could not find "Jesus"'.
 - d. The phrase "and the scribes questioning with them" means: 'The scribes were questioning the disciples when they should have directed their questions to "Jesus"'. However, since the scribes lost every doctrinal fight with "Jesus", they were looking for easier prey.
15. **C9-S15:** The people ran to "Jesus".
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the reaction of "the multitude" to the appearance of "Jesus", which was reported in the prior sentence.
 - b. The phrase "straightway all the people, when they beheld him" means: 'This was when they reacted'.
 - c. The phrase "were greatly amazed" means: 'This was their emotional response'.
 - d. The phrase "and running to him saluted him" means: 'This was their physical response'.
16. **C9-S16:** "Jesus" questions the people most likely to be causing trouble.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, where the prior sentence told us about the reaction of the people, this sentence adds the reaction by "Jesus".
 - b. The phrase "he asked the scribes" means: "'Jesus" asked this question to the scribes'. He ignored "the multitude" and His other disciples and concentrated on "the scribes" because they were doctrinally challenging His disciples, instead of Him. And, He was defending His disciples when they might not be ready for the doctrinal fight. Lost and carnal people complain about Christian Schools saying that the parents should send their children to public schools to be a witness. And, when the children are spiritually mature enough to do so, then they can be sent

out as witnesses. However, until then, the parents have a responsibility to protect their children by following the example of "Jesus". Please also see the Study called [What Did Jesus Do?](#) for this and other instances where "Jesus" was our example.

- c. The phrase "What question ye with them?" means: "Jesus" immediately focused on possible doctrinal problems'.
17. [C9-S17](#): "Jesus" is told of a problem.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the answer of this sentence is added to the question of the prior sentence.
 - b. The phrase "one of the multitude answered and said" means: 'A man answered but the scribes did not'. Like most cowards, they like to stir up trouble but then hide when called on their actions. Yes, this man did as our sentence says but the scribes used it to attack the credibility of the disciples. And, this is what religious cowards do whenever they think they can get away with it. "Jesus" dealt with the initial problem and we are not told what He did with the scribes. However, we can believe that they snuck away and hid.
 - c. The phrase "Master, I have brought unto thee my son, which hath a dumb spirit" means: 'The man said that the real problem was his son being possessed with a devil'.
 - d. The phrase "And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away" means: 'These are the physical symptoms of the possession'.
 - e. The phrase "and I spake to thy disciples that they should cast him out" means: 'The man requested help from the disciples because they had cast out devils in the past'.
 - f. The phrase "and they could not" means: 'The disciples failed this time'.
18. [C9-S18](#): "Jesus" expresses His frustration.
 - a. The phrase "He answereth him, and saith" means: "Jesus" gave this answer and it was directed at all of them'. "Jesus" spoke this to the scribes who claimed authority that they could not back up. After all, they were not asked to cast out the devil and could not do so if asked. "Jesus" also directed it at His disciples who were not spiritually maturing as fast as he wished and "Jesus" was worried about what would happen to them after He returned to Heaven. And, "Jesus" directed this at the general Jew who wanted the benefits of being the people of God while refusing the attached responsibilities.
 - b. The phrase "O faithless generation, how long shall I be with you?" means: 'Here, "Jesus" is describing their attitude and asking them what they will do after He returns to Heaven'.
19. [C9-S19](#) says: "how long shall I suffer you?" Here we read that "Jesus" adds further expression of His frustration.
20. [C9-S20](#) says: "bring him unto me". "Jesus" agrees to solve the problem.
21. [C9-S21](#): Response from the people and the devil.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the action of this sentence is added to the command of the prior sentence.
 - b. The phrase "they brought him unto him" means: 'The people brought the devil possessed boy to "Jesus"'.
 - c. The phrase "and when he saw him" means: 'The boy saw "Jesus" and the devil also "Jesus" through the boy's eyes'.
 - d. The phrase "straightway the spirit tare him; and he fell on the ground, and wallowed foaming" means: 'The devil expressed his true hatred by doing as much damage as he could while he could'.
22. [C9-S22](#): "Jesus" asks a question.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you

- drop either side of an addition problem, you change the answer. Likewise, the reaction of "Jesus" is added to the report of the action of the devil.
- b. The phrase "he asked his father" means: "Jesus" asked this question of the father'.
 - c. The phrase "How long is it ago since this came unto him?" means: 'He asked this question to know how well the devil had control of the boy'.
23. C9-S23 says: "And he said, Of a child" The father answered.
24. C9-S24: The father explains further.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence of details is added to the prior sentence which answered "how long?".
 - b. The phrase "overtimes it hath cast him into the fire, and into the waters, to destroy him" means: 'This is what the devil did on a regular basis'.
 - c. The phrase "but if thou canst do any thing, have compassion on us, and help us" means: 'This is the begging for help'.
25. C9-S25: "Jesus" answers with the requirement for receiving a miracle.
- a. The phrase "Jesus said unto him, If thou canst believe" means: 'This is what "Jesus" said was required in order to receive the miracle that he asked for'. This requirement still applied to us today.
 - b. The phrase "all things are possible to him that believeth" means: 'True Biblical "belief" is required. Not just some mental level of hope'. True Biblical "belief" is based upon the true supernatural power of God. It is not based on what we want to happen.
26. C9-S26: The father responds honestly.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the answer of this sentence is added to the requirement of the prior sentence.
 - b. The phrase "straightway the father of the child cried out, and said with tears" means: 'He believed with all of his ability'. He "believed" that God could do miracles. He "believed" that "Jesus" was God's prophet and that God did miracles for "Jesus". He just wasn't sure if God would give him his request.
 - c. The phrase "Lord" means: 'Here the father acknowledged "Jesus" as God in human flesh'. Notice the capitalized "Lord" which shows this truth.
 - d. The phrase "I believe; help thou mine unbelief" means: 'He trusted "Jesus" to make up any requirement beyond his own ability'.
27. C9-S27: "Jesus" drives out the devil.
- a. The phrase "When Jesus saw that the people came running together" means: "Jesus" acted before He was surrounded by unbelievers'.
 - b. The phrase "he rebuked the foul spirit, saying unto him" means: "Jesus" commanded the devil to stop what it was doing'.
 - c. The phrase "Thou dumb and deaf spirit" means: "Jesus" spoke personally ("thou") to the devil'.
 - d. The phrase "I charge thee, come out of him, and enter no more into him" means: "Jesus" made this a legal command backed by all of the authority of God'.
28. C9-S28: The devil is cast out.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the reluctant obedience of the devil is a direct result of the command in the prior sentence.
 - b. The phrase "the spirit cried, and rent him sore, and came out of him" means: 'This is how the devil obeyed'.
 - c. The phrase "and he was as one dead" means: 'This is the condition the devil left the boy in'.

- d. The phrase "insomuch that many said, He is dead" means: 'This is what people believed'.
29. **C9-S29**: "Jesus" proves them wrong.
- The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. Our prior sentence told us what people believed was the condition of the boy while this sentence tells us what was the true condition of the boy.
 - The phrase "Jesus took him by the hand, and lifted him up; and he arose" means: "Jesus" proved that the boy was truly alive'.
30. **C9-S30**: The disciples question "Jesus".
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the question of this sentence is added to what "Jesus" did in the prior sentences. And, our next sentence gives us an answer. But that is not the complete answer. In our context, we read about 'the Mount of Transfiguration' where we saw that "Jesus" had more glory than both of the two most important Old Testament saints. And, God spoke from heaven and said for us to listen to "Jesus" and deliberately left out the two men who represented the Old Testament Law and prophecy. Thus, we are also being shown, by this miracle, that "Jesus" has more authority, and power, than anyone in the New Testament. That makes Him the highest authority and the most powerful human being to ever live.
 - The phrase "when he was come into the house, his disciples asked him privately" means: 'Again, we see that the disciples asked their question in private'.
 - The phrase "Why could not we cast him out?" means: 'This is their question'.
31. **C9-S31**: "Jesus" answers them.
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the answer of this sentence is added to the question of the prior sentence.
 - The phrase "he said unto them" means: "Jesus" gave this answer'.
 - The phrase "This kind can come forth by nothing, but by prayer and fasting" means: 'This was the answer'. This answer does not negate the doctrine that "Jesus" is the highest authority and the most powerful human being to ever live. In addition, we saw earlier that others questioned the disciples of "Jesus" not fasting and He answered that they would fast after He returned to Heaven. In addition, our answer lets us know that different devils have different levels of power. Thus, the disciples did not have the power to deal with that particular devil. But, they did not need that level of power while "Jesus" was still on the Earth.
32. **C9-S32**: They went some other place but others did not know where.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, Mark is finished reporting the prior incident and adding the report of this incident to the prior report. Thus, Mark is letting us know that the doctrines of the two reports are related.
 - The phrase "they departed thence, and passed through Galilee" means: 'This is where they went next'.
 - The phrase "and he would not that any man should know it" means: "Jesus" made sure that they were private for the next doctrinal lesson that He taught'. Just as we read in **1Corinthians**, some doctrinal lessons must be hid from people who are not spiritually mature enough to handle the lesson properly.
33. **C9-S33**: "Jesus" taught His disciples what is not revealed to most people.
- Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true. That is: this doctrine went against the traditional religious teaching of the Jews. The disciples kept rejecting it and the

- other Jews would have been violent in their rejection. Therefore, "Jesus" restricted whom He taught the doctrine to. And, even though He knew that His disciples rejected the truth, He taught it on the possibility that they might believe and suffer less than if they were still unbelieving when the crucifixion happened.
- b. The phrase "he taught his disciples, and said unto them" means: "Jesus" taught this doctrine with words'. Some things you learn with words and other things must be experienced in order to truly learn them.
 - c. The phrase "The Son of man" means: 'This role of "Jesus" is always associated with the doctrine of His humanity'. He could not die as God. He had to die as a literal physical man and He had to pay for our sins as a literal physical man since we sin as literal physical people.
 - d. The phrase "is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day" means: 'This is the basic Gospel message'. They kept rejecting the message and could not receive comfort in the promise of the resurrection because they rejected His suffering and dying. Likewise, people reject the Gospel message today, and can not receive comfort in the promise of resurrection, because they refuse to truly believe that they will be judged and condemned.
34. **C9-S34:** The disciples did not understand.
- a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. "Jesus" was trying to make them understand while their prior religious teaching prevented their understanding.
 - b. The phrase "But they understood not that saying, and were afraid to ask him" means: 'There are times when we need the courage to admit our failure to understand'.
35. **C9-S35:** "Jesus" questioned the disciples.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, our prior sentences told us that "Jesus" was trying to teach them one subject while they were concentrating on another subject.
 - b. The phrase "he came to Capernaum: and being in the house he asked them" means: "Jesus" waited until they got home, and comfortable, before asking them about what they tried to hide from Him'.
 - c. The phrase "What was it that ye disputed among yourselves by the way?" means: "Jesus" asked them in a way that they could no longer hide'.
36. **C9-S36:** The disciples were ashamed.
- a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. "Jesus" asked a simple and clear question but they refused to answer for embarrassment
 - b. The phrase "they held their peace" means: 'How they reacted to the question from "Jesus"'.
 - c. The phrase "for by the way they had disputed among themselves, who should be the greatest" means: 'Why'.
37. **C9-S37:** "Jesus" answers their dispute.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, our sentence adds the answer even though they refused to admit the question.
 - b. The phrase "he sat down, and called the twelve, and saith unto them" means: "Jesus" showed by His behavior that He was not upset with their question'. He gave them the way to truly find the answer that they were looking for.
 - c. The phrase "If any man desire to be first, the same shall be last of all, and servant of all" means: 'The way to be best in Heaven is to be least here on Earth'.
38. **C9-S38:** "Jesus" explains the answer.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you

- drop either side of an addition problem, you change the answer. Likewise, our current sentence says that "Jesus" added a physical lesson to the word lesson that our prior sentence says that He started.
- b. The phrase "he took a child, and set him in the midst of them" means: "Jesus" used a child as a physical illustration'.
 - c. The phrase "and when he had taken him in his arms, he said unto them" means: 'After getting their attention, Jesus" told them the lesson'.
 - d. The phrase "Whosoever shall receive one of such children in my name, receiveth me" means: 'Nothing physical about a person matters so long as they truly belong to Jesus". We are to treat all saved as our spiritual family'.
 - e. The phrase "and whosoever shall receive me, receiveth not me, but him that sent me" means: 'This is how we relate to God the Father'.
39. **C9-S39**: John tells "Jesus" of an error they made.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, John added this statement because he was not sure if it went against the instructions from "Jesus" in the prior sentence. Basically, they had forbade someone serving "Jesus" but having a different religion. In **Acts 19**, we read about "certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth". The devils refused to recognize their right and authority to case out devils because they were not saved. Yet, here, the devils recognized the right and authority of these men, which meant they were saved even though they were part of a different religious group.
 - b. The phrase "John answered him, saying" means: 'John spoke up'.
 - c. The phrase "Master, we saw one casting out devils in thy name, and he followeth not us" means: 'He identified the circumstance'.
 - d. The phrase "and we forbad him, because he followeth not us" means: 'He gave their reasoning for what they did'.
40. **C9-S40**: Correction from "Jesus".
- a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction.
 - b. The phrase "Jesus said" means: 'This is who spoke and had final authority'.
 - c. The phrase "Forbid him not" means: 'What to do'.
 - d. The phrase "for there is no man which shall do a miracle in my name, that can lightly speak evil of me" means: 'Why'. It is not their religion but their relationship to "Jesus" which matters.
41. **C9-S41**: Greater truth.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true. That is: the people understood that the doctrine was backed by the "authority" of "Jesus".
 - b. The phrase "he that is not against us is on our part" means: 'If someone is not fighting against the basic doctrine then they do not have to agree on every little thing'.
42. **C9-S42**: Explanation of precept.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true. That is: God looks at the motivation of the heart.
 - b. The phrase "whosoever shall give you a cup of water to drink in my name, because ye belong to Christ" means: 'What they do and why'.
 - c. The phrase "verily I say unto you, he shall not lose his reward" means: 'How God judges them'.
43. **C9-S43**: Explanation of the curse.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you

- drop either side of an addition problem, you change the answer. Likewise, this sentence is added to the prior.
- b. The phrase "whosoever shall offend one of these little ones that believe in me" means: 'This is the action done against someone who truly believes in Jesus'.
 - c. The phrase "it is better for him that a millstone were hanged about his neck, and he were cast into the sea" means: 'This is the judgment that God will bring'.
44. **C9-S44:** Explanation of the curse.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, we should judge ourselves the way that God will judge us.
 - b. The phrase "if thy hand offend thee, cut it off" means: 'What to do'.
 - c. The phrase "it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched" means: 'This is why'.
45. **C9-S45:** Second example.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this illustration is added to the prior illustration.
 - b. The phrase "if thy foot offend thee, cut it off" means: 'What to do'.
 - c. The phrase "it is better for thee to enter into life halt, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched" means: 'This is why'.
46. **C9-S46:** Third example.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this illustration is added to the prior illustration.
 - b. The phrase "if thine eye offend thee, pluck it out" means: 'What to do'.
 - c. The phrase "it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched" means: 'This is why'.
47. **C9-S47:** The spiritual explanation.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true. That is: this sentence is giving us the spiritual truth.
 - b. The phrase "every one shall be salted with fire" means: 'God will put our life through the fire in order to burn off anything that offends God'.
 - c. The phrase "and every sacrifice shall be salted with salt" means: 'Salt is used to purify corruption'. What we sacrifice to serve God will be purified by God's "Holy Ghost" before it is presented to God the Father. Only what has no corruption will be accepted.
48. **C9-S48** says: "Salt is good: but if the salt have lost his saltness, wherewith will ye season it?". This means: 'If our life is no good to God and does not serve God's intended purpose then God has no use for us'.
49. **C9-S49** says: "Have salt in yourselves, and have peace one with another". This means: 'Be useful to God and don't fight your spiritual brother'. This is the spiritual summary command of this chapter.
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Chapter 10 Summary:

Theme: Eternal Spiritual Rewards Versus Temporary Physical Rewards.

Please see the Study called [Miracles in the Gospels](#) about the miracles recorded in This chapter. Please also see the Study called [Significant Gospel Events](#) for where the accounts of This chapter are related to accounts of other Gospels.

Starting in This chapter we can know the absolute time sequence of events that occur between here and the end of the Gospel account. Please also see the Study called [Gospel Time Sequences](#) for the [Sequence Before the Betrayal](#).

In [Mark 10:1-12](#) "Jesus" answers questions about divorce. Please see the note for [Matthew 5:31-32](#) about the word "divorce".

In [Mark 10:13-16](#); [Matthew 18:1-6](#); [Matthew 19:13-15](#) and [Luke 18:15-17](#) "Jesus" explained God's opinion about "little children".

In [Mark 10:17-22](#); [Matthew 19:16-30](#); [Luke 10:25-37](#) and [Luke 18:18-27](#) "Jesus" explained about "inheriting eternal life". The incident in [Luke 10:25-37](#) is definitely different from the other three incidents. The other three may be different, but similar, incidents and they may be the same incident but different reports. Please see the notes for each sentence to understand the minor differences in these reports. In particular, please see the note for [Mark 10:17-22](#) about the differences. In addition, the note for and [Luke 18:18](#) explains the differences in the two reports by Luke. Please also see the Messages called [Reward According to His Own Labour](#) and [Treasure in Heaven](#) for the application of these verses in the life of the believer.

In [Mark 10:23-27](#) and [Luke 18:25-27](#), "Jesus" explained about "riches" in This world.

[Mark 10:28-31](#) and [Luke 18:28-30](#) tell us that Peter asking about our heavenly rewards, as a result of the prior teaching from "Jesus", and He explained the teaching further in these sentences.

In [Mark 10:32-34](#) "Jesus", again, explains what will happen to Him when they go to Jerusalem. [Matthew 20:17-19](#) and [Luke 18:31-34](#) tell the same things, and that the telling happened on the same trip, but those accounts may actually be different, but repeated messages from "Jesus" to His disciples.

[Mark 10:35-41](#) and [Matthew 20:20-28](#) tell us about James, John and their mother coming to "Jesus" and asking to sit on His right hand and left hand in the kingdom. "Jesus" explains that it is not His decision to make and then questions them about their resolve in This matter.

[Mark 10:42-45](#) and [Luke 22:25-30](#) tell us that "Jesus" then explained how to get the greatest position in His kingdom. Related lessons are found in [Matthew 5:12-19](#) and [Luke 6:2](#). In addition, the lesson on "little children", which started in [Matthew 18:1](#), is tied into this lesson. Therefore, we see the tie-back to an earlier lesson of This chapter.

[Mark 10:46-52](#); [Matthew 20:29-43](#) and [Luke 18:35-43](#) tell us about "Jesus" healing two blind men.

[Matthew 19](#); [Mark 10](#) and [Luke 18](#) are all similar in that they tell accounts which compare the fruit of a truly saved person with a changed life to the false hope in works of fleshly religion. In [Matthew 19:16-30](#); [Mark 10:17-31](#) and [Luke 18:18-30](#); we have answers from "Jesus" on three different, but related items. All three gospels give almost identical accounts of these answers. Please see the note under [Mark 10:18](#) for the details on the first. Please see the note under [Mark 10:23](#) for the details on the second. Please see the note under [Mark 10:29](#) for the details on the third.

With the question about divorce, people wanted the right to eliminate physical suffering instead of accepting the suffering for eternal spiritual rewards. Then with the "little children", "Jesus" is explaining the attitude that we need to have in order to receive eternal spiritual rewards. After that we have two segments which contrast working for temporary physical rewards versus working for eternal spiritual rewards. We also have a section speaking about how to get eternal spiritual positions, which are part of the rewards offered by God. Our chapter ends with the healed blind man following "Jesus". Symbolically, "Jesus" wants to heal all of our spiritual blindness. This is the response that God wants all people to have.

When "Jesus" explained God's opinion about "little children", it shocked His disciples because this was opposite of much of the thinking which they were raised with. Children were not considered valuable until they could work and help the family. In addition, in [Matthew 18:3](#) "Jesus" said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven". In [John 13:13](#) "Jesus" said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven". Then in [John 13:33](#), "Jesus" said: "Little children, yet a little while I am with you", which shows that the eleven had done what was required in order to "enter into the kingdom of heaven".

When "Jesus" explained about "inheriting eternal life", we see it reported in Mark and two places in Luke. Apparently, one explanation was not sufficient because His explanation went so much against what the religious Jews taught. Following up on those lessons, "Jesus" explained about "riches" in this world, in Mark and Luke 18. However, in [Luke 10:38-42](#), "Jesus" explained how Mary "hath chosen that good part" because she concentrated on learning about eternity while Martha concentrated on serving the "Lord" in this world. While being a different lesson, it also taught the difference in relative value between the spiritual and the physical.

After the lesson on "riches", which went totally against what the disciples had learned previously, Peter asked about their reward for serving God's kingdom. The Jews taught that our heavenly rewards were based upon our present Earthly rewards and "Jesus" just totally changed the perspective about Earthly rewards. Therefore, the heavenly rewards, which were supposed to be based upon our present Earthly rewards, must also have a different basis for earning them. This question from Peter was reasonable and Jesus answered it in [Mark 10:28-31](#).

After these lessons, we read about "Jesus" taking the twelve to Jerusalem and, on the way, telling them, again, that he will die and rise from the dead. He is trying to get them to see that even the price of death in this physical world is worth paying in order to "inherit the kingdom of God". However, once more, this doctrine was too hard for them to accept so they didn't even try to understand what "Jesus" taught.

As a result of their unbelief, the disciples did not try to understand and, instead, James and John tried to change the subject and tried to secure their position in the "kingdom of Christ" and "Jesus" questions them about their paying the price and then explains that it is not His decision to make. That caused the others to be upset with James and John. Therefore, "Jesus" explained how to get the greatest position in [10:42-45](#).

After this, we are told that they went to Jericho, on the way to Jerusalem, where "Jesus" healed two blind men but only Bartimaeus is mentioned by Mark because he followed "Jesus".

Hopefully, with this explanation, the reader sees how all of the incidents, reported in this chapter, support the theme given above.

1. [C10-S1](#): Where "Jesus" went next.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you

- drop either side of an addition problem, you change the answer. Likewise, our sentence is adding the incidents of this chapter to what happened in the prior chapter.
- b. The phrase "he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan" means: "Jesus" left His home in Capernaum (Mark 9:33) and went to this new place'. While "Jesus" was at home, He concentrated on teaching the disciples. Now, He is, again, teaching the general Jew.
 - c. The phrase "and the people resort unto him again" means: "The Jews came to "Jesus" for His teaching'.
 - d. The phrase "and, as he was wont, he taught them again" means: "Jesus" taught them just as His custom was'.
2. **C10-S2:** The Pharisees came to pick another doctrinal fight.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the Pharisees show up one more time and try to disrupt His teaching. The notes at the start of the Chapter Summary give links to other places where the Gospels deal with this subject.
 - b. The phrase "the Pharisees came to him, and asked him" means: "These were the self-appointed religious leaders who taught doctrinal error'. At this point in the Gospels, they are still trying to argue doctrine. However, very soon they will change to plotting murder because they lose every doctrinal argument.
 - c. The phrase "Is it lawful for a man to put away his wife?" means: "This is their question'. Notice that they use the word "lawful" and not the word "righteous". In His answer, "Jesus" makes the distinction between these two words clear.
 3. **C10-S3** says: "tempting him". Mark makes their motivation clear in case the reader did not understand it on their own.
 4. **C10-S4:** "Jesus" asked them a question based in the law.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this answer is added to the question, and the temptation, reported in the prior two sentences.
 - b. The phrase "he answered and said unto them" means: "Jesus" answered their question about "lawful" with a question about the Mosaic Law'.
 - c. The phrase "What did Moses command you?" means: "This is the question from "Jesus"".
 5. **C10-S5:** What is in "the law of Moses".
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, our sentence adds their answer to the question asked by "Jesus".
 - b. The phrase "they said" means: "The Pharisees gave this answer'.
 - c. The phrase "Moses suffered to write a bill of divorcement, and to put her away" means: "This is their answer'. This answer comes from [Deuteronomy 24:1-4](#). Notice that Moses wrote: "because he hath found some uncleanness in her". This requirement is that she does something to make her spiritually "unclean". However, they ignored this phrase. In His response, "Jesus" clarifies this with the phrase "except it be for fornication".
 6. **C10-S6:** Why Moses allowed something different from God's plan.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" adds clarification to their understanding of the Mosaic law.
 - b. The phrase "Jesus answered and said unto them" means: "Jesus" adds clarification'.

- c. The phrase "For the hardness of your heart he wrote you this precept" means: 'Moses added this, not God'. And, our phrase tells us why Moses added this.
7. **C10-S7**: The difference of God's plan.
- The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. In this sentence, "Jesus" tells them how the plan of God was different from what Moses allowed. Here we see "Jesus" switch the discussion from what is "lawful" to what is "righteous".
 - The phrase "But from the beginning of the creation God made them male and female" means: 'Sodomy and other similar sins go against the plan of God'. This includes divorce and remarriage.
8. **C10-S8**: Quote scripture.
- Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true. .
 - The phrase "For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh". This sentence quotes [Genesis 2:24](#). That verse is also quoted in [Matthew 19:4-5](#) and [Ephesians 5:31](#). It is especially important to consider the context of this quote in Ephesians as that chapter has direct commandments for saved people concerning the related doctrine.
9. **C10-S9** says: "What therefore God hath joined together, let not man put asunder". Even the lost quote this sentence. This sentence command us to not cause divorce.
10. **C10-S10** says: "And in the house his disciples asked him again of the same matter". The disciples had questions but waited until they were private to ask them.
11. **C10-S11**: The answer from "Jesus" about divorce and remarriage. Pay close attention to the word "and" which is in the middle of our sentence. Many people '*take a stand*' for doctrinal error because they ignore the word "and" as they judge the divorced person as if they had also remarried. [Romans 14:4](#) says: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand". They are daring God to bring a judgment against them for taking God's place when they judge a child of God, especially when they are wrong when they do so.
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds clarification from "Jesus".
 - The phrase "he saith unto them" means: "Jesus" said this'. People who alter this statement are perverting "the word of God", just like the Sodomites who try to write their own Bible.
 - The phrase "Whosoever shall put away his wife, and marry another, committeth adultery against her" means: 'Gives us the requirement from God'. Anyone who drops either side of the word "and" is perverting "the word of God".
12. **C10-S12**: No difference if a woman or man do it.
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, in this sentence, "Jesus" adds about the woman just in case someone tries to claim that this law of God only applies to the males.
 - The phrase "if a woman shall put away her husband, and be married to another, she committeth adultery".
13. **C10-S13**: The disciples made a mistake about children.
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, is adding the report of the next incident to the report of the prior incident. Where the prior incident dealt with doctrinal error about the relationship between adults, this next incident deals with doctrinal error about the relationship between God and children.

- b. The phrase "they brought young children to him, that he should touch them" means: 'The general Jew sought blessings for their children'.
 - c. The phrase "and his disciples rebuked those that brought them" means: 'The disciples reacted as their religious training told them to react'. In many societies, child death is common. Therefore, many parents reserve their feelings until they believe that the children will live through the childhood diseases. In addition, history tells us that the Jewish society considered children to be a drag on resources until they could help with chores. Therefore, the religious and social training of Jews insisted that children had little values. And, because of that, the disciples tried to protect the time of "Jesus". In response, "Jesus" teaches that children are important to God.
14. **C10-S14:** The reaction by "Jesus".
- a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. This sentence shows us how "Jesus" had a different value of children than the common Jew had.
 - b. The phrase "But when Jesus saw it" means: 'This is when "Jesus" responded'.
 - c. The phrase "he was much displeased" means: 'This is how "Jesus" reacted'.
 - d. The phrase "and said unto them" means: "'Jesus" corrected their belief'.
 - e. The phrase "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" means: 'This is the instruction from "Jesus"'.
15. **C10-S15:** "Jesus" added a precept.
- a. The phrase "Verily" means: "'Jesus" verified this truth and we should also verify it'.
 - b. The phrase "I say unto you" means: 'This is a doctrinal statement from "Jesus"'.
 - c. The phrase "Whosoever shall not receive the kingdom of God as a little child" means: 'This is God's requirement'.
 - d. The phrase "he shall not enter therein" means: 'This is the result of not fulfilling God's requirement'.
16. **C10-S16:** "Jesus" blessed the children.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence says that "Jesus" backed His words with action.
 - b. The phrase "he took them up in his arms, put his hands upon them, and blessed them" means: 'This is what "Jesus" did'.
17. **C10-S17:** "Jesus" is asked a doctrinal question.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, is adding the report of the next incident to the report of the prior incident. The prior report told us about God's requirements for children to have a relationship with Him and this report tells us God's requirements for a lost adult to have a relationship with Him.
 - b. The phrase "when he was gone forth into the way" means: 'This means as "Jesus" was traveling to His next planned stop'.
 - c. The phrase "there came one running, and kneeled to him, and asked him" means: 'He started out properly'. The equivalent accounts tell us about a "ruler" and a "lawyer" asking the same question. (There is reason to believe that this report is the same incident as the "ruler" that Luke reports about.) {See the start of the Chapter Summary for references.}
 - d. The phrase "Good Master" means: 'Here he messes up'. He addressed "Jesus" as "Master" ('teacher') and not as "Lord" ('God in human flesh'). And, like many lost religious people today, he believes that obedience is optional. He believes that he will be accepted into Heaven even while refusing to meet God's requirement for us to accept "Jesus" as our personal "Lord".
 - e. The phrase "what shall I do that I may inherit eternal life?" means: 'He asks the right question'. Therefore, "Jesus" gives Him the right answer.

18. [C10-S18 and C10-S19](#): "Jesus" responds with a question to make the man think.
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this question is a direct response to the question in the prior sentence. In addition, the next sentence is also part of this response.
 - The phrase "Jesus said unto him" means: "Jesus" wants him to think about his question and the answer from "Jesus". "Jesus" answers a question with a question to make people think. Usually, when "Jesus" does this, there is a significant problem with the initial question which we must work out.
 - The phrase "Why callest thou me good?" means: 'This is the question. Add this question to the next statement and you have a clue about the true problem'.
 - [C10-S19](#) says: "there is none good but one, that is, God". means: "Jesus" is telling this man that by calling Him "good", he is also admitting that "Jesus" is 'God in human flesh'. However, by calling "Jesus" "Master", Je is also denying that "Jesus" is 'God in human flesh'. This inconsistency in attitude is the source of his problem'.
19. [C10-S20](#) says: "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother" means: "This man personally knew all of the Ten Commandments and more". Please see the section called [Jesus and the Ten Commandments](#) in the Study called Significant Gospel Events for links to other places in the Gospels where "Jesus" dealt with the Ten Commandments.
20. [C10-S21](#): The man claims to have never sinned.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this answer was added the command from "Jesus" in the prior sentence.
 - The phrase "he answered and said unto him" means: 'This is what the young man claimed'.
 - The phrase "Master" means: 'Once more, we see that he is thinking of "Jesus" the wrong way'. Like many today, he wants "Jesus" to fix things so that he can go to Heaven but he is not willing to obey.
 - The phrase "all these have I observed from my youth" has many problems with it. First, this does not deal with deliberate sins that he did while younger that what he considers to be "youth". Next, he is using human thinking about "sin". Men excuse accidental death while "Jesus" said that hating your brother is murder in your heart. Men excuse everything less than intercourse while "Jesus" said that "adultery" includes looking with lust. Therefore, his major mistake, which is also the mistake of most men, is believing that God has to use their personal standard of good, when God judges them. They refuse to accept God's written law in "the word of God".
21. [C10-S22](#): "Jesus" loves the man with the truth. A lot of people have problems understanding this because "Jesus" let him walk away lost and, yet, our sentence says that "Jesus loved him". True love does not take away our free will even for our own eternal good.
- The phrase "Then Jesus beholding him loved him" means: 'This was the motivation of "Jesus"'.
 - The phrase "and said unto him" means: "Jesus" used words which could be accepted or rejected'.
 - The phrase "One thing thou lackest" means: 'He needed to fix this lack if he wanted to "inherit eternal life"'.
 - The phrase "go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven" means: 'Put "treasure in heaven" at a higher value than everything in this world'.
 - The phrase "and come, take up the cross, and follow me" means: 'Be willing to suffer anything, including death on a cross, in order to follow "Jesus"'.

- f. I have personally done this. Therefore, I am not just writing what the sentence says but have learned, through personal experience, what are the advantages and disadvantages of obeying this command.
22. **C10-S23:** The man left lost.
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the reaction by the man to the requirement stated by "Jesus".
 - The phrase "he was sad at that saying" means: 'How he reacted'.
 - The phrase "and went away grieved" means: 'What he did'.
 - The phrase "for he had great possessions" means: 'Why he felt and acted like he did'.
23. **C10-S24:** "Jesus" explains his problem.
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" adds this explanation to the reaction of the man.
 - The phrase "Jesus looked round about" means: "Jesus" looked at all of the people around Him'. Remember that our chapter started with the statement "the people resort unto him again; and, as he was wont, he taught them again". So, we have lots of the general Jews in attendance. Then we read that "the Pharisees came to him, and asked him...tempting him". So, His religious enemies were there. Then we read about people who "brought young children to him, that he should touch them". So, there were people looking for blessings in attendance. And, of course, His disciples were there. So, "Jesus" looked at all of these different types of people who had many different reasons for being there, and He explains, to His disciples, why this man went away sad. And, when they take over the ministry, they will also have all of these types of people in their church. They also will have to deal with all of these different types and different motivations. And, they will have to understand that they must let some people leave lost because God gave them a free will and God will not take that away from them. Therefore, the servants of God can not take away the free will of people.
 - The phrase "and saith unto his disciples" means: "Jesus" is teaching a lesson of understanding to His disciples'.
 - The phrase "How hardly shall they that have riches enter into the kingdom of God!" means: 'It is almost impossible, but not completely impossible, for people with many material things to concentrate on the spiritual above the physical'. Remember that "the kingdom of God" is: 'God's character in you'. And, in order to develop God's character in you, you must mature spiritually which means paying attention to the spiritual to the point of neglecting the physical. And, people who "have riches" find that very hard to do.
24. **C10-S25** says: "And the disciples were astonished at his words." This is the reaction by the disciples. This sentence adds the reaction of the disciples to the instruction from "Jesus", which was reported in the prior sentence.
25. **C10-S26:** "Jesus" explains the basis of the doctrine.
- The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. "Jesus" is answering their reaction while explaining why they want to have a different reaction.
 - The phrase "But Jesus answereth again, and saith unto them" means: "Jesus" answered their reaction and told them why their prior belief was wrong'. The Jewish religious leaders taught that earthly riches showed blessings by God. And, they claimed, that richer people would have a higher position in heaven and poor people would have the lowest positions if not sent to Hell. Of course, "Jesus" taught that God used a different standard to judge people and what they had been taught all of their life was wrong.
 - The phrase "Children" means: "Jesus" called them children because their spiritual understanding was at the level of a little child'.

- d. The phrase "how hard is it for them that trust in riches to enter into the kingdom of God!" means: 'People who "trust in riches" find it very hard to stop trusting in them and to trust in God for all of their provision instead'. If people do not result trust in God, then they will not spiritually mature and will not develop the character of God in their own character. As a result, they will find it very hard to "enter into the kingdom of God".
 - e. One thing that the reader needs to keep in mind is that, just like today, people in Gospel times had a hard time separating "the kingdom of God" from "the kingdom of Heaven".
26. **C10-S27:** An analogy to explain the truth.
- a. Our sentence says: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God". This meaning of this sentence is disputed with people siding up to one of two different opinions. And, each opinion has problems with it. In addition, both opinions have problems because people don't separate "the kingdom of God" from "the kingdom of Heaven".
 - b. Some people claim that "Jesus" meant a physical sewing "needle". However, such an interpretation would render this saying to be: 'a rich man can never "enter into the kingdom of God"'. Therefore, they object because they think that this sentence would then be saying: 'it is impossible for a rich man to be saved' as opposed to saying; 'it is impossible for someone who trusts in riches to receive the character of God'. I, personally, believe that this sentence is saying: 'it is impossible for someone who trusts in riches to receive the character of God'. Such an interpretation matches the context of the entire chapter.
 - c. The other opinion centers on the claim that the night time entrance to a city was a small door which required a man to stoop to enter. A camel would have to be unloaded, crawl through on its knees (which camels fiercely object to) and the load carried through the gate by men stooping over. While this is not impossible, it is very difficult. And, while I do not object to this interpretation, it does not match the context as well as the prior true interpretation. In addition, people still argue this interpretation because they do not separate "the kingdom of God" from "the kingdom of Heaven". That is: they base their arguments on believing that this sentence is speaking about eternal salvation and not about receiving the character of God while in this physical life.
27. **C10-S28:** The reaction by the disciples.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the reaction of the disciples to what "Jesus" said in the prior sentence.
 - b. The phrase "And they were astonished out of measure" means: 'The doctrine of the prior sentence was so far removed from their traditional religious teaching that they reacted this way'.
 - c. The phrase "saying among themselves, Who then can be saved?" lets us know that they were asking each other instead of asking "Jesus". And, as we read in the next sentence, "Jesus" did not clarify the difference between "the kingdom of God" and "the kingdom of Heaven". That would have added to their confusion. Instead, as our next sentence tells us, he told them to trust God for things which they did not understand. That is a command to: "have faith in God".
28. **C10-S29:** Trust God, not men.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this answer from "Jesus" is directly attached to the reaction which was reported in the prior sentence.
 - b. The phrase "Jesus looking upon them saith" means: 'This is what "Jesus" said as something that should be accepted as a life-time principle ("saith")'.

- c. The phrase "With men it is impossible, but not with God" means: 'God is not limited by the rules of this physical reality'. Doing miracles is not hard for God the do.
 - d. The phrase "for with God all things are possible" is a phrase that fools like to pervert the meaning of. And, God refuses to answer such foolishness. So, for example, fools ask: 'can God make a rock so big that He can't lift it?'. Such thinking is limited to our physical reality and God is not limited that way. [Proverbs 26:4](#) says: "Answer not a fool according to his folly, lest thou also be like unto him". God refuses to become a fool and tells us also to refuse to get into such foolish arguments.
29. [C10-S30](#): Peter asks about their eternal reward.
- a. The word "Then" means: 'as a result of the doctrine which preceded this sentence'.
 - b. The phrase "Peter began to say unto him" means: 'This is just the first ("began to say") question that the disciples had for "Jesus" about this doctrine'. This time, they went to the right person to get their answers.
 - c. The word "Lo" means: 'This word is used to excite particular attention in a hearer to some object of sight, or subject of discourse'.
 - d. The phrase "we have left all, and have followed thee" means: 'We followed you personally ("thee") because of the promises of everlasting rewards. If what we have been taught is not the right way to get everlasting rewards, then how are we supposed to get them?'. Please pay attention to the answer from "Jesus", in our next sentence, because the context helps us to understand what Peter was truly asking with this sentence.
30. [C10-S31](#): Rewards promised.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the answer from "Jesus", in this sentence, is directly attached to the implied question from Peter in the prior sentence.
 - b. The phrase "Jesus answered and said" means: 'This comes directly from "Jesus" and is a promise that we are to base our life upon'. Please see the notes for each sentence for the details related to these prophecies. Please also see the [Promises](#) and other Section of the [Significant Gospel Events Study](#) for Bible references to similar promises.
 - c. The phrase "Verily I say unto you" means: 'We should verify ("verily") this saying from "Jesus" against what is written in other places of "the word of God"'.
 - d. The phrase "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's" means: 'This is a detailed list of things which God will require His servants to leave in order to serve "Jesus" and to serve "the Gospel"'.
 - e. The phrase "But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands" means: 'This is a list of the promised blessings for obeying this sentence'.
 - f. The phrase "with persecutions" means: 'This is also promised'. People want the prior promises without this promise but "Jesus" said that we can not have the one without also receiving the other.
 - g. The phrase "and in the world to come eternal life" means: 'This is where we will receive the most valuable rewards'.
31. [C10-S32](#): God's order is often opposite of man's order.
- a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. The prior sentence gave us the promised rewards "for my (Jesus) sake, and the gospel's". However, many saved people want to be the most important people here and also be the most important in Heaven. Our sentence tells us that such desires will not be fulfilled.
 - b. The phrase "many that are first shall be last; and the last first" is explained in more detail further on in [Mark 10:42-45](#).
32. [C10-S33](#): "Jesus" led while the disciples dealt with their reactions.

- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence is added to the prior sentences. "Jesus" has been telling them about everlasting rewards for serving God. This sentence and the next tell us what "Jesus" had to do to get everlasting rewards. From this sentence on, we read about "Jesus" going to Jerusalem to suffer, die and rise again.
 - b. The phrase "they were in the way going up to Jerusalem" means: 'This is where they were going'. This is the third, and final, time that "Jesus" goes to Jerusalem during His Earthly ministry. He went there for each "Passover". Please see the note for [John 11:55](#), which gives us the separation of three "Passovers" within Gospels.
 - c. The phrase "and Jesus went before them" means: "Jesus" led the way even though He had been warned that the religious leaders would try to kill Him'.
 - d. The phrase "and they were amazed; and as they followed, they were afraid" means: 'This is the reaction of the disciples'. They had also heard the warnings. They had heard the prophecies by "Jesus". And, it made no sense to them why He would go there in spite of the warnings and prophecies.
33. [C10-S34](#): "Jesus", again, prophesies that He will be killed and rise from the dead. Please see the Section called: [Prophecies](#) in the [Significant Gospel Events Study](#) for other Bible references to where this type of prophecy was made by "Jesus".
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, our prior sentence told us that "Jesus" was leading His disciples to Jerusalem. This sentence adds the prophecy of what will happen there.
 - b. The phrase "he took again the twelve, and began to tell them what things should happen unto him, Saying" means: "Jesus" gave this prophecy'.
 - c. The phrase "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles" means: 'This is what the Jewish religious leaders will do'.
 - d. The phrase "And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him" means: 'This is what the Gentiles will do'.
 - e. The phrase "and the third day he shall rise again" means: 'This is what "Jesus" will do'.
 - f. The disciples missed out on the comfort from God, which came from the prophecy of "Jesus" rising from the dead, because they rejected the prophecy of His suffering and dying. When we reject a truth from "the word of God", we also miss out on the blessing which is attached to that truth.
34. [C10-S35](#): James and John change the subject.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds that James and John asked for a special blessing even while they rejected the prophecy.
 - b. The phrase "James and John, the sons of Zebedee, come unto him, saying" means: 'This is who made the request'.
 - c. The phrase "Master" means: 'teacher'. In the second next sentence they ask for what can only be given by "Lord" ('God in human flesh'), or God the Father, but they do not address "Jesus" by that title / role even when they make this request. And, "Jesus", indirectly, corrects them in the next few sentences.
 - d. The phrase "we would that thou shouldest do for us whatsoever we shall desire" means: 'This is their indirect request'. They asked "Jesus" to grant a non-specified request. I believe that they would not have done this if they were thinking of "Jesus" as 'God in human flesh'.

35. [C10-S36](#) says: "And he said unto them, What would ye that I should do for you?". He did not agree before He knew specifically what they wanted. Please also see the Study called [What Did Jesus Do?](#), which tells us that we should follow His example when we find ourselves in a similar situation.
36. [C10-S37](#): James and John make their request. As explained for [C10-S35](#), this request can only be given by "Lord" ("God in human flesh"), or God the Father. But they did not address "Jesus" by that title / role even when they make this request. And, "Jesus", indirectly, corrects them in the next few sentences.
- The phrase "They said unto him" means: 'This is the request from James and John'. [Matthew 20:20-28](#) adds that their mother was also there when this request was made. She was an important person in the support of the ministry of "Jesus".
 - The phrase "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory" means: 'This is the specific request'. And, while we read, in a few sentences, that the other disciples were upset with James and John, "Jesus" was not. Instead, He used it as a teaching device to tell all of us how to become great in His kingdom. Therefore, there is nothing wrong with this desire but we need to pursue it the correct way.
37. [C10-S38](#): "Jesus" responds to the request.
- The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. "Jesus" was not upset with their request but made them think of the full consequences of their request.
 - The phrase "But Jesus said unto them" means: "Jesus" answered their request by changing the direction of the answer'.
 - The phrase "Ye know not what ye ask" means: 'There was more involved in their request than they realized'.
 - The phrase "can ye drink of the cup that I drink of?" means: "Jesus" asked if they were prepared to pay all that was required in order to receive their request?'
38. [C10-S39](#): "Jesus" adds to His question of their resolve.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" was adding that they would have to also accept the meaning of this sentence.
 - The phrase "be baptized with the baptism that I am baptized with?" means: 'This sentence symbolically asks if they were willing to be identified with the suffering that "Jesus" would suffer'.
39. [C10-S40](#) says: "And they said unto him, We can". Simply put, they were willing to pay whatever price that God required.
40. [C10-S41](#): "Jesus" answers them.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" added this prophecy to their answer. Please see the Section called: [Prophecies](#), in the [Significant Gospel Events Study](#), for Bible references to this and other related prophecies.
 - The phrase "And Jesus said unto them" means: "Jesus" made this prophecy'.
 - The phrase "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized" means: 'James and John would also suffer like "Jesus" would and would be identified with suffering for "the kingdom of God"'.
 - The phrase "But to sit on my right hand and on my left hand is not mine to give" means: 'God the Father decided who would have those positions in the "kingdom of Christ" that will rule and reign this physical world for 1,000 years'. Some positions will be given to Old Testament saints like Abraham, Moses and David. Some positions will be given to New Testament saints like the Apostles.
 - The phrase "but it shall be given to them for whom it is prepared" means: 'God the Father prepared the people who will have the top positions'.

41. **C10-S42:** The other disciples were upset with James and John.
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the reaction reported in this sentence is a direct result of what was reported in the prior sentences.
 - The phrase "when the ten heard it" means: 'The other disciples were upset'. Most likely, they were jealous because they did not think to make the request first.
 - The phrase "they began to be much displeased with James and John" means: 'This was their reaction towards James and John'.
42. **C10-S43:** "Jesus" says the common practice in the world.
- The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. In this sentence, we read that "Jesus" corrected their reaction.
 - The phrase "But Jesus called them to him, and saith unto them" means: "Jesus" made sure that they all personally heard, and understood, His correction of their attitude'.
 - The phrase "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them" means: 'Each and every one of them personally ("ye") know how the world uses authority'.
 - The phrase "and their great ones exercise authority upon them" means: 'The people in high authority order around people who have less authority'.
43. **C10-S44:** "Jesus" says that it will be different for saved people.
- The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. The difference is that God's people, especially the church, are to not act that way. As has been preached many times: 'The Way Up is Down'.
 - The phrase "But so shall it not be among you" means: 'God's people are to not act like the world'.
 - The phrase "but whosoever will be great among you, shall be your minister" means: 'The person who wants to have the highest position in Heaven must take the lowest position on Earth'.
 - The phrase "And whosoever of you will be the chiefest, shall be servant of all" means: 'The person who wants to be great in Heaven must be the servant of everyone'.
44. **C10-S45:** "Jesus" explains that He is our example.
- Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - The phrase "even the Son of man" means: 'This sentence is speaking about the humanity of "Jesus"'. In this sentence "Jesus" tells us how He acted like a typical man and how that makes Him our example. Please also see the Study called **What Did Jesus Do?**, which tells us that we should follow His example when we find ourselves in a similar situation.
 - The phrase "came not to be ministered unto, but to minister" means: 'This is the position He accepted even though He was / is God in human flesh'.
 - The phrase "and to give his life a ransom for many" means: "Jesus" came to die and pay the debt for our sins'.
45. **C10-S46:** The incident in Jericho. Some people get confused over the details of this report because they do not read the details carefully or they believe an error reported by someone who did not read the reports carefully. Please see the notes in the Detail Study in order to understand the details which are conveyed and understood only by careful examination of every word.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence is adding the report of this last incident to all of the other reports which support the theme of this chapter.

- b. The phrase "they came to Jericho" means: 'This phrase reports their arrival in Jericho after the incident which Mark reported happening on the way there'.
 - c. The phrase "and as he went out of Jericho with his disciples and a great number of people" means: 'This phrase reports their departure from Jericho'. While not reporting what happened while they were there, Mark does report their gaining "a great number of people" who followed "Jesus" and His disciples.
 - d. The phrase "blind Bartimaeus, the son of Timaeus, sat by the highway side begging" means: 'This identifies the main person of this report'. [Matthew 20:30](#) tells us: "two blind men sitting by the way side". The fact that Mark does not bother reporting the second man is not a conflict. In fact, our chapter theme is: 'Eternal Spiritual Rewards Versus Temporary Physical Rewards'. And, when we truly consider what is reported about "blind Bartimaeus, the son of Timaeus", as compared to what is reported about the second man, we see a major difference in the two men's attitudes and actions. And, the evidence shows that "blind Bartimaeus, the son of Timaeus" not only received his sight but he was also saved. However, the lack of similar reports for the second man indicated that, while he may have received his physical sight, he was not spiritually saved. The lesson is that even receiving a miracle from God is not proof of spiritual salvation. We need a God caused changed life.
46. [C10-S47](#): Blind Bartimaeus begged for mercy.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the change in action by "blind Bartimaeus" "when he heard that it was Jesus of Nazareth".
 - b. The phrase "when he heard that it was Jesus of Nazareth" means: 'This is what motivated his action'. Too many people miss their opportunity for a blessing because they refuse to act.
 - c. The phrase "he began to cry out, and say" means: 'This is what he did'.
 - d. The phrase "Jesus, thou Son of David" means: 'This is how he addressed Jesus'. The Jewish religious teaching included that God's "Christ" would also be a "Son of David". Thus, he was claiming: 'You personally ("thou") are the "Son of David" Who is God's "Christ"'.
 - e. The phrase "have mercy on me" means: 'Here he begs for mercy and was not afraid to let everyone know that he was doing so'.
47. [C10-S48](#): Blind Bartimaeus refused to be dissuaded.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the prior sentence told us that this man made a big commotion. This sentence says that people told him to be quiet but he refused their demands. There are times that God wants us to make such a commotion that people pay attention to the miracle which God gives to us.
 - b. The phrase "many charged him that he should hold his peace" means: 'Some people think it is embarrassing if someone admits they need help, even when it is obviously true'.
 - c. The phrase "but he cried the more a great deal, Thou Son of David, have mercy on me" means: 'He ignored their embarrassment and opinions and concentrated on getting what he needed'.
48. [C10-S49](#) says: "And Jesus stood still, and commanded him to be called". This reaction by "Jesus" is a direct result of his action. Quite often God will put us through a test and only bless those people who are truly sincere.
49. [C10-S50](#): People told blind Bartimaeus the good news.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you

- drop either side of an addition problem, you change the answer. Likewise, this sentence tells us how the people responded to the command from "Jesus".
- b. The phrase "they call the blind man" means: 'These are the people who were telling him to be quiet'.
 - c. The phrase "saying unto him, Be of good comfort, rise; he calleth thee" means: 'They changed their message at the command of "Jesus"'.
50. **C10-S51**: Blind Bartimaeus went to "Jesus".
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence shows his prompt response to the call of "Jesus".
 - b. The phrase "he" means: 'this identifies the blind man'.
 - c. The phrase "casting away his garment" means: 'He proved his true faith'. Beggars, reportedly, had special garments to identify them as a beggar. He "cast away his garment", before he received his sight, to prove his faith that he would receive his sight.
 - d. The phrase "rose, and came to Jesus" means: 'The blind man went to the only person who could give him sight'.
 - e. Miracles are to always be understood within the context where they are reported. They are a physical example of the doctrine found in context of the miracle. Our chapter theme is: 'Eternal Spiritual Rewards Versus Temporary Physical Rewards'. In our chapter we say the disciples not receiving comfort of the resurrection because they refused to believe, and understand, the prophecy of "Jesus". They remained blind in that instance. The religious people failed to understand God's purpose in marriage and remained spiritually blind. The rich man refused to see the difference between physical wealth and spiritual rewards and remained lost and spiritually blind. But when "Jesus" explained how to be great in His kingdom, the spiritual blindness of the disciples was removed. Thus, our miracle shows us that we need to cry out to "Jesus", and go to Him in spite of obstacles, if we want to remove spiritual blindness. In addition, we need to go in true Biblical "faith" and accept whatever He tells us, if we truly want to remove spiritual blindness.
51. **C10-S52**: "Jesus" made him voice his request publicly.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the question from "Jesus" to the act of faith by blind Bartimaeus.
 - b. The phrase "Jesus answered and said unto him" means: "'Jesus" responded to the act of faith by blind Bartimaeus'.
 - c. The phrase "What wilt thou that I should do unto thee?" means: "'Jesus" required him to state his request'. When we want something from God, we need to be able to clearly state what we want and not hope some general request for God to make things better is sufficient.
52. **C10-S53** says: "The blind man said unto him, Lord, that I might receive my sight". Notice that he had very specific request. Also, He addressed "Jesus" as "Lord" with a capitalized word. That is, he addressed "Jesus" as: 'God in human flesh'. People are foolish to ask for a miracle, which requires the power of God, even while they regard "Jesus" as: 'just another human man'.
53. **C10-S54** says: "And Jesus said unto him, Go thy way; thy faith hath made thee whole". "Jesus" did not have to touch him. Nor did He have to do any of the other things which fake 'faith healers' claim is required. Our sentence says that his "faith" is all that was required for God to work.
54. **C10-S55** says: "And immediately he received his sight, and followed Jesus in the way". Please notice the phrase "and followed Jesus in the way". This is what shows that he was saved in addition to receiving physical sight.

Chapter 11 Summary:

Theme: A fruitful Religion Versus a Show Religion.

All throughout This Gospel we have seen places where the same, or similar, events were reported in other Gospels, especially in Matthew and Luke. This will be even more significant from This chapter through Chapter 15. Many of the links for related sections can be found in the Study called [Significant Gospel Events](#). In particular, please see the sections called: Harmony, Promises, and Prophecies. Please also see the Study called [Gospel Time Sequences](#). This chapter is part of the later ministry of "Jesus" where we can know the absolute time sequence of events that occur between here and the end of the Gospel account. Please also see the [Table of Miracles in the Gospels](#) for miracles reported in This chapter. Finally, please also see the Study called [What Did Jesus Do?](#).

[Mark 11:1-11](#); [Matthew 21:1-11](#); [Luke 19:28-38](#) and [John 12:12](#) all report that "Jesus" entered Jerusalem for the final conflict with the religious leaders. This is what is commonly celebrated as '*Palm Sunday*'. "Jesus" actually stopped at Bethany, on the way to Jerusalem, and [John 12:1-11](#) tells us about that event.

[Mark 11:12-14](#); [Mark 11:20-21](#) and [Matthew 21:18-22](#) tell us about "Jesus" cursing the fig tree because it had no fruit.

[Mark 11:15-19](#); [Matthew 21:12-13](#); [Luke 19:45-48](#); and [John 2:13-16](#) all report that "Jesus" cleanses the Temple.

[Mark 11:22-26](#) and [Matthew 21:21-22](#) tell us the lesson which "Jesus" taught based upon the cursing of the fig tree. We also see the same principal applied to casting out devils in [Matthew 17:20](#). As "Jesus" said there, we do not see This type of answer to our prayers "because of our unbelief".

[Mark 11:27-33](#); [Matthew 21:23-27](#) and [Luke 20:1-7](#) report that the chief priests and the elders challenged "Jesus" as He taught in the Temple.

As the reader looks at various chapters, they need to consider the context of the chapter within this Gospel and how the chapters fit together to give us the message of the Gospel account. For example, the theme of the prior chapter was '*Eternal spiritual rewards versus temporary physical rewards*'. Now look at the theme of our current chapter ('*A fruitful Religion Versus a Show Religion*'). The '*show religion*' is all about getting '*temporary physical rewards*'. The '*fruitful religion*' is all about getting '*Eternal spiritual rewards*'. Thus, the reader should be able to see the relationship within these chapters. The reader is encouraged to look at all of the themes of the chapters, within this Gospel account, and see the progression which is in Mark's Gospel.

Our religion is how we serve and worship God. Most religions are only a show put on for other men and God (or gods). They only considered how much is necessary for the show. In addition, most religious people and religious activity is mainly concerned with the show. Most religions do not truly consider the spiritual significance of attitudes and actions. However, as our chapter teaches, God condemns such activity and looks for true spiritual "fruit".

Mark's true message, in this chapter, is seen by considering this chapter in total and by considering the four main incidents, which Mark reports, and how they fit together to support his message. Please consider the theme of this chapter, which is given above. The first incident, which is reported in our chapter, teaches us the vanity of a false '*show religion*'. It is the entrance of "Jesus" in glory and this parade threatened the leaders of the '*show religion*', just like a true religion threatens all '*show religions*'. Our second incident, the cursing of the fig tree, teaches us the power of a true relationship with God, which is expressed in a true religion. The third incident teaches us that God demands purity and He will not allow corruption in His house nor allow it in His kingdom. The fourth incident teaches us

that only people with a true personal relationship with God have the true authority to represent God. This also shows us whom we should truly be following.

Within this chapter is the account of the last time that "Jesus" went to Jerusalem and cleansed the Temple before His crucifixion. The accounts of this chapter relate to how He made it clear that '*Show Religion*' is condemned by God because God looks for true spiritual "fruit". His triumphant entry, and His cleansing of the Temple, are what drove the Jewish leaders to have Him crucified because they realized that His turning the people to God would reduce their religious, and other, authority and power. That authority and power was based upon their religious show, which "Jesus" condemned with the accounts which are reported in this chapter. We also see these accounts reported in [Matthew 21](#); [Luke 19:28-48](#) and [John 2:13 through the end of that chapter](#).

Now some people claim that the account in John was a similar action which was done at a different time and that "Jesus" actually cleansed the Temple twice. Since the account in John is at the beginning of his Gospel, there is some basis for that claim. However, John's Gospel is not entirely sequential and John tells different accounts when they are required to support the message of a particular chapter. So, for example, John puts the beginning and the end of the ministry of "Jesus" in Chapter 2 to provide the outer limits of his message, as was done by several Jewish writers. Therefore, it could be speaking about the same incident, even though it is at the start of John's Gospel. With that said, we must acknowledge that neither opinion can be proved to be more valid. However, given the reaction by the religious leaders to "Jesus" cleansing the Temple, and given attitudes and actions of the religious leaders to the start of the ministry by "Jesus", there is a very large problem reconciling the two sets if "Jesus" truly cleansed the Temple at the start of His ministry.

In another related matter, [John 12:12-16](#) tell about His triumphant entry into Jerusalem, just like our current chapter, without mentioning the cleansing. Further, there are details in the Gospel of Matthew and the Gospel of Luke which are not in Mark's Gospel. Therefore, all of the accounts need to be considered together if the reader wants to know all of the details. Please see the Study called [Gospel Time Sequences](#) in order to see how the reported incidents, from the various Gospel accounts, fit together with no conflict.

Please realize that all of the Gospel writers, have a purpose for writing their Gospel. Each writer only included those details which were required to support the message which he was delivering. Therefore, it is not necessary to have all of the details which other writers might include to support a different purpose. These different purposes, and the need to report the details which support the different purposes, are why different Gospels contain different details even while they include some similar or same details.

Returning to the consideration of only this Gospel, we can see that our first sentence, and our chapter, start with the word "and". Remember the general note for this Gospel which mentioned how often Mark uses this word and how that makes it important to keep things in context. Basically, the common practice of looking at a part of a Bible book, without considering the message of the entire book, will lead to error if we use that practice with this Gospel. In particular, not only is it important to consider this chapter within the context where it is found within this Gospel, but it is critical to consider the entire chapter as a single unit and consider how the incidents reported within this chapter relate to each other. Incidents which are reported within this chapter are preached often. And, while there is a lot of good and truthful preaching about what is found here, the common practice of not considering the context, and the relationship with the rest of the chapter, leads to partial truths often being preached.

That said, we need to realize that in [Mark 1:22](#) we were told, "And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes". Therefore, at the start of His Gospel Mark tell us about how "Jesus" became a danger to the authority of the scribes and other religious leaders. Then in the beginning of [Chapter 2](#) we were told how a large crowd gathered at the house where "Jesus" was and, when He healed a man, "there were certain of the scribes sitting there, and reasoning in their hearts (but not

asking aloud) Why doth this man thus speak blasphemies?" Thus they were already judging "Jesus" by their religious rules and not by the truth of the Bible. Then in [Mark 2:16](#) we see the Pharisees joining the scribes to vocally challenge "Jesus" and His doctrine. By the time we get to [Mark 3:22](#) we read that they are accusing "Jesus" of serving "Beelzebub". (Hopefully the reader understands this trend and how it is escalating.) Then in [Mark 11:18](#) the "chief priests" joined in. In [Mark 11:27](#) the "elders" joined in. By the time we get to the crucifixion, the "high priests" and representatives of all groups of people in the Earth have joined in. Thus, we see an escalating fight with more and more people joining to fight "Jesus" but they all lose because He represented God the Father, Who is more powerful than all created beings combined.

Mark spends several chapters, between Chapter 3 where only the scribes are fighting Him and Chapter 11 where the "chief priests" join in, telling us about "Jesus" dealing with others, and the varied reactions which He received from them. However, no others were as openly hostile and fighting against "Jesus" as the religious leaders were. Therefore, we can see the differences between the religious leaders, the believers, and all others in their reaction to the doctrine taught by "Jesus". The religious leaders pushed the doctrine of a carnal, worldly '*show religions*'. The true believers accepted the doctrine of a personal relationship with God, which is the doctrine preached by "Jesus". The rest of the people drifted to the political power that seemed to be in charge at the moment.

There is another point to also keep in mind. At the start of all of the Gospels, "Jesus" spoke to all of the religious leaders and answered their questions, as evidenced by the response to Nicodemus in [John 3](#). However, by [Mark 11:33](#) we read: "Jesus answering saith unto them, Neither do I tell you by what authority I do these things". Part of the doctrinal error, which is pushed by all '*show religions*', is the claim that no matter how much you sin nor for how long, God is always ready to forgive you. There are many places in the Bible and in this Gospel, such as the evidence I just pointed out, where we are told that God will tolerate our sinful abuse only to a certain point. After that point, God starts cutting off things which we might get from Him until He removes the possibility of salvation itself as we see in [John 9:41](#) and [Hebrews 10:26](#). This truth is another doctrine which the reader should keep in mind as they study this chapter.

The end of our chapter teaches us that only people with a true personal relationship with God have the true authority to represent God. People who push a '*show religions*' do not truly represent God but, in truth, represent the "doctrine of devils". We should not follow such people but should truly be follow those who have the God-given evidence that they truly represent God. In the remainder of this Gospel Mark reports how this conflict continues to grow until it ends with the crucifixion and eternal damnation of those who opposed "Jesus". Our eternal destiny depends upon whom we choose to follow.

1. [C11-S1](#): Preparation for the entrance into Jerusalem. The start of the Chapter Summary provides links to where this incident can also be found in other Gospel accounts. There are interesting additional facts which can be learned by comparing the various accounts. While they add understanding, there is no conflict between the various accounts.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents '*the Mathematical function of addition*'. If you drop either side of an addition problem, you change the answer. Likewise, this chapter is added to the prior chapter.
 - b. The phrase "when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives" means: '*This is where "Jesus" was when He sent the disciples to do this job*'. This is close the house of Mary, Martha and Lazarus. That was where "Jesus" stayed until He went to the upper room for the '*Last Supper*'.
 - c. The phrase "he sendeth forth two of his disciples, And saith unto them" means: "*Jesus almost always sent two together so that there could be no misrepresentation of what they did*".
 - d. The phrase "Go your way into the village over against you" means: '*This is where "Jesus" sent them*'.

- e. The phrase "and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat" means: 'This is prophecy of what they would find since that was the only way that "Jesus" could know what they would find'. Please also see the [Prophecies](#) Section for Bible references to other prophecies made in the Gospel accounts.
 - f. The phrase "loose him, and bring him" means: 'This is what they were commanded to do'.
2. [C11-S2](#) says: "And if any man say unto you, Why do ye this?". This sentence, and the next sentence, add to the instruction of the prior sentence.
 3. [C11-S3](#): This sentence, and the prior sentence, add to the instruction of the first sentence.
 - a. The phrase "say ye that the Lord hath need of him" means: 'This is what the disciples were instructed to say'.
 - b. The phrase "and straightway he will send him hither" means: 'tell the disciples what response to expect'. It is possible that "Jesus" knew who owned the colt and where it was kept, but then He would have said something like: '*you should find the colt here*', not: "ye (each and every one of you personally) shall (not might) find a colt tied, whereon never man sat". People try to pervert the Gospel accounts to fit their religious prejudices. Even the claim that Gospel accounts are stories is a perversion of truth. No, if you really study all of the accounts, with an open heart, then the only possible conclusion is that this is prophecy. Please also see the [Prophecies](#) Section for Bible references to other prophecies made in the Gospel accounts.
 4. [C11-S4](#): The disciples obeyed the prophecy by "Jesus".
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the obedience reported in this sentence is a direct result of the commands found in the prior sentences.
 - b. The phrase "they went their way, and found the colt tied by the door without in a place where two ways met" means: 'They found exactly what "Jesus" said that they would find'.
 - c. The phrase "and they loose him" means: 'They obeyed His command'.
 5. [C11-S5](#): They were questioned exactly as "Jesus" prophesied.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the reaction in this sentence is a direct result of the action in the prior sentence.
 - b. The phrase "certain of them that stood there said unto them" is matched with the report from [Luke 19:33](#), which says: "the owners thereof said unto them". Therefore, the people who questioned their action had a right to do so.
 - c. The phrase "What do ye, losing the colt?" means: 'This is the question that they asked'.
 6. [C11-S6](#): Everyone acted exactly as "Jesus" had prophesied.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence tells us the response to the question in the prior sentence.
 - b. The phrase "they said unto them even as Jesus had commanded". And, [Luke 19:34](#) says: "And they said, The Lord hath need of him". Therefore, the owners were disciples of "the Lord" and willing to give their possessions in the service of "the Lord".
 - c. The phrase "and they let them go" tells us their action of the owners.
 7. [C11-S7](#): The disciples prepared the colt for "Jesus" to ride it.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you

- drop either side of an addition problem, you change the answer. Likewise, this sentence says that the disciples obeyed after clearing things with the owners.
- b. The phrase "they brought the colt to Jesus" means: 'the disciples obeyed'.
 - c. The phrase "and cast their garments on him" means: 'the disciples prepared the colt for riding'.
 - d. The phrase "and he sat upon him" means: "Jesus" rode the colt'. This was to fulfill prophecy. See [John 12:15](#), [Zechariah 9:9](#) and [Psalms 148](#).
8. [C11-S8](#): The people honored "Jesus".
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds how the people responded to the preparation of the disciples in the prior sentences. This is what is commonly celebrated as '*Palm Sunday*'. This is a form on honoring someone like a king coming into town. At this point, the people were happy to honor "Jesus" as "King" because they thought He was starting the 1,000 years reign of "Christ". However, they quickly turned against Him because He made it clear that His kingdom would not tolerate ongoing sin.
 - b. The phrase "many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way" means: 'this is the evidence of them honoring Him as "King"'.
9. [C11-S9](#): The people in the parade praised.
- a. Our sentence starts with the word "And", which mean it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds what people cried to what the prior sentence said that they did.
 - b. The phrase "they that went before, and they that followed" means: 'These people surrounded "Jesus"'.
 - c. The phrase "cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord" means: 'This is praise to God the Father and cries that "Jesus" came in the power and authority ("name") of God the Father'. This is praise to God the Father for sending His "King" to start the 1,000-year reign of "Christ". And, they were honoring "Jesus" as God's "King" and "Christ".
 - d. The phrase "Blessed be the kingdom of our father David, that cometh in the name of the Lord" means: 'This is another way of praising to God the Father for sending His "King" to start the 1,000 years reign of "Christ"'.
 - e. The phrase "Hosanna in the highest" means: 'Highest praise to God the Father'.
10. [C11-S10](#): Where "Jesus" went following His parade of glory.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds what "Jesus" did after arriving to the prior sentences which told of His arrival.
 - b. The phrase "Jesus entered into Jerusalem, and into the temple" means: "Jesus" entered the capital city and the center of worship as God's "King" and "Christ".
 - c. The phrase "and when he had looked round about upon all things" means: 'This phrase is skipping over ("when he had") the report of other things that He did'. Please see the Study called [Gospel Time Sequences](#) and the related Gospel accounts for those details which Mark does not report.
 - d. The phrase "and now the eventide was come, he went out unto Bethany with the twelve" means: "Jesus" and His disciples stayed at the home of Mary, Martha and Lazarus'.
11. [C11-S11](#): Start of the incident of cursing the fig tree.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you

- drop either side of an addition problem, you change the answer. Likewise, this sentence adds what happened the next day to the reports in the prior sentences.
- b. The phrase "on the morrow, when they were come from Bethany" means: 'When and where the event happened'.
 - c. The phrase "he was hungry" means: 'what motivated "Jesus"'.
 - d. The phrase "And seeing a fig tree afar off having leaves" means: 'What "Jesus" saw'.
 - e. The phrase "he came, if haply he might find any thing thereon" means: 'What "Jesus" looked for'.
 - f. The phrase "and when he came to it, he found nothing but leaves; for the time of figs was not yet" means: 'what "Jesus" found'.
12. **C11-S12** says: "And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever". "Jesus" cursed it because it had no fruit. Our prior sentence told us: "he time of figs was not yet". Therefore, this curse was a symbolic message to the Jews. In "the word of God", The "fig" 'is used symbolically to represent our religious activity'. Supposedly, the fruit of the fig-tree appears before the leaves. Therefore, if the tree produced leaves it ought also to have had fruit (Easton's Bible Dictionary). And, in "the word of God", the fig tree represented the nation of Israel and their religious activity. The tree had leaves, which is an outward sign of life. And, the Jews had religious activity, which was an outward sign of religious life. But the tree had no fruit ('new life'). And, the Jews produced no new spiritual life. Therefore, God cursed the nation.
- This curse also matches 'The Parable of the Barren Fig Tree' ([Luke 13:6-9](#)). In the parable, the owner said to cut down the tree which produced no fruit. But the worked said: "Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down". The forty months of the ministry of "Jesus" represented the spiritual "dunging" of the nation. Since they still refused to produce spiritual fruit, and since they crucified "Jesus" instead, God cursed the nation just as "Jesus" cursed the fig tree. This cursing was the last symbolic warning from God the nation of Israel
13. This is also a warning to all churches and saved people who have the outward appearance of serving God but who do not produce new spiritual life.
14. **C11-S13** says: "And his disciples heard it". With this sentence we see that "Jesus" made sure that the judgment was known. Foolish people can complain about the messengers not telling everyone, but that does not excuse their failure to serve God and does not excuse their sinful life style. Fools claim: '*Someone in the deepest darkest Africa never heard the Gospel and God wouldn't be right to condemn them to Hell*'. However, that does not excuse the person who has heard and rejected the Gospel. Likewise, if the disciples did not warn all of the Jews about the curse, that does not excuse them for rejecting "Jesus" and His message that God wanted them to live a holy and righteous life which truly represented God. God still cursed them.
15. **C11-S14**: "Jesus" cleansed the Temple.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, our sentence adds the report of the next incident to the cursing of the fig tree. That is, the incident which this sentence starts is God giving the nation one last chance to produce true spiritual fruit before God curses the nation.
 - b. The phrase "they come to Jerusalem" means: "This is where "Jesus" started the spiritual cleansing which would be required in order to bring in the 1,000-year reign of "Christ"". The kingdom was not given to the Jews because they rejected the reign of their "King".
 - c. The phrase "and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves" means: 'This is what He did to the most obvious signs of sinful religious activity'.
 - d. The phrase "And would not suffer that any man should carry any vessel through the temple" means: 'This is what the most religious activity that He prevented'.

- e. These things were supposed to happen outside of the Temple. In addition, it is reported that the priests would often reject the animals brought as sacrifice as insufficient. They would tell the people to buy an animal, for sacrifice, from one of the approved vendors who had approved animals. Then, someone would offer to buy their unapproved animal, at a vast discount, so that they did not have to take it all the way back to their home. Of course, that animal would then be added to the heard of approved animals and be resold with a profit to the people who bought and sold in the Temple. Thus, "Jesus" drove out the thieves who pretended to do a religious service to the people of God.
16. **C11-S15**: "Jesus" teaches true worship and prayer.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the true teaching after the false was driven out.
 - The phrase "he taught, saying unto them" means: "This is what "Jesus" taught'.
 - The phrase "Is it not written, My house shall be called of all nations the house of prayer?" is a direct quote of [Isaiah 56:7](#). It also, indirectly, references [2Samuel 7:27](#); [1Kings 8:29](#); [1Kings 8:38](#); [1Kings 9:3](#); [2Kings 20:5](#); [2Chronicles 6:20](#); [2Chronicles 6:29](#); [2Chronicles 7:12](#). With all of these references, the "scribes and chief priests" had no excuse for not knowing this truth since it was their job to teach God's word to the people. However, in two more sentences, we see that they not only were not doing their job but were actually teaching and leading the people in doctrinal error.
17. **C11-S16** says: "but ye have made it a den of thieves". This is God's judgment of their religious activity and the result of a 'show religion'.
18. **C11-S17**: The religious leaders react violently to the truth.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, Our sentence adds the response of the religious leaders to the condemnation by "Jesus".
 - The phrase "the scribes and chief priests heard it" means: "The religious leaders heard the condemnation by "Jesus".
 - The phrase "and sought how they might destroy him" means: "They reacted to the condemnation by "Jesus".
 - The phrase "for they feared him, because all the people was astonished at his doctrine" means: "They hesitated to act openly".
19. **C11-S18** says: "And when even was come, he went out of the city" "Jesus" taught all day long then returned to the house of Mary, Martha and Lazarus.
20. **C11-S19** says: "And in the morning, as they passed by, they saw the fig tree dried up from the roots". They were returning to Jerusalem when they saw the cursed fig tree. Please notice the phrase "dried up from the roots". This matches the teaching by "Jesus" in [John 15:4-6](#).
21. **C11-S20** says: "And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away". Here we see that God provided evidence of what He would do to the nation.
22. **C11-S21** says: "And Jesus answering saith unto them, Have faith in God". "Jesus" did not explain all of the symbolic meaning. This is what we are to do when we see God working but do not understand why God does what He does.
23. **C11-S22**: The requirement to forgive.
- Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - The phrase "For verily I say unto you" means: "'Jesus" made this promise and tells us to verify ("verily") it in our own life'. Please see the [Promises](#) and other Section of the [Significant Gospel Events Study](#) for Bible references to similar promises.

- c. The phrase "That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea" means: 'This is an example and the promise is not limited to this exact thing'.
 - d. The phrase "and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass" means: 'This is God's requirement for the believer'.
 - e. The phrase "he shall have whatsoever he saith" means: 'This is God's promise to the believer who fulfills His requirement'.
24. C11-S23: The consequence of not forgiving.
- a. The phrase "Therefore I say unto you" means: 'This is the conclusion which "Jesus" gives to us'.
 - b. The phrase "What things sever ye desire" means: 'This is the condition that "Jesus" identifies'. Please pay attention to the fact that He does not say when nor how God will keep His promise.
 - c. The phrase "when ye pray, believe that ye receive them" means: 'This is the requirement, from God, for receiving a promise of God'.
 - d. The phrase "and ye shall have them" means: 'This is the promise'.
25. C11-S24: The start of the last incident that is reported in this chapter.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds another requirement from God to the promise in the prior sentence. Be very careful about this promise because lots of people preach doctrinal error about it. First, our sentence is speaking about "trespasses" and people claim that it applies to felonies. For example, people who have never suffered abuse claim that the person who is being permanently physically damaged, and even is in fear for their life, must forgive their abuser even before the abuse stops. In addition, God does not "forgive" people who refuse to truly Biblically "repent". Yet, religious people claim that we must be greater than God and "forgive" people who are doing felonies and refuse to repent. And, just to be clear and repeat myself, I am not writing about "trespasses". I am writing about judging a saved person who is the victim of felony abuse and in danger of losing their life and it is not for the Gospel's sake. Please prayerfully consider Romans 14:10.
 - b. The phrase "when ye stand praying, forgive" means: 'God treats us like we treat His other children'. Yes, they may have done you wrong. However, we must live towards others the way that we want God to treat us when we do wrong. (If we are a child of God and refuse to repent, God does not forgive us. Therefore, we lose nothing by withholding forgiveness, for a felony, until the other repents. As for "trespasses", we want God to forgive those even when we fail to realize that we did them. Therefore, that is how we are to treat "trespasses", your brother.)
 - c. The phrase "if ye have ought against any" means: 'This is when our brother has upset us'. This is what we are told to "forgive". If we don't let these things go then they will turn us bitter.
 - d. The phrase "that your Father also which is in heaven may forgive you your trespasses" means: 'This is the requirement to get forgiveness from God'.
 - e. I need to add a clarification. And, yes, I have personally suffered multiple years of felony abuse which resulted in my death. (That was one of the times that God restored me.) When you are a victim of felony abuse, you must turn it over to God and truly believe that God will deal with the other person in His time and His way. You must be willing to accept that God might not punish them in this life. However, if that is true, then you need to hold onto the promise of receiving greater Heavenly rewards than the cost of anything that you suffer here. No, you do not have to forgive, in this very limited instance. But, yes, you must leave judgment and vengeance to God.
26. C11-S25 says: "But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses". This gives us the consequence of not forgiving. The prior sentence told us

to "forgive". Thus, we have the consequence of both sides. If we "forgive", then God will "forgive", us. If we refuse to "forgive", then God will refuse to "forgive" us. And, we need to be careful of the doctrinal error which claims that there are '*no tears in Heaven*'. God does not "wipe away every tear" until after the "great white throne judgment" when there are only saved left. And God can "wipe away every tear" only if the saved have tears in Heaven.

27. **C11-S26**: The start of the last incident that is reported in this chapter.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents '*the Mathematical function of addition*'. If you drop either side of an addition problem, you change the answer. Likewise, the prior sentence told us what happened on the way while this sentence adds what happened as soon as they arrived at the Temple.
 - b. The phrase "they come again to Jerusalem: and as he was walking in the temple" means: '*This is when and where this incident happened*'.
 - c. The phrase "there come to him the chief priests, and the scribes, and the elders" means: '*Now, all of the religious rulers are gathered together. The true leaders are no longer hiding behind lower-level representatives*'.
 - d. The phrase "And say unto him, By what authority doest thou these things?" means: '*The religious leaders demand an answer for His authority. The response from the people, when "Jesus" arrived in Jerusalem, and His actions since His arrival, made it clear that He was claiming higher authority than all of them together. And, unless they did something, "Jesus" would have authority over them and they knew it. That is why they are making this challenge*'.
28. **C11-S27** says: "and who gave thee this authority to do these things?" This question is added to the question of the prior sentence. The prior sentence asked "Jesus" what authority He had and this question asks who gave Him the authority. And, remember, that these questions are being asked by all of the combined religious rulers of the Jews who also had civil authority. In addition, they are challenging "Jesus" because it is obvious that He is usurping their authority. The people are recognizing Him as a higher authority. Therefore, they are fighting to retain their power and authority which they achieved through several generations of traditions.
29. **C11-S28**: The answer from "Jesus".
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents '*the Mathematical function of addition*'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" is added to the challenge from the religious leaders in the prior two sentences.
 - b. The phrase "Jesus answered and said unto them" means: '*This is the response from "Jesus"*'.
 - c. The phrase "I will also ask of you one question" means: '*He counters their two questions with one of His own*'.
 - d. The phrase "and answer me" means: '*"Jesus" demands that they answer His question*'.
 - e. The phrase "and I will tell you by what authority I do these things" means: '*Here "Jesus" agrees to answer their challenge but only if they fulfill His demand*'.
30. **C11-S29** says: "The baptism of John, was it from heaven, or of men?" This is the question from "Jesus". In addition, the next sentence says: "answer me". "Jesus" is very clearly demanding a simple answer. And, instead of answering simply, they try to '*Baffle Him with Bullshit*', as the crude saying goes. That is, they use lots of words to lie and refuse to answer and hope that their audience is so confused with their words that the audience does not realize that they refused to answer. However, that strategy does not work with "Jesus".
31. **C11-S31**: The religious leaders reject answering with the truth.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents '*the Mathematical function of addition*'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds their efforts to not answer the demand from "Jesus" found in the prior two sentences. Most likely, they would have liked to ignore the demand

- from "Jesus", but He already proved that He would turn to the audience of general Jews. And, as [Matthew 21:26](#) reports, the religious leaders admitted that: "we fear the people". Therefore, they could not refuse to answer and, as the next few sentences explain, they had a problem if they gave either of the answers that "Jesus" demanded that they choose from. Thus, as the remaining sentences in the chapter tell us, they refused to give any answer.
- b. The phrase "they reasoned with themselves" means: "This sentence, and the next two sentences, tell us what they reasoned with themselves".
 - c. The phrase "saying, If we shall say, From heaven; he will say, Why then did ye not believe him?" means: "This was one option and the problem that had with giving this answer". Thus, by their refusal to give this answer which they knew was true, they deliberately lie and prove that they are religious ministers of Satan.
32. [C11-S32](#): The religious leaders reject answering with a lie.
- a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. They are considering a different lie to the demand from "Jesus". And, our sentence tells us why they refused to give this lie.
 - b. The phrase "But if we shall say, Of men" means: "This is the lie that they considered".
 - c. The phrase "they feared the people" means: "They were more afraid of the reaction by men than they feared God". If they told this lie, the people would declare them all as liars because this lie was too obvious. If they told this lie, the people would stop listening to them and stop supporting them until they were put out of their positions. That is: this lie would be political suicide.
 - d. The phrase "for all men counted John, that he was a prophet indeed" means: "This was a truth that they could not deny. And, since "all men counted John, that he was a prophet indeed", his message, and baptism, had to be from Heaven. '. For them to claim otherwise would prove that they were lying ministers of Satan.
33. [C11-S33](#): The religious leaders lie anyway.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this lie was the result of their reasoning which was reported in the prior two sentences.
 - b. The phrase "they answered and said unto Jesus" means: "They answered "to Jesus", hoping that the general Jews would not know, or would not understand, that they lied".
 - c. The phrase "We cannot tell" means: "Since they claimed to be the top experts on anything spiritual to the Jews, this was a blatant lie".
34. [C11-S34](#): The final answer from "Jesus".
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this answer from "Jesus" is a direct response to the lie from the religious leaders which is reported in the prior sentence.
 - b. The phrase "Jesus answering saith unto them, Neither do I tell you by what authority I do these things" means: "Jesus" refused to answer their question because they refused to give an honest answer '. There are times when people ask us a question and they are not really looking for an answer but are looking to start an argument. In such cases, it is foolish to give them what they want. We should follow the example of "Jesus" and refuse the argument while bringing them back to the point of their true error..
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Chapter 12 Summary:

Theme: Correction of Popular Doctrinal Error.

Our prior chapters told us how the religious leaders rejected "Jesus" and made it clear that they would never accept the truth. Therefore, [Mark 12:1](#) tells us that "Jesus" responded to "the chief priests, and the scribes, and the elders" in parables.

With This consideration, we read in [Mark 12:2-12](#); [Matthew 21:33-44](#) and [Luke 20:8-19](#) that "Jesus" gives us the parable of the hirelings killing the heir. This was a prophecy about the future judgment of "the chief priests, and the scribes, and the elders". When they understood This truth, they and others tried to find a way to destroy "Jesus".

[Mark 12:13-37](#); [Matthew 22:15-46](#) and [Luke 20:20-40](#) tell us about when "the chief priests, and the scribes, and the elders" tried to use others to destroy "Jesus". All failed.

In [Mark 12:13-17](#); [Matthew 22:15-33](#) and [Luke 20:20-26](#) we read that "the Herodians" tried an argument about money and taxes.

In [Mark 12:18-27](#); [Matthew 22:23-33](#) and [Luke 20:27-40](#) we read that "the Sadducees" tried an argument about the resurrection.

In [Mark 12:28-33](#) we read that "the scribes" tried an argument about the Mosaic Law. A parallel accounts can be found in [Matthew 22:34-40](#) and a similar answer can be found in [Luke 10:27](#). This answer from "Jesus" quoted [Deuteronomy 6:5](#) and [Deuteronomy 11:1](#). In these sentences, "Jesus" tells us that the First Commandment is not one of the '*Ten Commandments*' ([Exodus 20:1-16](#); [Deuteronomy 5:6-21](#)). In [Luke 10:27](#); it is quoted by a lawyer, which lets us know that the Jewish religious leaders were also familiar with it. That lawyer had no problem with "Jesus" saying that there was another commandment greater than the '*Ten Commandments*'.

In [Mark 12:34](#) and [Matthew 22:46](#) we read: "And no man after that durst ask him any question".

After the failure by "the chief priests, and the scribes, and the elders", "Jesus" then challenges them in [Mark 12:35-37](#); [Matthew 22:41-46](#) and [Luke 20:41-44](#) by asking them: "How say the scribes that Christ is the Son of David?" None of the Gospels report the religious leaders giving an answer to "Jesus". In is after that when Matthew reports "And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions". Mark reports "And no man after that durst ask him any question" before This question. However, This was true before and after "Jesus" asked His question The difference is that Matthew reports "And no man was able to answer him a word" while Mark and Luke imply, but do not report, that truth.

When "Jesus" gets no answer from the religious leaders, He then talks to the general people and tells "Beware of the scribes" in [Mark 12:38-40](#) [Matthew 23:1-32](#) and [Luke 20:45-47](#). After This warning, Matthew's Gospel tells us How "Jesus" says "Woe!" to the "scribes and Pharisees" and finishes up with a warning of judgment to come upon all who ignore His commandment to "Beware of the scribes".

After that, we have an example lesson on the difference between the religious leaders and the poor with the tale of the widow's "two mites" in [Mark 12:41-44](#) and [Luke 21:1-4](#).

All throughout this Gospel we have seen places where the same, or similar, events were reported in other Gospels, especially in Matthew and Luke. This will be even more significant from this chapter through Chapter 15. Many of the links for related sections can be found in the Study called [Significant Gospel Events](#). In particular, please see the sections called: Harmony, Promises, and Prophecies. Please also

see the Study called [Gospel Time Sequences](#). This chapter is part of the later ministry of "Jesus" where we can know the absolute time sequence of events that occur between here and the end of the Gospel account. Please also see the Studies called [Miracles in the Gospels](#) about the miracles recorded in this chapter and the [Table of Parables in the New Testament](#) for links to where parables in this chapter are related to parables in the other Gospels. Please also see the Study called [What Did Jesus Do?](#).

The incidents in this chapter probably happened at the same time as the accounts in [Matthew 21](#), [Luke 20](#) and [John 8](#). In [John 8:20](#), we are told "These words spake Jesus in the treasury, as he taught in the temple". The other Gospels accounts also happened in the Temple and those accounts end with "Jesus" being by the "treasury". While the specific details, which are reported in each Gospel account differ, all Gospels accounts report the same types of incidents between the religious leaders and "Jesus".

While lots of people like to preach on the widow's "two mites", few present the context and the lesson from the context. I personally believe that most don't realize that they should consider the context and the few that do often don't want people thinking about them as the religious leaders. That is because the theme of our chapter is: [Correction of popular doctrinal error](#)'. Many preachers and Bible teachers are like the people in this chapter who tried to challenge the doctrine of "Jesus" and found out that their traditional doctrine was not exactly correct. Lots of people like to sing and preach about [Old Time Religion](#)', but fail to realize the number of errors which have crept into it over at least the last 100 years.

This is evidenced by the decline of churches and spiritual ministries such as missions programs. It is evidenced by the disagreement between [Good Godly Fundamental, KJV only Bible Preachers](#) when God commands unity. It is evidenced by the refusal to stop sinning among people who claim to be saved. It is evidenced by the general treatment of traditional religious doctrine as equal to, or greater than, God's word. It is evidenced by all of the ways that religious leaders act like the religious leaders in Gospel times and by comparing the condition of God's people, and their country, to those of the Jews, and their country, in Gospel times.

As seen in the section, above, which provides references to other Gospels, different groups of religious people tried different doctrinal arguments with "Jesus" trying to prove that their error was right or that "Jesus" could not answer their proposed so-called problem. They all failed to prove that their doctrine was correct. "Jesus" proved that He, and the word of God, could answer all of their so-called problems. Then, when they all gave up fighting, "Jesus" warned the people to [Beware of the scribes](#)". With this warning in mind, we see the application of the lesson with [the widow's two mites](#)". The followers of the [show religion](#)' put in lots of money and made sure that people saw them do it. The widow slipped in her [two mites](#)" when no one but God was watching. As "Jesus" said, [they did cast in of their abundance; but she of her want did cast in all that she had, even all her living](#)". God honors a true sacrifice and a heart desire to serve God with all that we have. "Jesus" did this by going to the cross. The widow did this with [all her living](#)". The people following [show religion](#)' kept enough to provide for themselves and to prove that they did not need God and did not have true Biblical faith.

1. [C12-S1](#) says: ["And he began to speak unto them by parables"](#). responds in parables. This sentence starts with the word "And" because this chapter is added to the prior chapter which ended with "Jesus" telling all of the religious leaders: "Neither do I tell you by what authority I do these things". And, we were told earlier that "Jesus" taught in parables so that the people who relied on God's [Holy Spirit](#)" would receive the truth while the lost and carnal were led into doctrinal error. Therefore, even though "Jesus" is teaching in parables, He is still doing what He said in the prior sentence and refusing to tell the lost religious leaders anything.
2. [C12-S2](#): The start of this parable. This parable is spoken against all of the Jewish religious leaders. Parables must always be understood within the context of where they are found. Please also see the Study called [Table of Parables in the New Testament](#) for links to where parables in this chapter are related to parables in the other Gospel accounts.
 - a. The phrase ["A certain man planted a vineyard"](#) means: [This spiritually represents what God did with the nation of Israel](#)'. A man [plants a vineyard](#)" so that he can

- harvest the fruit. God wanted spiritual fruit from the nation of Israel and God wants spiritual fruit from all saved.
- b. The phrase "and set an hedge about it" means: 'God protected the nation and God protects His children even today'.
 - c. The phrase "and digged a place for the winefat" means: 'This symbolically represents God's plans to process the spiritual fruit'. "Fruit" symbolically represents: 'new life'. When we lead someone to salvation, that is spiritual 'new life'. After they get saved, people are supposed to join the church where they have their life changed to be more functional in working in God's kingdom. Today, the church is spiritually represented by the "place for the winefat".
 - d. The phrase "and built a tower" means: 'This is a high place where a guard could look over the vineyard and protect it'. Today, "Jesus Christ" is in Heaven watching out for the church and protecting it.
 - e. The phrase "and let it out to husbandmen" means: 'These symbolically represent the religious leaders in the nation of Israel and in the church of today'.
 - f. The phrase "and went into a far country" means: "'Jesus" is returned to Heaven'.
3. **C12-S3**: Then he sent a servant to collect the wages from the farmer.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the message of God's expectation from all of God's work to save and prepare us.
 - b. The phrase "at the season he sent to the husbandmen a servant" means: 'God sent prophets to the Jews and God sends messengers to the church today'.
 - c. The phrase "that he might receive from the husbandmen of the fruit of the vineyard" means: 'God wants His spiritual profit'.
 4. **C12-S4**: The farmer refused to pay and beat the collector.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" adds how the nation of Israel treated God's prophets and how most churches of today treat someone who delivers God's message to stop sinning and produce a spiritual profit for God.
 - b. The phrase "they caught him, and beat him, and sent him away empty" means: 'Most of God's people mistreat a true man of God and refuse to properly respond to the message from God'.
 5. **C12-S5**: The owner tried again.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds that God sent more than one message and more than one messenger.
 - b. The phrase "again he sent unto them another servant" means: 'God sent another message and messenger'.
 - c. The phrase "and at him they cast stones, and wounded him in the head, and sent him away shamefully handled" means: 'God's people mistreated the true messenger from God'. **Matthew 23:37** and **Luke 13:34** say: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!".
 6. **C12-S6**: Tells us that the owner tried one more time. Our sentence says: "And again he sent another; and him they killed, and many others; beating some, and killing some". This is a general statement on how religious people treat true messengers from God and religious people have not changed even today.
 7. **C12-S7**: The owner tried with his son.

- a. The phrase "Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying" means: 'God sent His only begotten son'. ([John 1:18](#); [John 3:16](#); [John 3:18](#); [Hebrews 11:17](#); [1John 4:9](#)). Today, God has only one "word of God", which is our only God given picture of God's "Son".
 - b. The phrase "They will reverence my son" means: 'God expected the Jews to "reverence" "Jesus" and God expects us to "reverence" His preserved "word of God"'.
8. [C12-S8](#): The farmers reasoned "among themselves".
 - a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. Our sentence tells us how the Jews refused to "reverence" "Jesus". Likewise, today, and God expects us to "reverence" His preserved "word of God", but religious people refuse to do so.
 - b. The phrase "But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours" means: 'These fools never considered the consequence of the owner coming after them for vengeance'. Likewise, most people never consider what God will do to them. They keep their sight and mind focused on this physical world in spite of the fact that everyone dies and all people know, at some level, that the spiritual is more powerful than the physical and God is the most powerful Spirit that exists.
 9. [C12-S9](#): The farmers do as they decided.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence is adding to the parable.
 - b. The phrase "And they took him, and killed him, and cast him out of the vineyard" means: 'Obviously, this is a prophecy about the suffering and death of "Jesus Christ"'. (Please also see the [Prophecies](#) Section for Bible references to this prophecy.) However, when you consider how men turn to perverted bibles, from the true "word of God", which is our God given picture of "Jesus Christ", and how men preach doctrinal error instead of true Bible doctrine, we can see that men do the same, symbolically, today.
 10. [C12-S10](#) says: "What shall therefore the lord of the vineyard do?" This is the main question and what the entire parable was leading to. In this parable, "Jesus" is giving the religious leaders their last warning from God. After this, they murder "Jesus" and God brings judgment upon them and all of their followers.
 11. [C12-S11](#) says: "he will come and destroy the husbandmen, and will give the vineyard unto others". While Mark reports "Jesus" giving us this answer, [Matthew 21:41](#) says that the religious leaders gave the answer. Obviously, they agreed on this answer and the difference in reporting is due to perspective. Matthew gives us the legal perspective and his reporting that the religious leaders gave the answer will be used when they are judged. However, mark reports the perspective of a servant. Therefore, it is important that all of the servants of God know that this report also came from their "Lord".
 12. [C12-S12](#): The reference to scripture.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence is adding scriptural references to the parable. This sentence quotes [Psalms 118:22-23](#) and references [Isaiah 8:14](#) and [Isaiah 28:16](#) and [Zechariah 3:8-9](#). This sentence uses "Lord" for God the Father. While it is most likely that the Jewish religious leaders missed the connection between the parable and these scriptural references, the reader should understand them. These references all speak about God's "Christ". The Jewish leaders rejected Him and, as the parable explains, murdered Him. As a result, God the Father set the Jewish nation to the side (gave them a "bill of divorcement" {[Isaiah 50:1](#), [Jeremiah 3:8](#)}). Instead, God the Father concentrated on building the church where "Jesus Christ" is "the chief corner stone" ([Ephesians 2:20](#)).

13. **C12-S13**: The reaction of the religious leaders.
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the reaction by the religious leaders to the report of the parable.
 - The phrase "they sought to lay hold on him" means: 'This is their desired reaction'. They wanted to arrest, and possibly kill Him, but the rest of the sentence explains why they did not.
 - The phrase "but feared the people" means: 'This is what kept them from reacting like they desired'.
 - The phrase "for they knew that he had spoken the parable against them" means: 'This is why they wanted to react like they wanted to do'.
 - The phrase "and they left him, and went their way" means: 'This is their actual reaction'.
14. **C12-S14**: The leaders sent others to try to trap "Jesus" in an error
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds their first attempt to "catch him in his words".
 - The phrase "they send unto him certain of the Pharisees and of the Herodians" means: 'These were the self-appointed religious experts and the members of the leading political party'. That is: they sent their best in power and influence.
 - The phrase "to catch him in his words" means: 'This is what they were supposed to do'.
15. **C12-S15**: The people say their trap to "Jesus".
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the prior sentence told us that these people thought they were powerful and they added their best argument. However, while they were very concerned about money, "Jesus" had no concern at all about money.
 - The phrase "when they were come, they say unto him" means: 'They planned what they would say before they approached "Jesus"'.
 - The phrase "Master" means: 'Teacher'. They regarded "Jesus" as nothing more than another religious teacher.
 - The phrase "we know that thou art true, and carest for no man" means: 'They are saying what they believe is a complement to influence "Jesus", even though they really don't personally believe it'.
 - The phrase "for thou regardest not the person of men" means: 'They claim this is the evidence which supports the prior phrase'. In truth, they are upset because "Jesus" refused to give them, and their leaders, the respect that they thought they were due.
 - The phrase "but teachest the way of God in truth" means: 'They are adding this to the prior phrase'. They believe this is a lie because they would not have challenged "Jesus" otherwise. However, they are trying to lay on complements thick so that "Jesus" won't be able to think clearly and answer them.
 - The phrase "Is it lawful to give tribute to Caesar, or not?" means: 'Notice that they did not ask about giving money to the temple or to the local politicians'. In their minds, there was a difference between the local governors and the Romans, whom they hated. However, to God, all were people whom He put into their positions to serve Him. The Jews hated one group but not the other. However, to God, they were all sinners.
16. **C12-S16** says: "Shall we give, or shall we not give?" They thought that this was an excellent trap question. Like almost all people throughout history, the Jews hated taxes. This was especially true since their standing in society, and they believed their standing with God,

- depends on how much money they had. Add in the political hatred of Rome, and you have why they asked about taxes to Caesar but not other taxes.
17. **C12-S17**: "Jesus" questioned their motivation.
 - a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. .
 - b. The phrase "But he, knowing their hypocrisy, said unto them" means: 'They asked their question as if they were sincere but they were lying ("hypocrisy")'.
 - c. The phrase "Why tempt ye me?" means: "Jesus" asked them why they were trying to get Him to sin'.
 18. **C12-S18** says: "bring me a penny, that I may see it". Here, "Jesus" calls for an example to demonstrate truth in this matter.
 19. **C12-S19** says: "And they brought it". They obey and were not sure why "Jesus" called for the penny.
 20. **C12-S20** says: "And he saith unto them, Whose is this image and superscription?". "Jesus" asks them what anyone can see.
 21. **C12-S21** says: "And they said unto him, Caesar's". There was no disagreement with this obvious truth.
 22. **C12-S22**: "Jesus" gives them an answer that they can not dispute.
 - a. The phrase "And Jesus answering said unto them" means: "Jesus" gave this answer in response to their planned trap'.
 - b. The phrase "Render to Caesar the things that are Caesar's, and to God the things that are God's" means: 'Basically, recognize your personal obligations and do them without complaint'. Remember that they did not object to Temple tax nor to local taxes. They were making a distinction between one level of government and another level and "Jesus" ignored their distinction. With that type of answer, any objection that they raised would get them in trouble with their more powerful supporters.
 23. **C12-S23** says: "And they marvelled at him". They had no answer.
 24. **C12-S24**: The next group tries.
 - a. The phrase "Then" means: 'After the Pharisees and of the Herodians and as a result of their failure'.
 - b. The phrase "come unto him the Sadducees" means: 'This is the identification of this group of fools'.
 - c. The phrase "which say there is no resurrection" means: 'Thus is their foolish doctrinal stand'.
 - d. The phrase "and they asked him, saying" means: 'They challenged "Jesus"'.
 - e. The phrase "Master" means: 'Teacher'. Once more they regard "Jesus" as 'just a man' and not as 'God in human flesh'.
 - f. The phrase "Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother" means: 'This is the scriptural basis for their argument'.
 25. **C12-S25** says: "Now there were seven brethren: and the first took a wife, and dying left no seed". This is the set-up the ridiculous hypothetical situation
 26. **C12-S26** says: "And the second took her, and died, neither left he any seed: and the third likewise". This continues the ridiculous hypothetical situation.
 27. **C12-S27** says: "And the seven had her, and left no seed: last of all the woman died also". This continues the ridiculous hypothetical situation.
 28. **C12-S28** says: "In the resurrection therefore, when they shall rise, whose wife shall she be of them?". This continues the ridiculous hypothetical situation. Remember that **Mark 12:18-19** told us: "Then come unto him the Sadducees, which say there is no resurrection". Since they "say there is no resurrection", and their argument is based upon "In the resurrection", their argument is based upon what they claim is an impossible situation. Therefore, they are presenting a foolish argument and asking "Jesus" to also be a Biblical "fool" by answering their argument. **Proverbs 26:4** says: "Answer not a fool according to his folly, lest thou also be like unto him". **Proverbs 26:5** says: "Answer a fool according to his folly, lest he be wise in his own conceit". And, that is what we see "Jesus" do here. He did not go along with their foolishness

- by answering the question that they asked ([Proverbs 26:4](#)), but He proved that the basis of their question was foolishness ([Proverbs 26:5](#)). And, we see that in the next few sentences.
29. [C12-S29](#) says: "for the seven had her to wife". This continues the ridiculous hypothetical situation.
 30. [C12-S30](#): "Jesus" answers by telling them their basic error.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this answer is added to their foolish question.
 - b. The phrase "And Jesus answering said unto them" means: "Jesus" told them that they were fools'.
 - c. The phrase "Do ye not therefore err, because ye know not the scriptures, neither the power of God?". It is foolish to pick a doctrinal fight when you personally "know not the scriptures, neither the power of God". Here, "Jesus" tells them that they are being "foolish" two different ways. First, they try to present themselves as Bible experts when they personally ("ye") "know not the scriptures". Like many proclaimed 'Bible Experts' of today, they know the doctrinal errors taught by their preferred religious group, but they "know not the scriptures". (Religious doctrine and "the scriptures" are two different things.) In addition, the second foolish error that "Jesus" points out is that they personally ("ye") "know not the power of God". If they truly knew God's power, they would not challenge "the word of God". Also, as we already read, the Sadducees "say there is no resurrection". Not only do "the scriptures" tell us about "resurrection from the dead", but "Jesus" had already personally raised three people from the dead before this argument. And, that included Lazarus who lived a short walk away and owned the house where "Jesus" was staying. Therefore, "Jesus" had already proven that the basis of their main doctrinal argument was foolishness and had done it three times.
 31. [C12-S31](#): "Jesus" tells the true doctrine.
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "For when they shall rise from the dead" means: "Jesus" did not argue about the resurrection because He had already proven it three times'.
 - c. The phrase "they neither marry, nor are given in marriage" means: 'This is a truth that I don't know is said literally before the Gospel accounts'. However, the marriage vows are: 'until death do us part'. Therefore, even if this phrase was not true, none of those supposed brothers are still married to the woman.
 - d. The phrase "but are as the angels which are in heaven" means: 'Angels don't do sex'. There is a doctrinal error which claims that [Genesis 6:4](#) is talking about angels having sex with women and producing babies which became "mighty men which were of old". This statement from "Jesus" proves that claim to be wrong.
 32. [C12-S32](#): "Jesus" corrects their basic doctrinal error.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, in this sentence, "Jesus" is adding another example of their foolishness and that they personally "know not the scriptures, neither the power of God".
 - b. The phrase "And as touching the dead, that they rise" means: 'This is their main doctrinal error'. They claim that "there is no resurrection". In the remainder of this sentence, "Jesus" proves them wrong by quoting from the books which they acknowledge came from God.
 - c. The phrase "have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" is quoting [Genesis 26:24](#) and [Exodus 3:6](#). Supposedly, "the Sadducees" rejected everything other than the five (5) books written by Moses. However, "Jesus" is quoting the books that they acknowledge. Therefore, He proves that they personally "know not the scriptures, neither the power of God". That is: "the

- scriptures” tell us that “the power of God” keeps these men alive even though they are physically dead.
33. [C12-S33](#): “Jesus” provides the conclusion which proves their basic error. Our sentence says: “He is not the God of the dead, but the God of the living: ye therefore do greatly err”.
 34. [C12-S34](#): The next group gives it a try.
 - a. Our sentence starts with the word “And”, which means it is added to the prior sentence. This word represents ‘the Mathematical function of addition’. If you drop either side of an addition problem, you change the answer. Likewise, our sentence tells us about another fool who had to try again and remove all doubt about his foolishness.
 - b. The phrase “one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him” means: ‘The scribes sent one of their number even after “Jesus” had shut the mouths of the other two groups and had also shut the mouths of every scribe who challenged Him during His ministry’.
 - c. The phrase “Which is the first commandment of all?” means: ‘This was the question from the scribes’. Please see the section called [Jesus and the Ten Commandments](#) in the Study called Significant Gospel Events for links to other places in the Gospels where “Jesus” dealt with the Ten Commandments and the “first commandment of all”. (“Jesus” had dealt with this particular question as reported in [Matthew 22:35-40](#). (Please see the start of the Chapter Summary for more references to this subject.)
 35. [C12-S35](#): “Jesus” answers their question by quoting scripture.
 - a. Our sentence starts with the word “And”, which means it is added to the prior sentence. This word represents ‘the Mathematical function of addition’. If you drop either side of an addition problem, you change the answer. Likewise, this answer is added to the question in the prior sentence.
 - b. The phrase “Jesus answered him” means: “Jesus” answers by quoting scripture’.
 - c. The phrase “The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment” is a direct reference to [Deuteronomy 6:4](#); [Deuteronomy 10:12](#) and [Deuteronomy 30:6](#).
 36. [C12-S36](#) says: “And the second is like, namely this, Thou shalt love thy neighbour as thyself”. The scribe did not argue with His answer.
 37. [C12-S37](#) says: “There is none other commandment greater than these”. Thus, “Jesus” states their importance.
 38. [C12-S38](#) says: “And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices”. The religious leaders claimed that they loved and worshipped God while mistreating their fellow man. [1John](#) deals with this doctrinal error.
 39. [C12-S39](#): “Jesus” replied to him and indirectly told him his error.
 - a. Our sentence starts with the word “And”, which means it is added to the prior sentence. This word represents ‘the Mathematical function of addition’. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the answer from “Jesus” to what the scribe said that he thought “Jesus” misunderstood.
 - b. The phrase “when Jesus saw that he answered discreetly” means: ‘This was when and why “Jesus” answered like He did’. The word “discreet” means: ‘wise in avoiding errors or evil, and in selecting the best means to accomplish a purpose’. He wanted to disagree with “Jesus” but not be obvious about it. Therefore, he repeated the part of the message from “Jesus” which he agreed with while leaving out the part he disagreed with. Most people miss something like this and think the other person agreed with all that they said. However, this scribe was careful about how he expressed his disagreement, by leaving out part while he said his agreement. And, while he thought he was being slick, “Jesus” caught his misrepresentation of truth.

- c. The phrase "he said unto him" means: "Jesus" said the following to the scribe'.
 - d. The phrase "Thou art not far from the kingdom of God" means: 'you personally are not far from what the character of God requires'. That's like being close, but missing, shooting an angry animal like a lion or bear. You were close but you only angered them more and assured that you received a worse mauling. Religious people like to put on a false show and claim that they represent God but they truly do not have the character of God ("the kingdom of God") in them.
40. **C12-S40** says: "And no man after that durst ask him any question". They gave up on trying to trap "Jesus". Therefore, He now returns the favor so that they don't believe that they just failed to win the argument. No, the next few sentences prove that they can not answer His question and that they will lose every time that they challenge Him to a doctrinal disagreement.
41. **C12-S41**: "Jesus" then gave them a question. In this question, "Jesus" uses the phrase "Son of David" with a capitalized "Son", which means that He is 'God in human flesh'. This question also gives us the doctrine that the "Son of David" is "Christ".
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" is adding this question to the attack, and defeat, of the scribes.
 - b. The phrase "Jesus answered and said" means: 'As an "answer", those is a direct response to the prior doctrinal attack'.
 - c. The phrase "while he taught in the temple" means: "Jesus" put this question out to everyone who was there'. The scribes could not hide their failure to answer this question because of all the other Jews who were there and heard "Jesus" ask the question to everyone.
 - d. The phrase "How say the scribes that Christ is the Son of David?" means: 'This is His question which they could not answer because it showed that their additions to God's Law were wrong'.
42. **C12-S42**: "Jesus" gives the scriptural basis.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true. This sentence gives us the scriptural basis of this doctrine. This sentence is a quote of **Psalms 110:1**. In addition, this sentence supports the doctrine of the Trinity by naming all three persons in the Trinity.
 - b. The phrase "For David himself said by the Holy Ghost" means: 'This is how God uses men to give us true scripture'.
 - c. The phrase "The Lord said to my Lord" means: 'God the Father said this to God the Son who is our Lord'. Please notice that both words "Lord" are capitalized, which means both speak of God.
 - d. The phrase "Sit thou on my right hand, till I make thine enemies thy footstool" means: 'This is what God the Father said to "Jesus Christ"'. He is sitting there and representing the saved when Satan accuses them of sin. He will continue doing so until the "great tribulation" ("till I make thine enemies thy footstool").
43. **C12-S43**: "Jesus" poses His question.
- a. The phrase "David therefore himself calleth him Lord" means: 'king David said this under inspiration, which means it actually came from God'. And, the Jews accepted **Psalms** as scripture. Further, no religious leader dared dispute what king David wrote. Therefore, they could not dispute that scripture, and king David, called "the Son of David" "Lord" and God.
 - b. The phrase "and whence is he then his son?" means: 'Notice that "Jesus" uses a lower-case "son"'. That means human son. But they missed this distinction and religious people still mess it up today.
 - c. In addition to that, we are told by history that the Jewish religious leaders taught that the son could never be greater than the father. However, if king David called "Christ" "Lord", then king David recognized that "Christ" was greater than king David. In addition, since "Christ" was also his "son", The Jewish doctrine must have been wrong. Thus, "Jesus" not only answered every question put to

- Him, and shut the mouths of all questioners, but He also proved that a basic doctrine of the Jewish religious leaders went against "the word of God". And, when He did so, He basically gave them notice of what He would do, from then on, every time that they tried to attack Him doctrinally.
44. **C12-S44** says: "And the common people heard him gladly". These were the people that the Jewish religious leaders feared. They had attacked "Jesus" to try and destroy Him. Instead, the "common people" became more attached to Him.
 45. **C12-S45**: "Jesus" instructs "the common people".
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, while "the common people heard him gladly", "Jesus" added the doctrine of this sentence.
 - b. The phrase "he said unto them in his doctrine" means: 'This is what "Jesus" taught them'.
 - c. The phrase "Beware of the scribes" means: 'Beware of the people who have the position of teaching "the word of God"'.
 - d. The phrase "which love to go in long clothing, and love salutations in the marketplaces, And the chief seats in the synagogues, and the uppermost rooms at feasts" means: 'If they display these attitudes, they do not truly teach "the word of God"'. These scribes teach doctrines from devils.
 - e. The phrase "Which devour widows' houses, and for a pretence make long prayers" means: 'If they act this way, they do not truly teach "the word of God"'. These scribes teach doctrines from devils.
 - f. The phrase "these shall receive greater damnation" means: 'They will get greater punishment from God and everyone who follows them will also get greater punishment from God'.
 46. **C12-S46**: The example lesson.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the last account of this chapter to the reports of other accounts.
 - b. The phrase "Jesus sat over against the treasury" means: 'This is where "Jesus" was at'.
 - c. The phrase "and beheld how the people cast money into the treasury" means: 'This is what "Jesus" was doing'.
 - d. The phrase "and many that were rich cast in much" means: 'This is what "Jesus" observed'.
 47. **C12-S47** says: "And there came a certain poor widow, and she threw in two mites, which make a farthing" means: 'This is another thing that "Jesus" observed'.
 48. **C12-S48**: The comparison that "Jesus" made.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, "Jesus" added this doctrine based upon what He observed.
 - b. The phrase "he called unto him his disciples, and saith unto them" means: "Jesus" taught this to His disciples'.
 - c. The phrase "Verily I say unto you" means: 'You can verify this doctrine in other places within "the word of God"'.
 - d. The phrase "That this poor widow hath cast more in, than all they which have cast into the treasury" means: 'God does not measure money based upon the absolute amount given'.
 - e. The phrase "For all they did cast in of their abundance" means: 'The rich made no sacrifice'.
 - f. The phrase "but she of her want did cast in all that she had, even all her living" means: 'The widow cast in everything that she earned even while she went hungry'. Be careful. People preach doctrinal error about this sentence and claim that she cast

in everything that she owned. No, she probably still had a hut to live in and a garden of vegetables. The phrase "all her living" means: 'all that she had to buy the things to live on. This was all of the money that she had earned'.

- g. God is more concerned with our attitude, and our willingness to sacrifice while we trust God for our needs, than God is in some great deed.
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Chapter 13 Summary:

Theme: Prophecy of Future Events.

All of this chapter is dealing with prophecies.

Please see the section called [Prophecies](#), along with other related Sections in the Study called [Significant Gospel Events](#), for where the accounts of this chapter are related to accounts of other Gospels. Please also see the Study called [Miracles in the Gospels](#) about the miracles recorded in this chapter. Please also see the [Table of Parables in the New Testament](#) for links to where parables in this chapter are related to parables in the other Gospels.

In addition to the above Study references, please also see the section called [Minor Titles of the Son of God](#) in the [Significant Gospel Events Study](#) where we are told that the "Son of Man" is a "prophet". Please also see the notes for [Romans C16S33](#); [Romans C12S5](#); [Jude](#) about the word "prophet". The functional definition for this word is: 'In Scripture, a person illuminated, inspired or instructed by God to announce God's word; as Moses, Elijah, David, Isaiah, etc'. Please also see the Study called [false prophets](#). Please also see the notes for [Romans C12S5](#); [1Corinthians C11S4](#); [1Thessalonians 5:20](#) about the word "prophecy". Please also see the [Prophecies](#) and [Prophecy Fulfilled](#) Sections for Bible references to resurrection.

Prophecies, which are related to the prophecies of this chapter, can also be found in [Matthew 24:1-25:30](#); [Matthew 10:17-23](#); [Mark 13](#); and [Luke 21:5-36](#) and [Luke 17:20-31](#) providing a similar, but different, prophecy. While these references all deal with the same general subject, the details vary. No single reference has all of the details and each reference has details not found in the other references. Therefore, all need to be studied together in order to truly understand the prophecies provided. In addition, the notes in the related Book Studies provide further details and links to matching references within the Bible. Therefore, they should also be studied for a fuller understanding.

Having written that, we do need to recognize that the command to "watch" occurs four (4) times in the end of this chapter (in [13:33](#); [13:34](#); [13:35](#) and [13:37](#)). And, the Bible uses this word like a soldier on guard duty has a "watch". Woe be to the person who fails to keep active looking for the return of "Jesus Christ" and making sure that they are doing what they are supposed to be doing.

The command, to "watch", is in every one of the last four (4) sentences and give us God's conclusion of this chapter. The main purpose of unfulfilled prophecy isn't to give us something to swell up in pride by claiming we know how God will fulfill the prophecy. No, the purpose is to get us to keep our eyes on spiritual events and be prepared for "the Lord Jesus Christ" to appear suddenly. God does not want us to be caught doing sin but to be caught working in His kingdom and obeying His commands.

Much of this chapter applies to all believers. However, some of it only applies to Jews. One of the warnings in our chapter is that there are many liars, who claim to speak for God. Believers are to beware and not be deceived. For example, a prophecy that is strictly for the Jews should not be applied to the church unless that person speaking is deliberately trying to deceive. Therefore, be extremely careful about interpreting and applying unfulfilled prophecy.

Unfortunately, there are many so-called '*prophecy experts*' who use prophecy to draw crowds. And, they claim that a prophecy is going to be fulfilled in the near future when that is not true. For example, within these chapters "Jesus" said: "[such things must needs be; but the end shall not be yet](#)" and "[these are the beginnings of sorrows](#)". Many preachers miss the fact that the sentences associated with these phrases are prophecies that apply to our age but not necessarily to today.

On the other hand, many people fail to realize that true, unfulfilled, Biblical prophecy is actually a promise, from God, about what will happen in the future. For the example, prophecies of the return of "Christ", to rule this world, are actually promises to saved that they will return with Him if they devote this physical life to building God's kingdom. Therefore, we can find some promises that can apply to us personally which are within these prophecies.

With that in mind, we need to realize that Satan has lots of ministers who proclaim all kinds of lies about unfulfilled prophecy. For example, there are current events which match where "Jesus" said: "the end shall not be yet". However, there are lots of preachers who deliberately lie or who are deceived and claim that the Rapture ("the end") has to happen immediately. Now, with that error acknowledged, we can find some promises that can apply to us personally which are within these prophecies. They are:

- [Matthew 24:6](#); [Mark 13:7](#) and [Luke 21:9](#) tell us: "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet"
- [Matthew 24:9-10](#); [Mark 13:12-13](#) and [Luke 21:12](#) tell us: "Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved."
- [Matthew 24:42-51](#) tells us that God will judge us for our refusal to stay true to our profession of salvation or if we will act like lost and carnal people. Likewise, [Mark 13:35-37](#) and [Luke 21:36](#) say to "watch". Therefore, we are warned to maintain a good testimony through our death regardless of what circumstances that God lets us endure.

Now, with those main points in mind, we can deal with the details of prophecies found within our chapter.

[Matthew 24:1-2](#); [Mark 13:1-2](#) and [Luke 21:5-6](#) also prophesy the destruction of the Temple in Jerusalem. In addition, [Luke 19:41-44](#) prophesies the destruction of Jerusalem and of the Temple in Jerusalem.

In [Matthew 24:3](#); [Mark 13:3-4](#) and [Luke 21:7](#), we read that the disciples asked "Jesus": "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?"

[Matthew 10:17-23](#); [Matthew 24:4-13](#); [Mark 13:5-13](#) and [Luke 21:8-19](#) have prophecies of events before the 'Rapture'.

[Matthew 24:4-5](#); [Mark 13:5-6](#) and [Luke 21:8](#) give the same message about "false Christs".

[Matthew 24:6-8](#); [Mark 13:7-8](#) and [Luke 21:9-11](#) warn about "wars and rumours of wars". We are told that "the end shall not be yet". Therefore, anyone who claims otherwise is a liar and / or deceived and is deceiving others.

[Matthew 24:9-13](#); [Mark 13:9-13](#) and [Luke 21:12-19](#) warn about persecution of the true "witnesses" of "Christ" by religious and civil authorities. In addition, [Matthew 24:20-13](#) warns about "false prophets" and people claiming to be saved but living in hate instead of in love.

[Matthew 24:14](#) and [Mark 13:10](#) says, that "the gospel must first be published among all nations". that is: This must happen before the "great tribulation" comes.

[Mark 13:11-13](#) and [Luke 21:14-15](#) tell us how to react and how to let God's "Holy Ghost" work through us at these times.

[Matthew 24:15-31](#); [Mark 13:14-27](#) and [Luke 21:20-28](#) have prophecies of events that will happen to Jews during the "great tribulation".

[Matthew 24:15-18](#); [Mark 13:14-16](#) and [Luke 21:20-22](#) warn about "the abomination of desolation" (the "beast" of Revelation) being in the temple and presenting himself as '*god in human flesh*', but in fact will be a devil in human flesh. In addition, the Jews are warned to flee to the mountains. These verses speak about the time known as the "great tribulation".

[Matthew 24:19](#); [Mark 13:17](#) and [Luke 21:23](#) say: "woe to them that are with child, and to them that give suck in those days!".

As part of the '*Church Age*'.

[Matthew 24:15-18](#); [Mark 13:18-20](#) and [Luke 21:20-22](#) warn the Jews to pray about the circumstances when they have to flee.

As part of the "great tribulation", [Luke 21:8](#); [Matthew 24:4-5](#); [Matthew 24:23-25](#); [Mark 13:5-6](#) and [Mark 13:21-22](#) warn about more false christs.

[Matthew 24:25](#) and [Mark 13:23](#) warn us to personally "take ye heed" of true Biblical prophecy.

[Matthew 24:29-30](#); [Mark 13:24-25](#) and [Luke 21:24-26](#) warn about terrible things that will happen just before the return of "Christ".

[Matthew 24:27-31](#); [Mark 13:26-27](#) and [Luke 21:27-28](#) tell about "Christ's" return to Earth to rule and reign.

[Matthew 24:31](#); [Mark 13:27](#) and [Luke 21:28](#) tell about "Christ" gathering the Jews "from the uttermost part of the earth to the uttermost part of heaven".

[Matthew 24:32-34](#); [Mark 13:28-30](#) and [Luke 21:29-32](#) tell us the '*Parable of the Fig Tree*'.

[Matthew 24:34](#); [Mark 13:30](#) and [Luke 21:32](#) tell us "Verily I say unto you, that This generation shall not pass, till all these things be done".

[Matthew 24:35](#); [Mark 13:31](#) and [Luke 21:33](#) say: "Heaven and earth shall pass away: but my words shall not pass away".

[Matthew 24:35-36](#); [Mark 13:31-37](#) and [Luke 21:33-36](#) give us a final warning and final commandments which are based upon these prophecies and on the precept which started these Bible references.

[Matthew 24:37-39](#) and [Luke 17:26-27](#) tell us that the days of the "great tribulation" will be like the days of Noah.

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1. [C13-S1](#): A disciple was impressed by the physical building.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence and chapter. This word represents '*the Mathematical function of addition*'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds what happened as "Jesus" and His disciples left the Temple after having the religious leaders attack Him, doctrinally, several times. "Jesus" knows that His disciples will also be attacked in the future. Therefore, He is using the experiences of that day to prepare them for their own future
 - b. The phrase "*as he went out of the temple*" means: '*tells us when this happened*'.
 - c. The phrase "*one of his disciples saith unto him*" means: '*This is who started the teaching and prophecy by "Jesus"*'.

- d. The phrase "Master" means: 'Teacher'. And, in this chapter, that is the role that "Jesus" is fulfilling.
- e. The phrase "see what manner of stones and what buildings are here!" means: 'he was impressed by the physical building and the work done by men to build it'.
2. **C13-S2**: "Jesus" points to the buildings before giving His prophecy.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the comments from "Jesus" to what the disciple said.
 - b. The phrase "Jesus answering said unto him" means: 'Most of this chapter tells us what "Jesus" said'.
 - c. The phrase "Seest thou these great buildings?" means: "'Jesus" references what the disciple points out'.
3. **C13-S3** says: "there shall not be left one stone upon another, that shall not be thrown down". This shows us how little God cares about the building.
4. **C13-S4**: "Jesus" is asked about future events.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the fact that "Jesus" prepared to teach His disciples separate from the general Jews.
 - b. The phrase "as he sat upon the mount of Olives over against the temple" means: "'Jesus" sat where they could see the Temple'. The Jewish religious leaders emphasized the physical and taught that their spiritual salvation was dependent upon the physical building. King David, and others, worshipped towards Jerusalem and the Temple because that was where they met God. However, the religious leaders taught the people to replace their relationship with God by worshipping the building. And, Roman Catholics and many other religions also teach their followers to worship buildings and other physical places which they call 'holy'.
 - c. The phrase "Peter and James and John and Andrew asked him privately" means: 'These were His first four disciples'.
 - d. The phrase "Tell us, when shall these things be?" means: 'They asked to hear prophecy'.
5. **C13-S5** says: "and what shall be the sign when all these things shall be fulfilled?". Where the prior sentence asked "when", this sentence adds a request for the signs that the prophecy is about to be fulfilled. In this chapter, "Jesus" warns about people misreading the signs and about people deceiving the true believer.
6. **C13-S6**: The start of this prophecy.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds this warning as the first, and most important, part of understanding prophecy.
 - b. The phrase "Jesus answering them began to say" means: 'This is the start of the answer from "Jesus"'.
 - c. The phrase "Take heed lest any man deceive you" means: 'expect people to try and deceive you'. Some do this as a minister of Satan. Some have been deceived but they claim to be some expert in order to feed their lustful pride and then they pass on their own deception.
 - d. The phrase "For many shall come in my name" means: 'Many will claim the next phrase but many more will claim to be 'good, Godly, fundamental, Bible believing Baptist preachers who preach the Bible' when they truly preach religious traditions'.
 - e. The phrase "saying, I am Christ" means: 'There will be true "antichrists", some of whom will claim this title, some of whom will let others give them this title, but

- most who will claim the power and authority, like the Roman Catholic pope, while not claiming the title'.
- f. The phrase "and shall deceive many" means: 'All of the types of people identified will do this'.
7. **C13-S7**: Beware of error.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds a second warning. Pay attention to the ending phrase of: "the end shall not be yet". This is a warning of people claiming something before it is the time for it.
 - b. The phrase "when ye shall hear of wars and rumours of wars" means: 'this is what we will hear often'.
 - c. The phrase "be ye not troubled" means: 'this is how to react'.
 - d. The phrase "for such things must needs be" means: 'these things are not optional but are the result of our sin nature'.
 - e. The phrase "but the end shall not be yet" means: 'this is why to not be worried'.
 8. **C13-S8**: Why there are false appearances of prophecy.
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "For nation shall rise against nation, and kingdom against kingdom" means: 'Leaders will follow their sinful nature and try to rule the entire world even though God will only let "Christ" do that'.
 - c. The phrase "and there shall be earthquakes in divers places" means: 'This Earth has been troubled since the days on Noah's flood and will continue to produce troubles for us'.
 - d. The phrase "and there shall be famines and troubles" means: 'Selfish and prideful men will cause problems with the production and distribution of food. And, they will cause other troubles.'
 - e. The phrase "these are the beginnings of sorrows" means: 'However, these do not show God's determination to bring the "great tribulation"'.
 9. **C13-S9**: The future for saved people.
 - a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. The prior three sentences warned us about sources of deception while this sentence instructs us to not be deceived.
 - b. The phrase "take heed to yourselves" means: 'pay close attention so that you are not deceived'.
 - c. The phrase "for they shall deliver you up to councils" means: 'This will happen to all of God's people in non-Jewish nations'.
 - d. The phrase "and in the synagogues ye shall be beaten" means: 'This will happen to saved Jews'.
 - e. The phrase "and ye shall be brought before rulers and kings for my sake" means: 'this is why God will allow these things to happen'. His people will be able to give the Gospel to leaders whom they could not reach otherwise.
 - f. The phrase "for a testimony against them" means: 'God will use their reaction to judge them'. We will be rewarded regardless of what men will do but God has the last judgment.
 10. **C13-S10** says: "And the gospel must first be published among all nations". This means: 'Before the return of "Christ", the Gospel will go everywhere.'. There are still countries where the Gospel has not been preached and other countries where devils have leaders make it illegal to preach the Gospel and where the culture resists the Gospel.
 11. **C13-S11**: Let God's Holy Spirit speak at the trial.
 - a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. The prior sentence told us about men and devils trying to stop the spread of the Gospel. And, this sentence tells us to not let them win the struggle.

- b. The phrase "But when they shall lead you, and deliver you up" means: 'These are the conditions when devil motivated men will try to make God's people shut their mouths and not give out the Gospel'.
 - c. The phrase "take no thought beforehand what ye shall speak, neither do ye premeditate" means: 'Don't consider for a long time, nor even for a short time, what you will answer when you are in these circumstances'.
 - d. The phrase "but whatsoever shall be given you in that hour, that speak ye" means: 'Expect God's direction on what to say'.
 - e. The phrase "for it is not ye that speak, but the Holy Ghost" means: 'Don't get self in the way of God's "Holy Ghost". Let Him use your body to say what He wants said'.
12. C13-S12: True believers will be betrayed by family.
- a. The word "Now" means: 'After you understand what was written before this sentence'.
 - b. The phrase "the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death" means: 'Expect your own physical family members to argue against you and to even turn you into the enemy to be tortured and killed'.
13. C13-S13: The evidence of a true believer.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds more bad results to what was reported in the prior sentence.
 - b. The phrase "ye shall be hated of all men for my name's sake" means: 'Each and every one of you personally ("ye") will receive this result if you personally preach the true Gospel'.
 - c. The phrase "but he that shall endure unto the end, the same shall be saved" means: 'Truly saved people will endure until death. People who do not endure until death will question their own salvation. They will not be sure that they "shall be saved"'. A truly saved person can not lose their salvation but they can lose their assurance of salvation. That is what this phrase is truly warning us about.
14. C13-S14: When Jews are to flee.
- a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. The prior sentence told us how to keep our assurance of salvation while this sentence warns against the greatest threat to that assurance. This warning is for the Jews and does not apply to anyone who is truly saved during the '*Church Age*' because all such will leave this Earth in the Rapture. In addition, it does not apply to non-Jews who had a chance to hear the Gospel, during the '*Church Age*', because God will give those people a "strong delusion" ([2Thessalonians 2:11-12](#)).
 - b. The phrase "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet" means: 'This is what living Jews are to look for'. The phrase "abomination of desolation" means: 'The person that the Bible calls "beast", but that devils have got people to claim is the only true antichrist' according to the reference that "Jesus" gives in [Matthew 24:15](#). There He references [Daniel 8:13](#); [Daniel 9:27](#); [Daniel 11:31](#) and [Daniel 12:11](#).
 - c. The phrase "standing where it ought not, (let him that readeth understand,)" means: 'This is a reference to Daniel's prophecy that identified the person which the Bible calls "beast", but that devils have got people to claim is the only true antichrist'.
 - d. The phrase "then let them that be in Judaea flee to the mountains" means: 'This is a direct reference to Jews who are living at that time'.
 - e. The phrase "And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: And let him that is in the field not turn back again for to take up his garment" means: 'These are additional circumstances which might cause people to delay but which Jesus tells them to not delay'.
15. C13-S15 says: "But woe to them that are with child, and to them that give suck in those days!" The word "But" means that this phrase is continuing the subject of the prior phrase while changing

- direction. The prior sentence warned the Jews to not delay and this sentence says "woe" to women who are slowed down by children..
16. **C13-S16** says: "And pray ye that your flight be not in the winter" because winter conditions also slow down travel.
 17. **C13-S17**: This is the time of history's worst affliction.
 - a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentences are true.
 - b. The phrase "in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be" means this sentence is identifying the "great tribulation".
 18. **C13-S18**: The devil wants to murder everyone.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds a limit to the days described in the prior sentence.
 - b. The phrase "except that the Lord had shortened those days, no flesh should be saved" means: 'This is the physical salvation of living people'. Pay attention to the word "flesh" in our phrase. The goal of devils can be seen in the doctrine of radical Islam. They claim that their god tells them to 'Murder anyone who disagrees with you'. And, since even married couples have disagreements, they doctrine tells them to murder everyone until "no flesh should be saved".
 - c. The phrase "but for the elect's sake, whom he hath chosen" means: 'God will act to save His chosen people'. Please remember that the church is in Heaven and, therefore, the word "elect", in this phrase, only applies to Jews. That proves that religious doctrines, which claim that "the elect" are . are only Gentiles who were preordained to Heaven is a lie from devils.
 - d. The phrase "he hath shortened the days" means: 'God will limit the physical destruction and death'. The "great tribulation" will prove the results of following Satan's plan to let everyone do whatever they want.
 19. **C13-S19**: The errors to watch out for.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, the prior sentence was a prophecy for Jews only while this sentence adds a prophecy for all of God's people during all times.
 - b. The phrase "then if any man shall say to you" means: 'after you understand ("then") that there will be "false Christs"'.
 - c. The phrase "Lo, here is Christ; or, lo, he is there" means: 'If someone claims that a "false Christs" is anywhere in this world'.
 - d. The phrase "believe him not" means: 'This is how to react'. This is not a suggestion but a command.
 - e. The phrase "For false Christs and false prophets shall rise" means: 'This is why'. Devils can make people "false prophets" and even convince some that they are a "false Christ".
 - f. The phrase "and shall shew signs and wonders, to seduce, if it were possible, even the elect" means: 'Devils can use people to do miracles which can be very convincing'.
 20. **C13-S20** says: "But take ye heed: behold, I have foretold you all things.". This means: 'Pay attention to this warning. Don't be deceived by these lies and false evidences.'
 21. **C13-S21**: After the first three and half (3.5) years of the "great tribulation".
 - a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. The prior sentence was a warning to the saved while this sentence is a warning to all living people.
 - b. The phrase "in those days" means: 'In the second half of the "great tribulation"'.
 - c. The phrase "after that tribulation" means: 'After the "beast" has declared himself to be "Christ", in the Temple, and caused many to believe the lie'. Men think of "tribulation" as only applying the physical. However, in this phrase, "Jesus" is

- applying it spiritually because it will send everyone, who believes the lie, to an eternity in "the lake of fire".
- d. The phrase "the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken" means: 'These are things which will occur in the space around the Earth in this physical reality'.
22. **C13-S22:** Then the '*Second Coming*'.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the true return of "Christ" to the prior prophecy.
 - b. The phrase "then shall they see the Son of man coming in the clouds with great power and glory" means: 'This is when and how people on Earth will see the true return of "Christ"'.
 23. **C13-S23:** All of God's "elect" will be gathered.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds what will happen after the true return of "Christ".
 - b. The phrase "then shall he send his angels" means: 'This is who will do the work'. I imagine, but can not doctrinally say, that "Jesus Christ" will have His "angels" do the work because they can instantly transport people and doing so will limit the time required to do the job. (Remember that Satan transported "Jesus" instantly from the desert to the top of the Temple. Therefore, other angels can also do the same.)
 - c. The phrase "and shall gather together his elect from the four winds" means: 'They will gather God's true people'. As pointed out earlier in this chapter, "his elect", in this chapter, identifies Jews who lived through the "great tribulation". This phrase also prove that much which is taught about, the word "elect", is doctrinal error. In addition, the phrase "from the four winds" means: 'from every place on Earth'.
 - d. The phrase "from the uttermost part of the earth to the uttermost part of heaven" means: 'it is possible that some people will be in outer space'. This is not something to argue about or '*take a doctrinal stand on*'.
 24. **C13-S24:** This parable gives the sign of the end.
 - a. The word "Now" means: 'After you understand what was written before this sentence'.
 - b. The phrase "learn a parable of the fig tree" means: "Jesus" wants us to understand this parable but it requires us understanding the prophecy which came before this parable'.
 - c. The phrase "When her branch is yet tender, and putteth forth leaves, ye know that summer is near" means: 'This is a natural indication of the season change if you are in the middle-east'. Other places on the Earth have different indicators of the season change. And, while the indicators vary, all parts of the Earth have indicators of the season change.
 - d. The phrase "So ye in like manner, when ye shall see these things come to pass" means: 'These are the spiritual indicators of a spiritual season change'. People who do not understand spiritual things will not understand these signs. Like with parables, the lost and carnal will not truly understand spiritual things and will insist that they indicate the wrong thing or will deny that they indicate anything.
 - e. The phrase "know that it is nigh, even at the doors" means: 'The Jews who are living through the "great tribulation" are to know that the return of "Christ" will be very soon'. After His return, the 1,000 years reign of "Christ" will start.
 25. **C13-S25** says: "Verily I say unto you, that this generation shall not pass, till all these things be done". There is a lot of disagreement about which "generation" "Jesus" is talking about. However, if we pay attention to the context, like we are supposed to do, then the "this generation" is referencing the prior sentence. And, I know that a lot of people will disagree with what I just wrote but that is because they are trusting religious traditions which rely on

methods of interpretation which lead people to claim that there are errors in the perfect "word of God". The methods used on this web site prove that there are no errors in the perfect "word of God". But, the reader must use God's "way" to interpret God's "word" and doing that yields the interpretation just given.

26. **C13-S26** says: "Heaven and earth shall pass away: but my words shall not pass away". This is a precept which can stand independent to the context and always be true. But our context makes this precept applied to the context. And, that means that these prophecies are more reliable than the 'law of gravity' because it will go away when "Heaven and earth shall pass away". Therefore, the main message of this sentence, within this context, is to trust the true interpretation of the prophecies.
27. **C13-S27**: The limit on anticipating the end.
 - a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. The prior sentence gave us a precept that you can always rely upon while this sentence warns us about lies which you can never rely on.
 - b. The phrase "But of that day and that hour knoweth no man" means: 'Anyone who claims to know the exact "day and hour", when the Rapture will happen or when "Jesus Christ" will return, is a liar'.
 - c. The phrase "no, not the angels which are in heaven, neither the Son, but the Father" means: 'Only God the Father knows that and not even "Jesus" knows it'.
28. **C13-S28** says: "Take ye heed, watch and pray: for ye know not when the time is". This means: 'Each and every one of you personally ("ye") are to "watch" ('Act like a soldier on guard duty in enemy territory') and "pray" ('seek the power and directions from Jesus Christ') "for" ('here's why') "ye know not when the time is" ('you personally can not know when God will fulfill these prophecies')'.
29. **C13-S29**: The analogy.
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the commandment in the prior sentence is true.
 - b. The phrase "the Son of man is as a man taking a far journey" means: "Jesus", as a literal physical man ("the Son of man") is going to Heaven' and is using this sentence to help us understand our duty.
 - c. The phrase "who left his house, and gave authority to his servants, and to every man his work" means: 'all saved people have a job to do and personal guidance from God's "Holy Ghost" for what they are to do and how they are to do their personal job within the church'.
 - d. The phrase "and commanded the porter to watch" means: 'The pastor is to watch for the return of "Christ" along with his other duties'.
30. **C13-S30**: The final warning.
 - a. The phrase "Watch ye therefore" means: 'Keep a constant diligent watch for the return (Rapture)'.
 - b. The phrase "for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning" means: 'Here's why. You can not know the hour of His return'. Since the 'Rapture' will happen instantly, and around the world at the same time, the Rapture will literally happen at all hours of the day and the hour experienced by saved people will depend upon where they are in the world at that instant.
 - c. The phrase "Lest coming suddenly he find you sleeping" means: 'You don't want to be caught engaging in some sin'.
31. **C13-S31** says: "And what I say unto you I say unto all, Watch". This commandment is given to each and every saved person. Having written that, we do need to recognize that the command to "watch" occurs four (4) times in the end of this chapter (in **13:33**; **13:34**; **13:35** and **13:37**). And, the Bible uses this word like a soldier on guard duty has a "watch". Woe be to the person who fails to keep active looking for the return of "Jesus Christ" and making sure that they are doing what they are supposed to be doing.

Chapter 14 Summary:

Theme: The 'Last Supper' and Betrayal by the Jews.

[Matthew 26](#); [Mark 14](#); [Luke 22](#); [John 13](#) and various other Bible references deal with the 'Last Supper' and the betrayal of Jesus. ("Jesus" said that He had the 'Last Supper' with the twelve before His crucifixion: "his hour was come that he should depart out of This world"). Links to Bible references, which are related to this chapter, can be found in the [Betrayal of Jesus](#) are in the [Gospel Time Sequence Study](#). In addition, there are several references to these chapters in the [Significant Gospel Events Study](#) in Sections like [Prophecies](#), [Prophecy Fulfilled](#) and [Promises](#) and other Sections of that reference document. Further, This chapter is found in the Study called [Miracles in the Gospels](#). Hopefully, with all of these Bible references, the reader understands that the events of This chapter are critical to true Bible "faith".

[Mark 14:1-2](#); [Matthew 26:3-5](#); [Luke 22:2](#) and [John 11:47-53](#) tells us that "chief priests and the scribes sought" to take "Jesus", but delayed their action until a more convenient time. That time came when Judas Iscariot betrayed "Jesus", as we are told in [14:10](#).

After that introduction, which gives us the background, Mark continues with the incident at the supper given by "Simon the leper" and reported in [Mark 14:3-11](#); [Matthew 26:6-13](#); [Luke 7:38-50](#) and [John 12:1-11](#).

This incident was the '*last straw*' for Judas because he saw it as a waste of money and he still held to the Jewish doctrine that riches proved favor with God. Therefore, he saw This as a waste of the favor with God. Because of his wrong attitude, Judas plots with the chief priests to betray "Jesus" as reported in [Mark 14:10-11](#); [Matthew 26:14-16](#) and [Luke 22:3-6](#).

After that we are told about the preparation for the passover / 'Last Supper' of "Jesus" as reported in [Mark 14:12-16](#); [Matthew 26:17-19](#) and [Luke 22:7-13](#). John does not report the preparation but has far more about the actual '*Last Supper*' than any other gospel writer.

The 'Last Supper' of "Jesus" is reported in [Mark 14:18-26](#); [Matthew 26:20-29](#); [Luke 22:14-38](#) and [John 13:1-14:31](#).

[Mark 14:18-21](#); [Matthew 26:21-25](#); [Luke 22:21-23](#) and [John 13:21-35](#) all tell about "Jesus" saying that He would be betrayed.

The part, of the Last Supper, that is repeated in ceremony today is in [Mark 14:22-26](#); [Matthew 26:26-30](#); [Luke 22:19-20](#) and [1Corinthians 11:23-34](#). There are a lot of conflicting doctrines about this event. Therefore, please read the sentences, and related notes, within This Study, for correct Biblical doctrine.

After the supper, they went out to "the mount of Olives". On the way, "Jesus" taught His disciples as is reported in [Mark 14:27-31](#). This is also found in [John 18](#) but with much more detail.

[Mark 14:27](#); [Matthew 26:31](#) and [John 16:32](#) present the prophecy by "Jesus" of His own crucifixion and that all of the disciples would be offended by Him that night and that the disciples would "scatter" because of the crucifixion.

[Mark 14:29-31](#); [Matthew 26:33-35](#); [Luke 22:31-34](#) and [John 13:37-38](#) present the prophecy by "Jesus" that Peter would deny knowing Jesus.

The agony of "Jesus" in Gethsemane is reported in: [Mark 14:32-52](#); [Matthew 26:36-56](#); [Luke 22:39-53](#) and [John 18:1-13](#). In [Mark 14:32-50](#); Mark tells us about the time in Gethsemane with some detail that are not found in other Gospels. [Mark 14:51-52](#) is where we find that Mark was there, in person, but was not one of the major disciples.

The betrayal and arrest of "Jesus" is reported in: [Mark 14:43-46](#); [Matthew 26:47-50](#); [Luke 22:47-54](#) and [John 18:3-13](#). In addition, please also see the [Sequence of the Betrayal of Jesus](#) for more references.

[Mark 14:47](#); [Matthew 26:51-54](#); [Luke 22:49-51](#) and [John 18:10](#) all tell us about Peter cutting off the servant's ear during the arrest of "Jesus". Those references also tell us about "Jesus" healing the man. Some of the details are only told in one of the Gospels. This event is also found in the [Table of Miracles within the Gospels](#).

"Jesus" is taken before Caiaphas the high priest as reported in: [Mark 14:53](#); [Matthew 26:57](#); [Luke 22:54](#) and [John 18:24-28](#).

We read about the trial of "Jesus" by the Jewish "high priests and the scribes and elders" and of all of the "council" in: [Mark 14:53-15:1](#); [Matthew 26:57-27:2](#); [Luke 22:54-23:1](#) and [John 18:12-28](#). Here we see them trying to get "Jesus" to make a statement which they can use to bring a false charge against Him. [John 18:19-23](#) has questioning which is only recorded in John. This questioning was done either was before or after the seeking of false witnesses recorded in [Mark 14:55-60](#) and [Matthew 26:59-61](#).

[Mark 14:54](#); [Mark 14:66-72](#); [Matthew 26:58](#); [Matthew 26:69-75](#); [Luke 22:54-62](#); [John 18:15-18](#); [John 25-27](#) all tell us about the stumbling of Peter. Each of the Gospels give us details about the stumbling of Peter which are not in the other Gospels. Piecing these accounts together we see that it was two servant maids and a guard who questioned Peter. The first maid also opened the door for John and Peter.

In [Mark 14:57-59](#) and [Matthew 26:60-61](#) we read about the "false witnesses".

The religious rulers question "Jesus" and ask Him if He is "the Christ" in [Mark 14:61](#); [Matthew 26:63](#); [Luke 22:67](#) and [John 10:24](#).

[Mark 14:59-64](#) tell us about "the high priest" getting frustrated at his liars not giving a testimony which would justify murdering "Jesus". Therefore, he took over the questioning himself and declared "Jesus" guilty of blaspheme for answering honestly to his question of: "Art thou the Christ, the Son of the Blessed?" The notes for This section cover some important doctrinal issues which cults lie about today.

[Mark 14:62](#); [Matthew 26:64](#); [Luke 22:67-69](#) and [John 14:3](#) present the prophecy by "Jesus" of His return to this Earth. There are several other prophecies in This chapter and they can be found in the [Prophecies of the Significant Gospel Events Study](#).

The denial by Peter starts in [Mark 14:66](#) continues through the end of the chapter. Please also see: [Matthew 26:58](#); [Matthew 26:69-75](#); [Luke 22:54-62](#); [John 18:15-18](#) and [John 18:25-27](#) about this account.

[Matthew 26](#); [Mark 14](#); [Luke 22](#); [John 13](#) and various other Bible references deal with the 'Last Supper' and the betrayal of Jesus. ("Jesus" said that He had the 'Last Supper' with the twelve before His crucifixion: "his hour was come that he should depart out of this world"). Links to Bible references, which are related to this chapter, can be found in the [Betrayal of Jesus](#) are in the [Gospel Time Sequence Study](#). In addition, there are several references to these chapters in the [Significant Gospel Events Study](#) in Sections like [Prophecies](#), [Prophecy Fulfilled](#) and [Promises](#) and other Sections of that reference document. Further, this chapter is found in the Study called [Miracles in the Gospels](#). Hopefully, with all of the Bible references, the reader understands that the events of this chapter are critical to true Bible "faith".

We see the chapter starting out with what should have been a very pleasant holiday dinner and ending with "Jesus" betrayed, at various levels, by all of His people (the Jews). Judas and the religious leaders betrayed Him to death. The Jewish servants of the "High priest" beat Him. He was denied by Peter and

abandoned by all of His other disciples, although [John 18](#) does tell us that the apostle John was in the background at the home of the "High priest".

1. [C14-S1](#): The setting of events in this chapter.
 - a. The phrase "After two days was the feast of the passover, and of unleavened bread" means: "This was a seven (7) day feast commemorating God not killing the first born and of God delivering the Jews from Egypt". [John 12:1](#) tells us: "Then Jesus six days before the passover came to Bethany". That means that "Jesus" arrived at the beginning of the feast, which spiritually represented removing sin from the lives of God's people. Passover was the last day of the feast. At the end of this feast, "Jesus" would be sacrificed to deliver the saved from this sinful world by changing their sinful life through the ministry of God's indwelling "Holy Ghost".
 - b. The phrase "and the chief priests and the scribes sought how they might take him by craft, and put him to death" means: "The religious leaders represented the spiritual influences of devils. They did not want God's people free but wanted "death"".
2. [C14-S2](#): The delayed action by the Jewish religious leaders.
 - a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. The prior sentence was they wanted "Jesus" dead while this sentence says that they wanted to delay the murder.
 - b. The phrase "But they said, Not on the feast day" means: "This was the cause of the delay".
 - c. The phrase "lest there be an uproar of the people" means: "They didn't care about upsetting God. They only cared about the people because their focus was strictly on this physical reality and not on the spiritual".
3. [C14-S3](#): The start of the account of Mary anointing "Jesus" for His death.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds an account of "Jesus" being honored for His death to the dishonor planned by the religious leaders.
 - b. The phrase "being in Bethany in the house of Simon the leper" means: "The only thing that we know about this man was that he was a Pharisee". We do not know, but my guess is that he received leprosy after this incident.
 - c. The phrase "as he sat at meat" means: "The invited guests were sitting down and eating".
 - d. The phrase "there came a woman having an alabaster box of ointment of spikenard very precious" means: "This was Mary who sat at the feet of "Jesus" and believed His prophecy of His suffering and death even while no one else believed it". Luke noted that she "was a sinner". John tells us that it was "Mary", the sister of "Martha and Lazarus". She was also known as "Mary Magdalene" and was a whore before "Jesus" cast seven (7) devils out of her. In addition, she sat at the feet of "Jesus" learning from Him while Martha was busy working in the kitchen. Thus, she appreciated her changed life and her personal relationship with "Jesus" more than any of the religious people. And, that is why she believed His prophecy when even the disciples refused to believe.
 - e. The phrase "and she brake the box, and poured it on his head" means: "This is what she did which upset all of the religious people".
4. [C14-S4](#): The reaction by observers.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the reaction of people to what Mary did.
 - b. The phrase "there were some that had indignation within themselves" means: "This describes the reaction of almost everyone". Matthew reports: "when his disciples saw

- it, they had indignation,”. Luke reports: “when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner”. John reports: “Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor?”. Thus, we see that the details vary from person to person but the overall reaction was one of “indignation”.
- c. The phrase “and said, Why was this waste of the ointment made?” means: ‘They all asked this question either out loud or to themselves’.
 - d. As with many places where the critics claim that there are errors and conflicts in the Gospels and in “the word of God”, there is no true conflict nor error. What we truly have is multiple reports which increase our understanding if we truly read what is reported.
5. **C14-S5**: Why some reacted that way.
 - a. Our sentence starts with the word “For”, which means it is giving us the reason why the prior sentence is true and why religious people had “indignation”.
 - b. The phrase “it might have been sold for more than three hundred pence, and have been given to the poor” was explained in the note for the prior sentence.
 6. **C14-S6** says: “And they murmured against her”. This tells us their action which was added to their attitude.
 7. **C14-S7**: The response from “Jesus” is added to the reports in prior sentences. This response continues for the next few sentences and the entire response need to be considered together as a single unit. Our sentence says: “And Jesus said, Let her alone; why trouble ye her?”. What we see here is that “Jesus” supported her righteous action. Likewise, God expects His people to protect others who do righteous acts, especially when they are attacked by religious people because of their righteous act.
 8. **C14-S8** says: “she hath wrought a good work on me”. What the Bible calls “a good work” is ‘a God motivated work’. God’s “Holy Ghost” motivated her to do this and the religious people did not understand it because it was a spiritual work and had to be “spiritually discerned”.
 9. **C14-S9**: “Jesus” explains their error.
 - a. Our sentence starts with the word “For”, which means that it is giving us the reason why the prior sentence is true. This is why God’s “Holy Ghost” motivated Mary to do this act.
 - b. The phrase “ye have the poor with you always” means: ‘Each and every one of you personally will always have poor people around you’. Poverty is one of the results of the sin attitude of men. And we can waste lots of time expressing opinions about this, and never come to an agreement. However, in this phrase, “Jesus” makes it clear that poverty will not go away until “Christ” sets up His 1,000-year reign. And, while lots of people will disagree with that truth, their disagreement is, effectively, calling “Jesus” a liar.
 - c. The phrase “and whensoever ye will ye may do them good” means: ‘Lots of people have lots of ideas for dealing with the poor and God will allow them to do as they wish’.
 - d. The phrase “but me ye have not always” means: “Jesus” was going to return to Heaven’. Therefore, anything anyone wanted to do for Him had to be done within the limited time available to them. Likewise, we have a limited time in this physical reality. Therefore, anything we wanted to do for “Jesus” must be done within the limited time available to us.
 10. **C14-S10**: Why her action was right.
 - a. The phrase “She hath done what she could” means: ‘She clearly understood the prophecy, she believed it and she acted on it’.
 - b. The phrase “she is come aforehand to anoint my body to the burying” means: ‘She acted in this world to produce a spiritual result’.
 11. **C14-S11**: The blessing because of her action.

- a. The phrase "Verily I say unto you" means: "Jesus" said this and we can verify ("Verily") it'. (Please see the [Prophecies](#) Section, within the [Significant Gospel Events Study](#), for verification of prophecies.)
 - b. The phrase "Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" means: "This incident is often preached".
12. [C14-S12](#): The reaction by Judas Iscariot.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the reaction by Judas Iscariot to what "Jesus" promised would be the result to Mary.
 - b. The phrase "Judas Iscariot, one of the twelve" means: 'This identifies who reacted'.
 - c. The phrase "went unto the chief priests" means: 'This identifies what he did'.
 - d. The phrase "to betray him unto them" means: 'This identifies why he acted'.
13. [C14-S13](#): The response from the "chief priests".
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds their reaction to the action by Judas Iscariot.
 - b. The phrase "when they heard it" means: 'This says when they reacted'.
 - c. The phrase "they were glad" means: 'This says how they felt'.
 - d. The phrase "and promised to give him money" means: 'This says what they promised'.
14. [C14-S14](#) says: "And he sought how he might conveniently betray him". This means: 'Judas looked for a chance to betray "Jesus" without suffering for it'. However, Judas only considered what men would do and ignored how God would react. Yes, God knew what he would do. But he chose to do it and God did not force him to do what he did. Therefore, Judas is the one responsible and God has no fault.
15. [C14-S15](#): Return to actions on the holy day to continue the story.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds he report of the next incident to the prior report.
 - b. The phrase "the first day of unleavened bread, when they killed the passover" means: 'This was when the incident started and why this time was important'.
 - c. The phrase "his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?" means: 'The disciples asked for directions from "Jesus"'.
16. [C14-S16](#): "Jesus" gives instructions by prophecy. [Matthew 26:17-19](#); [Mark 14:13](#) and [Luke 22:8](#) tell us that "Jesus" prophesied exactly what the disciples would find when they went into the city to "prepare to eat the passover". The three (3) sentences following these references tell us that this prophecy was fulfilled exactly as "Jesus" had prophesied.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the prophecy to the question of the prior sentence.
 - b. The phrase "he sendeth forth two of his disciples, and saith unto them" means: 'This identifies who "Jesus" sent and how'. Luke tells us that it was "Peter and John".
 - c. The phrase "Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him" means: 'This is what "Jesus" told them to do'.
17. [C14-S17](#): They are to ask about the upper room.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds these instructions to the instructions of prior sentence.

- b. The phrase "wheresoever he shall go in, say ye to the goodman of the house" means: 'Not only did "Jesus" prophesy that they would find the servant but He also prophesied that the servant would lead them to a believer who would make his upper room available to "Jesus" and His disciples for several days'.
 - c. The phrase "The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?" means: "'Jesus" demanded that he make his personal home available'. Likewise, "Jesus" demands that we make our personal property available as a sacrifice to God.
18. [C14-S18](#): The preparations are already completed.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds to the prophecy of the prior sentence.
 - b. The phrase "he will shew you a large upper room furnished and prepared" means: 'The man knew to prepare a room even though "Jesus" had not sent a message before this time'.
 - c. The phrase "there make ready for us" means: 'This tells them what to do'.
19. [C14-S19](#) says: "And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover". This sentence adds their obedience to the prophecy of the prior sentence. The disciples prepared the supper.
20. [C14-S20](#) says: "And in the evening he cometh with the twelve." Apparently, Peter and John returned to where "Jesus" was after they made the preparations so that they could return with Him at evening.
21. [C14-S21](#): "Jesus" makes a stunning announcement. (Please use the links at the start of this Chapter Summary to access the related accounts.)
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds this incident to their arrival for the supper.
 - b. The phrase "as they sat and did eat" means: 'This is when "Jesus" made the announcement'. Since Judas met with the religious leaders in private, it took more than natural ability for "Jesus" to be positive in His knowledge of this thing.
 - c. The phrase "Jesus said, Verily I say unto you" means: "'Jesus" said that He had verified this with God the Father'. People forget that God knows, and records, everything that we do. And, God can let His people know things that we think are hidden.
 - d. The phrase "One of you which eateth with me shall betray me" means: 'This is what Judas will do'.
22. [C14-S22 and C14-S23](#) say: "And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?". All of the disciples reacted this way including Judas. He was still pretending to be innocent and refusing to regard "Jesus" as 'God in human flesh'. Therefore, even though he knew that "Jesus" was a prophet, he was wondering how "Jesus" could know of his planned betrayal.
23. [C14-S24](#): "Jesus" said how to identify the traitor.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds this answer to the questions of the prior two sentences.
 - b. The phrase "he answered and said unto them" means: "'Jesus" gave this answer'.
 - c. The phrase "It is one of the twelve, that dippeth with me in the dish". When we consider what Mark reports, along with what the other Gospel writers report, it seems amazing that no one realized that it was Judas before he showed up in the garden with a mob.
24. [C14-S25](#): "Jesus" adds this warning.

- a. The phrase "The Son of man indeed goeth, as it is written of him" means: 'This is prophecy'. Please see the [Prophecies](#) Section of the [Significant Gospel Events](#) Study for the prophecies about the suffering of "Christ".
 - b. The phrase "but woe to that man by whom the Son of man is betrayed!" means: 'This is another prophecy'. Please see that same Study for the prophecies about what happens to Judas.
25. [C14-S26](#) says: "good were it for that man if he had never been born". His suffering will far exceed what he gets for this sin. Likewise, all of us, especially those who die lost, will suffer far more than what enjoyment that people get from sin.
26. [C14-S27](#): The bread of communion.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the report of the ceremony to the report of other things that happened at the supper.
 - b. The phrase "as they did eat" means: 'This is when "Jesus" did this'.
 - c. The phrase "Jesus took bread, and blessed, and brake it, and gave to them, and said" means: 'This is what "Jesus" did'.
 - d. The phrase "Take, eat: this is my body" means: 'This is the symbolic meaning'.
27. [C14-S28](#): The drink of communion.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds to the ceremony.
 - b. The phrase "he took the cup, and when he had given thanks, he gave it to them" means: 'This is what "Jesus" did'.
 - c. The phrase "and they all drank of it" means: 'They all participated in the ceremony'.
28. [C14-S29](#): The spiritual meaning.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds an explanation to the ceremony.
 - b. The phrase "he said unto them" means: "'Jesus" said this'.
 - c. The phrase "This is my blood of the new testament" means: 'This is the symbolic meaning'. The "new testament" gives us God's indwelling "Holy Spirit" Who has the job of changing us to be like "Jesus". By drinking the juice we are, symbolically, agreeing to accept the changes to our spirit which God's indwelling "Holy Spirit" will cause.
 - d. The phrase "which is shed for many" means: "'Jesus" paid the price for everyone's sins but only those people who accept Him as their personal "Lord" have His payment applied to their sin record in Heaven'.
29. [C14-S30](#): The "fruit of the vine" will be at the "marriage supper of the Lamb".
- a. The phrase "Verily I say unto you" means: "'Jesus" said this and you can verify it'.
 - b. The phrase "I will drink no more of the fruit of the vine" means: 'What is in Heaven is not grape juice nor is it alcoholic drink like found on Earth'.
 - c. The phrase "until that day that I drink it new in the kingdom of God" means: 'This will be pure with no corruption at all'.
30. [C14-S31](#) says: "And when they had sung an hymn, they went out into the mount of Olives". This tells us that the ceremony was ended with "an hymn".
31. [C14-S32](#): The scriptural basis of the disciples abandoning "Jesus".
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds a report of what "Jesus" said on the way to "the mount of Olives".
 - b. The phrase "Jesus saith unto them" means: "'Jesus" said this to the eleven'. (Judas was gone on his betrayal.)

- c. The phrase "All ye shall be offended because of me this night" means: 'This is what they will do'.
 - d. The phrase "for it is written, I will smite the shepherd, and the sheep shall be scattered" means: "'Jesus" said that this was a fulfillment of [Zechariah 13](#)'.
32. [C14-S33](#) Plans to meet after the resurrection.
- a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. The prior sentence was about before the crucifixion while this sentence deals with after the resurrection.
 - b. The phrase "But after that I am risen" means: 'is another prophecy about the resurrection'. Please see the [Prophecies](#) Section of the Significant Gospel Events Study And the [Sequence of the Resurrection of Jesus](#) are in the [Gospel Time Sequence Study](#) for more Bible references to this prophecy.
 - c. The phrase "I will go before you into Galilee" means: 'says where "Jesus" will meet them'.
33. [C14-S34](#): Peter bragging.
- a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. The prior sentence told us that "Jesus" said: "All ye shall be offended because of me this night" while this sentence tells us of Peter's disagreement with that statement.
 - b. The phrase "But Peter said unto him" means: 'This is who spoke'.
 - c. The phrase "Although all shall be offended, yet will not I" is what he said. The Bible warns us about pride and, yet, we all are guilty of pride at times.
34. [C14-S35](#): "Jesus" prophesied he failure.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds this prophecy to Peter's statement of pride.
 - b. The phrase "Jesus saith unto him" means: 'This is who spoke'.
 - c. The phrase "Verily I say unto thee" means: 'This statement can be verified'.
 - d. The phrase "That this day, even in this night, before the cock crow twice" means: 'When this will happen'.
 - e. The phrase "thou shalt deny me thrice" means: 'what Peter will personally ("thou") do'.
35. [C14-S36](#): Peter insisted on his loyalty.
- a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. The prior sentence was told is the prophecy while this sentence tells us the denial of the prophecy.
 - b. The phrase "But he spake the more vehemently" means: 'Peter added strong emotion to his claim'. Many people make this mistake. However, emotional emphasis does not turn error into fact.
 - c. The phrase "If I should die with thee, I will not deny thee in any wise" is what Peter claimed.
36. [C14-S37](#) says: "Likewise also said they all". Pay attention to this sentence. People like to talk and preach about Peter, but our sentence tells us that the others did likewise. Gossips like to talk about others so that you don't notice their own guilt. However, God does not miss the truth and, as our current sentence shows us, God records all guilt.
37. [C14-S38](#): "Jesus" took His disciples to pray before His agony started.
- a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds their arrival to the report of what happened on the way.
 - b. The phrase "they came to a place which was named Gethsemane" means: 'This is where "Jesus" led them'.
 - c. The phrase "and he saith to his disciples" means: "'Jesus" said the following phrase to most of the disciples'.

- d. The phrase "Sit ye here, while I shall pray" means: 'This is what "Jesus" told them to do'.
38. **C14-S39:** "Jesus" asks for special prayer.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds what "Jesus" did with Peter, James and John to what He did with the rest.
 - The phrase "he taketh with him Peter and James and John" means: 'They were His inner circle'.
 - The phrase "and began to be sore amazed, and to be very heavy" means: 'These are the emotions which "Jesus" displayed'.
 - The phrase "And saith unto them, My soul is exceeding sorrowful unto death" means: 'This is why He felt this way'.
 - The phrase "tarry ye here, and watch" means: 'This is the command that He gave to them'.
39. **C14-S40:** "Jesus" prayed alone.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds what "Jesus" did next.
 - The phrase "he went forward a little, and fell on the ground, and prayed that" tells us: 'What He did'.
 - The phrase "if it were possible, the hour might pass from him" tells us: 'What He prayed'.
40. **C14-S41:** The private prayer of "Jesus".
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds details of what "Jesus" prayed.
 - The phrase "he said, Abba, Father" means: "'Jesus" started with His relationship to God the Father'.
 - The phrase "all things are possible unto thee" means: "'Jesus" added worship'.
 - The phrase "take away this cup from me" means: "'Jesus" added His request'.
 - The phrase "nevertheless not what I will, but what thou wilt" means: "'Jesus" added His agreement to submit'.
41. **C14-S42:** "Jesus" checks on His prayer partners.
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds to what "Jesus" did when He took a break from praying.
 - The phrase "he cometh, and findeth them sleeping" means: 'This is how "Jesus" found the inner three'.
 - The phrase "and saith unto Peter, Simon" means: "'Jesus" addressed Peter as: "Simon". This name is only used when he is acting in his flesh'.
 - The phrase "sleepest thou?" means: 'He didn't just nod off but was in a deep sleep'.
42. **C14-S43** says: "couldst not thou watch one hour?". This is a question with application to us all on a personal level. Many people who claim to be saved are spiritually asleep.
43. **C14-S44** says: "Watch ye and pray, lest ye enter into temptation". "Jesus" warns of the danger involved in sleeping when we should be praying. Note that Peter did not have the spiritual help, that he needed, when he was tempted to deny "Jesus".
44. **C14-S45** says: "The spirit truly is ready, but the flesh is weak". "Jesus" explains the motivations involved. Our sentence uses a lower case "spirit", which means that it is Peter's personal "spirit". In his 'mind, will and emotions', Peter wanted to do right. He just had not learned how to overcome the strong desires of his flesh.

45. [C14-S46](#) says: "And again he went away, and prayed, and spake the same words" This is the second of three times that "Jesus" did this.
46. [C14-S47](#) says: "And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him" This is the second of three times that this happened. They did not realize that devils were affecting their flesh so that they would not seek and receive spiritual help.
47. [C14-S48](#): The third time that "Jesus" checks on His prayer partners.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the report of the third time.
 - The phrase "he cometh the third time, and saith unto them" means: "Jesus" came and found them sleeping the third time'.
 - The phrase "Sleep on now, and take your rest: it is enough" means: 'It is too late to pray about events'.
 - The phrase "the hour is come" means: 'The time of the betrayal had come'.
 - The phrase "behold, the Son of man is betrayed into the hands of sinners" means: 'This is what is starting to happen'.
48. [C14-S49](#) says: "Rise up, let us go; lo, he that betrayeth me is at hand" means: 'It is time to meet the mob that is coming'.
49. [C14-S50](#): The arrival of Judas Iscariot.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds what others did to what "Jesus" said was happening.
 - The phrase "immediately, while he yet spake" means: 'This is when it happened'.
 - The phrase "cometh Judas, one of the twelve" means: 'Judas was the main betrayer'.
 - The phrase "and with him a great multitude with swords and staves, from the chief priest and the scribes and the elders" means: 'With him came a mob ready for a fight'.
50. [C14-S51](#): How others are to help in the betrayal.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds to the sign that Judas gave to the mob.
 - The phrase "he that betrayed him had given them a token, saying" means: 'Judas said that he would identify "Jesus"'.
 - The phrase "Whomsoever I shall kiss, that same is he" means: 'This was the sign from Judas'.
 - The phrase "take him, and lead him away safely" means: 'This is what they were to do'.
51. [C14-S52](#) says: "And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him". This is the act of betrayal.
52. [C14-S53](#) says: "And they laid their hands on him, and took him". They forcibly grabbed "Jesus" even though force was not required.
53. [C14-S54](#): Peter reacted violently.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the reaction of Peter to the actions of the mob. Please see the matching sentences in the other Gospel accounts which identify Peter and tell us other details of what happened at this time.
 - The phrase "one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear" means: 'This is what Peter did'. Another Gospel account tells us that "Jesus" healed the ear. Later, a relative of this man will identify Peter on one of the times that he denies knowing "Jesus".
54. [C14-S55](#): "Jesus" calms things down.

- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the reaction by "Jesus" to the reported actions of others.
 - b. The phrase "Jesus answered and said unto them" means: "Jesus" said the following question as a direct result ("answer") of the way that they were acting'. "Jesus" acted to calm things down so that others would not also be hurt.
 - c. The phrase "Are ye come out, as against a thief, with swords and with staves to take me?" means: "This question was asked to make them think about how they were acting. "Jesus" got them thinking so that there would be less emotion driven acts'.
55. C14-S56: "Jesus" explains why they do not need to act like they were acting.
- a. The phrase "I was daily with you in the temple teaching" means: "Jesus" had made Himself available for several days'.
 - b. The phrase "and ye took me not" means: "They didn't take Him then and there was no justification for violence because His prior actions proved that violence was not needed'.
 - c. The phrase "but the scriptures must be fulfilled" means: "Jesus" realizes that they are acting this way to "fulfill scripture". This fulfills the prophecy of [Isaiah 53](#) and [Daniel 9:24-26](#).
56. C14-S57 says: "And they all forsook him, and fled". This fulfills the prophecy by "Jesus" which was reported in: [Matthew 26:33-35](#); [Mark 14:29-31](#); [Luke 22:31-34](#); [John 13:37-38](#) and [John 16:32](#).
57. C14-S58: Mark's involvement.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the report of what Mark did to the reports of actions by others.
 - b. The phrase "And there followed him a certain young man, having a linen cloth cast about his naked body" means: 'This identifies Mark, who was too young to be a disciple'.
 - c. The phrase "and the young men laid hold on him" means: "The men with Judas tried to grab Mark'.
 - d. The phrase "And he left the linen cloth, and fled from them naked" means: 'Mark wiggled out of his outer garment'. Note that in the wording of "the word of God", a person who has the equivalent of shorts on, but has nothing above the waist, is considered to be "naked".
58. C14-S59: "Jesus" was taken to the religious leaders.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the action of the mob to prior reports.
 - b. The phrase "they led Jesus away to the high priest" means: "This is where Mark reports them leading "Jesus"". Note that "Jesus" was also led other places which Mark does not report. Please also see the [Sequence of the Betrayal of Jesus](#) for references to those other events.
 - c. The phrase "and with him were assembled all the chief priests and the elders and the scribes" means: 'All of the religious leaders, and their supporters, gathered for this trial'. None could claim to be innocent when they were tried by God for their participation in this event.
59. C14-S60: "Peter followed "Jesus" afar off".
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds what Peter did to the prior reports.
 - b. The phrase "Peter followed him afar off" means: 'Peter followed but did not live up to his bragging'. Many people criticize Peter for being "afar off". However, it is easy to criticize the actions of others when you are not living the circumstances.

- c. The phrase "even into the palace of the high priest" means: 'this is where Peter ended up'. The Gospel of John tells us that John had to get the servants to let Peter in. John had no problem because his parents were socially important and John was well known to the servants.
 - d. The phrase "and he sat with the servants, and warmed himself at the fire" means: 'Peter went where he would be accepted. He was hiding but he was there'.
60. **C14-S61**: Peter followed to the house of the "high priest".
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds what the religious leaders did in their trial.
 - b. The phrase "the chief priests and all the council sought for witness against Jesus to put him to death" means: 'This is what they sought'.
 - c. The phrase "and found none" means: 'This is the result that they found'.
61. **C14-S62**: The liars couldn't agree. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true. Our sentence says: "For many bare false witness against him, but their witness agreed not together" means: 'They had lots of liars ready to testify but they testified disagreeing lies'.
62. **C14-S63**: An example of a lie.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds details of the lies told.
 - b. The phrase "there arose certain, and bare false witness against him, saying" means: 'What they did to lie in court'.
 - c. The phrase "We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands" means: 'What they claimed'. "Jesus" made that claim about His body, but they assumed He made it about the stone Temple. They would "destroy this temple", meaning 'beat and crucify "Jesus"', and He would "rise from the dead" ("Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up" [John 2:19](#)). Note, this is significantly different from what the liars testified ("I will destroy this temple that is made with hands, and within three days I will build another made without hands"). "Jesus" did not say that He would "destroy this temple", and He did not say "that is made with hands", and He did not say "I will build another made without hands".
63. **C14-S64** says: "But neither so did their witness agree together". Each false witness perverted the truth but they each perverted it in different ways so that their claims did not "agree together".
64. **C14-S65**: The "high priest" tried to get "Jesus" to answer the lies. Please also see the Study called [What Did Jesus Do?](#) for this and other instances where "Jesus" was our example of how to deal with conflict. They were all telling lies and refused to accept the truth. Therefore, there was no reason for "Jesus" to say anything to people with their demonstrated attitude. And, we are to follow His example.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the reaction by "the high priest" when "Jesus" refused to respond to their lies.
 - b. The phrase "the high priest stood up in the midst" means: 'He demonstrated his frustration'.
 - c. The phrase "and asked Jesus, saying" means: 'He expressed his frustration with his words'.
 - d. The phrase "Answerest thou nothing?" means: 'This is what he asked because he expected "Jesus" to answer the lies but He refused to do so'.
65. **C14-S66 and C14-67** says: "what is it which these witness against thee?". Here, he demanded that "Jesus" to answer the lies. However, as our next sentence says: "But he held his peace, and

- answered nothing". means: "Jesus" refused to respond to lies when the people wanted lies and refused to hear the truth. They only wanted Him to respond so that they would have a better basis for their false accusations'.
66. **C14-S68**: The "high priest" asked Him the most important question.
 - a. The phrase "Again the high priest asked him, and said unto him" means: "The high priest" asked this question more than once and more than one way'. **Matthew 26:63** tells us that he said: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God". Matthew presents the legal perspective and what Matthew reports means: 'Before the court of God the Father and as testimony in God's court ("I adjure thee by the living God"), answer this legal question'. "Jesus" gave the legal answer found in our next sentence, and also in the other Gospel accounts. Apparently, from all reports, this was the first thing that "Jesus" answered other than one answer that John reports. There, "Jesus" told "the high priest" to ask others and that "Jesus" had already answered the question asked. Therefore, "Jesus" was refusing to say more.
 - b. The phrase "Art thou the Christ, the Son of the Blessed?" means: 'This expression shows that the religious leaders knew that "Christ" was also "the Son of the Blessed / Son of God"'. (Please notice the capitalized word "Son".) They knew this from scripture and also knew that "Christ" would say Who He was and prove it with the signs that "Jesus" had already provided. Therefore, their excuse for condemning Him was that He obeyed God the Father and fulfilled scripture.
 67. **C14-S69**: "Jesus" answered.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the answer from "Jesus" to the question in the prior sentence.
 - b. The phrase "And Jesus said, I am" means: 'This was a very clear claim, to the Jews, that "Jesus" was God in human flesh'. In addition to this answer, Luke also reports that "Jesus" said: "If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go". Therefore, "Jesus" gave this answer even knowing the consequence for speaking the truth.
 - c. Note: there are religions which claim that "Jesus" never claimed to be God. This sentence, as well as other places, prove those religions to be deliberately teaching lies.
 - d. The phrase "and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" is also reported by Matthew with Luke reporting only part of this answer. This answer is a prophecy of the: 'Return of Christ - Second coming'. Please see the **Prophecies** Section of the **Significant Gospel Events** for links to other places where we find this prophecy.
 68. **C14-S70**: The "high priest" claimed that they had their excuse.
 - a. The phrase "Then" means: 'After "Jesus" gave the answer reported in the prior sentence'.
 - b. The phrase "the high priest rent his clothes" means: 'This was an accepted sign of high distress'. This act was another lie. The high priest was not distressed but delighted.
 - c. The phrase "and saith, What need we any further witnesses?" means: "Jesus" gave an answer which matched scripture but went against their religious doctrine'. This proves that they thought they were greater than God because they gave their religious doctrine more authority than "the word of God".
 69. **C14-S71** says: "Ye have heard the blasphemy: what think ye?" Here, we read that the "high priest" declared truth to be blasphemy. Truth is never "blasphemy". When a religion declared truth to be blasphemy, that religious declaration is a lie and proves that the religion is from Satan, the "father of lies" (**John 8:44**). The Jewish religion had turned from following "the word of God" to following religious traditions, which went against "the word of God", and allowed declarations such as found in this sentence.

70. [C14-S72](#) says: "And they all condemned him to be guilty of death". Matthew and Luke report different words but the same action by all of the religious leaders. These differences do not constitute a conflict but tell us about multiple condemnations by the religious people with each Gospel writer reporting a different condemnation and none of the Gospels reporting all that was said. Again, the differences only increase our understanding.
71. [C14-S73](#): He was physically abused.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds their wrong actions to their wrong condemnations. Different Gospel accounts report abuse by different groups of people. All peoples of Earth had their representatives participating in the abuse and no person can claim innocence. And, once more, we receive increased understanding by comparing the various accounts with each Gospel report only containing part of what was done.
 - The phrase "some began to spit on him" means: 'This was done for insult but it can also transmit disease'.
 - The phrase "and to cover his face, and to buffet him, and to say unto him, Prophecy" means: 'The religious leaders physically abused "Jesus" and demanded that He identify who hit Him ("Prophecy") after they covered His face'. Prophecy was not for this purpose but was for delivering messages from God. Thus, they not only insulted and abused the physical man "Jesus", but they also insulted and abused their relationship with God.
 - The phrase "and the servants did strike him with the palms of their hands" means: 'The religious leaders also let their servants abuse "Jesus"'. Therefore, people can not claim that it was only the religious leaders. And, elsewhere, we are told that the representatives of the Gentiles also abused Him.
72. [C14-S74](#): A maid identifies Peter.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds this incident with Peter to the accounts of what was happening at the house of the "high priest".
 - The phrase "as Peter was beneath in the palace" means: 'This was the circumstance of this incident'.
 - The phrase "there cometh one of the maids of the high priest" means: 'This is the person who identified Peter'.
 - The phrase "And when she saw Peter warming himself, she looked upon him, and said" means: 'this is when and how she identified Peter'.
 - The phrase "And thou also wast with Jesus of Nazareth" means: 'This is what she said so that others could hear'.
73. [C14-S75](#): Peter denied the first time.
- The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. The prior sentence told us that Peter was with "Jesus" while this sentence tells us about his first denial.
 - The phrase "But he denied, saying" means: 'Peter lied'.
 - The phrase "I know not" means: 'Peter claimed to not know "Jesus"'.
 - The phrase "neither understand I what thou sayest" means: 'Peter claimed to not understand why she said what she said'.
74. [C14-S76](#): The cock crew for the first time.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds Peter changing his position to try to hide better.
 - The phrase "he went out into the porch" means: 'Peter changed his position'.
 - The phrase "and the cock crew" means: 'God gave Peter a warning'.

75. [C14-S77](#): Another maid identified him a second time.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the second denial.
 - The phrase "a maid saw him again" means: 'This maid saw Peter for the second time'. According to another Gospel account, when John first arrived at the high priest's house, he was recognized and let in because his parents were socially important and they, with John, had been there several times in the past. However, Peter was unknown and refused entry until John talked to a maid and had her let Peter in. Apparently, this was the same maid and our phrase says that she "saw him again".
 - The phrase "and began to say to them that stood by" means: 'The maid told others who Peter was'. God was using a gossip to identify Peter the second time.
 - The phrase "This is one of them" means: 'This is what she told other servants'.
76. [C14-S78](#) says: "And he denied it again". Peter denied the second time.
77. [C14-S79](#): Peter is identified the third time.
- Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the third time to the account reported.
 - The phrase "a little after" means: 'When it happened'.
 - The phrase "they that stood by said again to Peter" means: 'Who identified Peter'.
 - The phrase "Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto" means: 'How they identified him'.
78. [C14-S80](#): Peter denied the third time.
- The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. The prior sentence told us that Peter was identified and this sentence tells us the third denial.
 - The phrase "But he began to curse and to swear, saying" means: 'This tells us how Peter expressed his denial'.
 - The phrase "I know not this man of whom ye speak" means: 'This is what Peter said'.
79. [C14-S81](#) says: "And the second time the cock crew". This is the prophesied sign.
80. [C14-S82](#): Peter is convicted.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the reaction of Peter to the God-given sign.
 - The phrase "Peter called to mind the word that Jesus said unto him" means: 'Peter remembered the prophecy'.
 - The phrase "Before the cock crow twice, thou shalt deny me thrice" means: 'This was the prophecy'. Please also see the Section called [Prophecies Fulfilled](#), in the Study called [Significant Gospel Events](#), for other references to this prophecy and related prophecies.
81. [C14-S83](#) says: "And when he thought thereon, he wept". Peter reacted to his failure to live up to his own bragging and to his failure to "Jesus Christ".
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Chapter 15 Summary:

Theme: The Trial and Crucifixion.

The detailed incidents of This event are spread between all gospel accounts with no single gospel account presenting all of the details. Each gospel author presents a different point of view from the other authors. Therefore, the details reported by each author are different. However, there are no conflicts between the Gospels on these incidents.

Please also see the [Sequence of the Crucifixion of Jesus](#) Section within the [Time Sequence of Gospel Events Study](#) for details about how events that are reported in This chapter fit with what is reported in the other Gospels. Please also see the sections on [Prophecies](#) and [Prophecy Fulfilled](#) for more incidents which are part of This event. Please also see the [Table of Miracles in the Gospels](#) about events reported in This chapter.

[Matthew 27:1-34](#); [Mark 15:1-20](#); [Luke 23:1-26](#) and [John 18:29-19:16](#) tell us about the trial of "Jesus", done by Pilate and Herod. "Jesus" was sent to Pilate for a judgment of death since it was not lawful for the Jews to give a death sentence. There is quite a lot, in all of the Gospels, about this judgment. The accounts start with the references provided and some of the details are reported in one account but not in others. Please see the note for [John 18:29](#) which has the time-line for This trial that comes from the International Standard Bible Encyclopedia.

In [Matthew 27:1-2](#); [Mark 15:1](#); [Luke 23:1](#) and [John 18:28](#) we read that "Jesus" was sent to Pilate after His trial by the Jews.

In [Matthew 27:11-14](#); [Mark 15:2-5](#); [Luke 23:3](#) and [John 18:33-37](#), we read about Pilate questioning "Jesus": and the various Gospel accounts tell us different details. The accounts start with Pilate asking "Jesus": "Art thou the King of the Jews?" The answer is reported in [Matthew 27:11](#); [Mark 15:2](#); [Luke 23:3](#) and [John 18:34](#). The answer from "Jesus", in every Gospel account, is almost the same words ("Thou sayest it"), except that John relates more of the conversation. Supposedly, that phrase ("Thou sayest it") is a figure-of-speech which means: **'This is a truth which has no valid questioning against it'**.

[Matthew 27:12-14](#); [Mark 15:3-5](#) and [Luke 23:9-10](#) tell us that "Jesus" answered nothing to the accusations which the religious leaders brought against Him when He was tried by the civil authorities.

[Matthew 27:15-24](#); [Mark 15:6-14](#); [Luke 23:13-24](#) and [John 18:38-40](#) tell us that Pilate tried to release "Jesus" as part of an annual release of one criminal by the Roman government. The Jews chose Barabbas instead of "Jesus".

[Matthew 27:17](#); [Mark 15:9-10](#); [Luke 23:13-15](#) and [John 19:3](#) was the first time that Pilate spoke and tried to avoid crucifying "Jesus". The first time is also when Luke reports that Pilate called the Jewish leaders and said that he would beat "Jesus" and then release Him. This was when the Jewish religious leaders stirred up the people to demand Barabbas instead ([Luke 23:13-16](#)).

[Matthew 27:21-25](#); [Mark 15:9-14](#); [Luke 23:18](#); [John 18:40](#) and [John 19:14-15](#) report that the Jews rejected "Jesus". This was after Pilate declared "Jesus" to be innocent.

In [Matthew 27:21](#); [Mark 15:12](#); [Luke 23:20](#) and [John 19:12](#), we read that for a second time ("spake again to them"), that Pilate spoke and tried to avoid crucifying "Jesus". This was also when Pilate tried an appeal to the masses to not crucify their "Messiah / Christ", Who would also be their "King".

[Matthew 27:26](#); [Mark 15:15](#) and [John 19:1](#) tell us that "Jesus" was "scourged". "Jesus" prophesized that This would happen in [Matthew 20:19](#).

[Matthew 27:26](#); [Mark 15:15](#); [Luke 23:24-25](#) and [John 19:16](#) report that Pilate condemned "Jesus" to death. Further, [Luke 23:24](#) reports "Pilate gave sentence that it should be as they required". These references give

us the reports of the official legal judgment by the Roman Government. This was after Pilate declared "Jesus" to be innocent in [John 19:4](#); [John 19:6](#) and [Luke 23:4](#).

[Mark 15:15](#); [Luke 23:24](#) and [John 19:16](#) all tell us that "Jesus" was led from the Roman judgment seat to be crucified. Between the judgment hall and the cross He was beaten by the Roman soldiers. This fulfills the prophecy by "Jesus" found in [Matthew 26:31](#) and [Mark 14:27](#) and [John 16:32](#).

In [Matthew 27:26](#); [Mark 15:15](#) and [Luke 23:25](#) we read that Barabbas was released and "Jesus" was taken to be mocked and crucified.

In [Matthew 27:27-31](#); [Mark 15:16-19](#) and [John 19:1-5](#) we read that Pilate let his soldiers abuse "Jesus" and then brought "Jesus" back before the crowd wearing a crown of thorns and tried to release Him again. But the religious leaders stirred up the crowd to demand "crucify Him".

In: [Matthew 27:28](#); [Mark 15:17](#); [Mark 15:20](#) and [John 19:3-4](#) we read that they "clothed him with purple" as a mockery of His being "King of the Jews".

In: [Matthew 27:29](#); [Mark 15:17](#); [John 19:2](#) and [John 19:3-4](#) we read that a "crown of thorns" was put on the head of "Jesus".

[Matthew 27:31-66](#); [Mark 15:29-32](#); [Luke 23:26-56](#) and [John 19:16-42](#) report that "Jesus" was further mocked while He hung on the cross. Please note that some mocking was before the cross, by different groups, and there was also more mocking while "Jesus" was on the cross.

[Matthew 20:19](#); [Matthew 27:31](#); [Mark 15:13](#); [Mark 15:14](#); [Mark 15:20](#); [Luke 23:21](#); [John 19:6](#) and [John 19:15](#) tell us that the Jewish leaders and the people prove their rejection when they cried "crucify him".

[Matthew 27:32](#); [Mark 15:21](#) and [Luke 23:26](#) report that the soldiers "laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus".

[Matthew 27:33-37](#); [Mark 15:22-24](#) and [Luke 23:34](#) tells us what the soldiers did at the time that they crucified "Jesus".

[Matthew 27:33](#); [Mark 15:27](#) and [John 19:17](#) report that We are told that "Jesus" was crucified at "Golgotha". [Luke 23:33](#) tells us the same thing only uses the name of "Calvary" for the same place.

[Luke 23:34](#); [Mark 15:24](#) and [John 19:23](#) tell us that the soldiers parted the clothes of "Jesus" among themselves. Spoils were considered normal part of a soldier's pay at that time.

[Matthew 27:34](#); [Matthew 27:48](#); [Mark 15:36](#); [Luke 23:36-37](#); [John 19:29-30](#) tell us that "Jesus" was given vinegar to drink while on the cross. [Matthew 27:34](#); and probably, [Luke 23:36-37](#) tell us that it was "mingled with gall: and when he had tasted thereof, he would not drink". This is assumed to be because "gall" dulled the senses and it was offered to Him as an insult. However, when it was offered plain, as in the other references, "Jesus" did drink.

[Mark 15:25](#) gives us the hour of the crucifixion.

[Matthew 27:35-50](#); [Mark 15:23-37](#); [Luke 23:32-46](#) and [John 19:17-30](#) report that "Jesus" was on the cross.

[Matthew 27:36-37](#) reports about the soldiers that "sitting down they watched him there". [Matthew 27:39-49](#); [Mark 15:29-36](#) and [Luke 23:35-43](#) report others watching and mocking "Jesus".

[Matthew 27:37](#); [Matthew 1:21](#); [Matthew 1:25](#); [Luke 1:31](#); [Luke 2:21](#) and [John 19:19](#) all use "JESUS", in all capitals. This capitalization directly ties these verses together, and also ties This verse to the name [Saviour](#).

[Matthew 27:37](#); [Mark 15:26](#); [Luke 23:38](#) and [John 19:19-20](#) tell us the superscription that Pilate had put on the cross of "Jesus". [John 19:21-22](#) tells us that "the chief priests of the Jews" objected to the truth of the title and wanted it changed to support their lie but Pilate refused to change the superscription.

[Matthew 27:38](#); [Mark 15:27](#); [Luke 23:32-33](#) and [John 19:17-18](#). All report that "Jesus" was crucified between two "malefactors".

[Mark 15:28](#) tells us: "And the scripture was fulfilled, which saith, And he was numbered with the transgressors.". Please see that note in the Bible Study for the prophecy references.

[Matthew 27:39-49](#); [Mark 15:29-36](#) and [Luke 23:35-43](#) report others watching and mocking "Jesus". However, [John 19:25-27](#) tells us about the loved ones of "Jesus" being there and "Jesus" talking to them.

[Matthew 27:45](#); [Mark 15:33](#) and [Luke 23:44](#) tells us that there was "darkness over the whole land (from the sixth hour) until the ninth hour". The fact that This incident is reported in three Gospel accounts makes it very important. In addition, the fact that it was prophesied also makes it important. It was prophesied in: [Psalms 105:28](#); [Joel 2:31](#); [Amos 5:18](#); [Amos 8:9](#) and [Habakkuk 3:11](#). In addition, it is related to one of the plagues on Egypt found in [Exodus 10:21-23](#). Further, it foreshadows [Revelation 6:12](#) and [Revelation 8:12](#).

[Matthew 27:50](#); [Mark 15:37](#); [Luke 23:46](#) and [John 19:30](#) all tell us that "Jesus" literally physically died and that He chose the time of His death. In [John 10:15](#) and [John 10:17](#) "Jesus" prophesied that He would "lay down my life". In addition, we also have prophecies in the Old Testament in: [Exodus 12:46](#); [Numbers 9:12](#); [Psalms 22:14](#); [Psalms 22:16-17](#); [Psalms 34:20](#) and [Zechariah 12:10](#).

[Matthew 27:54](#) [Mark 15:38](#) and [Luke 23:45](#) tell us that "the veil of the temple was rent in twain from the top to the bottom."

In [Matthew 27:54](#); [Mark 15:39](#) and [Luke 23:47](#) tell us that: "when the centurion saw what was done, he glorified God, saying, Certainly This was a righteous man".

[Matthew 27:55-56](#); [Mark 15:40-41](#); [Luke 23:49](#) and [John 19:25](#) tell us that there were followers of "Jesus" at the cross.

[Mark 15:42-45](#) and [John 19:31-37](#) report that the crucifixion was the day before a sabbath. This was a "high sabbath", and not a Saturday, as many people assume and many religions teach wrongly. And, since it was "the preparation (for that sabbath day which was an high day), that the bodies should not remain upon the cross on the sabbath day". Therefore, the Jews requested that they break the legs of those crucified so that they died quicker and their bodies be taken down before the sabbath. (This is explained in the other Gospel accounts but is not reported by Luke.) However, "when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water". After Pilate verified that "Jesus" was dead, he released the body.

"Jesus" was buried as reported in [Matthew 27:57-61](#); [Mark 15:42-47](#); [Luke 23:50-56](#) and [John 19:38-42](#).

"Joseph of Arimathaea", is named in all four (4) Gospel accounts in: [Matthew 27:57](#); [Mark 15:43](#); [Luke 23:50-51](#) and [John 19:38](#).

[Matthew 27:57-58](#); [Mark 15:42-43](#); [Luke 23:52](#) and [John 19:38](#) tell us that Joseph "went unto Pilate, and begged the body of Jesus".

[John 19:39-41](#) tell us that Joseph and Nicodemus "took they the body of Jesus, and wound it in linen clothes with the spices" and that where they put "the body of Jesus" was in a garden.

[Matthew 27:59-60](#); [Mark 15:46](#); [Luke 23:53](#) and [John 19:40-42](#) tell us about Joseph putting "the body of Jesus" into a "sepulchre that was hewn in stone, wherein never man before was laid" In addition, they "rolled a great stone to the door of the sepulchre, and departed".

The women who were at the "sepulchre" are mentioned in: [Matthew 27:61](#); [Mark 15:40-41](#) and [Luke 23:55](#).

The detailed incidents of this event are spread between all gospel accounts with no single gospel account presenting all of the details. Each gospel author presents a different point of view from the other authors. Therefore, the details reported by each author are different. However, there are no conflicts between the Gospels on these incidents.

Please also see the [Sequence of the Crucifixion of Jesus](#) Section within the [Time Sequence of Gospel Events Study](#) for details about how events that are reported in this chapter fit with what is reported in the other Gospels. Please also see the sections on [Prophecies](#) and [Prophecy Fulfilled](#) for more incidents which are part of this event. Please also see the [Table of Miracles in the Gospels](#) about events reported in this chapter.

When "Jesus" choose the time of His death, He "cried with a loud voice, and gave up the ghost" according to our chapter and other Gospel accounts. No ordinary man can choose the instant of his death. [John 10:15](#) and [John 10:17](#) say, "I lay down my life for the sheep". "Jesus cried with a loud voice", which is the action of a physical man. God can not die and man can not take his life back once he is dead. This action proves that "Jesus" is 'God in human flesh'. "Jesus" had to lay His life down as a man, since God can not die. "Jesus" had to take His life back as God, since man can not take his life back once he is dead. Only 'God in human flesh' could do what "Jesus" did here.

As seen in Chapter 13, there is no real need for a summary of this chapter. This chapter is basically reporting the sequence of various events and does not really have sub-sections which discuss doctrines like many of the chapters within this Gospel did. Therefore, please go to the detailed notes for further information about the events of this chapter.

1. [C15-S1](#): The "chief priests" got all of the council to agree.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the trial and crucifixion to the condemnation of the prior chapter.
 - b. The phrase "straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council" means: 'This is who and when they acted'.
 - c. The phrase "and bound Jesus, and carried him away, and delivered him to Pilate" means: 'This is what they did'.
2. [C15-S2](#): Pilate wanted verification of what he had been told.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the question from Pilate after "Jesus" was delivered for a trial by the Gentiles. Please be sure to look at the links provided, above, for other events which Mark does not report.
 - b. The phrase "Pilate asked him" means: 'Who asked'.

- c. The phrase "Art thou the King of the Jews?" means: 'Are you personally ("thou") the never ending ("art") "King of the Jews"'. Please note that "King" is capitalized, which means this is a title for God.
3. **C15-S3:** "Jesus" told Pilate that he already knew the truth.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds this answer to the question of the prior sentence.
 - b. The phrase "he answering said unto him" means: "Jesus" gave this answer'.
 - c. The phrase "Thou sayest it" means: 'This is so well known that even you, the head of the local Gentile government, knows it'. Be careful! This phrase is a figure of speech which devil-motivated men lie about and claim that "Jesus" was saying: 'I'm not sure but that is what you are saying'. Proper interpretation must recognize things like figures of speech, symbolic language, spiritual truths, and more.
4. **C15-S4:** "Jesus" refused to respond to lies told against Him.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds what the chief priests did at the trial.
 - b. The phrase "the chief priests accused him of many things" means: "They made many false accusation, but "Jesus" refused to answer their lies'. When people have closed minds and are deliberately lying about something, they will not listen to anything that you say. So, when they try to get you to react, they are only looking for an argument so that they can tell more lies. The best thing to do is to follow the example of "Jesus" and say nothing.
 - c. The phrase "but he answered nothing" means: "Jesus" refused to respond to their lies because, if He had, it would only lead to more lies'. He did the same as reported in [Mark 14:60-61](#). Please also see the Study called [What Did Jesus Do?](#) for this and other instances where "Jesus" was our example of how to deal with conflict.
5. **C15-S5** says: "And Pilate asked him again, saying, Answerest thou nothing?" In this sentence, we see that Pilate responded to the lies and wondered at the refusal of "Jesus" to do so. In addition, **C15-S6** adds: "behold how many things they witness against thee". Yet, no matter how many lies they told, "Jesus yet answered nothing; so that Pilate marvelled" (**C15-S7**).
6. **C15-S8:** The conditions at that time of year.
 - a. The word "Now" means: 'After you understand what came before this'.
 - b. The phrase "at that feast he released unto them one prisoner" means: 'The local Roman Governor did this to limit the rioting by the Jews'.
 - c. The phrase "whomsoever they desired" means: 'The Jews decided which prisoner'.
7. **C15-S9:** The other choice.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds information to the prior sentence.
 - b. The phrase "there was one named Barabbas" means: 'This phrase identifies the prisoner'.
 - c. The phrase "which lay bound with them that had made insurrection with him" means: 'This was his current condition'.
 - d. The phrase "who had committed murder in the insurrection" means: 'This is why'.
8. **C15-S10:** The people demanded a prisoner to be released.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds what the mod did to motivate the following events.

- b. The phrase "the multitude crying aloud began to desire him to do as he had ever done unto them" means: 'They demanded the release of a prisoner'.
9. **C15-S11:** Pilate tried to release "Jesus".
 - a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. The prior sentence told us that the mob demanded the release of a prisoner while this sentence says that Pilate asked them a question before releasing a prisoner.
 - b. The phrase "Pilate answered them, saying" means: 'This is who spoke'.
 - c. The phrase "Will ye that I release unto you the King of the Jews?" means: 'This is the question asked'. Remember that less than a week earlier they had honored "Jesus" with this title.
10. **C15-S12** says: "For he knew that the chief priests had delivered him for envy.". Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true. That is why Pilate asked this question. Pilate wanted to see if the mob wanted something different from the Jewish religious leaders.
11. **C15-S13:** The "chief priests" swayed the people.
 - a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. The prior sentence told us that Pilate wanted to know if the mob wanted something different from the Jewish religious leaders and this sentence answers: NO.
 - b. The phrase "the chief priests moved the people" means: "'the chief priests" were who ho led the mob'
 - c. The phrase "that he should rather release Barabbas unto them" means: 'What the mob was told to demand'.
12. **C15-S14:** Pilate demanded that they specify the punishment.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds that Pilate asked the mob exactly what they wanted.
 - b. The phrase "Pilate answered and said again unto them" means: 'Pilate tried to get the mob to think '.
 - c. The phrase "What will ye then that I shall do unto him whom ye call the King of the Jews?" means: 'Pilate reminded them of the position they had recognized "Jesus" to hold. He then asked them what they wanted done with "Jesus"'.
13. **C15-S15** says: "And they cried out again, Crucify him". The people demanded that "Jesus" be crucified. The word "again" means: 'this was not the first time that the mob demanded this'. Be careful of getting involved in a mob.
14. **C15-S16** says: "Then Pilate said unto them, Why, what evil hath he done?". Pilate demanded an explanation. He is trying to get them to think about their demand.
15. **C15-S17** says: "And they cried out the more exceedingly, Crucify him". The people were insistent in their demand. All they were really thinking about was making the Governor do their will. They refused to consider all of the consequences of their demand.
16. **C15-S18:** Pilate caved to their demands.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds that Pilate gave them their demand.
 - b. The phrase "so Pilate" means: 'Who did this'.
 - c. The phrase "willing to content the people" means: 'why'.
 - d. The phrase "released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified" means: 'What Pilate did'.
17. **C15-S19:** The soldiers led "Jesus" to their place to beat Him.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you

- drop either side of an addition problem, you change the answer. Likewise, this sentence adds what the Roman soldiers did to "Jesus".
- b. The phrase "the soldiers led him away into the hall, called Praetorium" means: 'Who took Him and where'.
 - c. The phrase "and they call together the whole band" means: 'Who all participated'.
18. **C15-S20:** They insulted "Jesus".
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds details of what they did.
 - b. The phrase "they clothed him with purple" means: 'This is the color wore only by royalty'.
 - c. The phrase "and platted a crown of thorns, and put it about his head" means: 'This was an obvious insult crown'.
 - d. The phrase "And began to salute him, Hail, King of the Jews!" means: 'These words are correct but they, obviously, were said as an insult'. It is often as important to know how something is said as it is to know what was said.
19. **C15-S21:** Details of the insults.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds a report of further insult.
 - b. The phrase "they smote him on the head with a reed, and did spit upon him" means: 'This is physical abuse'.
 - c. The phrase "and bowing their knees worshipped him" means: 'This is verbal abuse'.
20. **C15-S22:** They ended their insults.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds what they did after they finished abusing "Jesus".
 - b. The phrase "when they had mocked him" means: 'This is when they changed what they were doing'.
 - c. The phrase "they took off the purple from him, and put his own clothes on him" means: 'They prepared "Jesus" for the next activity'.
 - d. The phrase "and led him out to crucify him" means: 'This was the next activity that they led "Jesus" to'.
21. **C15-S23:** The soldiers got help so that "Jesus" would still be alive when they put Him on the cross.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds what the soldiers did on the way to crucify "Jesus".
 - b. The phrase "they compel one Simon a Cyrenian" means: 'Who he was and where he was from'. He was a black man from Africa.
 - c. The phrase "who passed by" means: 'This is why he was chosen'.
 - d. The phrase "coming out of the country" means: 'This is where he was coming from'. He probably did not know what was going on and definitely had not been in the mob which demanded that "Jesus" be crucified.
 - e. The phrase "the father of Alexander and Rufus" means: 'His sons are noted elsewhere in the New Testament as involved in the ministry of Paul'.
 - f. The phrase "to bear his cross" means: 'This is what the Roman soldiers compelled Simon to do'.
22. **C15-S24** says: "And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull". This is where they crucified "Jesus".
23. **C15-S25:** "Jesus" rejected a pain killer.

- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds actions which were done after "Jesus" was crucified.
 - b. The phrase "they gave him to drink wine mingled with myrrh" means: 'This was a pain killer which lessened suffering but prolonged death'.
 - c. The phrase "but he received it not" means: "Jesus" refused this offering but, later, we are told that he accepted another without the pain killer'.
24. **C15-S26:** The soldiers split His clothes among themselves.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds what the soldiers did, after they crucified "Jesus", to what was already reported.
 - b. The phrase "when they had crucified him" means: 'This tells us when this action happened'.
 - c. The phrase "they parted his garments" means: 'This is what they did'.
 - d. The phrase "casting lots upon them" means: 'This is how they made their decision'.
 - e. The phrase "what every man should take" means: 'This is what was decided'.
25. **C15-S27** says: "And it was the third hour, and they crucified him". This is the time of day, as Jews computed time during the Gospel times, when they crucified "Jesus". This is important for accurately computing how long "Jesus" was in Hell and how long it was before He rose because the Roman Catholic Church, and other sources of doctrinal error, teach the wrong things about the fulfillment of prophecy.
26. **C15-S28:** The sign on His cross.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds what Pilate did to the reports of what others did. Other Gospel accounts tell us that the religious leaders tried to get Pilate to change the sign to say that "Jesus" only claimed this, but Pilate refused. Also, Pilate had this signed in several languages so that everyone passing by would know this truth.
 - b. The phrase "the superscription of his accusation was written over, THE KING OF THE JEWS" means: 'This is the sign that Pilate ordered to put on the cross of "Jesus"'.
27. **C15-S29:** "Jesus" was crucified with criminals.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence, and the next sentence, add the fulfillment of prophecy.
 - b. The phrase "with him they crucify two thieves; the one on his right hand, and the other on his left" means: 'This is a well-known truth'. **C15-S30** adds: "And the scripture was fulfilled, which saith, And he was numbered with the transgressors", which is a reference to the prophecy of [Isaiah 53:12](#). Thus, along with the reports of what different groups of men did, we have the report of God the Father fulfilling His prophecy.
28. **C15-S31:** People insulted Him for not keeping a lie.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the report of insults given to prior reports of physical abuse.
 - b. The phrase "they that passed by railed on him, wagging their heads, and saying" means: 'Like most religious people, they believed the religious lies that they were told and insult everyone who does not believe their favorite lies'.
 - c. The phrase "Ah, thou that destroyest the temple, and buildest it in three days" is a lie which was explained in the note for [Mark 14:49 \(C14-S56\)](#).

- d. The phrase "Save thyself, and come down from the cross" means: "Jesus" could have done this, but it would defeat His spiritual purpose'. Like most religious people, they looked only at the physical reality and refused to consider the spiritual even while they claimed to be religious.
29. **C15-S32**: The "chief priests" spread the lie.
- The phrase "Likewise also the chief priests mocking said among themselves with the scribes" means: 'These religious leaders refused to use their own brains and figure out the truth. Instead, they reinforced their religious error among themselves'.
 - The phrase "He saved others; himself he cannot save" means: "Their error was refusing to recognize the difference between "cannot" and "will not"".
30. **C15-S33**: The "chief priests" added blasphemy to insult.
- The phrase "Let Christ the King of Israel descend now from the cross, that we may see and believe" is a blatant lie. "Jesus" had already given them more signs than they could count and they refused to "see and believe". But, more than that, even if they had "seen and believed", they still refused to obey. And, that attitude is why they led their people to Hell.
31. **C15-S34** says: "And they that were crucified with him reviled him". Notice the plural word "they". Both thieves on their crosses also reviled Him. However, another Gospel account tells us that one of the thieves truly repented and was saved. Salvation is all about our attitude towards the "Lord Jesus Christ"
32. **C15-S35**: Three hours of darkness as a sign from God.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds timing to other reports.
 - The rest of the sentence tells us: "when the sixth hour was come, there was darkness over the whole land until the ninth hour". Earlier, we were told (**C15-S27**) "And it was the third hour, and they crucified him". "Jesus" died on "the ninth hour". That means that "Jesus" was on the cross for six (6) hours before He died as a literal physical man and, supposedly, the number six represents man. These hours are also important to understanding the fulfillment of prophecy that "Jesus" would be in the center of the Earth (Hell) for "three days and three nights in the heart of the earth" (**Matthew 12:40**).
33. **C15-S36** says: "And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani?" Our next sentence gives us the interpretation.
34. **C15-S37** says: "which is, being interpreted, My God, my God, why hast thou forsaken me?". This is the interpretation of the prior sentence. "Jesus" cried this when God the Father made Him sin so that He could pay for our sins. God the Father turned His back on "Jesus" because He could not look at sin.
35. **C15-S38** says: "And some of them that stood by, when they heard it, said, Behold, he calleth Elias". This was a misinterpretation of what "Jesus" said and why Mark reported what He actually said.
36. **C15-S39**: An act to see a sign.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the reaction to the misinterpretation.
 - The phrase "one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink" means: 'saying, Let alone; let us see whether Elias will come to take him down'. "Jesus" did not refuse this because it had no pain killer in it.
 - The phrase "saying, Let alone; let us see whether Elias will come to take him down" means: 'They were looking for the wrong thing because of their misinterpretation'.
37. **C15-S40** says: "And Jesus cried with a loud voice, and gave up the ghost". "Jesus" died.

38. **C15-S41** says: "And the veil of the temple was rent in twain from the top to the bottom" This sign was given by God to show that the way to God's throne was now open to those who belong to "Jesus Christ".
39. **C15-S42**: Testimony from "the centurion".
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the report of another sign.
 - The phrase "when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God" means: 'He saw this as a sign of God's power because "Jesus" controlled the time of His death and that is beyond human control'.
40. **C15-S43**: Women followers who were at the cross.
- The phrase "There were also women looking on afar off" means: 'They were there but avoiding trouble with the soldiers and the Jewish religious leaders who were closer'.
 - The phrase "among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem" means: 'These women supported the ministry of "Jesus"'.
41. **C15-S44**: What Joseph of Arimathaea did.
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds How the body of "Jesus" was taken care of.
 - The phrase "now when the even was come" means: 'This is when he acted'.
 - The phrase "because it was the preparation, that is, the day before the sabbath" means: 'This is why he acted'.
 - The phrase "Joseph of Arimathaea, an honourable counsellor" means: 'This is who acted'.
 - The phrase "which also waited for the kingdom of God" means: 'This was his belief'.
 - The phrase "came, and went in boldly unto Pilate, and craved the body of Jesus" means: 'This was his action'.
42. **C15-S45**: Pilate verified the death of "Jesus".
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the reaction of Pilate.
 - The phrase "Pilate marvelled if he were already dead" means: 'This was his reaction to the news'.
 - The phrase "and calling unto him the centurion, he asked him whether he had been any while dead" means: 'This was his verification'.
43. **C15-S46** says: "And when he knew it of the centurion, he gave the body to Joseph". Pilate released "the body of Jesus".
44. **C15-S47**: What Joseph did with "the body of Jesus".
- Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds how Joseph handled the body of "Jesus".
 - The phrase "he bought fine linen, and took him down, and wrapped him in the linen" means: 'How he prepared the body'.
 - The phrase "and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre" means: 'Where he put the body'.
45. **C15-S48** says: "And Mary Magdalene and Mary the mother of Joses beheld where he was laid." The women saw "where he was laid" because they did not have time to properly prepare

the body for burial because it was close to the start of the sabbath. Therefore, they made sure that they knew where to go in order to finish the job when they were allowed to do so.

Chapter 16 Summary:

Theme: The Resurrection and Return to Heaven.

When "Jesus" choose the time of His death, He "cried with a loud voice, and gave up the ghost" according to our chapter and other Gospel accounts. No ordinary man can choose the instant of his death. [John 10:15](#) and [John 10:17](#) say "I lay down my life for the sheep". When "Jesus cried with a loud voice", which is the action of a physical man. God can not die and man can not take his life back once he is dead. This action proves that "Jesus" is 'God in human flesh'. "Jesus" had to lay His life down as a man, since God can not die. "Jesus" had to take His life back as God, since man can not take his life back once he is dead. Only 'God in human flesh' could do what "Jesus" did here.

As seen in Chapter 13, there is no real need for a summary of This chapter. The references to other Gospels, above, and the detail notes for each sentence provide every thing which the reader needs to know. This chapter is basically reporting the sequence of various events and does not really have sub-sections which discuss doctrines like many of the chapters within This Gospel did. Therefore, please go to the detailed notes for further information about the events of This chapter.

Please see the [Sequence of the Resurrection of Jesus](#) Section and the [Appearances of Jesus Christ After the Resurrection](#) Section within the [Time Sequence of Gospel Events Study](#) for details about how events that are reported in this chapter fit with what is reported in the other Gospels. Please also see the Study called [Significant Gospel Events](#) for where the accounts of this chapter are related to accounts of other Gospels.

This is Mark's shortest chapter. Here he tells us about the resurrected "Jesus" appearing several time and to several people. However, unlike the other Gospel writers, Mark gives very few details and mainly only writes a sentence or two in summary for each of the appearances which he writes about. Please use the links provided to compare the different reports of the appearances which Mark reports. This difference will be readily apparent.

"Jesus" commissioned them, and us, to do the '*Great Commission*', as reported in [Mark 16:15-20](#); [Matthew 28:18-20](#); [Luke 24:45-49](#) and [Acts 1:8](#). Please see the message called [The Great Commission](#) for more details.

Links to the Bible references which report the resurrection of "Jesus" are available in the Section called [Sequence of the Resurrection of Jesus](#) in Doctrinal Study called [Gospel Time Sequences](#). The main place that This Gospel reports This event is found in [Mark 16:1-8](#).

"Jesus" appeared after His resurrection to Mary Magdalene and other women as reported in [Mark 16:9](#); [Matthew 28:1-10](#) and [John 20:11-17](#).

[Mark 16:9-11](#); [Luke 24:10-11](#) and [John 20:20](#) tell us that Mary Magdalene reported to the disciples that she had seen the resurrected "Lord Jesus", but they refused to believe.

"Jesus" appeared after His resurrection to the two disciples on the road to Emmaus as reported in [Mark 16:12-13](#) and [Luke 24:13-31](#).

"Jesus" appeared after His resurrection to the eleven apostles as reported in [Mark 16:14-18](#) and [John 20:19](#).

"Jesus" commissioned them, and us, to do the '*Great Commission*', as reported in [Mark 16:15-20](#); [Matthew 28:18-20](#); [Luke 24:45-49](#) and [Acts 1:8](#). Please see the message called [The Great Commission](#) for more details.

As seen in Chapter 13 and Chapter 15, there is no real need for a summary of This chapter. The references to other Gospels, above, and the detail notes for each sentence provide every thing which the reader needs to know. This chapter is basically reporting the sequence of various events and does not really have sub-sections which discuss doctrines like many of the chapters within This Gospel did. Therefore, please go to the detailed notes for further information about the events of This chapter.

1. **C16-S1**: The women went to the sepulchre to prepare the body of "Jesus" for burial.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds this chapter to the reports in the prior chapter.
 - b. The phrase "when the sabbath was past" means: 'This is when this event happened'.
 - c. The phrase "Mary Magdalene, and Mary the mother of James, and Salome" means: 'These are the women who acted'.
 - d. The phrase "had bought sweet spices" means: 'This was their preparation'.
 - e. The phrase "that they might come and anoint him" means: 'This was their plan'.
2. **C16-S2** says: "very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun" They acted as soon as they could.
3. **C16-S3** says: "And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?". That is, they worried about what needed to be done but which they could not do. Apparently, they did not know about the soldiers who were stationed there to prevent someone from stealing the body of "Jesus" and claiming that He had risen.
4. **C16-S4** says: "And when they looked, they saw that the stone was rolled away: for it was very great". What they worried about was no longer a problem.
5. **C16-S5**: Their action after seeing that the sepulchre was open.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds what they did after they saw the condition of the grave.
 - b. The phrase "entering into the sepulchre" means: 'This is what they did first'.
 - c. The phrase "they saw a young man sitting on the right side, clothed in a long white garment" means: 'This is what they found'. Other Gospel accounts tell us that there were two angels. Please see the [Sequence of the Resurrection of Jesus](#) Section and the [Appearances of Jesus Christ After the Resurrection](#) Section within the [Time Sequence of Gospel Events Study](#) for how these details do not conflict with each other.
 - d. The phrase "and they were affrighted" means: 'This was their emotional reaction'.
6. **C16-S6**: The angel told them why their efforts were not needed.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the message from the angel to the report of the prior sentence.
 - b. The phrase "he saith unto them, Be not affrighted" means: 'The angel first dealt with their fear'.
 - c. The phrase "Ye seek Jesus of Nazareth, which was crucified" means: 'The angel then let them know that he knew why they were there'.
 - d. The phrase "he is risen" means: 'Next, he told them what "Jesus" had done'.
 - e. The phrase "he is not here" means: 'Next, he told them why they would not find His body'.
 - f. The phrase "behold the place where they laid him" means: 'Next, he told them to look at the evidence which supported his message'.
7. **C16-S7**: The angel instructed them what to do next.

- a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. The prior sentence told them what "Jesus" did and this sentence tells them what they are to do.
 - b. The phrase "But go your way" means: 'Don't hang around the grave'.
 - c. The phrase "tell his disciples and Peter that he goeth before you into Galilee" means: 'Deliver this message to the disciples and especially to Peter'.
 - d. The phrase "there shall ye see him, as he said unto you" means: "Jesus" will keep the promise that He made before His crucifixion'.
8. **C16-S8:** The women obeyed the angel.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the report of their obedience to the command of the prior sentence.
 - b. The phrase "they went out quickly, and fled from the sepulchre" means: 'This is what they did'.
 - c. The phrase "for they trembled and were amazed: neither said they any thing to any man; for they were afraid" means: 'Why they reacted like they did'.
9. **C16-S9:** The first appearance of "Jesus".
- a. The word "Now" means: 'After you understand what was written before this sentence'.
 - b. The phrase "when Jesus was risen early the first day of the week" means: 'This was when "Jesus" rose from the dead'.
 - c. The phrase "he appeared first to Mary Magdalene, out of whom he had cast seven devils" means: "Jesus" made a special visit to Mary Magdalene'. She believed His prophecy and anointed Him for burying before He was crucified.
10. **C16-S10:** Mary reported to the others in the upper room.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds what Mary did after "Jesus" met with her.
 - b. The phrase "she went and told them that had been with him" means: 'She delivered a report to the disciples'.
 - c. The phrase "as they mourned and wept" means: 'They were feeling bad about the crucifixion when she tried to cheer them up'.
11. **C16-S11:** They refused to believe her report.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds their reaction to the report from Mary.
 - b. The phrase "they, when they had heard that he was alive, and had been seen of her" means: 'They heard the report'.
 - c. The phrase "believed not" means: 'They refused to believe the report'.
12. **C16-S12:** "Jesus" appeared to two others.
- a. The phrase "After that he appeared in another form unto two of them" means: "Jesus" appeared to the disciples but they did not recognize Him'.
 - b. The phrase "as they walked, and went into the country" means: 'These were going to Emmaus' (Luke 24:13).
13. **C16-S13:** The disciples in the upper refused to believe the report also.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the report by these two.
 - b. The phrase "And they went and told it unto the residue" means: 'They reported back to the disciples in the upper room'.
 - c. The phrase "neither believed they them" means: 'The disciples still refused to believe'.

14. **C16-S14**: "Jesus" appeared to the eleven.
 - a. The phrase "Afterward he appeared unto the eleven as they sat at meat" means: 'After all of the witnesses, "Jesus" personally appeared'.
 - b. The phrase "and upbraided them with their unbelief and hardness of heart" means: 'This is how "Jesus" dealt with them'.
 - c. The phrase "because they believed not them which had seen him after he was risen" means: 'Why'.
15. **C16-S15**: The start of the '*Great Commission*' as reported by Mark.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds the commandment to all of us. Please see the message called [The Great Commission](#) for more details.
 - b. The phrase "he said unto them" means: "'Jesus" gave this command'.
 - c. The phrase "Go ye into all the world, and preach the gospel to every creature" means: 'This is the basic command given to each saved person personally ("ye")'.
16. **C16-S16**: Basic requirement for true salvation.
 - a. The phrase "He that believeth and is baptized shall be saved" means: 'The claim of true "belief" must be backed by God motivated action'.
 - b. The phrase "but he that believeth not shall be damned" means: 'Damnation is for refusal to truly believe'. This does not address the person who believes but is not baptized. Doctrinal error claims otherwise.
17. **C16-S17**: Types of signs to that the Jews were to look for as evidence that someone truly represents God, before the New Testament was written. Devils have false religions pervert the message of this sentence.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds God given evidences of true salvation. This does not say that all saved will have these signs in spite of the doctrinal error which claims that certain, but not all, of these signs must be in the life of a person or they are not truly saved.
 - b. The phrase "And these signs shall follow them that believe" means: 'These are signs that God provided to the Jews during the time of the Early Church'. Different people had different signs and only Paul is reported to have most of them in his personal life. And even Paul stopped having them later in his life.
 - c. The phrase "In my name shall they cast out devils" means: 'This was limited to the people that "Jesus Christ" chose'. [Acts 19](#) tells us that religious people are trying to 'claim' this promise and suffering for it.
 - d. The phrase "they shall speak with new tongues" means: 'This is not the lie about 'angel tongues' but being instantly able to converse in a human tongue which the person did not know before'.
 - e. The phrase "They shall take up serpents" means: 'we read about Paul doing this'.
 - f. The phrase "and if they drink any deadly thing, it shall not hurt them" means: 'I personally have experienced this but most saved people do not'. God gave this to me as a personal sign that I was where God wanted me to be. This is not for bragging.
 - g. The phrase "they shall lay hands on the sick, and they shall recover" means: 'The Apostles did this in their early ministry but it was fading out before Paul died'.
18. **C16-S18** says: "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God". "Jesus" finished His first ministry here on this Earth and is now ministering in Heaven as the representative of the truly saved and serving.
19. **C16-S19**: The disciples did the '*Great Commission*'.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, this sentence adds what the disciples did.

- b. The phrase "they went forth, and preached every where" means: 'They obeyed the command to do the Great Commission'.
 - c. The phrase "the Lord working with them" means: 'The "Lord" helps those people who are truly serving His kingdom'.
 - d. The phrase "and confirming the word with signs following" means: 'The "Lord" did this until He had the New Testament written'.
20. **C16-S20**: "Amen". This doubles the prior sentences and makes them part of what God will use to judge us.
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Doctrinal Studies:

Below are studies on various Doctrinal Studies found at ljc1611kjv.com. Most of these are a '*Work-in-progress*'. They provide many links to where the "word of God" deals with the subject of that reference work. While most are reference works, some of the following have text included to explain the doctrine involved. Of those works which are basically reference works, there are well over 10,000 Bible reference links provided. Those Studies are important but not critical to the understanding of this Gospel. Like a dictionary, they are important for understanding how incidents reported in this Gospel Study match similar things reported throughout "the word of God", but they are not Studies in themselves.

False Things according to the Bible.

An incomplete study which still has references to several hundred notes dealing with where the Bible warns us about the sources of false doctrine.

Fear of the Lord.

God tells us to "fear Him" so that we will '*Stop our Sinning*'.

God is a Spirit.

Study on John 4:24.

godly Financial Principals.

A few of basic lessons handling money with godly attitudes and actions.

Jesus Used the Power of the Holy Ghost.

In the Bible, the correct interpretation of the name Jesus is '*the name of a literal physical man*'. The Son of God gave up His own power as God and lived as a literal physical man, during the time of the Gospels. He is our example of how to live in this flesh using the power of the Holy Ghost.

John the Baptist.

A Study on every verse which deals with John the Baptist.

Kingdom of God.

God's character in us.

Knowledge of God.

Proverbs 2 tells us how to find the Knowledge of God.

Life of Jesus in the Gospels.

A high-level overview of the Gospels, and related Studies, which tell us about the life of Jesus while He was here on Earth.

Personal Application of God's Word.

An incomplete series of lessons on how to get God's blessings applied to our personal life.

Pray

Links to papers on prayer.

Relational Prepositions Study

Prepositions which are used in the Bible and which tell us about our ongoing personal relationship with God.

Sequence of Gospel Events.

These are the time sequences, within the Gospels, which can be set with assurance of accuracy. Events before the last time that Jesus went to Jerusalem can not be set accurately for time and we do not have sufficient information.

Significant Gospel Events.

These are all of the Significant Gospel Events that I found with the references to where they are at.

Significant New Testament Events.

These are all of the Significant Gospel Events that I found with the references to where they are at.

Table of Miracles in the Gospels

These are all of the Miracles that I found in the Gospels with the references to where they are at.

Table of Miracles in the New Testament.

These are all of the Miracles that I found in the New Testament, outside of the Gospels, with the references to where they are at. This list is not complete.

Table of Miracles in the Old Testament.

These are all of the Miracles that I found in the Old Testament with the references to where they are at. This list is not complete.

Table of Parables in the New Testament.

These are all of the Parables that I found in the New Testament with the references to where they are at. This list is not complete.

Table of Parables in the Old Testament.

These are all of the Parables that I found references to which are in the Old Testament. This list is not complete.

Test of Spiritual Maturity.

How to separate spiritual babes from spiritually mature saved people.

What is Your Level of Spiritual Maturity?.

The Bible gives several words defining levels of spiritual maturity with the Biblical definition of Christian requiring far more than most people think.

What Did Jesus Do?.

Practical instruction from the Gospels on how to live in this world as a true Biblical Christian.

Kingdom of God

The kingdom of God is God's character in the heart of saved people.

Doctrines about the kingdom of God.

Only the references to the Gospel of Mark are included here. Please see the Doctrinal Study at ljc1611kjv.com for other references in the word of God.

A "kingdom" has a "king" and the "king" puts His character on his "kingdom". In addition, to the notes below, please also see the Reference work called [Verses](#) and the Study called [Summary](#) about the name / role of "king". In addition, [Luke 17:20](#) gives us the basic definition of the "Kingdom of God".

[Luke 17:20](#) says: "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you". Notice first that "Jesus" said: "the kingdom of God cometh not with observation". It is not part of this physical reality since our physical senses can not sense it ("not with observation"). Next, notice first that "Jesus" said: "the kingdom of God is within you". Our "soul" and our "spirit" are "within us" and are what compose the real us. The "kingdom of God" is supposed to change what we are on the inside.

If you are truly saved, then you have God's life in you and you are supposed to be learning how to become a "son of God" as [John 1:12](#) tells us ("But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name"). Yes, people use this verse for soul winning. However, the true interpretation of it is that: when we are saved, God gives us "power", through the indwelling "Holy Spirit", "to become the sons of God" ("to have our existence defined by the character of God"). After we get saved, we are to receive 'the character of God' and it is to be in us as part of our personal character. That is the true definition of "the kingdom of God" and the rest of this Study will show that this definition is true for every place that this phrase is found within the Bible.

A lot of people have trouble separating the "kingdom of God" from the "kingdom of Heaven". However, the distinction is clear once we consider the true meaning of the words within each phrase. The word "of" is defined as: 'belongs to'. Thus, the "kingdom of Heaven" is the "kingdom that belongs to Heaven". It is all of the beings and things which are in the 'third Heaven', which is 'the home of God'. It also includes the 1,000-year reign of "Christ" because that is when the laws of Heaven will be enforced on this Earth.

At the same time, the "kingdom of God" is the "kingdom that belongs to God". Since "God" is the "King", and a "King" imposes His character upon His "Kingdom", the "kingdom that belongs to God" is seen in His character within the lives of His people, especially since the Bible tells us that the "kingdom of God" is seen here on Earth and is in the heart of God's people. (Please see the note for [Luke 17:20-21](#), where "Jesus" literally tells us this fact.)

Once we have this basic definition and the distinction from the main source of confusion, it becomes easier for people to understand the way that other sources of confusion are eliminated. And, after those considerations, the rest of this Study is, basically, showing every place where the phrase "the kingdom of God" is used and show how this basic definition fits within each place where it is used. Contextual considerations, and some minor applications, will also be presented.

As already mentioned, some people confuse the "kingdom of God" with the "kingdom of heaven" because they have been taught that the two are the same. These two kingdoms are different but preachers claim that they are the same because they have been taught the wrong way to interpret their Bible. They have not been taught that every unique word and every unique phrase, in the Bible, must have a unique meaning because God does not change ([Malachi 3:6](#); [Hebrews 13:8](#)) and having two Bible words or two doctrinally important Bible phrases with the same meaning would require God to change. Now, with

that in mind, we can consider the incidents, which are reported in more than one Gospel account, and where "the kingdom of God" is used in one Gospel account while "the kingdom of Heaven" is used in another Gospel account. People claim that this shows that they have the same meaning. However, as explained in the Book Studies on the Gospels which consider the context, the true doctrine is that certain things affect our spiritual maturity here in this physical reality and those same things also give us everlasting rewards in Heaven. Therefore, we do not have two different doctrinally significant phrases with the same meaning but we have two different rewards for doing certain things which are important to God.

Often, Matthew uses the phrase "kingdom of heaven" while Mark and / or Luke use the phrase "kingdom of God" for the same incident or doctrinal teaching. However, the confusion is cleared up when we consider the basic purpose that each Gospel writer had for writing their Gospel. Matthew, as a former tax collector, wrote about government and how Jesus fulfilled the Law. As such, his main concern would be our eternal rewards which we receive as a result of our judgment as servants of God. Those rewards are kept in Heaven and, therefore, are part of the "kingdom of Heaven". However, Mark, who presents Jesus as the example servant; and Luke, who presents Jesus as a literal physical man; were both more concerned with our following the example of Jesus while we are here in this life. Thus, they both wrote about the "kingdom of God" which we receive in this life. The parallel accounts, where we see the same incident or teaching with Mark and Luke attaching it to the "kingdom of God" and Matthew attaching it to the "kingdom of heaven," shows us that we actually receive two different blessings for doing what we are told to do in those places within the Bible. We receive God's character here in this life, with the related blessings, and we also receive rewards in eternity. Thus, there is no conflict, only different perspectives.

Another source of problems is that the "kingdom of God" is only found in the New Testament. [Luke 16:16](#) says: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it". This was when "Jesus" announced that the Old Testament officially ended and the New Testament officially started. Please notice that "Jesus" said: "every man presseth into it". This means that all truly saved have God's life in them, in the form of the indwelling "Holy Spirit", and all saved are expected to mature spiritually by increasing how much God's character is in them. Those people who claim to be saved and are not learning to have the character of God as their own character are proving that God wasted His salvation on them, if they are truly saved.

Next, [Luke 18:29-30](#) says: "And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting". This is one of the clearest promises about our rewards for serving God and accepting God's character here in this physical world. When God commands us to do something, He also promises rewards for our obedience. Thus, we are promised a changed character, and the rewards of such, here in this life, and proportional rewards in heaven for how much we let God change us here and now.

Now, there are certain doctrines associated with the "kingdom of God" and it is important that God's children learn the truth of these doctrines because devils motivate lying preachers to teach doctrinal error in order to prevent God's people from receiving the blessings that God wants to give them.

For example the parable of the '*Marriage of the King's Son*', ([Matthew 22:1-14](#)) we read: "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." This parable is about the "marriage supper of the lamb" ([Revelation 19:9](#)). There will be saved people in Heaven who will not be allowed to attend the "marriage supper of the lamb" nor return with "Christ" to rule and reign for 1,000 years because, even though they were saved, they never developed God's character in them and they never brought a spiritual profit to the "kingdom of Heaven" while they were in their flesh. Therefore, there is a Biblical distinction made between the saved people who will, and those saved people who will not, be at the "marriage supper of the lamb" and who will return with "Christ" to rule and reign for 1,000 years. The phrase "kingdom of God" is used to identify

those saved people that this distinction will be true for. And, devil-motivated liars claim that all who profess to be saved will have these things regardless of what they do for God.

Another example is that in [Mark 4:11](#), we have '*Instructions and Warnings about the kingdom of God*'. This reference is part of '*The Parable of the Sower*'. In that parable we are told about four (4) types of ground, which symbolically represent four (4) different classes of people's hearts. As far as I can remember, every message that I have heard on this section concentrated on the four (4) different classes of people's hearts. However, this Study is dealing with "the kingdom of God" and "Jesus" speaks about it between the parable and His explanation of the parable. There "Jesus" specifically said that the saved were "given to know the mystery of the kingdom of God" but that the lost were denied that knowledge and understanding.

In that parable, only those who were represented by "good ground" produced fruit. In the '*Parable of the Pounds*' and the '*Parable of the Talents*', we learn that saved people, who do not produce "fruit", lose even the spiritual gift that they had and end up being '*eternal paupers*'. In Matthew's account of '*the parable of the sower*', we read the phrase "kingdom of heaven" instead of "kingdom of God". This is not a mistake but is letting us know that we get two different blessings for producing spiritual fruit. It also lets us know that people who claim to be saved but do not produce spiritual "fruit" can expect to receive NO eternal reward in Heaven.

The "fruit" of a saved person is: '*new and mature spiritual life*', which means leading others to salvation or helping saved people to spiritually mature. Now people argue if two of the types of ground / heart are saved or not but there is no argument about only one type of ground / heart producing fruit. That group is the only one called "good" and, in other places of the Bible, that is the only group which receives rewards in Heaven. So, if we wish to receive eternal rewards in Heaven then we must be in this group. That is: we must be a soul winner and a teacher causing the saved to mature spiritually so that they will also be soul winners.

People can not be a soul winner unless they have some spiritual maturity and are maintaining their personal relationship with God because it is actually God Who works through the life of the saved person and Who wins souls to salvation. In addition, it is almost impossible for someone to teach someone else how to be a soul winner unless they are one first. Therefore, our eternal rewards are directly tied to our receiving the character of God and maturing spiritually while we are in this physical life.

One of the things shown in this Study is that we only get the "seed" of God's character while we are in this life and it is not fully fulfilled (fully grown) in us until we get to Heaven ([1Corinthians 13:10-12](#)). What we do receive now is the fruit of the Spirit ([Galatians 5:22](#); [Ephesians 5:9](#)) "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance...(and) is in all goodness and righteousness and truth"). The word "fruit" means 'new small similar life' and "of" means 'belongs to'. Therefore, "the fruit of the Spirit" is 'new Godly life that is from God's Holy Spirit'. That is what gives us the character of God and produces the "kingdom of God" in us. In addition, it should be obvious that "fruit" is supposed to mature. Untimely fruit, which falls from a tree early, is discarded. Likewise, people should expect God to discard their life if they refuse to mature spiritually. No, this does not mean that they lose their salvation but it means that they lose all potential everlasting rewards in heaven.

The phrase "kingdom of God" is used 70 times in 69 verses. All are in the New Testament. These references are broken into different applications, which are listed below. The basic definition of this phrase was already given. It should be obvious that only saved people can receive the kingdom of God. The Bible gives us further requirements for receiving the "kingdom of God" and warnings about rejecting it. We are also given instructions for allowing it to control our life here in this physical reality and told that the complete fulfillment of the "kingdom of God" will not be received until we get to Heaven. That is: we only receive a small portion of it here but only what we receive here will be fulfilled when we get to Heaven.

Any part of God's character in us that we refuse or fail to obtain in this life will not be ours in eternity. Also, our eternal rewards are proportional to how much of God's character that we received while we are still in this life.

The "fruit of the Spirit" was already mentioned and it was also mentioned that receiving the "fruit of the Spirit" increases God's character in us. How many saved people have very little peace? How many could use stronger faith? How many complain when God puts them in circumstances which are intended to grow their faith? Such complaints limit how much of the "kingdom of God" that we receive in this life and also limits our eternal rewards which come from the complete fulfillment when we get to Heaven.

Thus, our main conclusion is that God wants all of His people to receive His character while they are in this life. The amount of His character that we receive in this life determines the amount of His character that we have for eternity and our position and rewards in His kingdom in eternity. Those saved people who are most like God will have the greatest positions in His eternal kingdom and those saved people who are least like God will have the lowest positions in eternity.

Applications of the kingdom of God.

- *'Definition: the "kingdom of God" is used for initial salvation and the spiritual growth afterwards through true spiritual sanctification':* [Matthew 6:33](#); [Matthew 21:31](#); [Matthew 21:43](#); [Mark 12:34](#); [Luke 4:43](#); [Luke 8:1](#); [Luke 9:2](#); [Luke 9:11](#); [Luke 9:60](#); [Luke 10:9](#); [Luke 10:11](#); [Luke 12:31](#); [Luke 16:16](#);
- *'Definition: the "kingdom of God" is demonstration of the character of God':* [Matthew 19:24](#); [Mark 10:23](#); [Luke 9:62](#); [Luke 17:20-21](#); [Luke 18:24-25](#); [John 3:5](#); [Romans 14:17](#);
- *'Definition: the "kingdom of God" is demonstration of the power of God':* [Matthew 12:28](#); [Luke 9:2](#); [Luke 9:11](#); [Luke 11:20](#); [Luke 13:20](#); [Luke 13:18](#); [1Corinthians 4:20](#);
- *'Definition: the "kingdom of God" includes returning for the 1,00-year reign of Christ':* [Mark 9:1](#); [Luke 9:27](#); [Luke 23:51](#).
- *'Definition: the "kingdom of God" includes attending the "marriage supper of the lamb" in Heaven':* [Luke 22:16](#); [Luke 22:18](#).
- *'Instructions about the kingdom of God':* [Mark 4:11](#); [Mark 4:26](#); [Mark 9:47](#); [Luke 4:43](#); [Luke 6:20](#); [Luke 8:10](#); [Luke 13:18](#); [Luke 13:20](#); [Luke 13:28](#); [Luke 14:15](#); [Luke 17:20](#); [Luke 18:16-17](#); [Luke 18:29](#); [Luke 19:11](#); [Luke 21:31](#); [John 3:3](#); [1Corinthians 15:50](#); [Colossians 4:11](#); [2Thessalonians 1:5](#)
- *'Time of the kingdom of God':* [Matthew 12:28](#); [Mark 1:14](#); [Mark 15:43](#); [Luke 10:11](#); [Luke 11:20](#); [Luke 16:16](#); [Luke 23:25](#).
- *'Warnings about the kingdom of God':* [Matthew 21:31](#); [Matthew 21:43](#); [Mark 4:11](#); [Mark 9:47](#); [Luke 9:26](#); [1Corinthians 4:20](#); [1Corinthians 6:9-10](#); [Galatians 5:21](#);
- *'Fulfillment of the kingdom of God':* [Mark 9:1](#); [Mark 14:25](#); [Mark 15:43](#); [Luke 7:28](#); [Luke 9:27](#); [Mark 9:1](#); [Revelation 12:10](#);

Verses within this Study.

[Mark 1:14-15](#): "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the **kingdom of God**, And saying, The time is fulfilled, and the **kingdom of God** is at hand: repent ye, and believe the gospel."

The Gospels are a time of transition from the Old Testament to the New Testament. Under the New Testament, we receive God's indwelling "Holy Spirit" which people did not receive under the Old

Testament. However, under both Testaments, God wanted His people to learn to be like Him, which is actually what "the kingdom of God" is about. "Jesus" started out offering the 1,000-year reign of "Christ", (that kingdom) but removed the offer when the Jews rejected Him as their "King". In this verse, we see the preaching of "Jesus" after they rejected Him as their "King".

Mark 4:11: "And he said unto them, Unto you it is given to know the mystery of the **kingdom of God**: but unto them that are without, all these things are done in parables:"

Here we see "Jesus" explain that He used parables to deliberately lead lost people and carnal people into doctrinal error while also teaching truth to saved and serving people. This is the start of the explanation of the '*Parable of the Sower*', from "Jesus", and the most popular preaching about this parable is doctrinal error. The people who truly have God's character in them ("the kingdom of God") understand that God wants all of His children to produce spiritual fruit. They also understand that there are liars who claim to be saved, but are not. And, God has disobedient children who do not produce spiritual fruit. Further, the people who truly have God's character in them ("the kingdom of God") understand that there will be significant differences in the amount and type of judgment that people will receive at the "judgment seat of Christ", and that those differences will be based upon if and how much spiritual fruit a person produces for God. The saved people who refuse to accept God's character into themselves do not understand this spiritual truth. They expect to receive '*a mansion next door to Peter*' when they probably will be put into "outer darkness" and receive tears for more than 1,000 years.

Mark 4:26: "And he said, So is the **kingdom of God**, as if a man should cast seed into the ground;"

This is part of the explanation of the '*Parable of the Sower*', from "Jesus". The note above explains what is going on in this parable. In this particular verse, we see that God puts His character ("the kingdom of God") into saved people so that they can produce spiritual fruit. Saved people who reject God's character do not produce spiritual fruit, as we see in two of the types of ground in this parable.

Mark 4:30: "And he said, Whereunto shall we liken the **kingdom of God**? or with what comparison shall we compare it?"

This is the start of the '*Parable of the Mustard Seed*'. In this parable, "Jesus" explains that it starts out as the smallest of seeds but "when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches". When we first get saved, we have very little of the character of God ("the kingdom of God") in us. However, God wants us to let Him grow His character in us until it is the main character trait that people see in us.

Mark 9:1: "And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the **kingdom of God** come with power."

In this reference, "Jesus" prophesied the experience called '*Transfiguration of Jesus Christ*'. When "Jesus Christ" returns to rule and reign this world for 1,000 years, only those saved people who have received the '*Character of God in them*' will be allowed to return with Him. At that time, and at the "marriage supper of the lamb", He will be seen in His glory such as shown at this time. Again, only those saved people who have received the '*Character of God in them*' will be allowed to be part of the "marriage supper of the lamb".

Mark 9:47: "And if thine eye offend thee, pluck it out: it is better for thee to enter into the **kingdom of God** with one eye, than having two eyes to be cast into hell fire:"

Basically, we are to be willing to suffer anything required in order to receive the character of God (“the kingdom of God”) in us. Whatever we suffer in this life will be left behind when we go to Heaven. But our character will we take with us. And, the more we are like God, the higher will be our personal position in the society of Heaven.

Mark 10:14-15: “But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the **kingdom of God**. Verily I say unto you, Whosoever shall not receive the **kingdom of God** as a little child, he shall not enter therein.”

Little children believe whatever their parents tell them. Little children accept whatever their parents give them. Some things are only learned through experience. **1Corinthians 2:14** says: “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned”. Therefore, we can not understand what results we will have until after we accept the character of God (“the kingdom of God”) in us and actually experience the difference. And, that is why we must accept it “as a little child”. We must believe, accept and obey before we learn the difference that God’s character will make in us.

Mark 10:23-25: “And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the **kingdom of God**! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the **kingdom of God**! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the **kingdom of God**.”

This reference is part of the teaching on “riches” which is based upon the prior accounts about the rich young ruler who, apparently, choose to go to Hell rather than give up Earthly riches. The note for this sentence, in the Book Study on Matthew, explains about the phrase: “the eye of a needle”. The important point, for this Study, is that the symbolic message is that only God has the power to make it possible for “a rich man to enter into the kingdom of God”. The Jews were taught that they would go to heaven because they were born Jews and that their position on Earth showed their position in Heaven. “Jesus” was correcting this doctrinal error in this incident. And, in order for “a rich man to enter into the kingdom of God”, he would have to give up his religious teaching from youth which assured him of an easy life here in the physical reality and a high position in Heaven.

Mark 12:34: “And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the **kingdom of God**. And no man after that durst ask him any question.”

This verse is part of a subsection that goes from **Mark 12:28** through **Mark 12:34**. The **note for this verse**, within the Lord Jesus Christ Study, provides contextual considerations and links to where matching passages can be found within the other Gospels. This passage tells of a lawyer challenging Jesus and asked Him: ‘Which is the first commandment of all?’ In His answer, Jesus quoted **Deuteronomy 6:5** and **Deuteronomy 11:1**. As explained in the note within the Lord Jesus Christ Study, the answer from this lawyer was very carefully worded to be EXACTLY the correct wording (“discreetly”). However, “Jesus” didn’t tell him he was correct but told him “Thou art not far from the kingdom of God” because “the kingdom of God” is not in saying the correct words but in having the correct heart condition.

Mark 14:25: “Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the **kingdom of God**.”

This verse is easy to misinterpret. The “marriage supper of the Lamb” (**Revelation 19:9**) will be in Heaven but some saved will not be allowed to attend. **Revelation 19:8** says: “And to her was granted that she should

be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints". [Romans 3:10](#) tells us that "As it is written, There is none righteous, no, not one:". Therefore, we must let "Jesus Christ" work through our life in order for Him to give us His "righteousness" and allow us to be part of the "marriage supper of the Lamb". Those people who do this also receive the character of God, which is "the kingdom of God". In addition, as is proven in the Study called [Relational Study](#), when the word "in" is connected to a role of God, it actually means 'in relationship to'. Therefore, our verse is telling us that "Jesus Christ" would "drink no more of the fruit of the vine, until that day that I drink it new in" Heaven at the "marriage supper of the Lamb" when He will be with (*in relationship to*) the saved people who have the character of God ("the kingdom of God").

[Mark 15:43](#): "Joseph of Arimathaea, an honourable counsellor, which also waited for the **kingdom of God**, came, and went in boldly unto Pilate, and craved the body of Jesus."

Joseph of Arimathaea was a disciple who was with the twelve and received God's indwelling "Holy Spirit" at Pentecost. There should be no doubt that God's indwelling "Holy Spirit" and gave him the character of God.

Holy Spirit in Jesus

Jesus used power of Holy Spirit, and not His own, until after the crucifixion.

There are only five (5) references to the Gospel of Mark in this Study. However, the doctrine of this Study is critical to proper spiritual understanding of all Gospel accounts.

There seems to be some controversy about the Son of God leaving His power and glory when He was conceived until after He died, as a man, for the sins of the world. The amazing part is that those who claim to want to increase how much people recognize the sacrifice that the Son of God made for us, seem to be against this simple Biblical truth. Yes, Jesus used power during His Earthly human life, but it was the almost always the power of the Holy Ghost and not His personal power as the Son of God.

While doing the study called Lord Jesus Christ, I found two times that Jesus acted as Lord and two times that He acted as Christ before His resurrection. The Bible says: "in the mouth of two or three witnesses every word may be established" ([Deuteronomy 17:6](#); [19:15](#); [Matthew 18:16](#); [2Corinthians 13:1](#); [1Timothy 5:19](#); [Hebrews 10:28](#)) and we find in the Gospel of John that about 5 times Jesus was asked for His witnesses and each time He produced two. So, these couple of times that He acted as Lord and the couple of times He acted as Christ were to meet the Biblical requirement to prove that He was/is both Lord and Christ. However, He did not act within those roles, other than the minimum required to prove His right to them, until after the resurrection.

Below are verses and arguments supporting this Biblical truth.

- A. God said that He used the power of the Holy Ghost.
1. [John 5:30](#) tells us "I can of mine own self do nothing.." and [John 5:37](#) continues with "And the Father himself, which hath sent me, hath borne witness of me." The main "witness" that the Father gave to the Jews was miracles that God did through a human man. Jesus had to live and die as a human man because God can not die and God would not be righteous to pay for the sins of man if He did it with any power beyond what is given to man. The power of God that is given to man is through the Holy Ghost. We also see that Jesus Himself said that he did not do the "works" ([John 14:10-12](#)). He also said that we shall do the same "works", which is possible only if we have the same power from God (the Holy Ghost).
 2. In [Matthew 12:28](#) where Jesus said, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you". The "Spirit of God" is, of course, the Holy Ghost. Therefore, to say that Jesus used His own power as the Son of God is to call Him a liar. Further, Jesus said that this is proof that "the kingdom of God is come unto you". The saved have "the kingdom of God" and their proof of such is that they have the same "Spirit of God" as Jesus used ([1John 3:24](#)).
 3. Jesus was given the Spirit without measure ([John 3:34](#)). The Son of God, in His own power and glory, does not need the power of the Holy Ghost. Also, [Isaiah 42:1](#) says that God put His Spirit upon Jesus.
 4. Jesus said that blasphemy against the Son of God would be forgiven but that blasphemy against the Holy Ghost would not be forgiven. Further, Jesus made a deliberate point of comparing the two, which shows that the distinction is very important to God. This is because the Holy Ghost, and not the Son of God, is Who directly provides the power in this world.
 - a. [Matthew 12:31-37](#) Notice that Jesus directly links the fruit of our lives and the words from our mouth to the Spirit powering us (Holy Ghost or Devil).
 - b. [Mark 3:22-30](#) The scribes said that Jesus cast out devils by the power of the prince of devils.

- c. [Luke 11:14-26](#) says the same.
- B. The power of the Son of God and the power of the Holy Ghost are not the same in the Bible. We need to '*rightly divide the Word of Truth*' and make this distinction before making a claim about which Jesus used.
1. "Jesus returned in the power of the Spirit". ([Luke 4:14](#)).
 2. [Romans 1:3-4](#) tells us that "Jesus Christ our Lord" was "declared to be the Son of God with power by the resurrection from the dead". This **specifically** links the "power" of "the Son of God" to "the Son of God" "by the resurrection from the dead". If He was using the "power" of "the Son of God" before the resurrection than "the resurrection from the dead" could NOT provide that link.
 3. The power of the Son of God, other than the power to judge and forgive sins, is linked to signs that Jesus did not provide before His death except for at the Mount of Transfiguration ([Matthew 24:26-31](#) especially [24:30](#); [26:64](#); [Mark 9:1](#); [13:24-27](#); [Luke 21:25-27](#)).
 4. The power of the Holy Ghost that prophets and the Apostles and other disciples had is the same type of power used by Jesus for most of His miracles before the resurrection. I have studied, but not documented it. However, since I have never found any other documentation as complete as the list of miracles that I provide in the [Lord Jesus Christ](#) study, I find it hard to believe that someone did a complete study on this matter. Before anyone claims that Jesus did something in His own power as the Son of God and not in the power of the Holy Ghost, they need to show the difference in these two powers and prove that Jesus did not use the power of the Holy Ghost in whatever incident they are claiming. This proof needs to go beyond the couple of incidents that I already acknowledged where Jesus did to prove that He was/is both Lord and Christ. For example, while Jesus did more miracles than other men, most of His miracles before the resurrection were the same type as other men performed and used the same power from the Holy Spirit as they used. We read of three people being raised from the dead in the Old Testament and we read of Jesus raising three from the dead before His resurrection. Therefore, it can not be argued that Jesus used a different power than was used in the Old Testament for this matching miracle.
 5. The Glory of God is seen on the Mount of Transfiguration and other places. This glory was not evident on Jesus at any other time. This incident, and the time that He proved that He could forgive sin, are His evidences that He was/is Lord and, therefore, do not count otherwise.
 6. The glory of the Son of God is to have the power to give "eternal life" ([John 17:1-2](#)). Jesus could not exercise this power until after His death which paid for the sins of the world. That is why Old Testament saints went to Paradise and not directly to Heaven.
 7. I have not found any place that says that Jesus used the power of the Son of God before His death.
- C. God is consistent and does not change ([Malachi 3:6](#), [Hebrews 13:8](#)). The Bible, which is our only God given, spiritually living representation of the Son of God also is consistent. The [Lord Jesus Christ](#) study proves that the Bible does not use the phrase "Lord Jesus" until after the resurrection. Then it is used 115 times including the occurrences of "Lord Jesus Christ". [Luke 24:3](#) is the first occurrence and the only occurrence in the Gospels. It says, "And they entered in, and found not the body of the Lord Jesus". The use of "Lord Jesus", in the Bible, occurs when the roles of "Lord" and "Jesus" are combined. When "Jesus" is used by itself or with "Christ" (as in "Jesus Christ" or "Christ Jesus"), then the attributes that the Bible limits to the role of "Lord" are **NOT** included. This includes the attributes of power and glory. Yes, the Son of God had power and glory as God before becoming man but we do not see Him using His personal power and glory throughout His human life. We see Him using it all the time before becoming man and after the resurrection, but not between conception and death. The only time that we see Him in glory during His human earthly life was on the Mount of Transfiguration.
- D. [Luke 24:25-26](#) says, "Then he said unto them, of fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?" This

is Jesus speaking to the two disciples on the road to Emmaus after the resurrection. Most people emphasize that Jesus was telling them that His suffering and crucifixion was prophesied. And that is true. However, Jesus didn't only say that. Notice that Jesus said "and to enter into his glory". Jesus said this for a reason. The word "and" here means 'in addition' or 'added on after'. Jesus is telling us that "Christ entered into his glory" is added on (or after) "Christ suffered these things". This is consistent throughout the Bible where glory is not given until after it is earned.

- E. The Son of God provides things to the believer, after initial salvation, through His role as Lord or as Christ. He did not do these things before His resurrection. What He did before His resurrection was also done by other men that had the Holy Ghost. That is, there is a difference between what is provided through the Holy Ghost and what is provided through Christ. For example, in [John 9:4](#) Jesus said, "I must work the works of him that sent me". Notice that Jesus did not say that He had to do His own work (as Christ) but did the work of God the Father. Simply put, Jesus was not yet doing the work of "Christ" but was doing the work of the Father and proving His right to the position as Christ. Every reference to Christ before the resurrection is a reference to Old Testament prophecy that Jesus fulfilled in order to prove that He is Christ. In [Ephesians 5:32](#) Paul says that a married couple is the example of the relationship between "Christ and the church". Just as the Biblical example is that a man is to not use the rights of a husband until after paying the price (dowry, ceremony, etc.), so also would the Son of God not exercise His rights as "Christ" until after He paid the price which includes His death and resurrection. Think of Joseph. He was Mary's "espoused husband". He had the responsibilities of a husband, and was called husband, before he had the rights of a husband. Even so, Jesus had the responsibilities of Christ in the Gospels and did the things to prove that He was Christ but did not exercise the rights of Christ until after the resurrection. Look at the division of verses under [Verses - Christ Only](#) in the [Lord Jesus Christ](#) study and you will see that the things provided by Christ are all listed after the gospels. The references to Christ in the gospels are all fulfillment of Old Testament scriptures. They:
1. Provide doctrine that Christ is a role and not a person
 2. Identify Christ (Son of God / Son of David / etc.).
- F. Jesus did not have the power and glory until after the resurrection.
1. [John 7:39](#) says that the giving of the Holy Spirit could **NOT** happen until after Jesus was glorified. Jesus was **NOT YET** glorified and would not be glorified until after the resurrection. Also look up "honor" which is related to "glorify".
 2. Jesus Himself asked for the glory to be restored to Him that He had before the World began in [John 17:5](#). This request makes **NO** sense unless He gave up His glory between the time that the World began and the time of [John 17:5](#). As seen with other Bible verses, He gave up that glory and power when He came into the world and became '*God in human flesh*'.
- G. The power and authority that He now has is far more than He had and, therefore, we can not judge His prior power and authority by what He has now.
1. [Hebrews 2:7, 9](#) tell us that Jesus was born a "little lower than the angels". God, in His power and glory, is not lower than angels. The message of [Hebrews 2](#) is that Jesus is now higher than the angels, but was not higher between His conception and resurrection.
 2. [Hebrews 2:8](#) tells us that "But now we see not yet all things put under him". So, a second message of [Hebrews 2](#) is that Jesus has, and is, experiencing increasing power and authority.
 3. [Hebrews 2:9](#) tells us "But we see Jesus, who was made a little lower than the angels for the suffering of death". This tells us why Jesus was lower than the angels and when He stopped being lower than the angels. God **CAN NOT** die. One of the reasons that He became human was so that He could die but He could not die while holding onto the power of God.

- H. Jesus did not come to exercise power and authority, so He didn't need it to do His job as '*God in human flesh*'.
1. Jesus did His job from birth through death as a man. "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." ([Mark 10:45](#))
 2. The "son of Man" died and rose ([Matthew 12:39-41](#)). "son of man" is used to emphasize His humanity as opposed to His God nature. Please see [Verses-Son of Man](#) in the [Lord Jesus Christ](#) study.
- I. Jesus is our example of living in the flesh by the power of the Holy Ghost.
1. If He had lived by His own power, then men would have an excuse for not living up to His example. They could claim that He did what He did by a power that we don't have and that it would not be right of God to demand that we live up to the example of Jesus since we don't have His power. And, God could not be righteous while demanding that we live up to the example of Jesus when we didn't have the power of Jesus. Therefore, God gave us the same power in the Holy Ghost. The devils tried to setup this lie of an excuse by declaring Jesus to be the "son of God" every chance that they could in the gospels. Jesus responded by telling them to shut their mouths. While they were telling a truth, it was a partial truth. That is the basis for all heresy. Yes Jesus was the "son of God", but no He was not acting in the power of the "son of God" but in the power of the Holy Ghost. Since God gives the power of the Holy Ghost to all believers, the excuse that we don't have the power to live like Jesus is based upon a partial truth.
 2. Every time that Jesus dealt with devils, He stopped their mouths because they were trying to use a partial truth to support a lie that would be introduced into the church later. The lie was the one named above. Before His death, Jesus refused to let the devils name Him as the Son of God, even though He was, because He didn't want His followers to think that He used the power of the Son of God when He was using the same power of the Holy Spirit that He would give to His followers.
 3. In [Mark 5:13](#), Jesus let the devils go into swine that couldn't talk.
 4. Same in [Luke 4:40-41](#), which is also told in [Mark 1:32-34](#).
 5. Many Old Testament verses are used to tell Christians how to act, with the power of the Holy Ghost. Many of these were actually prophecies of Jesus, such as [Psalms 38:12-15](#). If Jesus fulfilled these prophecies using His own power as the Son of God, and not using the power of the Holy Ghost, then it is wrong for preachers to tell Christians that they can do the same using the power of the Holy Ghost. However, since Jesus actually used the power of the Holy Ghost, and we also have the power of the same Holy Ghost today, it is proper for preachers to tell people to follow the example of Jesus by using the power of the Holy Ghost.
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Messages that Reference the Gospel of Mark:

There are references to this Gospel in the Messages found at ljc1611kiv.com, such as: [Called to be Saints](#), [He Must Needs Go](#) and other Messages not worth mentioning. Beyond those Studies are Messages which explain doctrines which are important to properly understanding this Gospel Study. Below are excerpts from those Messages.

Basic doctrine of Baptism

We have this controversy over baptism because people don't study the Bible for themselves and believe some self-appointed religious authority instead of personally finding the truth. People know of the Pharisees and others '*Bible authorities*' who taught error. They know that the Bible warns them that Satan's "ministers" are liars who claim to be "ministers of righteousness" ([2Corinthians 11:12-14](#)).

In addition, Peter getting fooled into preaching doctrinal error, even though he was a '*good godly Bible believing preacher*', has already been mentioned. Therefore, we are to verify what we are taught by looking into the Bible itself and taking what the Bible literally says. We need to look at what the Bible truly teaches about baptism in order to say how the Bible is using the true definition to teach us how to overcome sin in this chapter.

"Baptism" is in [Matthew 3:7, 20:22, 23; 21:25, Mark 1:4; 10:38, 39; 11:30, Luke 3:3; 7:29, 12:50, 20:4; Acts 1:22; 10:37, 13:24, 18:25, 19:3, 4; Romans 6:4, Ephesians 4:5; Colossians 2:12; 1Peter 3:21](#).

"Baptisms" is in [Hebrews 6:2](#).

"Baptized" is in [Matthew 3:6, 13-14, 16; 20:22-23, Mark 1:5, 8-9, 10:38-39, 16:16, Luke 3:7, 12, 21; 7:29-30, 12:50, John 3:22-23; 4:1-2, 10:40, Acts 1:5; 2:38, 41; 8:12-13, 16, 36, 38; 9:18, 10:47-48, 11:16; 16:15, 33; 18:8, 19:3-5, 22:16; this sentence; 1Corinthians 1:13-16; 10:2, 12:13, 15:29, Galatians 3:27](#).

"Baptize" is in [Matthew 3:11, Mark 1:4, 8; Luke 3:16; John 1:26, 33; 1Corinthians 1:17](#).

"Baptist" and "Baptist's" are in [Matthew 3:1, 11:11-12, 14:2, 8; 16:14, 17:13, Mark 6:14, 24-25, 8:28; Luke 7:20, 28, 33; 9:19](#).

There are lots of false doctrines about baptism and I will not try to dispute them here. The Biblical definition of the word "baptize" is: '*identified with*'. Please see the verses below for divisions, by application, of the verses which use some form of the word "baptize".

1. John the Baptist
 - [Matthew 3:1; 11:11, 12; 14:2, John 8; 16:14; 17:13; Mark 6:14, 24, 25; John 8:28; Luke 7:20, 28, 33; 9:19](#)
2. The baptism of John the Baptist = '*identification with repentance*' ([Mark 1:4; Luke 3:3; Acts 13:24](#))
 - [Matthew 3:6, 7, 11, 13, 16; 21:25; Mark 1:4, 5, John 8, 9; 11:30; Luke 3:3, 7, 12, 16, 21; 7:29, 30; 20:4; John 1:25, 26, 28, 31, 33; 3:23; 10:40; Acts 1:5, 22; 10:37; 11:16; 13:24; 18:25; 19:3, 4; Acts 8:16](#)
3. The baptism of the disciples of "Jesus" before His death = '*identification with repentance*'
 - [John 4:1, John 4:2;](#)
4. The baptism of "Jesus Christ" = '*identification with "Jesus Christ" (dead to sin, alive to God's life) through the Holy Ghost*' ([Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 10:47; 11:16](#))
 - [Matthew 3:11, 14; 28:19; Mark 1:8; 16:16; Luke 3:16, 21; John 1:33; 3:22, 26; Acts 1:5; 2:38, 41; John 8:12, 13, 36, 38; 9:18; 10:47; 11:16; 16:15, 33; 18:8; 19:5; 22:16; Romans 6:3, 4; 1Corinthians 1:16, 17; 12:13; Galatians 3:27; Ephesians 4:5; Colossians 2:12; Hebrews 6:2; 1Peter 3:21](#)
5. The baptism of Moses = '*identification with the Mosaic Law*'
 - [1Corinthians 10:2](#)
6. The baptism of fire = '*identification with persecution and death*'
 - [Matthew 20:22, 23; Mark 10:38, 39; Luke 12:50;](#)
7. The baptism in Paul's (preachers) name = '*identification with false doctrine*'

- [1Corinthians 1:13, 14, 15](#)
8. The baptism unto the dead = 'identification with those who have died and need to be replaced in the ranks of living witnesses'
- [1Corinthians 15:29](#)

There are several verses in each of the four gospels that talk about [John the Baptist](#). The main note, with the address of all other verses, is under [Luke 1:5](#). The main thing that he is known for is preaching **repent**. Yes, he did '*dunk*' people but refused to '*dunk*' those who did not have evidence that they truly had repented. That is, the outward act only identified an inward change. Repent is another Biblical concept that religions teach doctrinal error about. The true Biblical definition of repent can be found in [Matthew 22:37](#) and [Mark 12:30](#) and [Luke 10:27](#) where Jesus said "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind". John's baptism identified people with turning from religious '*self righteousness*' to the God of the Bible and obedience to Him that gives true Biblical righteousness that can be seen by the world in our physical life. [Acts 19:3-5](#) Tells us that the baptism of John did not save. It is not enough to repent from sin but we must also receive the Lord Jesus. We must agree to obey Jesus as our Lord in what we do in this life. '*What Did Jesus Do*'.

[Hebrews 6:1-2](#) is a single sentence (see the note associated with it in the Lord Jesus Christ Study.) It says that baptisms (plural) and repentance from dead works are only a couple of the principles of the doctrine of Christ which are the basic spiritual principals involved in learning spiritual maturity and being identified with (acting like) Christ is what [Hebrews 6:1-2](#) means by baptisms.

[1Corinthians 10:2](#) speaks of the Jews "all baptized unto Moses". They were identified with the Mosaic Law.

[Matthew 20:22](#) and [Mark 10:39](#) and [Luke 12:50](#) all speak of the baptism of Jesus. In Matthew and Mark, just before this verse, Jesus told the disciples He was going to Jerusalem to die. Then in Matthew and Mark, Jesus linked His baptism to the cup that I shall drink of which was His death in [Matthew 26:39-42](#), [Mark 14:36](#), [Luke 22:42](#) and [John 18:11](#). In Matthew and Luke, before these verses, Jesus was telling parables to teach His disciples to work in God's vineyard by faith and the teaching in Mark, before these verses, also was about working and trusting God for our reward. So, the baptism of Jesus was His death in obedience to God "for the joy that was set before him" ([Hebrews 12:2](#)). His baptism identified Him with obedience and service to the God of the Bible, even unto death.

The other references to baptism in the gospels, and in Acts (with the exception of those listed in the next points), refer to [John the Baptist's](#) baptism, which we already saw is associated with repent and refused to those who refused to change their way of living. John's baptism identified people with the God of the Bible and with obedience to the God of the Bible.

[Mark 16:16](#) says He that believeth and is baptized shall be saved; but he that believeth not shall be damned. In this verse, "baptized" is added (and) onto He that believeth. This is not saying that being physically '*dunked*' is required to be saved because the thief on the cross was not physically '*dunked*'. However, it is saying that we must be '*identified with*' our Lord and Saviour in a way that the lost world understands. If the lost world doesn't understand that we are '*identified with*' our Lord and Saviour (by the life we live) then our claim that we believeth is an empty claim of a lie. The God of the Bible believes in '*put up or shut up*'.

[Acts 2:38, 41](#); [8:12-13, 16, 36, 38](#); [9:18, 10:47-48, 16:15, 33](#); [18:8, 19:5, 22:16](#) all talk about people being baptized to join the church. Many of these people were endangering their lives and many were declared dead when they were baptized. They were identified with the God they believed in ways that most of today's so-called '*Christians*' are too wimpy to do. Baptism is to be identified with Jesus Christ even if we lose everything in this world and our own family declare us dead and refuse to recognize us ever again.

[Acts 1:5](#) and [11:16](#) promises ye shall be baptized with the Holy Ghost not many days hence. When it happened they spoke in tongues and were identified with the Holy Spirit (God of the Bible). They then went out and "turned the world upside down" ([Acts 17:6-7](#)) to the point that they suffered persecution and death but kept doing what God commanded.

This sentence (and the rest of the chapter) uses baptism to identify people with Jesus Christ and a changed life that shows true Biblical repentance and identification with the God of the Bible.

[Galatians 3:27](#) says, For as many of you as have been baptized into Christ have put on Christ and the context is talking about identification with the God of the Bible by a changed life that shows true Biblical repentance. Please see that chapter and associated notes.

[Ephesians 4:5](#) uses "baptism" in the middle of a list of things which bring spiritual unity in the church and equates it to one Spirit, even as ye are called in one hope of your calling; One Lord, one faith...One God and Father of all, who is above all, and through all, and in you all. This is obviously not talking about being physically dunked but being identified with the God of the Bible.

[Colossians 2:12](#) is part of a sentence that goes from [2:10 through 2:12](#) and in it baptism is equated to In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Here baptism equated with true Biblical repentance. It is separation (circumcised) from the temptations of this world and being identified with the God of the Bible.

[1Peter 3:21](#) is where a lot of wrong doctrine comes from because people ignore Peter's definition of baptism contained within the verse which is (not the putting away of the filth of the flesh, but the answer of a good conscience toward God). It is not being 'dunked' (not the putting away of the filth of the flesh). It is equated with true Biblical repentance ("but the answer of a good conscience toward God") and being identified with the God of the Bible.

[1Corinthians 1:17](#) says For Christ sent me not to baptize, but to preach the [gospel](#). Baptism doesn't save but preaching the gospel does. All other references in 1Corinthians also downplay the importance of baptism while lifting up preaching the [gospel](#).

In [Matthew 28:18-20](#), we have the '[Great Commission](#)'. Within it we are told to be "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:". We are to get them to be identified with the God of the entire Bible including all of the Old Testament except the religious part of the Mosaic Law which was replaced by the New Testament. We are to identify them with the Son of God who gave us the New Testament and shows us how to act like God, which is a true "son of God" ([John 1:12-13](#)). Further, we are to identify them with the Holy Ghost who keeps us saved and in touch with God in spite of our sin and interprets the Bible for us. '[The Spirit of God uses the word of God to show the child of God what is the Will of God](#)'. Finally, we are to identify them with the Trinity. Otherwise, they will become Muslims or join some other cult.

1. There are several verses in each of the four gospels that talk about [John the Baptist](#). The main note, with the address of all other verses, is under [Luke 1:5](#). The main thing that he is known for is preaching '[repent](#)'. Yes, he did "dunk" people but refused to "dunk" those who did not have evidence that they truly had "repented". That is, the outward act only identified an inward change. "Repent" is another Biblical concept that religions teach doctrinal error about. The true Biblical definition of "repent" can be found in [Matthew 22:37](#) and [Mark 12:30](#) and [Luke 10:27](#) where "Jesus" said "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind". John's "baptism" identified people with turning from religious '[self-righteousness](#)' to the God of the Bible and obedience to Him that gives true Biblical "righteousness" that can be seen by the world in our physical life.
2. [Matthew 20:22](#) and [Mark 10:39](#) and [Luke 12:50](#) all speak of the "baptism" of Jesus. In Matthew and Mark, just before this verse, Jesus told the disciples He was going to Jerusalem to die. Then in Matthew and Mark, Jesus linked His "baptism" to "the cup that I shall drink of" which was His death in [Matthew 26:39-42](#); [Mark 14:36](#); [Luke 22:42](#) and [John 18:11](#). In Matthew and Luke, before these verses, Jesus was telling parables to teach His disciples to work in God's vineyard by faith and the teaching in Mark, before these verses, also was about working and trusting God for our reward. So the "baptism" of Jesus was His death in obedience to God "for the joy that was set before

- him” ([Hebrews 12:2](#)). *‘His ”baptism” identified Him with obedience and service to the God of the Bible, even unto death.’*
3. The other references to ”baptism” in the gospels, and in Acts (with the exception of those listed in the next points), refer to [John the Baptist's](#) ”baptism”, which we already saw is associated with ”repent” and refused to those who refused to change their way of living. John's ”baptism” identified people with the God of the Bible in obedience to Him. However, [19:1-6](#) shows us that John's is not enough for today and not enough for salvation. *‘John’s ”baptism” shows that repentance from sin and turning to self-righteous good works is not enough for salvation. We must also accept the Lordship of ”Jesus”.’*
 4. [Mark 16:16](#) says ”He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” In this verse, ”baptized” is added (“and”) onto ”He that believeth”. That is: the person must ”believeth”. before they can add on the being ”baptized”. If you think about it, they are two separate events. Our verse is not saying that being physically '*dunked*' is required to be ”saved” because the thief on the cross was not physically '*dunked*'. However, it is saying that we must be '*identified with*' our ”Lord” and ”Saviour” in a way that the lost world understands. If the lost world doesn't understand that we are '*identified with*' our ”Lord” and ”Saviour” (by the life we live), then our claim that we ”believeth” is an empty claim of a lie. The God of the Bible believes in '*put up or shut up*'. This verse does not say what happens to the people who claim to ”believeth”. but refuse to be ”baptized”. They are dealt with elsewhere like where Revelation calls them ”lukewarm” and peter calls them ”unjust”. *‘Our verse shows that we must have physical action in our life to match the belief that we claim.’*
 5. [Acts 2:38, 41; 8:12-13, 16, 36, 38; 9:18; 10:47-48; 16:15, 33; 18:8; 19:5; 22:16](#) all talk about people being ”baptized” to join the church. Many of these people were endangering their lives and many were declared ”dead”, by their family and friends, when they were baptized. They were identified with the God they believed in ways that most of today's so-called '*Christians*' will not do. The so-called '*Christians*' of today do not have the power of first century ”Christians”, who met the Bible definition. And when people of today see that, they make excuses instead of following the example of people who had God's power on their life. *‘Our sections of the Bible show us that we must have a to match the belief that we claim if we want the power of God on our life.’*
 6. [Acts 1:5](#) and [11:16](#) promises ”ye shall be baptized with the Holy Ghost not many days hence”. When it happened, they spoke in tongues and were identified with the Holy Spirit (God of the Bible). They then went out and ”turned the world upside down” ([Acts 17:6-7](#)) to the point that they suffered persecution and death but kept doing what God commanded. *‘Baptism is symbolic of starting a new life which displays the power of God that comes through having received the Holy Ghost. Baptism is to be identified with Jesus Christ even if we lose everything in this world and our own family declare us dead and refuse to recognize us ever again.’*
 7. [1Corinthians 1:17](#) says ”For Christ sent me not to baptize, but to preach the” [gospel](#). ”Baptism” doesn't save but preaching ”the gospel” does. *‘All references in 1Corinthians downplay the importance of ”baptism” while lifting up preaching the gospel when it comes to getting lost people to become saved.’*
 8. [1Corinthians 10:2](#) tells us that the Jews were ”all baptized unto Moses”. Among other things, this verse lets us know that ”baptism does not save”. Judas was ”baptized unto Moses” but definitely went to Hell. The fact is that the Jews were '*identified with*' Moses and the Mosaic Law. *‘The main use of baptism, within the Bible, is to identify one person with the with the power, authority and message of another person.’*
 9. This chapter uses ”baptism” to identify people with ”Jesus Christ” and a changed life that shows true Biblical repentance from sin and identification with a life which displays the changes brought by a personal relationship the God of the Bible. This chapter has the word ”now” in it for four (4) times and three (3) of those times Paul is telling us what to do based upon the doctrinal truths that he just explained before using the word ”now”. The first ”now” is in [Romans 6:8](#) and all of the chapter up to that verse is giving a single doctrinal truth which is the basis for what is said in [Romans 6:8](#). Our current sentence is part of this initial group and must be understood in context of all of the sentences within this group. *‘The conclusion of this section of doctrine is given in the next*

sentence, which starts with "Therefore", and tells us: "even so we also should walk in newness of life".'

10. [Galatians 3:27](#) says "For as many of you as have been baptized into Christ have put on Christ". *'The context is talking about identification with the God of the Bible by a changed life after our initial profession which shows true Biblical repentance from sin and a turning toward God in an ongoing personal relationship.'* please see that chapter and associated notes for more details.
11. [Ephesians 4:5](#) uses "baptism" in the middle of a list of things which bring spiritual unity in the church and equates it to "one Spirit, even as ye are called in one hope of your calling; One Lord, one faith...One God and Father of all, who is above all, and through all, and in you all". This is obviously not talking about being physically dunked but being identified with the God of the Bible. *'The church will not have unity unless all of the church follow "One Lord". Someone who will not obey in baptism will not obey in other matters and should not be considered to be part of the church.'*
12. [Colossians 2:12](#) is part of a sentence that goes from [2:10 through 2:12](#) and in it "baptism" is equated to "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ". So, we again see that "baptism" is equated with true Biblical repentance and being identified with the God of the Bible. *'It is separation (circumcised) from the temptations of this world and being identified with the God of the Bible.'*
13. [Hebrews 6:1-2](#) is a single sentence (see the note associated with it in the Lord Jesus Christ Study.) It says that "baptisms (plural) and repentance from dead works" are only a couple of the principles of "the doctrine of Christ" which are the basic spiritual principles involved in learning spiritual maturity and being identified with (acting like) "Christ" is what [Hebrews 6:1-2](#) means by "baptisms". *'This verse teaches us that there is much more to receive after our baptism and that baptism is not the end.'*
14. [1Peter 3:21](#) is where a lot of wrong doctrine comes from because people ignore Peter's definition of "baptism" contained within the verse which is "(not the putting away of the filth of the flesh, but the answer of a good conscience toward God.)". It is not being '*dunked*' ("not the putting away of the filth of the flesh"). *'This section teaches that "baptism" is equated with true Biblical repentance ("but the answer of a good conscience toward God") and being identified with the God of the Bible.'*
15. [Matthew 28:19](#) is part of the 'Great Commission' and gives us the personal command to "baptize" along with God exact command on how we are to do it. Our current section in Romans teaches us the doctrine in a very literal way while all other references in the Bible teach results and other related things. Thus, our current section, with the basic doctrine literally stated, and the command within the 'Great Commission' are probably the two most important sections of scripture that deal with the doctrine of "baptism". Since we have dealt with all of the doctrine and supporting verses within the Bible, we are not ready to look at the command and, hopefully, not get the objections that people receive when they preach a command without first presenting God's reasons for that command (present doctrine first).

So, every reference of baptism is identification with the God of the Bible by a changed life that shows true Biblical repentance. Yes, every case (where possible) the people were physically '*dunked*' but that was done as an outward declaration of an inward change that they planned upon continuing to live for the rest of their lives.

All of this brings us back to [Romans 6](#). In our chapter, the phrase "so many of us as were baptized into Jesus Christ were baptized into his death" is identifying so many of us with the death of Jesus Christ and, by implication, His resurrection. It is identifying so many of us with a changed life that shows true Biblical repentance and identification with the God of the Bible. In addition, that is followed with a sentence which starts with the word "Therefore" and tells us: "even so we also should walk in newness of life". The verb "walk" can not be properly interpreted as a one-time religious action but is an ongoing repeated steps. Since that verse says "even so", our current action verb of: "baptized" means that it is not a one-time event but is the start of an ongoing life-long activity. Our "walk in newness of life" means we are to keep doing these ongoing repeated steps for the rest of our life. Therefore, our being identified with "Jesus Christ" through "baptism" must also require ongoing repeated

acts of identification. Please see the [Romans 6:2](#) which has links to sentences within Romans which deal with "death".

The Character of God in You

Mark 4:24-32; Luke 8:18

The main message to the Philippians is 'keep on keeping on'. They were doing the work of God and the devil was trying to discourage them to make them stop. God tells His people to keep on doing his work regardless of circumstances and trials. Have faith that God will give you the reward after you pass the test.

1. God's character in us provides for our eternal rewards: ([Mark 4:24-25](#); [Luke 8:18](#)).
 - Mark says: "Take heed what ye hear". Reject doctrinal error. Meditate on God's word that God's messenger brings to you.
 - Luke says: "Take heed therefore how ye hear". Listen for the spiritual lesson as primary and see how to apply it to your own life.
 - Mark says: "with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given". The phrase "you that hear" means people who hear and obey the spiritual message.
 - The phrase "shall more be given" is referring to the parable of the pounds and the parable of the talents. In these places, and other places in the Bible, we are taught that people who return a profit to God receive greater rewards in eternity. The saved people who return no profit to God lost everything and were eternal paupers.
 - Luke says: "for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have". Thus, we see two witnesses telling us this is true.
2. It proves our faith that God does the work ([Mark 4:26-30](#))
 -
 - Mark says: "And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how".
 - The man does his part and then God does His part.
 - The phrase "he knoweth not how" tells us that we don't know how God works.
 - The phrase "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear". The "full corn in the ear" is a bunch of new seeds which is a bunch of new life. In the Parable of the Sower, the "good ground" produced much fruit, just like our phrase talks about. Fruit is a new small life. When we plant God's life into a heart of someone whose heart is "good ground", then God will use that heart to make the person spiritually productive and to get others saved.
 - [Mark 4:29](#) says: "But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come". We can know the results that God produces even though we don't know how God produces them.
 - This is Biblical faith. We do what is required on our part and expect God to do His part even though we don't know how God does His part. We sow expecting a harvest even though we don't know how God will produce the harvest.
 - Our parable starts with "So is the kingdom of God". The "kingdom of God" is God's character in you. The more of God's character that is in you the greater will be your harvest and your eternal reward. God's character is holiness, righteousness, sacrifice, service and faith in God's promises. In particular, we sacrifice and serve now to get an eternal reward after we get to Heaven.
3. It provides us with a ministry here in this world.
[Mark 4:30-32](#) says: "And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it".
 - When we first receive salvation, and God's character in us, it is so small that many people will not see it. If you held a "mustard seed" in your fingers, most people would not see

it. However, as you let it grow in your life, and make you more like God, it becomes more obvious to the world. In addition, God wants to grow His life in all of His people until they have a ministry which provides protection to all people, saved and lost alike. That is the symbolic meaning of "so that the fowls of the air may lodge under the shadow of it". After the lost are provided protection, they can be shown the advantage of getting saved.

- This "kingdom of God" is for all saved. Luke was a Gentile physician yet he wrote two books of the Bible and only a few Bible writers wrote more.
- Aquila and Priscila are recorded as using their profession to move to three different cities and help start churches in each of those cities.
- Wild grown oak is about 10 times as strong as farm grown oak and has more character in the grain. God allows trials and circumstances to happen in our life to increase His character in us. The more trials that we successfully pass the stronger we will be spiritually and the more useful we will be for God.
- No matter what happens know that God loves you and this trial is for your good and His glory.

When God allows a trial, say '*Thank you God for making me stronger and more useful*'.

How to Know Parables

Mark 4:13: *And he said unto them, 'Know ye not this parable?' and how then will ye know all parables?'*

The '*Parable of the Sower*' was given to teach us a spiritual lesson and to teach us how to understand all parables. While most people deal with this parable and the lessons that come directly from it, I will deal with the method for understanding all parables.

- Our reference tells us that this parable, and the following instruction from Jesus, is designed to teach us how to understand "all parables". That means that we are supposed to find and understand the general and abstract rules which apply to "all parables". Those rules are in [Mark 4](#).
- The '*Parable of the Sower*' is the first parable of the chapter. It lets us know that different people receive instruction and commandments from God into their hearts different ways and with different results. To receive the greatest blessings from God we must have a heart that is the most open and receptive to His teachings.
- In [Mark 4:11-12](#) we read "And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these 'things' are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and 'their' sins should be forgiven them." God holds all people responsible for the instruction which He gives them regardless of their level of understanding. God will hold you responsible for what His word teaches even if you don't understand it. Later we will see that people don't understand because they have a rebellious heart that refuses to obey. When we are rebellious and refuse to obey, God judges us and refuses to "convert" us. The only way to truly understand parables is to have a heart that is willing to obey whatever God shows us in His word. When we have that type of heart then God will "convert" us to make us like Him and make it easier to understand the parables.
- Following the last parable of this chapter is the account of Jesus putting His disciples through a test which they failed. In His rebuke of them He asked them, "Why are ye so fearful? how is it that ye have no faith?" The purpose of parables is to teach us spiritual truths which are then supposed to increase our faith. God always puts His children through tests. If we do not learn the true spiritual lessons which He gives us, then we will fail our own personal test. Each person hearing this lesson should expect to receive their own personal test of faith in the near future.
- The last sentence of our chapter says, "And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?" The purpose of the teaching and of the test is to display God's power to us and through our life to others. When we truly completely understand and believe that God has power beyond our understanding and that it is available to respond to our true faith, then our faith in God, and His power, will increase. That is God's ultimate goal.
- When Jesus was asked why He taught in parables He answered "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these 'things' are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and 'their' sins should be forgiven them." ([Mark 4:11-12](#)). All people are responsible for understanding and obeying God's commandments. When lost people fail to obey, God will tell them that He gave them the information in a parable and it was their duty to get understanding. Therefore, they are condemned for not obeying and their failure to understand is not an excuse. God expects all people to receive His Holy Spirit and to let His Holy Spirit instruct us. '*Ignorance of the law is never an excuse for breaking a law*'.
- The phrase: "ears to hear" is found 10 times starting in the Mosaic Law and ending in Revelation. The phrase: "let him hear" is found 18 times starting in the prophecy of Jeremiah and ending in Revelation. When we study these references, we see that people who refused to "hear" did so because they had a rebellious heart. The Bible teaches that our ability to "hear", retain and obey the word of God is directly related to the condition of our heart. One of the simplest commands to do, yet which is ignored, is to "meditate" in God's word ([Joshua 1:8](#)). The commandment in Joshua includes "for then thou shalt make thy way prosperous, and then thou shalt have good success". If you can't remember

what it taught and preached then you can't "meditate" in those lessons and can't obey them. This is a major reason why God's people are not "prosperous".

- Twice in this chapter we read, "If any man have ears to hear, let him hear." This means that if we are capable of hearing, understanding and obeying the spiritual truth of the parables then we are commanded to do so to the best of our ability. If we are not able to understand then God expects us to get saved and let His Holy Spirit teach us so that we do understand.
- Returning to our first parable, we are told that, "The sower soweth the word." (Mark 4:14). All understanding of parables comes from God's word as interpreted by God's Holy Spirit. Jesus started teaching in parables after the religious leaders criticized Him for not keeping their rules about the "sabbath" which they added to God's Law. Those religious leaders, and their followers, are the main group who did not understand the parables. Even today and among fundamental Baptists we have religious traditions which are added to God's word. We need to verify everything which we believe against the Bible if we want God's Holy Spirit to give us understanding.
- In the account of 'the Parable of the Sower' given by Matthew He quotes from Isaiah and states a precept which applies to why some people could understand the parables and some people could not. Some people claim that the New Testament replaced everything from Genesis thru Malachi so that they can justify not tithing. However, all throughout the New Testament we see quotes from the Old Testament like this quote of Isaiah. That means that part of the Old Testament is still in effect. The fact is that only the religious part of the Old Testament was replaced by the New Testament. If we want to understand parables, we must accept all of God's word that applies to us.
- When Matthew quoted Isaiah, he stated a precept. A "precept" is a truth that never changes regardless of circumstances. [Isaiah 28](#) tells us that when God teaches us knowledge He teaches us "precepts" first. We must know "precepts" before we can truly understand parables. The true understanding of a parable never goes against a "precept" of the Bible.
- An example of this is the fact that many people teach that there are only two kinds of people when the Bible teaches that there are three kinds of people. People claim that everyone is either saved or lost. However, the Bible says that there are people who are saved and their life testified to their condition. Then there are the lost and their life testified to their condition. The third group are people who claim to be saved while living like they are lost. This is the group that includes people who are identified as having hearts that are "stony ground" and "ground among the thorns". The Bible teaches that we can not know if these people are truly saved or lost. Only God can separate the saved from the lost and He will do it at the judgment when it is too late for anyone to change their fate. In addition, the Bible teaches that the saved from this group will lose all of the blessings of being saved and suffer at least 1,000 years of tears. The teaching about that group is a separate subject. However, what is important here, is that some people preached that these two types in the parable are saved and some preach that they are lost. Both teachings are wrong. Both are because the teachers really don't understand Bible precepts properly. We must understand Bible precepts properly or we will not understand parables properly.
- The last two parables in our chapter in Mark are about "the kingdom of God". A lot of people confuse "the kingdom of God" with the "the kingdom of heaven". The word "of" means 'belongs to'. The "kingdom of heaven" is 'the kingdom that belongs to heaven'. This includes the angels, God's throne, the crystal sea and our eternal rewards which we will receive when we get there. In contrast, "the kingdom of God" is 'the kingdom that belongs to God'. A king puts his character on his kingdom. Satan's kingdom is evil because Satan is evil. God's kingdom is holy and righteous because God is holy and righteous. When the Bible speaks about "the kingdom of God", it talks about us receiving God's character in us while we are alive in this world. Any teaching about a parable that does not include a lesson on how we are to become more like God is either incomplete or wrong.
- The second parable of our chapter is in [Mark 4:21-22](#). The obvious physical lesson is that a candle is bought to be put on a candlestick and give light to all around it. The first, obvious, application is that Jesus is the "light of the world" ([John 9:5](#)). He brings spiritual "light and understanding" to everyone who turns to Him and accepts His spiritual "light". The second, obvious, application is that the saved are to be the "light of the world" ([Matthew 5:14-16](#)). This application is part of the context of the same parable in Matthew. However, there is a third application which most people miss and it is actually said in our account in Mark in [Mark 4:22](#). At the "judgment seat of Christ", everything which we thought was hid from the world will be revealed by Jesus. Without going into the details of that parable, the

lesson for understanding all parables is that everything which we do in this life will be revealed when we are judged. Therefore, the true teaching of any parable should encourage us to do things which will get us a good judgment. We always want to be aware of our final judgment any time that we make a decision in this life.

- We already talked about the next verse which says "If any man have ears to hear, let him hear". That is: be aware of the spiritual lesson that has just been taught. The lesson of the prior verse is that everything in our life will be revealed when we are judged. The "secrets" that Filipinos love will all be revealed so don't do anything that you don't want all of Heaven to know about.
 - Our next verse says "Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given." The phrase "Take heed" means 'pay attention'. Some people interpret some parables to justify people sinning against other people. Our sentence is warning us to not listen to that type of doctrinal error. For example, there are people who take the parable in [Matthew 18:21-35](#) to claim that you must forgive your saved brother of anything that he does against you even if he doesn't repent and refuses to restore what he stole from you. They ignore the fact that the servant who first received forgiveness was "delivered him to the tormentors, till he should pay all that was due unto (the master)". Only the parable started out saying that the servant could not pay, which means that he was literally tormented to death. I have seen God bring terrible judgment upon saved people who used the perversion of this parable to claim that saved people can mistreat their brother and then demand forgiveness while they did nothing to restore the damage which they did. Our verse in Mark says, "with what measure ye mete, it shall be measured to you". We are to not listen to anything which says that we can treat our saved brother or sister wrong and get away from it.
 - The last phrase of that verse says, "and unto you that hear shall more be given". In the parable of the pounds and the parable of the talents, the person who brought the greatest profit to his Lord received even more reward while the person who brought no profit lost everything and was an eternal pauper. We are to hear instruction that encourages us to bring a greater profit to God's kingdom.
 - In the matching account of Luke, we read, "Take heed therefore how ye hear" ([Luke 8:18](#)). If we let the Bible lesson go in one ear and out the other without retaining and considering it, we will bring God's judgment upon ourselves for not obeying. If we listen and apply a lesson to the physical reality, we may miss the true rewards from God. But when we listen with the intent of understanding and applying the spiritual lesson, then we will receive the greatest reward from God. Always listen for the spiritual lesson of a parable and how to apply that spiritual lesson to your life.
 - The first parable on the "kingdom of God", within our chapter is in [Mark 4:26-29](#). Here we see that we are to do our part and expect God to do His part even though we do not understand how God works. We are to trust God and not worry about understanding everything. Also, when God brings a spiritual harvest, we are to reap it and thank God for the results.
 - The last parable of our chapter is also about the "kingdom of God". When God's word is first planted in the heart of God's people it seems to be a small thing. A lot of time the preacher or teacher wonders if they even were understood or if the people got anything out of their lesson. Yet, later, God takes that small lesson and uses it to build a large ministry. The lesson is to do what God gives us to do and let God worry about the results. We never know when something that seems small to us might be used by God to do a great work. Therefore, especially when combined with the prior parable, we are to do our part and not worry about how God does His part. As with the parables, we have a very real job to do in this world. The spiritual results are related to what we do and are based upon what we do, but the spiritual results are all up to God. Therefore, we are to do what God tells us to do with the knowledge that God will use our efforts to produce spiritual results even while we do not understand how God produces those results.
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Do the Will of God

Mark 3:31-35: There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother

This chapter of Mark has the theme: "Religious traditions versus truth from the Son of God". It starts with Jesus healing a man with a withered hand in the synagogue. Miracles, which are reported in the Bible, are a physical example of the doctrine which is in context with the miracle. The hand is used, in the Bible, to symbolically represent our ability to do things. This man represented the results of traditional religion. Traditional religion makes you withered spiritually. You can not do anything spiritual for God. Having a true relationship with Jesus Christ lets His power work through you and this is opposed to the withered results of religion.

Next, in [Mark 3](#), the religious leaders complained because Jesus did not follow their religious rules. And, traditional religion will complain about people not doing things their way when they have a true relationship with Jesus Christ.

Then, in [Mark 3](#), We see Jesus pick the twelve (12) disciples to learn about Him in a special way and preach the Gospel and to do the work of "the kingdom of God". Jesus picked them from the many disciples that He had. He also prayed all night before making the selection. These twelve (12) had proven that they were willing to follow Jesus no matter what happened. Likewise, the people who get the special positions and special blessings from God, today, are those people who prove that they are willing to follow Jesus no matter what happens.

Next, the religious leaders tried to claim that Jesus did miracles using the power of Satan. And, we see that the main difference between the influence of Satan and the influence of God's Holy Spirit is the character of the person. If you claim to be saved, but still live like a lost person, then your life does not support your claim and you will not have a clear witness for God. That limits how God can use you and also limits the blessings from God here in this life and in Heaven

Finally, we get to the verses which we read. The physical family of Jesus tried to interrupt His teaching and claim that they were more important than the people that Jesus was ministering to. Jesus rejected their claim and said that His true family were the people "who do the will of God".

You might be religious or you might have some physical claim such as giving money to the church, or you might claim to be saved but are not doing the will of God. All of these people are rejected by Jesus when they claim to be family. To be His family, and receive the special blessings of that relationship, you must "do the will of God".

Let me be clear. You can be saved but not receive this special relationship if you do not "do the will of God". In [John 10:10](#), we read, "I am come that they might have life, and that they might have it more abundantly". The "life more abundantly" is added to basic salvation and is only given to people who "do the will of God". So, the first question is: 'Why should you do the will of God?' and the second question is: 'Do you have the results of doing the will of God?'

1. The evidence that this is true is given in [Mark 4](#). The first part of that chapter is the 'Parable of the Sower'. Only the people who are represented by the "good ground" produced fruit. They are the people who have evidence of being part of the family of Jesus. The people who are represented by the "stony ground" and by the "weedy ground" claim to be saved but do not produce fruit. They are not part of the family of Jesus and do not receive the blessings of the "life more abundantly".
2. Next, in [Mark 4:21](#), we read that Jesus said: "Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?". If you are saved then you are supposed to be

Gods "candlestick". If you are part of the family of Jesus then you give God's light to a dark world of lost people.

3. Next, in [Mark 4:23](#), we read that Jesus said: "If any man have ears to hear, let him hear". This means that you can hear spiritually what God's Holy Spirit says. This only happens to people who mature spiritually by "doing the will of God". We are commanded to "hear" spiritually instead of listening to all that this world has to say.
 4. Next, in [Mark 4:24](#), we read that Jesus said: "Take heed what ye hear". We are to be careful to listen to what "the word of God" says and not listen to religious doctrine which goes against "the word of God". The "word of God" will cause us to grow spiritual while religious doctrine will cause our spiritual life and abilities to wither, just like we saw at the start of [Mark 3](#).
 5. In a matching section of [Luke 8:18](#), we read: "Take heed therefore how ye hear". We need to have the attitude that God makes no mistakes. Therefore, there are no errors in "the word of God", even when we don't understand it and when we don't agree with it.
 6. Next, in [Mark 4:24](#) and [Luke 8:18](#), we read that Jesus said: "Take heed...with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given". When we refuse to forgive another child of God, God refuses to forgive us. When we refuse to give mercy to another child of God, God refuses to give us mercy. This goes on with many applications. In general, we are commanded to respond to others like how we want God to treat us and not how our sinful natural self wants to respond.
 7. Next, in [Mark 4:25](#), we read that Jesus said: "For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath". This is a direct reference to the 'Parable of the Pounds' and to the 'Parable of the Talents'. They teach that people who use their life to create a spiritual profit for God get greater rewards in Heaven. However, saved people who do not bring God a spiritual reward loses even the spiritual gift that God gave them at their salvation.
 8. Next, in [Mark 4:26-29](#), we read about the 'Parable of the Seed Growing'. Basically, we do not understand how God does what God does when we serve Him but we get credit in our Heavenly account as soon as we lead someone to salvation or cause a saved person to mature spiritually.
 9. Next, in [Mark 4:30](#), we read about the 'Parable of the Mustard Seed'. Basically, when we first get saved, "the kingdom of God" is so small in us that people will not see it. However, we are to let it grow until God uses our life to be a great ministry.
 10. Finally, in [Mark 4:35-41](#), we read that Jesus gave them a test on what he had taught. God always has a test after He blesses us. The question is, how will you do on God's test? More importantly, would Jesus be happy to call you His brother or sister? If you are learning His spiritual lessons and trying to "do the will of God", then you should pass this test. If you are not "doing the will of God" then Jesus will be ashamed to call you His brother or sister. Why don't you ask Him what He thinks about your spiritual growth?
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The Great Commission

Mark 3:31-35: There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother

God's basic plan for saving the world ([1Timothy 2:3-4](#)) is the 'Great Commission'. While some people claim that the 'Great Commission' can be found in Luke and John, we will stick with the three main references that are best known. However, we will also include the parts which most people leave out. Further, we will only consider the basic meaning of these verses and deal with a more detailed application at a later time.

Please note that each of the three references tell us a different part of God's Plan. Usually, people preach or teach from only one of them but all three need to be considered together in order to get all of God's Plan. In Mark, we have the plan for winning the lost. In Matthew, we have the plan for teaching the saved. In Acts, we have the order in which saved are to learn, by doing, how to become missionaries themselves.

In addition, please note that the 'Great Commission' is to go to "all the world". It has been noted that there are a lot of people and people-groups which have never had a gospel witness. Most missionaries go to people and countries which already have some gospel witness. However, [2Corinthians 10:16](#) says, "To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.". Yes, there is a need for more missionaries and churches in countries which are familiar, but there is a greater need for people to 'go where no man has gone before'.

[Mark 16:14-20](#) says: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

1. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen". They had refused to believe the message from God and were seeking physical comfort instead. We see that our Lord "upbraided them". He will also do the same to any saved person who seeks the comfort of this physical life instead of believing the message from God and obeying the command of God. [John 20:1-10](#) tells us that Peter and John went to the sepulcher when they heard that Jesus was risen, and they investigated, but, according to [John 21:1-3](#), Peter led others to "go fishing" after they knew the truth. Thus we see their "hardness of heart" and that they "believed not them which had seen him after he was risen". If they had truly "believed" and considered, they would have understood the promise of resurrection and have done the work of God with a "belief" in God's reward. Bottom line, people who do not do the 'Great Commission' do not believe the true message from the Bible regardless of what they claim.
2. Our main and direct command is "Go ye into all the world":
 - Our direct command starts with the word "go". We also see this action verb used in Matthew. This simple word can not be misunderstood and yet few of the people who claim

to be Christian obey this command as easily proven by the small percentage of church membership which is involved in soul-winning in most churches. I have no access to the numbers, but I imagine that the percentage of people involved in sending missionaries is just as small, even though that is also part of the '[Great Commission](#)'. As we will see in the next point, this command is made personal, which means that our judgment by God will also be personal. Therefore, we should personally obey this command regardless of what others do or don't do.

- “Go ye”: The word “ye” means '[each and every one of you personally](#)'. Every saved person will each be judged at the judgment seat of Christ for their level of personal obedience to this command. ([2Corinthians 5:10-11](#) says: “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.”)
 - “into all the world”: Obviously, it is impossible for someone to personally go by himself. Therefore, each of us is commanded to personally partner with others who will go to parts of the world that we can't go to. In order to partner with them, we must have an ongoing relationship which includes prayer, care, communication and financial support of our partner.
 - Saved people who are not involved in the '[Great Commission](#)' while living here will receive “the terror of the Lord” for at least 1,000 years. This is the time before the “great white throne judgment” and it is only after that that “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away”.
3. “and preach the gospel to every creature”:
- Here we see the command to bring God's plan of salvation to everyone. The fact is that there are times when others see and hear us but we do not realize it. By “preaching the gospel to every creature” we will “preach the gospel” even to people who are listening when we do not realize it. In addition, the word “and” means that it is not enough to “go” but that we personally must “preach the gospel to every creature”. *Moochanaries* are people who claim to be missionaries but whom, in fact, receive support while they pay others to do their job or lie about doing the job. This is one reason why we need to closely read the missionary reports and even send someone to verify the truth of what is reported.
 - We are to “preach the gospel” so that people received true Biblical salvation. The Word Study on Gospel shows us that there are several different “gospel” in the Bible but all, except the “other gospel”, are different applications of the same basic message from God. The truth is that different groups of people think differently and different groups of people have different life experiences and knowledge. A “gospel” that quotes Bible verses will not work the best in a culture which is taught that “Jesus Christ” is only one of several equal teachers and that the Bible is no better than any other '[holy book](#)'. However, the “Gospel of God” does work in that culture. Therefore, the missionary must be ready to adapt his presentation to the local culture and audience even while keeping the same basic message from God. That message is how anyone can have true Biblical salvation from God.
 - True Biblical salvation is God's life in us. [John 14:6](#) says: “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me”. The word “am” is '[a current and ongoing verb of existence](#)'.
 - During conception there is no thought about obedience after birth but a baby is taught to obey after birth. The Biblical salvation is spiritual conception: the start of an ongoing spiritual life. Like the physical example, a person does not have to do anything other than accept “Jesus Christ” as their personal “Lord”. That is not a “work” which we do, However, after our spiritual birth we must “work” to overcome our “flesh” to give God permission to “work” in and through our lives. Our “work” is things like read the Bible, pray, study the Bible, respond when God wants to use us to witness to others.
4. “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” This phrase is talking about the consequence to people who obey God and to those who refuse to obey

God. All throughout the Bible God says that he will bless obedience and curse disobedience. We see this in this command.

- There is a lot of doctrinal error taught about this sentence. It does not say that "He that believeth (but is not) baptized shall be damned". The thief on the cross was not "baptized", not even symbolically. There is a lot of detail and Bible support for the truth which I will not present here.
 - Basically, "baptized" is 'identified with the Lord Jesus Christ'. In this reference, we are not told what happens to "He that believeth" but refuses to be 'identified with the Lord Jesus Christ'. However, other places let us know that many of such people are 'double damned' and many are saved but will suffer 1,000 years of tears after they get to Heaven. Again, that truth is beyond this note. What is important is that we need to follow up with everyone who makes a profession and try to get them Biblically baptized and then into church as part of the "family of God".
 - Many people do not truly understand the phrase: "He that believeth and is baptized shall be saved". In particular, part of the misunderstanding is due to people using a wrong definition for the word "believeth". This word means 'keeps on keeping on believing'. This is a life-style belief which results in obedience, which is what the phrase "and is baptized" means.
 - Those who "believeth not shall be damned". This is everyone who does not believe God from their heart. People who make a profession but never let God change them through their obedience deceive themselves and only have a head "belief". They "shall be damned". Please see the note for [John 8:30](#) about the difference between saving "belief" and a non-saving "belief".
5. "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."
 - This does not say "And these signs shall follow (each and every one of them personally) that believe". It does not even promise that one of these signs will follow all who are truly saved. However, these are symbolically indicative that most truly saved will have some God-given evidence of salvation which the lost can see. The exceptions are the saved who will suffer 1,000 years of tears after they get to Heaven.
 - Our reference also says that "signs shall follow them that believe". Then there are examples of the "signs", not exact "signs" that every true believer will have. The true meaning is that lost people must see a God-caused change in your life if you are truly Biblically saved. I have had many miracles and lost people testify that I have many "undeniable miracles". Your evidence may seem smaller to others but you must have it.
 6. "So then after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God." Here we see an indicator of what is said in Hebrews and elsewhere which tells us that our Lord Jesus Christ is representing the saved people to the Father, and is especially concerned for those who are truly trying to do the job given to them.
 7. "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." Here we see our Biblical example which we are to follow. When we do as commanded we can expect that the "Lord (will be) working with us, and confirming the word with signs following". If we do not have this after a time of ministering then there is a problem with our way of doing. We might be trying the right way but not doing the right way. When we are missing our verification from God, we need to go back and verify our attitudes and actions against what the Bible truly says.
 8. "Amen": The Bible includes this word as a 'second witness' which makes what preceded it something that all saved are to believe and obey as something which will be used when we face the "judgment seat of Christ".
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[Matthew 28:17-20](#) says: "And Jesus came and spake unto them, saying, All power is given unto me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

1. This Passage from Matthew is usually preached as a unit but the first verse ([Matthew 28:17](#)) is usually left out. However, it is important because it shows that they were not ready, nor willing, to do the job that God had given them. Our "doubt" will keep us from doing the job that God has given us. One of the most effective tactics of the Devil is to keep God's people as spiritual children who are full of fears and doubts. The only thing which gets children over their fears and doubts is to mature. Likewise, God expects us to spiritually mature so that we can do the job that He gave us. The first step of God's plan is for us to spiritually mature and, as we see in our next reference, God will "upbraided" those people who fail to spiritually mature and get prepared to do the job God gave to them.
2. Next we see that "All power is given unto me in Heaven and in earth". We can not get the "power" to do the job unless we maintain our own ongoing personal relationship to the Son of God and allows His "power" to work in and through us. When we start doing things on our own we will fail.
3. The word "go" was dealt with earlier in this Study.
4. The word "ye" means 'each and every one of you personally'. This is a personal command which will result in a personal judgment for our level of obedience. However, we can not personally "Go (to) all nations". Therefore, we must be personally involved in helping to send others to where we can not go. Most people have heard this before. However, most have been told to "give" to missions. This is wrong because once we "give" we are done with our responsibility. However, this command includes the ongoing action command of "Teaching them to observe". This can only be done through an ongoing support relationship with the sent person. There is more that can be said about this topic but a basic part of this command includes maintaining an ongoing communication and support such as we see in the example given by God the Father and God the Son.
5. After the "Go ye" we see the word "therefore". This means that our obedience is to be a direct result of God making His "power" available to us through Jesus Christ.
6. Next we see "teach all nations" followed by "Teaching them to observe". A whole lot of preachers need to add teaching to their preaching. Yes, Mark does tell us to "preach the gospel to every creature". However, that is another part of the 'Great Commission' and does not remove the requirement found here. We are to "preach the gospel to every creature" so that they get saved but then we are to be "Teaching them (the baptized) to observe all things whatsoever I have commanded you". Thus, we see that there are two different groups of people and we have a different command for how we are to deal with each group.
7. The word "teach" is used twice in this command. Some people claim 'All teaching is preaching and all preaching is teaching', but that error led to many of the problems that we have today. "Preaching" is used to encourage people to obey God's word. Each message that is "preached" is independent of other messages. However, "teaching" builds one lesson upon another lesson. In addition, "teaching" is how God gives "knowledge" and "understanding" ([Psalms 94:10](#); [Psalms 119:66](#); [Isaiah 28:9](#); [Daniel 1:4](#)). Many churches are spiritual nurseries because preachers 'keep the pulpit hot' with preaching but neglect to teach. A high percentage of mission works do not teach doctrine beyond the basics, usually because they have never been taught beyond the basics. As a direct result, cults flourish as they promise to teach newly saved people more than the basics. In addition to these things, I could write much more but the most basic point here is that our "Lord Jesus Christ" commanded the church to "Teach them to observe all things whatsoever I have commanded you", and this is possibly the most neglected command in churches today.
8. The word "observe" is defined as: 'To see or behold with attention so that the exact details are noted and can be repeated; To keep or adhere to in practice; to comply with; to obey'. One of the biggest problems found in churches of today is a lack of obedience, especially when it comes to the 'Great Commission'. Further, even those people who do try to do the 'Great Commission' often try to use methods other than the detail instructions found within the Bible. [Ephesians 4:4-6](#) says: "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.". Yet, the great doctrinal differences between groups who claim to be 'Christian Churches' proves that this part of the Bible is ignored by many.

9. We are to teach what "I (the Lord Jesus Christ) have commanded you". This is probably the most disobeyed portion of this command. Many preachers preach their '*convictions*' or the religious traditions of their group instead of what the Bible actually says. Many lessons of the Bible are neglected because they upset people. Most preachers like to preach the last chapters of epistles, with the "do" and "don't do" commands but neglect the first chapters which give God's people the reasons to obey. I could go on for a long time but will stop here with the observation that the people are just as much to blame. God expects His people to verify what is preached and to know their Bible well enough that they can correct a preacher who preaches doctrinal error ([Acts 18:26](#)). The fact is that all of God's people have a responsibility to be sure that this part of the command is obeyed.
10. Next we see that we are to be "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost".
- One of the reasons that so many people leave so-called Christian churches for the Muslim error is because they do not understand the doctrine of the Trinity. The main reason that so many people leave so-called Christian churches for the various heresies is that they do not understand the character of God. They are led into error which they would avoid if they knew the character of God and saw how the various heresies go against the character of God. The word "baptize" means: 'to be identified with'. The first job after someone gets truly Biblically saved is to teach them the character of "the Father, and of the Son, and of the Holy Ghost" so that they can not be led into following another spirit and so that they learn the character which they are to receive.
 - A lot of people want to argue about '*sprinkling*' versus '*dunking*'. People are to be immersed, during the '*Church Age*', as a symbolic representation of the basic gospel which they accepted (the death, burial and resurrection of "Jesus Christ"). While God brings severe punishment upon His people who mess up His symbols, that is actually the application and not the single definition, nor the doctrinal meaning, of the word "baptize". The single definition, and the doctrinal meaning, have to be true in every place where the word is used within the Bible. [1Corinthians 10:2](#) says: "And were all baptized unto Moses in the cloud and in the sea". So, were the Jews '*sprinkled*' or '*dunked*' as they walked across the Red Sea on dry land? The Jews were 'identified with' Moses and the Mosaic Law. This is the only meaning which fits with every place where this word is found. This is the single interpretation (definition) of the word while the differences give us different applications.
 - The prior point was made so that the reader could understand this point. Our reference says: "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost". The doctrinal meaning of this phrase is 'identifying them with the holiness and righteousness of God the Father, identifying them with the sacrifice and service of God the Son and identifying them with the ongoing personal relationship which is provided by the Holy Ghost'. This is the kind of life that they are agreeing to start living when they are truly Biblically baptized and this truth is part of what the church is to "teach".
11. The last phrase that we will consider, at this time is: "and, lo, I am with you always, even unto the end of the world". The word "and" means that it is added to the prior parts of this command. Those people who do not obey do not receive this promise. The other thing to hold onto is the phrase "even unto the end of the world". Jesus would not include it unless we needed it. Our personal death is "the end of the world" for us personally. This life ends for everyone. However, many of God's people are going through this life without the help of God because they refuse to obey this command to be personally involved in all aspects of the '*Great Commission*'. If we want Jesus Christ to be with us throughout all of our life and to personally be with us at death then we need to commit our entire life to obeying this command.

[Acts 1:4-8](#) says: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It

is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

1. “It is not for you to know the times or the seasons, which the Father hath put in his own power”
2. “both”
3. “And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father”: Most people want to go to the mission field as soon as they make a commitment to go. However, we need to “wait for the promise of the Father”. That is: wait until we are positive that we are fully trained and have God working through us and protecting us. We don't want to be like Mark who was not fully prepared and left the mission team. He caused problems by the team not having someone to do the work which he was supposed to do.
4. “which, saith he, ye have heard of me”: We need to be positive that our faith and practice is completely based upon the Bible and not upon our culture or religious traditions. Much damage has been caused by missionaries preaching their culture or their religious traditions as the word of God. Foreign cultures have different ways of doing things. Unless those ways go against what the Bible literally says, then the missionary is to adapt to the local culture in order to win them to God.
5. “For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence”: It is not enough that we repented of our sins and cleaned up our life. We must have God's power or we are wasting our efforts.
6. “When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power”: Here we see them worrying about the wrong thing. Most interest in prophecy is thus. People want to know the future so that they can prepare their own solution to what happens instead of trusting God. Our command is to trust God to handle whatever happens in the future and know that God will take care of us so long as we are concentrating on building His kingdom.
7. “But ye shall receive power, after that the Holy Ghost is come upon you”: Again, our “power” is to come from the Lord Jesus Christ and through “the Holy Ghost”. Any other “power” is wrong to use.
8. “and ye shall be witnesses unto me”: Here is our primary message. It is not just what the Bible says but how Jesus Christ worked in our life and the lives of others. This is the true basis of people believing that Jesus Christ will also work in their life.
9. “both in Jerusalem, and”: The word “both” here means that there are two options: at home and when we are not at home. The next phrase is describing when we are not at home.
10. “in all Judaea, and in Samaria, and unto the uttermost part of the earth”: Here we see God ordered plan. We start at home where we have direct supervision. Then we move to “all Judaea” (our home country) where people have the same culture. We also see that such people can quickly contact their home if they need help. We all travel and vacation in our home country but most neglect the command to be “witnesses unto me” even while on vacation. Then we move to “Samaria”, which represents people with a similar, but different culture. Here, people can get help from home but it is far more difficult with the need to cross national borders. This is our training for independent missions. Finally, we see the command to go “unto the uttermost part of the earth”. However, we are not to do this until we are fully trained.

Is Jesus your personal Lord? If no, today is the day of salvation. If yes, why don't you ask Him what He thinks of your level of obedience and ask Him to help you to do a better job of obeying the '*Great Commission*'?

Lord of the Sabbath

Mark 3:31-35: There came then his brethren and his mother, and, standing without,

[Matthew 12:8](#); [Mark 2:28](#); [Luke 6:5](#)

In each of these accounts the Pharisees criticized Jesus and His disciples for picking corn to eat on the sabbath. Their basis was a rule that they added to God's Mosaic Law and that they enforced more vigorously than they enforced God's Law. In all three accounts Jesus used a historical fact about king David to prove that their religious law was wrong. In the account from Matthew, Jesus added requirements for the priests, which were part of the Mosaic Law, but which also went against their rule.

Prior to this event, the religious leaders had attacked Jesus on doctrine at least twice and He only told them their error. Now, having given them the opportunity to quit without public shame, He is going to publicly prove them and their doctrine wrong. Likewise, He expects His followers to know the truth and to represent Him and His doctrine against religions which claim to be '*Christian*' while teaching doctrinal error about the sabbath.

1. As lord of Sabbath, He proved His power and authority.
 - a. As "Lord", He determines law and judgment. When He reasoned with the people about law, He proved His law was right and that their law was wrong.
 - b. When He healed the man with a withered hand, He proved that He had the power of God behind His claim.
 - c. When the Pharisees sought other religious groups to help destroy Him, they proved their lack of power.
2. As lord of Sabbath, only He has the right to add, subtract or change the rules for Sabbath.
 - a. [Leviticus 23:39](#) declares a sabbath feast of seven (7) days. This is only 7 of the 50 sabbath days which are in addition to every Saturday.
 - b. 'Good Friday' proves the doctrinal error which comes from religions using the wrong definition of "sabbath".
 - c. Sunday is not a sabbath but a celebration of the resurrection of the Lord.
 - d. Sabbath was canceled during the '*Church Age*' but will be restored after the rapture when the Mosaic law is put back as the Law of God to be followed by everyone during the "Great Tribulation".
 - e. Sabbath was canceled because the purpose of it was perverted to legalize ceremony with no true personal worship of God.
3. As lord of Sabbath, only He has the right to tell us how to worship God.
 - a. In [Matthew 12:11-12](#) we read "And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days." Formalized worship allows people to care more for their own personal property than for their neighbor.
 - John 3:16 tells us about God's love.
 - We are told to "have love one to another" in [John 13:35](#); [Romans 12:10](#); [Romans 13:8](#); [Galatians 5:13](#); [1Thessalonians 3:12](#); [1Thessalonians 4:9](#); [Hebrews 10:24](#); [1John 4:11](#).
 - True godly worship is supposed to bring us closer to God so that we can show God's love to other people.
 - b. [Acts 2:41-47](#) gives us the basis of true Biblical worship in the '*Church Age*'.
 - (2:43) "And fear came upon every soul" means: 'they did not dare dispute with their Lord'.

- (2:43) "and many wonders and signs were done by the apostles" means: 'they had a testimony of God working in and through the lives of saved people'. Testimonies were part of their worship.
 - (2:42) "they continued stedfastly in the apostles' doctrine" they did not have doctrinal disputes and divisions.
 - (2:42) "they continued stedfastly in fellowship, and in breaking of bread". They shared physical provisions and care for each other as part of their true worship of God.
 - (2:42) "they continued stedfastly in prayers".
 - (2:44-45) "And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need." They were more concerned with helping to spread the gospel than they were about physical possessions.
 - (2:46) They had unity within the church.
 - (2:47) They were "Praising God, and having favour with all the people" because of how God worked in and through their personal lives. Their worship was part of their every-day life.
 - (2:47) They were effective in winning souls.
4. As lord of Sabbath, "Jesus" makes our spiritual lives full and functional.
- a. [Matthew 12:9-14](#); [Mark 3:1-6](#) and [Luke 6:5-11](#) follow this declaration from Jesus that "That the Son of man is Lord also of the sabbath." In all three of references we see Him heal a man who had a "withered hand".
 - b. The context indicated that the "scribes and Pharisees" brought this man for the purpose of seeing if Jesus would heal on the sabbath. So, they did not care about this man but used him to try and win a religious argument. People in the Catholic Church don't care about you unless you become their personal fiend. The same is true about every religion which preaches works salvation. However, saved people can go anywhere in the world and other saved people will care and help them even when just introduced.
 - c. This man was a good religious man who did what the religious leaders told him to do or he would not have been used by them. However, his personal result was a "withered hand", which is symbolic of his inability to do anything for God or man. In the Bible, our hand is used symbolically for our capacity to do things.
 - d. In both Gospel accounts Jesus told him "Stand forth" and then after challenging the doctrine of the religious leaders Jesus told this man the "Stretch forth thine hand". The man had to obey personal commands from Jesus even in the face of religious controversy.
 - e. Both Gospel accounts tell us that as this man obeyed the personal command from Jesus, "his hand was restored whole as the other". Obeying personal commands from Jesus restored his ability to do things for God. Obeying religious laws destroyed his ability to do anything for God.
 - f. In both Gospel accounts the religious leaders "took counsel, against him, how they might destroy" Jesus. Religions value people obeying their rules above everything even if it means that everyone's life gets ruined and everyone goes to Hell.
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Loss of Everlasting Rewards

Mark 8:34-38

And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Matthew 16:24-26 and Luke 9:23-26 also give us these same instructions.

The second and third sentences of this section start with the word "For", which means that they are giving us reasons why we should obey the first sentence. The last sentence starts with the words: "Whosoever therefore", which means that it is giving us the conclusion. Knowing where you are going, and why, often helps people to obey a command that they naturally do not want to obey. Who wants to obey a command to "deny himself, and take up his cross daily"? Yet, our Lord obviously believes that some people will obey if they truly understand the reasons given here. Therefore, we will start with the reasons and work back to the command.

1. The second part of Mark 8:38 says: "of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels". The phrase "when he cometh in the glory of his Father with the holy angels" is talking about the return of Christ to rule and reign for 1,000 years. The phrase "of him also shall the Son of man be ashamed" is talking about how Jesus Christ will feel about some saved people who are in Heaven at the time that he returns.
 - Matthew 10:32-33 says: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." If Jesus Christ is ashamed of some saved people, and denies them "before my Father which is in heaven", they will not be able to return with Him to rule and reign on Earth.
 - The parables of the pounds (Luke 19) and of the talents (Matthew 25) warn us that the person who did not return a profit to their Lord, after their Lord told them to work for a profit in His kingdom, lost the single pound / talent that they had. Thus they will be "eternal paupers".
 - Further, Matthew 25:30 tells us, "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth". This is not in Hell but a place in Heaven where God puts useless souls until after the great white throne judgment (Revelation 20:11).
 - The two sentences, before this one, are part of the context and also show us this truth. However, before we look at those sentences, we need to consider the start of this sentence.
2. The first part of Mark 8:38 says: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation". Most people use the world's definition for the word "adultery".
 - The true Biblical definition is: 'A spiritual sin of violating a covenant agreement (spiritual contract) that is enforced by the court of God'.
 - Thus, when Jesus says, "this adulterous and sinful generation", He is identifying 'A generation of people who make a spiritual covenant with God to accept Jesus as their personal Lord and then refuse to obey Him while pursuing sin'.
 - The people who are ashamed of me and of my words in this adulterous and sinful generation are God's people who refuse to loudly and publicly rebuke sin. They may do it in private, but they are not willing to suffer the consequences of doing so loudly and publicly.

3. Thus, what [Mark 8:38](#) is telling us is that saved people who agree to accept Jesus as their personal Lord, and then refuse to obey His command to be a witness of Him and His words to their lost neighbors, will go to Heaven because they are saved. However, he will be ashamed of them and not allow them to return for the 1,000-year reign of Christ on this Earth.

Our two sentences before the last said: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

- We have three parts; our soul our spirit and our body. Our spirit is the real us. It is attached to our body at conception and leaves the body at death. Our soul is the long-term way that we think, the way that we make decisions and the way that we react emotionally to the circumstances of this life. At death, our spirit takes our soul with it.
- [Isaiah 55:8](#) says: "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD." Unless we receive, and learn to follow, the "mind of Christ" and the will of God in this life, we will not enjoy Heaven like we would if we receive, and learn to follow, the "mind of Christ" and the will of God in this life.
- When our sentence says, "For what shall it profit a man, if he shall gain the whole world", Jesus is pointing out that anything which we "gain in the world" will be left behind at death. Therefore, there is no true "profit". However, the time and effort spent gaining a profit in this world prevent saved people from gaining the "mind of Christ" and the will of God in this life. Thus, these people "lose" the opportunity to mature their "soul" in a way that will increase their enjoyment of eternity. This eternal loss is what Jesus means by "lose his own soul".

We see this truth more in the next prior sentence where we read: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it".

- When Jesus says "whosoever will save his life", He does mean refusing to be a martyr but he also means preserving the enjoyments of this world and flesh which come from the "lusts of the flesh". If we concentrate on getting everything that this world has to offer, we won't have the time to "lay up treasure in Heaven". The more "treasure in Heaven" that a person has when they die, the more they will enjoy their everlasting life after they get to Heaven. Therefore, when Jesus says that such a person "shall lose it", he means that they will lose all of the things which would make their eternal life more enjoyable. Think about the difference in 'quality of life' between a typical dirt farmer and a typical multimillionaire. That difference in 'quality of life' is what saved people can lose for eternity.
- When Jesus says "whosoever shall lose his life for my sake and the gospel's, the same shall save it", He is telling us how to get the best 'quality of life' in eternity. The more that we neglect the desires of our flesh and this world, so that we can spend our time serving Jesus and the Gospel, the more "treasure in heaven" we will have. In addition, our spending time serving Jesus and the Gospel will get us the "mind of Christ" and the will of God in this life, which will "save our soul". Finally, our spending time serving Jesus and the Gospel will return a spiritual profit to God, which will earn us a "well done", a crown and a place in the 1,000-year reign of Christ.

This brings us to our First sentence where Jesus told us what to do in order to get the best eternal results. There we were told: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me". The details of this sentence are:

1. When we "come after Jesus" we are seeking to go to Heaven like he did. Our phrase is speaking about the truly Biblically saved ending up where Jesus is.
 - a. "come" is an action verb. People can not go to Heaven unless they actively obey God's command to call upon the name of the Lord (Romans 10:12-13. This means to 'trust in His power and authority to make you a child of God'. Heaven is God's personal home. He only allows His children to go there when they die. All others are sent to the lake of fire to spend eternity with their spiritual father who is the devil.

- b. “after” means going the same way that he went and doing the same things that Jesus did in the way that He did them and striving for the same goal as He strove for. That means devoting this life to being God's servant so that we can have eternal rewards after we get to Heaven. (John 8:29 says: “And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.”).
 - c. “me” means that Jesus is the only Saviour that there will ever be. [Acts 4:12](#) says: “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved”.
 - d. Those who truly want to go to Heaven, where Jesus went, must obey the Bible like He did. They must “call upon the name of the Lord”, like the Bible commands, or they will not go to Heaven like Jesus did.
2. “let him deny himself”: God does not lie like the devil does. God does not tell you that you can spend this life fulfilling the lusts of the flesh and then go to a mansion in heaven and live in eternal bliss. That is a lie of the devil. God tells you that you will have to deny the lusts of your flesh. He will be with you and help you to do this, but it is not optional. The process of doing this denial will actually make you enjoy Heaven better by the things that you learn as you trust and obey God.
 - a. “let” is the action verb of creation in Genesis 1. This verb does not just mean to give permission with the option of not obeying but is a command from God.
 - b. “deny” means: 'to refuse to grant oneself the desires of the flesh'. This means stop seeking comfort and the things which give you status with peers and anything else that will interfere with doing what God wants you to do.
 - c. “himself”: Too many people want to deny God and the God given authority in their life like pastor and parents.
 3. “and take up his cross”: his speaks of hard painful work. Luke tells us that we must do this daily.
 - a. “and” means that 'this is added to what came before'. We can not obey this phrase until after we obey the prior phrase.
 - b. “cross” speaks of suffering in this world. This makes many people turn back from truly serving Jesus Christ. However, they forget the promise of 1Corinthians 10:13, which is: “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”
 - c. “take up” means that we must willingly step forward and accept this suffering. God will not force it on us. However, neither will we get the eternal rewards without willingly doing this thing.
 4. “and follow me”
 - a. “and” means that this phrase is added to the prior phrase like we take repeated steps up a staircase. This phrase can not be truly done until the prior two steps are truly done and done in the order specified.
 - b. “follow” means 'to move in the same direction as the leader'.
 - c. “me” means that we follow the example of Jesus on how to act in this flesh. Please see the study called What Did Jesus Do?
-



God

by God:	5:7 ;
of God:	
commandment of God	7:8 ; 9 ;
creation God	10:6 ; 13:19 ;
hand of God	16:19 ;
kingdom of God	1:14 ; 15 ; 4:11 ; 26 ; 30 ; 9:11 ; 47 ; 10:14 ; 15 ; 23 ; 24 ; 25 ; 12:34 ; 14:25 ; 15:43 ;
Holy One of God	1:24 ;
house of God	2:26 ;
power of God	12:24 ;
Son of God	1:1 ; 3:11 ; 5:7 ; 15:34 ; 39 ;
the things that be of God	8:33 ;
will of God	3:35 ;
word of God	7:13 ;
man-God:	
glorified God	2:12
God hath joined together	10:6 ;
love the Lord thy God	12:30 ;
with God all things are possible	10:27 ;
God's	12:17 ;
God only	2:7 ;
God is	10:18 ; 12:26 ; 27 ; 29 ; 32 ;

Q&A for the Gospel of Mark

Epistle Overview

1. What is the Theme of the Gospel of Mark?
 - a. Jesus is our Example Servant.
 2. How is this Gospel different from the others?
 - a. Each Gospel gives us a different perspective of the ministry of Jesus.
 3. What are the four different perspectives?
 - a. Matthew, who was a government employee, tells us that Jesus fulfilled the law.
 - b. Mark, who was a preachers' servant, tells us that Jesus is the example servant.
 - c. Luke, who was a physician, tells us that Jesus was a literal physical man.
 - d. John, who loved Jesus and learned His spiritual lessons, tells us that he was the "Son of God" and, since God is a Spirit, John gives us the spiritual perspective.
 4. How does this help us disprove the claims of conflicts?
 - a. Many of those claims are based upon the fact that different Gospel accounts report the same incident different ways. However, the differences are due strictly to perspective and do not constitute a conflict. For example, Matthew reports evidences that Jesus fulfilled the law but Mark ignores those evidences because servants, typically, do not deal with law. Therefore, the difference is not a conflict but simply different perspectives.
 5. What is the advantage of each Gospel account giving us different perspectives?
 - a. Those people who truly study the incidents reported in more than one Gospel account get a greater understanding of the incident and of the related doctrine than if they only study one account.
 6. The theme of Chapter 8 is: "[Starting the show-down](#)". This is when the religious leaders started attacking Jesus and planning His destruction and when Jesus knew that his time remaining was limited. How did this affect His teaching?
 - a. Before Chapter 8, Jesus concentrated on reaching as many Jews as he could. After Chapter 8, Jesus concentrated on teaching stronger doctrine to His disciples so that they would be ready to carry on after He returned to Heaven.
 7. In Chapter 12, we see Jesus shut the mouth of every religious group. This is also where we see Jesus prophesy the condemnation of the religious leaders. Why were they condemned and why will everyone be condemned who follows their example?
 - a. They put their religious traditions above the word of God and refused to let the word of God correct the doctrine that they lived by.
 8. What was the main motivation for Judas Iscariot betraying Jesus?
 - a. His whole life he had been taught that greater worldly wealth proved that the person had the blessings of God and that they were assured a greater position in Heaven than the people with less wealth. He refused to accept the correction of this wrong doctrine.
 9. What is the main purpose of the "[Lord's Supper](#)"?
 - a. To remind us of His life and sacrifice for us which not only gets us saved but also teaches us how to become true "[sons of God](#)".
 10. When we read [Mark 16](#), we see the smallest account of the actions of Jesus, after His resurrection, among all of the Gospel accounts. Why is that true?
 - a. Before the crucifixion, Jesus was being God the Father's servant. After the resurrection, Jesus was being in His role as Lord and was no longer acting as a servant.
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Chapter 1

1. What is the theme of this chapter?
 - a. *The Start of the Ministry of Jesus.*
 2. What was the ministry of John the Baptist?
 - a. O prepare the way for Jesus.
 3. What did John the Baptist say was the difference between his baptism and the baptism of Jesus?
 - a. John baptized unto repentance. Jesus would baptize with the Holy Ghost.
 4. Where is the baptism of Jesus reported?
 - a. [Mark 1:9-11](#); [Matthew 3:13-17](#); [Luke 3:21-22](#) and [John 1:32](#)
 5. What happened immediately after Jesus was baptized?
 - a. “the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased”
 6. What happened next?
 - a. Jesus was driven into the wilderness to be tested and tempted by Satan for forty (40) days.
 7. Who did Jesus call to discipleship in this chapter?
 - a. Andrew, Peter, James and John.
 8. What happened when Jesus entered the synagogue on the sabbath day?
 - a. He met a man possessed by a devil and cast the devil out.
 9. Why did Jesus tell the devil “[Hold thy peace](#)”?
 - a. Because He did not want people thinking that he was working with devils just because they identified Him.
 10. At the end of the chapter, what did Jesus tell His disciples they needed to do?
 - a. Jesus “[said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth](#)”.
-

Chapter 2

1. What is the theme of this chapter?
 - a. *The Religious Leaders Start Their Doctrinal Fights with Jesus.*
 2. What is the first incident that Mark reports in this chapter?
 - a. Jesus healing a man sick of the palsy after his four friends tore up the roof and lowered him to Jesus.
 3. What happened to cause Jesus to save him *forgive his sins)?
 - a. He saw the faith of the friends.
 4. What did the scribes and Pharisees reason in their heart when Jesus saved him?
 - a. They thought: “*who can forgive sins but God only?*”
 5. What happened to cause Jesus to heal him?
 - a. Jesus healed him as proof that it took the power of God to heal and to save. Thus, Jesus proved that He had the power to forgive sins.
 6. What did Matthew do as a result of being called to discipleship?
 - a. He made a dinner and called all of his publican friends to meet Jesus.
 7. How did Jesus answer “*when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?*”
 - a. “*When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.*”
 8. What were the parables that Jesus gave to say that God would change the relationship with God in the New Testament?
 - a. The Parable of the New Wine and the Parable of the New Cloth.
 9. What did the Pharisees criticize next?
 - a. Jesus and His disciples plucking corn on the sabbath day.
 10. What did Jesus say to their criticism?
 - a. “*The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath*”.
-

Chapter 3

1. What is the theme of this chapter?
 - a. Religious Traditions Versus Truth from the Son of God.
 2. Why was the man with “a withered hand” in the synagogue?
 - a. So that the religious leaders “might accuse him”.
 3. How did the Pharisees react and why is this important?
 - a. “And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.” (3:6). This is when Mark reports the start of the fight by the religious leaders against Jesus.
 4. How did the people react, at this time?
 - a. They thronged Jesus for His teaching and miracles.
 5. How did the scribes from Jerusalem try to destroy His reputation?
 - a. They claimed that Jesus did miracles and cast out devils by the power of Beelzebub.
 6. How did Jesus prove them to be liars?
 - a. He taught about a house divided.
 7. What prophecy did Jesus give related to this teaching?
 - a. That he would bind Satan and “spoil his goods”.
 8. Why did Jesus warn them about “blaspheme against the Holy Ghost”?
 - a. “Because they said, He hath an unclean spirit”.
 9. How did Jesus react when His mother and brethren tried to interrupt His teaching?
 - a. He said that His true brethren were His spiritual brethren.
 10. Whom did Jesus identify as His spiritual brethren?
 - a. “For whosoever shall do the will of God, the same is my brother, and my sister, and mother” (3:35).
-

Chapter 4

1. What is the theme of this chapter?
 - a. Produce a Profit for your Lord.
 2. What are the four kinds of ground in the 'Parable of the Sower'?
 - a. Path-way
 - b. Weedy
 - c. Rocky
 - d. Good
 3. What types of heart are represented by the types of ground?
 - a. Hard
 - b. Worldly
 - c. Carnal
 - d. Fruitful
 4. What is the meaning of the 'Parable of the Candlestick'?
 - a. We are to be the light of the world. God saves people so that they will show His light to the lost world.
 5. What is the meaning of the 'Parable of the Mustard Seed'?
 - a. The "kingdom of God" (God's character in us) starts out very small when we first get saved but is supposed to grow to be the biggest thing in our life.
 6. Jesus taught the people only in parables. How did He deal with His disciples about the parables?
 - a. "But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples" (4:34).
 7. What was the test of faith reported in our chapter?
 - a. Jesus had His disciples cross the lake while He slept in the boat. There came a storm that made them afraid that they would die.
 8. How did the disciples react?
 - a. "they awake him, and say unto him, Master, carest thou not that we perish?" (4:38).
 9. How did Jesus react?
 - a. He calmed the storm and then asked them: "Why are ye so fearful? how is it that ye have no faith?" (4:39-40).
 10. What was the final reaction of the disciples?
 - a. "And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?" (4:41).
-

Chapter 5

1. What is the theme of this chapter?
 - a. Our Level of Belief Determines our Level of Blessings.
 2. What is the first miracle that Jesus did in this chapter?
 - a. He freed the mad man of Gadara from man devils.
 3. What did the devils ask Jesus when He was going to cast them out of the man?
 - a. Let them go into a heard of swine that were nearby.
 4. What did the swine do and why?
 - a. They ran down a cliff and drowned in the sea rather than live being possessed by devils.
 5. How did the swineherds react?
 - a. "And they that fed the swine fled, and told *it* in the city, and in the country" (5:14).
 6. How did the mad man of Gadara appear when the people saw him?
 - a. "And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind" (5:15).
 7. How did the people from the city react?
 - a. "they were afraid" (5:15). "And they began to pray him to depart out of their coasts" (5:17).
 8. How did the mad man of Gadara react when Jesus agreed to leave?
 - a. He wanted to follow Jesus but was told to stay and be a witness. "And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel" (5:20).
 9. Why did Jesus heal the woman with an issue of blood?
 - a. She demonstrated true Biblical faith.
 10. What did Jesus do for the ruler of the synagogue?
 - a. He raised his daughter from the dead.
-

Chapter 6

1. What is the theme of this chapter?
 - a. Keep Doing the Ministry in Spite of Discouragement.
 2. What was the reaction to Jesus' teaching in the synagogue and why?
 - a. He was "in his own country" and the people were "astonished" at His wisdom and miracles but rejected the evidence that He was anything more than "just a man" because He had grown up near them.
 3. How did Jesus react?
 - a. "But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house" (6:4).
 4. What did Jesus do as a result?
 - a. He commissioned the twelve, gave them power to do miracles and sent them out to do missionary work.
 5. How did king Herod react?
 - a. He insisted that Jesus was John the Baptist come back alive.
 6. Why did he insist that?
 - a. He gave a party for his friends and his wife's daughter danced and he promised her whatever she wanted. Her mother had her ask for the head of John the Baptist and Herod had him beheaded. As a result, Herod's conscience bothered him and that is why he insisted what he did.
 7. How did Jesus and His disciples react to the murder of John the Baptist?
 - a. They sought to be alone for a while to mourn the murder but people refused to let them be alone and insisted that Jesus minister to them.
 8. What did Jesus do with their demand?
 - a. He preached and did miracles all day then fed 5,000 out of 5 loaves and 2 fish.
 9. What did Jesus do after that?
 - a. He sent the people away, sent the disciples across the lake and went up on the mountain to pray.
 10. What miracles happened as a result?
 - a. Peter walked on water and Jesus calmed the sea and transported them to land.
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Chapter 7

1. What is the theme of this chapter?
 - a. Searching for Rest While in the Ministry.
 2. What was the complaint that the Pharisees and scribes made against the disciples of Jesus, at the start of this chapter?
 - a. “they saw some of his disciples eat bread with unwashen, hands” and claimed that the act made them spiritually “defiled”.
 3. How did Jesus answer their accusation?
 - a. He quoted scripture that said, “Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me”.
 4. What did Jesus add to the scripture to apply the scripture to their accusation?
 - a. “Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do”
 5. What accusation did Jesus make against them?
 - a. “Full well ye reject the commandment of God, that ye may keep your own tradition”.
 6. Where did Jesus say that true spiritual defilement came from?
 - a. “Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man”.
 7. What happened when Jesus went to a Gentile city to hide and rest?
 - a. He met a Gentile woman who begged Him to cast a devil out of her daughter.
 8. What did Jesus call the Gentile woman and what is the female form of that word?
 - a. He called her a dog and the female dog is called a bitch.
 9. Why did Jesus fulfill her request?
 - a. Because she was willing to accept any insult and any demand in order to receive her request from God in human flesh.
 10. What miracle is reported at the end of our chapter and what is the spiritual significance of it?
 - a. Jesus healed a deaf man who had trouble speaking. When we get saved Jesus removes our spiritual deafness and makes us able to truly and clearly testify of the work of God.
-

Chapter 8

1. What is the theme of this chapter?
 - a. Starting the Show-down.
 2. What is the first incident reported in our chapter and why did Jesus do it?
 - a. He fed “about four thousand” with only seven loaves and did it because “they have now been with me three days, and have nothing to eat”. Very few people today would go to a three-day preaching meeting where they had to bring their own food and even stayed after they ran out of food. People have a different attitude about the things of God and wonder why that results in God treating them differently.
 3. What started the next incident in this chapter?
 - a. Jesus sent the crowd away, went to another place with His disciples and the Pharisees went there demanding a sign from Heaven.
 4. What was the response from Jesus and why?
 - a. “And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation”. He had already done uncounted miracles and, as Nicodemus said in [John 3:2](#), “Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him”. Therefore, they were not seeking evidence that His message came from God. No, they were trying to establish that Jesus had to do miracles when they demanded and that, therefore, he submitted to their authority.
 5. Jesus then took His disciples in a ship and crossed the lake. On the way He told them, “Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod”. What did they think Jesus was talking about?
 - a. “And they reasoned among themselves, saying, *It is because we have no bread*”.
 6. Jesus was using symbolic language to warn them about a spiritual matter. What was He truly warning them about?
 - a. “Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees” ([Matthew 16:12](#)).
 7. When they arrived at His destination, Jesus healed a blind man. What does the context teach us about the spiritual significance of this miracle?
 - a. The Jews were spiritually blind because of the “doctrine of the Pharisees and of the Sadducees”. Only Jesus can heal spiritual blindness.
 8. [Mark 8:27](#) says: “And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?”. What is the spiritual significance of this question and why does Mark report it here?
 - a. Peter said, “Thou art the Christ” and he spoke for all of the disciples. The Jewish religious leaders taught the Jews that their salvation was based upon the Temple and that if they were kicked out of the Temple then they would go to Hell. And, they threatened to kick anyone out of the Temple if they made this declaration. Therefore, the disciples had to reject the teaching of their religious heritage in order to accept the personal relationship with Jesus which is part of true salvation.
 9. What changed in the teaching of Jesus, to His disciples, as a result of that declaration?
 - a. He started prophesying His future torture and death. God hides certain truths from His children until they are spiritually mature enough to accept them.
 10. What is the spiritual message of the last thing that this chapter reports Jesus saying?
 - a. We must be willing to give up everything in this world, including our life, in order to gain everlasting rewards in heaven.
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Chapter 9

1. What is the theme of this chapter?
 - a. Lessons in Spiritual Maturity.
 2. In the first sentence of our chapter, we read; “And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power”. What was the fulfillment of this prophecy?
 - a. Peter, James and John experienced the Mount of Transfiguration.
 3. Who met Jesus at the Mount of Transfiguration and what do they represent?
 - a. Moses and Elijah met Jesus there and represent the Old Testament, which is the law and the prophets.
 4. What did they talk to Jesus about?
 - a. “And, behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.” (Luke 9:30-31). They talked about how Jesus would fulfill the promises of God and to, finally, allow them to go to Heaven.
 5. As they came down from the mountain, the three disciples asked Jesus: “Why say the scribes that Elias must first come?” What was the answer from Jesus and what did He mean by His answer?
 - a. Jesus said: “Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.” This means that John the Baptist came in the spirit of Elias and prepared the way for Jesus. However, his message was rejected by the Jewish religious and government officials and they murdered John the Baptist.
 6. What problem did Jesus and the three find when they came down from the mountain?
 - a. A man had brought his son who was possessed by a devil that the other disciples could not cast out.
 7. Why could the other disciples not cast out the devil?
 - a. Jesus said: “This kind can come forth by nothing, but by prayer and fasting”?
 8. What did Jesus say about getting higher positions in Heaven?
 - a. “If any man desire to be first, *the same* shall be last of all, and servant of all”.
 9. What did Jesus tell James and John about their prohibiting another person who was giving out the Gospel but was not part of their group?
 - a. “Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.” We are to not deny people of a different religious group if they are giving out the true Gospel. This was the problem that Paul dealt with in [1Corinthians](#). They were divided over doctrines of men instead of being united over the basic true Gospel.
 10. What is the main spiritual message of the last part of this chapter?
 - a. It there is anything in this world that prevents you from serving God then get rid of it.
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Chapter 10

1. What is the theme of this chapter?
 - a. Eternal Spiritual Rewards Versus Temporary Physical Rewards.
 2. What was the doctrinal question at the start of Chapter 10?
 - a. Is divorce lawful?
 3. What is the main source of controversy, over divorce, between people who claim to be saved and sanctified and some kind of expert on this subject?
 - a. They are using non-Biblical definitions and doctrines to argue what they claim is a Biblical position. For example:
 - i. The true “word of God” makes a very clear distinction between divorce and remarriage. Religious doctrinal rejects that truth and claims that once a man has had sex, he can not control and restrain himself if he gets a divorce.
 - ii. When saved people marry, they sign a contract which is enforced by the court of men and swear an oath which is enforced by the court of God. A divorce is setting aside the contract but has no effect upon the oath. Yet, religion claims that a decision by a lost worldly human court forces a legal decision in the court of God.
 - iii. The true “word of God” tells us that God is divorced in Isaiah and Jeremiah. Religion claims ‘God is always against divorce’ which means ‘God is against God’.
 - iv. The true “word of God” tells us that if a person is divorced then they can go without or take back the person that they divorced. Religion finds excuses for other options.
 - v. There are other points to be considered but these should suffice to show that most religious opinions, about divorce, are based upon doctrinal error.
 4. Jesus said that if a person gets divorced and remarries another, they “committeth adultery”. What is the true doctrinal meaning of this phrase?
 - a. ‘They have an ongoing lifestyle of violating their oath which they made to God’.
 5. When the rich young ruler came to Jesus and asked “Good Master, what shall I do that I may inherit eternal life?”. What is the problem with the word “inherit” in his question?
 - a. Usually, a person must do work in a relationship in order to “inherit” or increase their “inheritance”. “Eternal life” is not earned but is given when we accept a relationship with Jesus as our personal “Lord”.
 6. Why did he leave sad after claiming “Master, all these have I observed from my youth”?
 - a. The answer from Jesus showed him that he had failed to keep the commandments to the level required by God. He was not willing to put the service to God above everything else to the point of giving up all worldly possessions, and even his life, in order to serve God.
 7. In the next few sentences, we have a report of a discussion between Jesus and His disciples. What was the discussion about?
 - a. “How hardly shall they that have riches enter into the kingdom of God!”.
 8. What promise did Jesus give to replace the promises of worldly riches?
 - a. “Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life”.
 9. James and John made a request of Jesus which upset the other disciples. Jesus told them to not be upset and then told them how each could seek what James and John asked for. What did Jesus tell them to do?
 - a. “whosoever of you will be the chiefest, shall be servant of all”.
 10. Jesus healed a blind man because of his faith. What is the spiritual significant message to us?
 - a. We can receive true spiritual sight, and understanding, only by faith in Jesus as God's Christ.
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Chapter 11

1. What is the theme of this chapter?
 - a. A fruitful Religion Versus a Show Religion.
 2. Our chapter starts with a report of Jesus sending two disciples to do a job. What is significant about this report?
 - a. Jesus prophesied what they would find and they found exactly what He prophesied. Given the context, Jesus could not have known these things outside of the power of God. Fulfilled prophecy proves that God is the most powerful being anywhere because only he makes and fulfills detailed prophecies.
 3. What did Jesus tell them to get and why?
 - a. They were to get the colt of an ass that no man had ever ridden and Jesus rode into Jerusalem in triumph on the colt.
 4. What did the people cry and what did it mean?
 - a. "Hosanna; Blessed *is* he that cometh in the name of the Lord: Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest". This means that Jesus came in the power of God ("he that cometh in the name of the Lord") and they expected Jesus to usher in the 1,000-year reign of Christ ("the kingdom of our father David").
 5. Why did they not receive the kingdom? This is the main reason why people do not receive the promises from God.
 - a. They refused to fulfill God's requirement for them to receive the kingdom when they refused to accept Jesus as their King and submit to His rule. Most people refuse to fulfill God's requirements to receive the promises of God.
 6. Why did Jesus curse the fig tree and what is the spiritual significance of it?
 - a. Jesus cursed it because it had leaves but no fruit ("new life"). It signified the future curse of the Jews because they had the outward religious signs of serving God ("leaves") but refused to produce new spiritual life.
 7. Why did Jesus "cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves And would not suffer that any man should carry *any* vessel through the temple"?
 - a. "And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves"
 8. How did the religious rulers react to what Jesus did?
 - a. "as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?"
 9. How did Jesus answer their challenge?
 - a. "And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was *it* from heaven, or of men? answer me".
 10. How did Jesus react when they refused to answer His question?
 - a. "And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things". They refused to be honest and reasonable. Therefore, Jesus refused to reason with them.
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Chapter 12

1. What is the theme of this chapter?
 - a. Correction of Popular Doctrinal Error.
2. Our chapter starts with “[And he began to speak unto them by parables](#)”. Why did Jesus teach in parables and why is it important that we realize this truth?
 - a. Jesus taught in parables so that the saved people who received the truth from God would understand while the lost and carnal would be led into doctrinal errors. We need to realize that there are doctrinal errors taught about parables, as well as other things in the Bible. We need to verify that what we truly believe is Bible truth and not doctrinal error.
3. The opening parable of this chapter was said against the religious leaders and they knew it and could not dispute it. What was their reaction?
 - a. “[And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way](#)”.
4. Next, we are told that “[they send unto him certain of the Pharisees and of the Herodians, to catch him in his words](#)”. They tried an argument about taxes. (Religious people who argue against taxes today place themselves with that group spiritually.) What answer did Jesus give?
 - a. “[Render to Caesar the things that are Caesar's, and to God the things that are God's](#)”.
5. “[Then come unto him the Sadducees, which say there is no resurrection; and they asked him](#)” a ridiculous story about the resurrection which they denied. Jesus gave them two answers. What were the answers?
 - a. “[Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven](#)”. There are many religions, such as the Mormons and Islam, which call Jesus a liar in this statement because their promises of Heavenly rewards include sex.
 - b. “[And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err](#)”. This doctrinal error is also believed by many people who want to live a life of sin with no eternal consequence.
6. Next, “[one of the scribes came, and asked him, Which is the first commandment of all?](#)”
 - a. Jesus answered: “[The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these](#)”. (Please also see the Study called [Significant Gospel Events](#) for [Jesus and the Ten Commandments](#).)
7. Our chapter then tells us that the scribe answered and then “[And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God](#)”. Why does the Gospel report say this?
 - a. The scribe “[answered discreetly](#)” because he said what the word of God literally said. However, his religious affiliation, and his challenge to Jesus, proved that he did not truly believe what he said. Otherwise, his religious affiliation, and his life would be different. In addition, when Jesus said: “[Thou art not far from the kingdom of God](#)”, Jesus was telling him that he truly did not have “[the kingdom of God](#)”.
8. Jesus then challenged the religious leaders. What was His challenge?
 - a. “[How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son?](#)” According to their doctrine, a son can not be the Lord of the father.
9. What warning did Jesus give the people based upon those challenges?
 - a. “[Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, And the chief seats in the synagogues, and the uppermost rooms at feasts: Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation](#)”.
10. Why was the widow's two mites greater than the many gold coins put into the offering by others?
 - a. “[For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living](#)”. Be careful about the doctrine preached on this sentence. The phrase “[all her living](#)” is all that she earned, not all that she owned. For example, she probably had a place to stay.

Chapter 13

1. What is the theme of this chapter?
 - a. Prophecy of Future Events.
 2. Why did Jesus give the prophecy that we read in verse 2?
 - a. The disciples were impressed with the building and we are to not be impressed with anything physical that is made by man.
 3. What started all of the prophecy in our chapter?
 - a. Verses 3-4 (“And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?”).
 4. What was the first warning that Jesus gave about prophecy?
 - a. “Take heed lest any *man* deceive you: For many shall come in my name, saying, I am *Christ*; and shall deceive many”. This warning also applies to false prophets who do not claim to be Christ.
 5. Who is Mark 13:9 written to?
 - a. The Jews, and in particular, to Jews living through the “great tribulation”.
 6. Who was Jesus talking to when He said “he that shall endure unto the end, the same shall be saved”.
 - a. Jesus was talking to the Jews who will be living through the “great tribulation”.
 7. Who is Mark 13:21-22 written to?
 - a. It is written to all saved through all times.
 8. What did Jesus say would happen just before His return to rule and reign as Christ?
 - a. “the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken”
 9. How do we know that someone is a false prophet if they claim to know the day or month or year when Jesus will return?
 - a. “But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father”.
 10. What is the final commandment concerning these prophecies?
 - a. “Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch”.
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Chapter 14

1. What is the theme of this chapter?
 - a. The 'Last Supper' and Betrayal by the Jews.
 2. What made Friday a sabbath in the week that Jesus was crucified? It lets us know that He was crucified on a Thursday.
 - a. It was "*the feast of the passover, and of unleavened bread*". These religious holy days were also called "*high sabbaths*".
 3. How much was the ointment worth that Mary Magdalene poured on the head of Jesus?
 - a. The ointment was worth the wages of a common worker for about 10 months ("*three hundred pence*").
 4. Why did Mary Magdalene do what she did?
 - a. Because, unlike the disciples, she believed the prophecy that Jesus would suffer and die ("*she is come aforehand to anoint my body to the burying*").
 5. Why did Judas go to the high priests and betray Jesus?
 - a. He was offended at the waste of money. He proved that money was more important to him than his personal relationship with Jesus.
 6. What prophecy did Jesus give to Peter during the 'Last Supper'?
 - a. "*Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice*".
 7. How did Peter, James and John fail Jesus as He prayed?
 - a. Three times they fell asleep when they were commanded to watch and pray.
 8. At the trial of Jesus, why did the chief priests have trouble getting the evidence that they wanted so that they could justify murdering Jesus?
 - a. "*And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together*".
 9. How did the priests justify murdering Jesus?
 - a. "*Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death*".
 10. How did Peter react when he knew that the prophecy of Jesus, about him, was true?
 - a. "*when he thought thereon, he wept*".
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Chapter 15

1. What is the theme of this chapter?
 - a. The Trial and Crucifixion.
 2. When “Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it”. What is meant by the answer from Jesus?
 - a. He was using a figure of speech which means: ‘This truth is so well known that even you, a foreign Gentile, knows it’.
 3. How did Pilate identify Jesus to the Jews when he spoke to them?
 - a. He called Jesus “the King of the Jews”.
 4. Why did Pilate agree to crucify Jesus?
 - a. “Pilate was willing to content the people”. Other Gospel accounts tell us that they threatened to report him to his Roman superiors and have him lose his position.
 5. What did the soldiers do after Pilate agreed to crucify Jesus?
 - a. “And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, And began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him”.
 6. When Jesus was on the cross, they offered Him a drink but He refused it. Why?
 - a. It was “wine mingled with myrrh”. The myrrh would lessen His suffering and not fulfill the requirement to pay for our sins.
 7. Why did Jesus cry, “My God, my God, why hast thou forsaken me?”?
 - a. Jesus cried out those words because God the Father had put our sin on Him and God the Father could not look at even His own Son with sin on Him.
 8. Why does Mark 15:37 say, “And Jesus cried with a loud voice, and gave up the ghost”?
 - a. Jesus chose when to die. He did not die from circumstances such as most people die.
 9. What religious physical sign did God give with the death of Jesus and what did it spiritually signify?
 - a. “The veil of the temple was rent in twain from the top to the bottom”. This signified that God had opened the way for anyone to approach the throne of God if they were true worshipers.
 10. Why did they only partially prepare the body of Jesus for burial?
 - a. They only partially prepared the body of Jesus for burial because it was almost time for the sabbath to start and the Jewish religious laws would not allow them to do that work.
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Chapter 16

1. What is the theme of this chapter?
 - a. The Resurrection and Return to Heaven.
 2. Which believers first saw the empty tomb?
 - a. The women who went to finish preparing the body of Jesus for burial.
 3. How did the other believers react to their report that Jesus was risen from the dead?
 - a. They refused to believe.
 4. Where did the women get the report that they delivered to the disciples?
 - a. From an angel
 5. Who, in particular, were they to report to?
 - a. Peter
 6. Who else does Mark report Jesus appearing to?
 - a. Mark reports to the two disciples on the road to Emmaus.
 7. When Jesus appeared suddenly in the upper room, what did He say to the disciples?
 - a. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen".
 8. Why does the 'Great Commission', in this gospel, say: "and is baptized"?
 - a. Baptism is the first act of obedience when someone is truly saved. However, not everyone can be baptized and that is shown by the thief on the cross. But everyone, including him, can show a God-caused changed life. Therefore, this phrase is used symbolically to tell us that the truly saved will display a God-caused changed life.
 9. What do we say to people who claim one or more of the signs in this 'Great Commission' and claim that such a sign is required for salvation?
 - a. Those signs were seen before the New Testament was finished and started disappearing even then. No one today has all of these signs in their life and if they want to claim one of the signs, for salvation, then they have to claim them all.
 10. What did the believers do after Jesus returned to Heaven that all saved are supposed to do today?
 - a. "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following".
-