
BIBLE COMMENTARY FOREVER MINISTRIES

THE GOSPEL OF MARK

Holy Spirit Filled Commentary

BIBLE COMMENTARY FOREVER MINISTRIES

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THE GOSPEL OF MARK

BY THE FOLLOWERS OF JESUS CHRIST, THE BELOVED SON OF GOD

"For God so loved the world, that He gave the only begotten Son, so that everyone believing in Him may not perish, but have eternal life." ([John 3:16](#))

"For the Son of Man came to seek and to save the lost." ([Luke 19:10](#))

Bible Commentary Forever Ministries aims to spread the good news of Jesus Christ, the Son of God, who is God of the Trinity of God (God the Father, God the Son, God the Holy Spirit). The Lord Jesus Christ is the Son of God, born of the Virgin through the Holy Spirit. He was crucified and died on the cross to pay the ransom for all our sins. He was buried in the tomb, and rose in the body from the dead on the third day, and ascended into heaven to the Father in His bodily form, and now is seated at the right hand of God the Father.

The Bible tells us that we have one Teacher, the Holy Spirit, and one Book, the Bible, that people need for their lives. Our ministry offers free teaching resources from the New Testament through a Holy Spirit-filled online Bible commentary ([Bible Commentary Forever](#)) as well as a teaching YouTube channel that is part of our online Life Church BCFM, accessible through [Life Church BCFM](#). Our commentary on the New Testament is unique; we did not base our understanding on any other book or anyone; we used only one Book, the Bible, and only one Teacher, the Holy Spirit. The primary foundation of our commentary is our belief that the entire Scripture, as given to the writers chosen by God, is dictated word-by-word by the Holy Spirit to the soul and spirit of willing disciples (writers).

Additionally, our ministry also provides free international discipleship training through online courses based on the "Bible Commentary Forever Ministries Fundamentals of Faith Manual," which is available in print and online formats. Through this outreach, we support Bible distribution efforts, we plant churches, support local congregations, and assist missionaries in various countries.

Welcome to the home of the Holy Spirit word-by-word Bible dictation ministries!

This ministry exists to glorify the Trinity of God: God the Father, God the Son, Jesus Christ, and God the Holy Spirit, in the name of Jesus Christ, our Lord and Savior. And promote the truth about the Holy Word of God and bring souls to the true knowledge of being followers of Jesus Christ, the Beloved Son of God.

Regardless of church affiliation or no affiliation, you can become a faithful follower of the Lord Jesus Christ, the Beloved Son of God, by reading and meditating on the Word of God and by applying the teachings of the Holy Bible to your life. The Lord calls us to live in a way that honors Him and to serve as examples of the Lord Jesus Christ in both the church and the world. Our mission is to glorify the Trinity of God as One: God the Father, God the Son (Jesus Christ), and God the Holy Spirit (read our article: [The Trinity of God](#)). (Galatians 2:20, 1 Timothy 6:11-16)

Bible Commentary Forever

Ministries Statements of Core Faith

What is Faith?

Faith is knowledge about God already put in our souls before we were even born. And when we read the Bible or hear the Word of God, this knowledge and the Word will link the soul and the heart and will strengthen the soul's knowledge about faith. And when we start developing faith in our hearts, if we use the knowledge of the Word that we have learned from the Bible to ask the Lord to increase our faith, then that becomes a gift (see [Romans 10:17](#), [Romans 4:3-5](#)). Hebrews 11:1 tells us that "faith is the assurance of things hoped for, a conviction of things not seen."

1. The Trinity of God

We believe in the Trinity of God: God the Father, God the Son, Jesus Christ, and God the Holy Spirit; God of Three but One. God of Three: different in each individual, but the Three become One in the Father; everything is in the Father. The God of Three is One from the beginning. The Lord Jesus Christ was begotten when He took flesh upon Himself, but He is One with the Father from the beginning.

- Supporting Bible passages: [Genesis 1:26-28](#); [Matthew 3:16-17](#); [Matthew 19:17](#); [Matthew 28:19](#); [Luke 3:21-23](#); [John 1:1-3](#); [John 1:14](#); [John 3:16](#).
- Supporting article: [The Trinity of God](#).

2. The Virgin Birth

We believe the Lord Jesus Christ was born of the Holy Spirit and the Virgin Mary to be the Son of God and the Son of Man. The Holy Spirit conceived the baby Jesus in the Virgin Mary's womb. Holy Spirit dwelt in the egg of Mary to make the egg conceive — God to be a Man.

- Supporting Bible passages: [Matthew 1:25](#); [Luke 1:30-35](#).
- Supporting article: [The Lord Jesus the Son of God and the Son of Man](#).

3. The Full Deity, Full Humanity, and Uniqueness of the Lord Jesus the Son of God

We believe the Lord Jesus Christ is both the Son of God and the Son of Man, being one hundred percent God and one hundred percent man. Furthermore, the Lord Jesus Christ is the Lamb of God, the only sinless human, and the only begotten Son of God.

- Supporting Bible passages: [Matthew 12:18](#); [Matthew 17:2](#); [Matthew 20:28](#); [John 1:1-5](#); [John 1:14](#); [John 1:18](#); [John 3:13](#); [John 3:16](#); [John 10:28-30](#); [John 12:32-34](#); [Mark 14:61-62](#); [2 Corinthians 5:21](#); [Colossians 2:9](#).
- Supporting article: [The Lord Jesus the Son of God and the Son of Man](#).

4. Believer's Water Baptism by Immersion

We believe that as the Lord Jesus Christ went to be baptized in the water, all the followers of the Lord Jesus Christ, the Son of God, should be baptized in the water by immersion, in the name of the Father, of the Son, Jesus Christ, and of the Holy Spirit, for the remission of their sins.

- Supporting Bible passages: [Matthew 3:13-17](#); [Matthew 28:19](#); [Romans 6:3-4](#); [Colossians 2:12](#).
- Supporting article: [Water Baptism for a Christian](#).

5. The Crucifixion and The Bodily Resurrection of the Lord Jesus

We believe in the bodily resurrection of the Lord Jesus Christ. The Lord Jesus Christ, the Son of God, the sinless Lamb of God, was crucified and died on the cross for the sins of the world. He was buried in the tomb, and the same body (flesh and bones) rose out from the grave on the third day.

- Supporting Bible passages: [Luke 20:39-40](#); [Luke 23:33-47](#); [Luke 24:1-9](#); [Luke 24:36-42](#); [Luke 24:46-47](#); [John 20:26-28](#).
- Supporting article: [The Bodily Resurrection of the Lord Jesus](#).

6. The Lord Jesus, the Son of God, is the Only Way of Salvation for All Humans

We believe the Lord Jesus Christ, the Son of God, is the way, the truth, the life, and the only way to the Father.

- Supporting Bible passages: [John 14:6-7](#).
- Supporting article: [Make Peace with God the Father through His Holy Son Jesus Christ](#).

7. The Holy Bible as the Exact Word of God Dictated by the Holy Spirit

We believe that the Holy Bible is the Living Word of God, dictated by the Holy Spirit to the writers. The writers were willing to be under the control of the Holy Spirit when they wrote the Scriptures. As given to the writers, the Holy Bible is true and holy, with no errors. As followers of the Lord Jesus Christ, the Son of God, we must abide by the entire Word of God.

- Supporting Bible passages: [Matthew 4:4](#); [Matthew 10:20](#); [John 1:1-5](#); [John 4:13-14](#); [John 6:51](#); [Hebrews 4:12-13](#); [2 Timothy 3:16-17](#); [Galatians 1:11-12](#); [2 Peter 1:16-21](#).
- Supporting article: [Bible Dictation](#).

8. The Presence of the Holy Spirit on Earth and the Baptism in the Holy Spirit

We believe that the Holy Spirit is now given to the followers of the Lord Jesus Christ, the Son of God. Because the Lord Jesus Christ was crucified, died on the cross, was buried in the tomb, rose out from the dead, and ascended into heaven to be with the Father, the gift of the Holy Spirit baptism is given to all the followers of the Lord Jesus Christ who believe in the Person of the Holy Spirit and seek this gift in the name of the Lord Jesus. The Holy Spirit is a gift of the Lord; upon the Lord Jesus' death on the cross, the Holy Spirit has been given to all humans who believe in the Son of God, the Lord Jesus Christ.

- Supporting Bible passages: [John 1:33](#); [John 14:15-17](#).
- Supporting articles: [Holy Spirit Proceeding](#) and [Holy Spirit Baptism for a Christian](#).

9. The Miracle of the Baptism in the Holy Spirit

We believe that the baptism in the Holy Spirit is a gift from the Trinity of God and is given by the grace of God. The manifestation of the baptism in the Holy Spirit of a believer must have speaking in tongues as a miraculous sign for the believer. Tongues spoken in gatherings can be either human or angelic tongues, but if they are angelic, there must be someone to translate. The baptism in the Holy Spirit is a gift of the grace of God and is different from having the Holy Spirit touch your heart. All true believers receive the filling of the Holy Spirit in their hearts upon accepting the Lord Jesus as their personal Savior. The filling of a believer with the Holy Spirit at salvation is different than the filling of a believer upon receiving the baptism in the

Holy Spirit. All the believers in the Lord Jesus Christ should earnestly and in faith seek their baptism in the Holy Spirit.

- Supporting Bible passages: Mark 16:17; John 1:33; Acts 2:1-41; Acts 10:44-48; 1 Corinthians 12:8-11; 1 Corinthians 13; 1 Corinthians 14:1-25.
- Supporting article: The Baptism in the Holy Spirit.

10. The Bodily Ascension of the Lord Jesus and His Second Coming

We believe that after the resurrection, the Lord Jesus Christ ascended into heaven in His heavenly body united with His human resurrected body and is seated at the right hand of God the Father, and by the will of the Father, He will come back in the same manner to judge the world.

- Supporting Bible passages: Matthew 24:35-37; Luke 18:8; Luke 24:50-51; John 14:1-4; Acts: 1:11; Revelation 3:11.
- Supporting article: The Second Coming of the Lord Jesus.

Bible Commentary Forever Foundation

WHAT IS SPECIAL ABOUT OUR BIBLE COMMENTARY?

Many books and commentaries are written about our Lord Jesus and the Bible. Yet, the Bible tells us that we have one Teacher, the Holy Spirit, and one Book, the Bible, that people need for their lives. This commentary is unique; we did not base our understanding on any other book or anyone; we used only one Book, the Bible, and only one Teacher, the Holy Spirit. We do not sell our commentary; it is available for free. We believe that any work done in the name of the Lord Jesus should be easily accessible without any cost. We trust that the Lord will connect people to our commentary, open their hearts to meditate on the Word of God by the help of the Holy Spirit, and nourish their souls. We pray that you will use this commentary as a guide and encouragement to make your daily life more dependent on the Bible and the Holy Spirit for learning and meditation on the Word of God (see [Acts 2:16-21, Acts 17:11](#)).

The primary foundation of our Bible commentary is our belief that the entire Scripture, as given to the writers chosen by God, is dictated word-by-word by the Holy Spirit to the soul and spirit of willing disciples (writers). For more information about the entire Scripture, please refer to our article, "[The Canon of Scripture](#)." The entire Bible has no copied portions; all of it was given by the Holy Spirit as the Living Word to each of the writers; the writers did not copy from each other; they wrote down what the Holy Spirit dictated to them, and that is why we call the Bible as the Living Word. This commentary presents this point of belief. We believe that the Holy Spirit dictated the Gospels to each writer, and there is no direct copying between the writers. Each Gospel writer wrote independently precisely what the Holy Spirit gave them. They had no interaction between them while writing; the only interaction was from the Holy Spirit. As a result, the Holy Spirit, which is the Spirit of truth, has given the words to be written down, so there are no errors in anything originally written down by the Gospels' writers. As we read the original Gospels, we, as humans, need to put the writings together to describe the events in the best light. We should not attempt to find errors; instead, we should seek to solve the issues to give the most logical explanation of the events presented in all Gospels. Our

commentary will always aim to offer the most reasonable solution to solve any perceivable inconsistencies in the Gospels' text. When there are differences in wording and events between one Gospel and another, the approach is to consider how to synthesize all the events from each Gospel and understand them. We must believe that there are no errors in the original Scripture writings. Each writer received the words from the Holy Spirit, who is the only Person who knows and remembers precisely the doings and the sayings of the Lord Jesus. After a time, no human mind can recall precisely what the Lord Jesus did and said throughout His ministry on earth.

*"However, the **Intercessor**, the **Holy Spirit**, whom the **Father** will send in **My** name, **He** will teach you all things, and will bring to your remembrance all things that **I** said to you." (John 14:26)*

For our explanation of our belief in writing Scripture, please read our articles: The Writing of Scripture and The Canon of Scripture.

BIBLE COMMENTARY FOREVER COMMENTS

"Bible Commentary Forever" is an ongoing work. This work is the result of our faith in the Trinity of God and our reliance on the Holy Spirit, who can give us the understanding of the Word of God, the Bible, but only by the will of the Father. The Holy Spirit is our Teacher, and all our comments and the ASVh e-Text come through prayer in the name of our Lord Jesus Christ and by the infilling gifts of the Holy Spirit. By the grace of our Lord Jesus Christ, we provide the comments given to us through the gifts of the Holy Spirit. First, however, we will state that the comments we provide alongside the Bible verses are exactly what the name says: comments, not the Holy Bible. When we say the Holy Bible, we mean the gift given by God the Father to all humankind, and that the Bible writers have received by direct order what words to put down in the Bible. When we claim Holy Spirit-filled comments, we refer to the interpretation and understanding of the Bible that is given to us by the Holy Spirit's gift. Our comments are intended as advice to help with a deeper understanding. When it comes to the specific meaning of the Bible verses themselves, we have listed everything we have received through our prayer and meditation. Still, in some parts, we may not be able to put all our understanding down.

"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you; for everyone who asks receives; and the one who seeks finds; and to the one who knocks it will be opened." (Matthew 7:7-8)

By the mercy of the Lord, on January 12th, 2026, we finalized the ASVh e-text translation and the comments for all four Gospels (Matthew, Mark, Luke, and John) and the Book of Acts. We began the main commentary work in December 2013, after the Lord opened our eyes to pray and meditate on His Holy Word daily, verse by verse and word by word. Come and join us and discover the riches of God's Word. Use this commentary as an encouragement to ask the Lord through prayer to answer any questions you may have regarding His Word and the comments that we post. You do not need to be a scholar to understand God's Word. You only need faith in the beloved Son of God, Jesus Christ, prayer, and asking for understanding from the Teacher of the Holy Word, the Holy Spirit. This commentary is given to us through faith and prayer, and the same Holy Spirit who guides us will guide you and resolve your questions.

"There is one body, and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Ephesians 4:4-6)

BIBLE COMMENTARY FOREVER NEW TESTAMENT E-TEXT

We are offering our Bible commentary based on the Revised Version, Standard American Edition of the Bible, commonly known as the American Standard Version (ASV). First released in 1900, the ASV serves as the foundational Bible text for generating an updated ASV literal e-text of the New Testament, which we refer to as ASVh. The American Standard Version is currently in the public domain. You can verify this information on [Wikipedia](https://en.wikipedia.org/wiki/American_Standard_Version).

We followed three main principles of textual updating from the ASV New Testament to generate the ASVh e-text for our commentary.

First, for each verse in the ASV text, we engaged in prayer and meditation while carefully checking individual words using the Greek Interlinear and Strong's Greek Concordance of the New Testament. We updated archaic words and expressions accordingly. The Strong's Greek Concordance of the New Testament is in the public domain (see [Wikipedia](https://en.wikipedia.org/wiki/Strong's_Greek_Concordance)). Our aim was also to maintain the overall structure of the original translation.

Second, the Lord guided us to align and verify the ASV Bible translation with several key Greek texts: the 1881 Edition of the Westcott and Hort Greek New Testament (The New Testament in the Original Greek), Tischendorf's Eighth Edition Greek New Testament, and the Codex Sinaiticus (The Codex Sinaiticus), which are among the closest resources to the original writings. Additionally, we consulted other literal Bible translations, including Young's Literal Translation (YLT), which is also publicly available as shown on Wikipedia. We mainly access many of these resources through the Bible Hub online platform.

Third, to honor the Trinity of God, we have capitalized all pronouns and other words referring to the Persons of the Trinity of God. Additionally, we have preserved the use of "Thy" and "Thee" when referring to the Persons of the Trinity of God wherever appropriate. In our ASVh e-text available on the Bible Commentary Forever website, we have also bolded all pronouns and names referring to the Persons of the Trinity of God.

We refer to this updated ASV New Testament e-text as "ASV Helping Bible Commentary Forever," or simply ASVh. The phrase "Helping Bible Commentary Forever" refers to the ASVh, an updated electronic text of the New Testament based on the American Standard Version (ASV). This ASVh e-text aims to be the most literal and faithful update of the ASV, created with the guidance of the Holy Spirit to support our commentary. Additionally, the ASVh e-text is free of copyright restrictions, allowing anyone to use it without limitations.

Introduction to the Gospel of Mark

ABOUT THE AUTHOR OF THE GOSPEL OF MARK

The actual author of the Gospel of Mark, the whole Gospel from the beginning until the end, has only one author: the Holy Spirit; the words to put down in the Gospel itself came through the mercy of the Holy Spirit. The Lord has chosen Mark only because of his heart, not because of his intelligence; his heart has been searching for the Lord from childhood, and he has followed that call within his heart. Even though some people thought that his name was not worthy of writing the Gospel, but what he received was all from the Lord and is reputed to be put down in the Bible. Many people disagreed in the beginning when they included the Gospel of Mark in the Bible. There have been many suggestions that Mark did not receive the Gospel from the Lord, but his words are from the Lord, as we see the proof in that his Gospel is part of our Bible.

WHO IS MARK?

Mark, the writer of the Gospel of Mark, is also called John, the son of Mary. In their house, early believers gathered for prayer (see [Acts 12:12](#)). There has been much disagreement about whether Mark wrote the Gospel himself, but also remember that he had been following the Lord Jesus for some time. Mark has been a witness to what the Lord has done, and his heart has been opened to receive the Holy Spirit for writing down the Gospel. Mark did not copy from anyone, and he did not write down the Gospel from learning or experience; the Holy Spirit gave him what to write and how to connect each thing. We can notice how Mark describes the events: short but connecting, with no mixing up or misplacement; it is a clear Gospel from the Holy Spirit. He followed the Lord Jesus with his own will, which is why he was chosen to write down the Gospel. Mark did meet the Lord Jesus as a young person, following the Lord behind; he did things around, helping; his name may not be mentioned, but he has been chosen because of his heart.

HOW DID MARK REACH TO THE POINT OF WRITING THE GOSPEL?

After Mark had seen the Lord Jesus crucified, the Lord spoke to him, produced the fruit in his heart, and he followed that path; that is why he spent time doing this

work. We can say that he had a personal calling from the Lord. He was always curious about what the Lord Jesus could do and who the Lord is to him, and this led him to write down what the Holy Spirit was leading him to write.

PURPOSE OF THE GOSPEL

The Lord has a particular purpose for this Gospel. The group of people who have been cut off (outlawed, outcasts, not important people), the Gospel of Mark has been helping those people know what the Lord has done for them, and gives them the requirements of what the Lord expects from them. If you read carefully, you will notice that the emphasis is geared towards a specific group of people. When we read the short form used in this Gospel, we should be able to link it; it is short, but it has a broader meaning. For people with knowledge, the Gospel of Mark presents many missing links, helping people who believe they have an education of this world (not spiritual wisdom) to use this Gospel to understand.

GOSPEL SUMMARY

The Holy Spirit has given all the Gospels: Matthew, Mark, Luke, and John. All the Gospels link and support each other. In the Gospel of Mark, the Lord wants to give further proof for people around to see and link it to what the Lord has said and done.

Chapter 1: The introduction of the Lord Jesus by John the Baptist, the messenger, as the Son of God, and the start of the Lord Jesus' ministry on earth.

Chapter 2: The Lord Jesus continues His ministry, teaching in the synagogues, healing on the Sabbath, and showing His authority as God and His equality with God by forgiving sins. So the Pharisees and the Scribes begin accusing Him of blasphemy.

Chapter 3: The Lord Jesus continues to teach and heal on the Sabbath, showing that we must do good on the Sabbath. He demonstrates His authority over the unseen world by casting out demons and giving His disciples the authority to do the same. The unseen world testifies of Him as the Son of God, but the Pharisees and the Scribes start to accuse Him of casting out demons not by the power of God. Finally, the Lord Jesus says that whoever blasphemes against the Holy Spirit will never have this sin forgiven.

Chapter 4: The Lord Jesus teaches people in parables about the kingdom of God; those who come with a sincere heart to seek the Lord will get understanding from the Lord and will not be confused by men's teachings. The Lord Jesus uses His Word to

command the sea, saying, "Peace, be still." This demonstrates to His disciples that He has authority over nature, prompting them to reflect on the Lord Jesus' true identity.

Chapter 5: The Lord Jesus is the God of life, possessing authority and power over both the unseen and the seen worlds. He can grant faith and strength. He strengthens Jairus' faith, as well as that of the woman with the flow of blood, through His Word. When the unclean touches the pure, the unclean becomes clean, for in Him, the Law is fulfilled.

Chapter 6: The Lord Jesus has become known, yet He faced rejection in His hometown. The Lord Jesus has authority over life on earth and nature: He multiplies bread and fish to feed large multitudes, and He walks on water and calms the storm. He teaches His disciples how to carry their own crosses and go out into the world to spread the good news of the kingdom of heaven. He teaches them to be humble, even in poverty, while being rich in the Word and humble in heart. He emphasizes the importance of serving others with a willing heart, without complaining about the work, and accepting one's own duty.

Chapter 7: The Lord Jesus teaches about the difference between the traditions of men and the commandments of God. He points out that people tend to use traditions above the commandments of God. The Lord Jesus came to call first His people, the Jews, to come back to Him, but He shows mercy to all who ask. He heals the Syrophenician woman's daughter from a distance by His word. He heals a man in a unique way, showing that from within the Lord there is the cure for all diseases; from within, the Lord Jesus can make the imperfect to become perfect.

Chapter 8: The Lord Jesus travels, proclaims the gospel, shows mercy, and teaches. After Peter confesses that the Lord Jesus is the Christ, He begins to prepare His disciples for what will happen to Him. The Lord Jesus teaches the multitudes about what it means to be His follower. He warns us to be aware of false teachings, which will spread false ways of thinking and false principles that will grow like weeds in the soul.

Chapter 9: The Lord Jesus again predicts His resurrection after suffering, and He tells us to have hope: He has conquered all, even death. As a follower of the Lord, conquer your own fears as well; remember that the death of the flesh means being reborn into eternity, reborn with the Lord. After the transfiguration on the mountain, the Lord Jesus descends, heals a boy with an unclean spirit, and then teaches the

disciples to pray. Answering questions from the disciples, the Lord teaches them about the kingdom of God: who is the greatest, the one who is not against us if for us, and to eliminate unworthy actions from our lives.

Chapter 10: As the time of the Lord Jesus' departure approaches, He continues to travel and teach, even though He knows His time is coming. Each day, the Lord works, meets people, heals, and teaches them. As He travels, He teaches about divorce and Moses' law, the Kingdom of God, the love of riches on earth and the kingdom of God, His suffering, and what it means to be servants of the Lord. He Himself came down on earth to serve all humans and "give His life as a ransom for many." While leaving Jericho, He showed mercy to a blind beggar named Bartimaeus and healed him.

Chapter 11: The Lord Jesus enters Jerusalem riding on a colt to fulfill the prophecy regarding His entrance into the city. The Holy Spirit moves the hearts of the people to welcome Him as their King and shout, "Hosanna in the highest!" Upon arriving at the temple, the Lord Jesus begins cleansing it by driving out those who were there for reasons other than worship. As He and His disciples move back and forth between Jerusalem and Bethpage, He curses a fig tree, which withers immediately, and uses this moment to teach His disciples a lesson about faith. When they return to the temple again, the chief priests, scribes, and elders confront Jesus, challenging His authority.

Chapter 12: This chapter mainly concentrates on who Christ truly is and His will to save all, even those who will crucify Him. The power of this world is nothing, but all humans' eyes look for power on this earth. The Lord Jesus came to point the way to the other world, but they do not hear or understand. The Lord Jesus interacts with the leaders of the people and teaches about: the parable of the tenants, so they can think who Jesus really is, but they seek to arrest Him; the human duty towards God and government; the resurrection; who Christ truly is; corrupt leaders; and the offerings to the Lord.

Chapter 13: As the Lord Jesus was sitting with His disciples on the Mount of Olives, He answered their questions about the temple buildings, the signs of His coming, and the end of the age. There are a few significant signs and warnings the Lord gives us: the destruction of the current temple of the Lord (the Bible), and the coming of the fake bible; the building of a new temple according to the new fake bible that will not bring praising to God but will bring praising to men; the abomination will start by replacing the true Bible and lifting up the new fake bible as the true one.

Chapter 14. This chapter discusses the initial stages of the suffering endured by Lord Jesus. Before the crucifixion, He stayed at various places: in Bethany, at the house of Simon the leper, where a woman anointed Him; in a house in the city, where Jesus shared His last Passover meal with His disciples and instituted the Lord's Supper as a symbol of the new covenant in His blood; at a location on the Mount of Olives, where He told His disciples that they would all fall away, as written in Scripture; at a place called Gethsemane on the Mount of Olives, He prayed earnestly to the Father; nearby, He was captured and betrayed on the same mountain; at the high priest's palace, where He was condemned to death and subjected to mockery and abuse.

Chapter 15. The King of kings was born on earth, yet He was treated worse than criminals. The Lord Jesus has been mocked, spat on, slapped back and forth, but He took all that abuse just because of His true love for humans. The leaders of the people delivered the Lord Jesus to Pilate, the governor; they stirred up the crowd to demand that He be crucified; they took Him to a place called Golgotha, and at the third hour they crucified Him between two criminals; at the ninth hour the Lord Jesus cried with a loud voice "Eloi, Eloi, lama sabachthani?" and breathed His last; Joseph of Arimathea buried Him in a new tomb cut out of the rock.

Chapter 16. In the final chapter of the Gospel of Mark, three key events are highlighted, each with a specific purpose: 1) The resurrection of the Lord Jesus: His resurrection is the foundation of our faith. 2) The appearance of the Lord Jesus to His selected followers: The purpose of His appearances after the resurrection is to strengthen their belief. 3) The Lord Jesus gives the commission to the disciples: "Go you into all the world, and proclaim the gospel to the whole creation." This commission extends to all who call upon the name of the Lord Jesus. The purpose of this commission is to give the duty to all believers to spread the message.

Chapter 1

SUMMARY

In Chapter 1, we have an eight-point summary. 1) The announcement of the messenger of the Lord. John the Baptist is the messenger of the Lord. He announces the arrival of the Lord Jesus, the Son of God, who will baptize the people with the Holy Spirit and take away the sins of the world. 2) The Lord Jesus is an example for all believers; all must be baptized in the water as a follower of the Lord Jesus, no exception. 3) The Lord Jesus, in His humanity, has been tested and tempted by Satan himself; the Lord prays to win the temptations. 4) John is put away, and the Lord Jesus starts proclaiming the gospel of God. The Bible tells us that there is only one begotten Son of God; the Lord Jesus is the begotten Son of God, and He is the gospel of God. 5) The Lord Jesus calls His first disciples. They were fishermen, and they responded to the call immediately. 6) The Lord Jesus has authority and power over the dark. Here, all had seen His authority and power when He commanded the unclean spirit to leave a man; this has shown power in the Word He spoke. 7) The Lord Jesus heals Simon's mother-in-law by touching. She was sick with a fever, and the Lord Jesus took her by her hand, and the fever left her. 8) The Lord Jesus did not come to follow but to fulfill the law, yet He always follows the law. The Lord Jesus heals a leper and commands him to make the offering required by the law for his cleansing.

1 The beginning of the gospel of Jesus Christ, the Son of God.

2 Even as it is written in Isaiah the prophet: Behold, I send My messenger before Thy face, Who will prepare Thy way;

3 The voice of one crying in the wilderness, Prepare the way of the Lord, Make His paths straight.

Comments Mark 1:2-3. See also [Comments Matthew 3:1-11](#) and [Comments Luke 3:2-16](#).

"My messenger." John is the messenger of the Lord. The Lord chose John to announce the coming of the Mighty One; John is the messenger of the Lord.

"Before Thy face" refers to the coming of the Lord Jesus.

"Who will prepare Thy way" means John's message. He always announces to the One who is coming after him and that he himself, John, is not worthy (see verse 7). And that is why the Lord chose John. John always humbled himself and accepted who he was, below; he never lifted himself up to be at the same level as the Lord. John calls for repenting and waiting for the One who is coming. John himself is the voice that cries in the wilderness. John tries to tell people that there is only one way to be saved, and that is to go straight to the Lord; there is only one way to be saved: to follow the One who will come. That is why he is the messenger who tells people to come to follow the righteous One.

4 John came, baptizing in the wilderness and proclaiming the baptism of repentance for remission of sins.

5 And were going out to him all the region of Judaea, and all they of Jerusalem, and were being baptized by him in the river Jordan, confessing their sins.

6 And John was clothed with camel's hair and a leather belt around his waist; and he was eating locusts and wild honey.

Comments Mark 1:6. See also [Comments Matthew 3:1-11](#).

This verse clearly tells us who John was and how he lived his life. He was separated from the world, and that was why he could hear the voice of the Lord. He lived his life differently from everybody else at that time.

7 And he preached, saying, He comes after me who is mightier than I, of whom I am not worthy having stooped down to untie the strap of His sandals.

Comments Mark 1:7. See also [Comments Matthew 3:11](#).

Here, it is clear that John admits himself to be below the One who comes after him. People come to him to be baptized, but he proclaims someone else to be higher than him. John was a humble man.

8 I baptized you in water; however, He will baptize you with the Holy Spirit.

Comments Mark 1:8. See also [Comments Matthew 3:11](#).

Here, the meaning is clear: why John is the messenger, and who will give the Holy Spirit. John admits that he himself does not have that authority, but the One who comes after him has the authority to give the Holy Spirit.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.

10 And straightaway going up from the water, He saw the heavens tearing open, and the Spirit as a dove descending upon Him.

11 And a voice came out of the heavens: Thou are My beloved Son, in Thee I am well pleased.

Comments Mark 1:9-11. These verses give us a concise account of the baptism of the Lord Jesus by John. See also [Comments Matthew 3:13-17](#), [Comments Luke 3:21-22](#), and [Comments John 1:32-34](#).

"Heavens tearing open." This heaven's tearing open is like when you put a cloth on top of something, and that cloth is torn apart, and you can see everything. Heavens are like a cover, and here, they were torn open for the Lord Jesus to see His home. The Lord Jesus could always access His home, but here, now in human form, He could see His home.

12 And straightaway the Spirit drives Him out into the wilderness.

13 And He was in the wilderness forty days, being tempted by Satan. And He was with the wild beasts; and the angels were ministering to Him.

Comments Mark 1:12-13. See also [Comments Matthew 4:1-11](#), and [Comments Luke 4:1-13](#).

The Gospel of Mark is brief, yet its purpose is to capture each individual thing the Lord had encountered and to show how the Lord Himself faced challenges, as humans do. In this passage, the Bible shows how the Lord walked through forty days of temptation alone in the wilderness. Both Gospels of Matthew and Mark present the events in similar ways, just from different points of view.

"He was with the wild beasts." This portion is an addition to the Gospel of Mark that shows that the Lord Jesus was alone in the wilderness. There were no humans around Him, just wild animals. The Lord Jesus can be with wild animals; no animal will harm Him; His peace goes to all.

14 Now after John was delivered up, Jesus came into Galilee, proclaiming the gospel of God,

15 and saying, The time has been fulfilled, and the kingdom of God has drawn near; repent and believe in the gospel.

Comments Mark 1:14-15. See also [Comments Matthew 4:12-17](#) and [Comments Luke 3:19-20](#).

"Proclaiming the Gospel of God." The Gospel of God refers straight to the Son of God. The Bible tells us that there is only One begotten Son of God, Jesus Christ, and He is the Gospel of God.

"The time has been fulfilled." When the Lord Jesus mentions, "the time has been fulfilled," He refers to the time when John was put away. The work of John was a turning point in pointing out when and what would start. When things happened to John, it was the time for the Son of God to begin His work on earth. This time was the point in time the Father set out for the Son of God to begin the work on earth; the time has come to fulfil the Father's will. John and the Lord Jesus had their own time to do the Father's will on earth.

"And the kingdom of God has drawn near" refers to when the Lord Jesus Himself is on earth and gives the Gospel to humans. He tells humans to repent, believe in the Gospel, and come to the Lord. That is why the kingdom of God is at hand, because the Lord Himself is on earth. Now the Lord Jesus speaks about the work of the Son: He comes to give Himself instead of humans. God Himself has paid the price by His Own blood: repent so you can enter into the kingdom of God.

16 And passing by the Sea of Galilee, He saw Simon and Andrew the brother of Simon casting a net into the sea; for they were fishermen.

17 And Jesus said to them, Come after Me, and I will make you to become fishers of men.

18 And straightaway having left the nets, they followed Him.

19 And going on a little further, He saw James the Zebedee, and John his brother, and they were adjusting the nets in the boat.

20 And straightaway He called them; and having left their father Zebedee in the boat with the hired servants, they went after Him.

Comments Mark 1:16-20. See also [Comments Matthew 4:18-22](#), [Comments Luke 5:2-11](#), and [Comments John 1:40-42](#).

"James the Zebedee." Sometimes the Bible will refer to the generation before the person to let us see. If the sons do good things, the father will also be mentioned.

"And straightaway ..." Pay attention to the fact that they (Simon, Andrew, James, and John) left everything just by calling. They did not see the miracles,

but hearing, when they received the call, they left everything and followed; that is why they are mentioned here, to show their faithfulness.

In those times, commoners did the job of fishermen; it was a commoner's job; the disciples were commoners, but they had a special call that referred to the heart, not the work they did.

21 And they go into Capernaum; and straightaway on the Sabbath, having entered into the synagogue, He was teaching.

22 And they were astonished at His teaching; for He was teaching them as having authority, and not as the scribes.

Comments Mark 1:21-22. See also [Comments Matthew 7:28-29](#) and [Comments Luke 4:31-32](#).

In the majority of places in the land that people of God go, there they will always build a synagogue as a place of gathering to worship.

23 And straightaway there was in their synagogue a man with an unclean spirit; and he cried out,

24 saying, What have we to do with Thee, Jesus of Nazareth? Did Thou come to destroy us? I know who Thou are, the Holy One of God.

25 And Jesus rebuked him, saying, Be silent, and come out of him.

26 And the unclean spirit, tearing him and crying with a loud voice, came out of him.

27 And they were all amazed, so they questioned among themselves, saying, What is this new teaching? With authority, He commands even the unclean spirits, and they obey Him!

Comments Mark 1:23-27. See also [Comments Matthew 7:28-29](#) and [Comments Luke 4:33-37](#)).

"And Jesus rebuked him." This rebuke clearly shows that by mouth the Lord Jesus ordered the unclean spirit to come out; as the Word comes out of the mouth of the Lord, all things obey Him. Here it clearly shows the authority of the Lord Jesus, and the people have seen His authority.

28 And the report of Him went out straightaway, everywhere into all the surrounding region of Galilee.

29 And straightaway, having come out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30 Now Simon's mother-in-law was laying sick of a fever. And straightaway, they speak to Him about her.

31 And having come near, He raised her up, having laid hold of her hand, and the fever left her, and she began to minister to them.

Comments Mark 1:29-31. See also [Comments Matthew 8:14-15](#) and [Comments Luke 4:38-39](#).

Notice that not all the events presented in the Gospels are given in chronological order, according to the traveling way of the Lord Jesus. Also, notice right away that there is no copy from the Gospel of Matthew in the Gospel of Mark. For example, here it shows "they speak to Him about her" sickness, which is not given in Matthew. The account is the same in all the gospels, as the Holy Spirit gives it, but the details in Mark and Matthew are different. The whole Bible has no copied portions; each Gospel is given by the Holy Spirit as the Living Word to each of the writers. The Gospel writers did not copy from each other; they wrote down what the Holy Spirit dictated to them, and that is why the Bible is called the Living Word.

32 And evening having come, when the sun went down, they brought to Him all who were sick, and those being possessed with demons.

33 And all the city was gathered together at the door.

Comments Mark 1:32-33. See also [Comments Matthew 8:16-17](#), and [Comments Luke 4:40-41](#).

The Lord Jesus and the disciples went to the synagogue on the Sabbath day (see verse 29). In many places in the Bible, it confirms that the Lord Jesus is the Lord of the Sabbath and that the Lord will always participate in and teach on the Sabbath when people gather together to glorify the Lord. After preaching in the synagogue, the Lord stayed to answer people's questions, and then they went to Simon's house.

"And evening having come ..." When people do the Sabbath day, after the sun goes down, people can do something else. They can go and continue their daily activities; the Sabbath day ends at that time. After the Sabbath day was over, people came to the Lord Jesus seeking help.

"... at the door." This verse shows that people came to Simon's house, where the Lord Jesus was lodged.

34 And He healed many who were sick with diverse diseases, and He cast out many demons; and He would not allow the demons to speak, because they knew Him.

Comments Mark 1:34. This verse clearly shows the Lord Jesus' authority and power above the dark side. The dark knows Him, but they can't talk unless He gives them permission. The dark stays under the Lord Jesus' authority; they know who has authority above them.

35 And very early, still being night, having risen up, He went out and departed into a solitary place, and there prayed.

Comments Mark 1:35. For verses 35 to 39 see also Luke 4:42-44.

Pay attention to what this verse says. Very early, before daylight, still being dark, the Lord Jesus had gone and prayed. If the only Son of God has to pray, then prayer is important for all believers to practice. If the Son of God must pray, then we humans must pray. This verse confirms that praying is important.

36 And Simon and those with him followed after Him;

37 and having found Him, also they say to Him, All are seeking Thee!

Comments Mark 1:36-37. These verses shows that the Lord Jesus is praying alone. If the only Son of God always finds time and goes to pray, how much more should we? Here we have a clear example.

38 And He says to them, Let us go by another way into the next towns, so that I may preach there also; for, for this I came forth.

39 And He was going preaching in their synagogues in all Galilee, and casting out demons.

Comments Mark 1:38-39. These verses tell us that the Lord Jesus always does the work of the Father first. The work that the Lord Jesus came to fulfill, He will do it, regardless of the time. He always goes to synagogues throughout all Galilee. If the Lord Jesus always goes to synagogues, preaching and healing, then the Lord always works. Think, how many times does the Bible mention the Lord taking rest?

"By another way." When the verse says, "by another way," it means going around and not straight through the main roads.

40 And a leper comes to Him, beseeching Him, and kneeling down to Him, and saying to Him, If Thou are willing, Thou are able to make me clean.

41 And being moved with compassion, having stretched out His hand, He touched him, and says to him, I am willing; be you made clean.

42 And straightaway the leprosy departed from him, and he was made clean.

Comments Mark 1:40-42. See also [Comments Matthew 8:1-4](#), and [Comments Luke 5:12-14](#).

The leper in [Mark 1:40-45](#) is the same as the one in [Matthew 8:1-4](#) and [Luke 5:12-14](#). This leper has shown to humans that he seeks first the will of the Lord towards him. Even though by his own will he wants to be clean, he seeks first the will of the Lord, what the Lord wants for him. The humble heart he has, it has been shown out: "If Thou are willing, Thou are able to make me clean." We all should do the same way: come with our needs, pour our needs to the Lord, but seek the will of the Lord first, what the Lord's will is for us.

43 And He strictly charged him, and straightaway sent him out,

44 and says to him, See you say nothing to no one, but go, show yourself to the priest, and offer for your cleansing what Moses commanded, for a testimony to them.

Comments Mark 1:43-44. See also [Comments Matthew 8:1-4](#).

Here, in these verses, it shows all humans that with all the mighty works the Lord Jesus performed, but still the Lord Jesus first follows the rules the Father has set. What has the Lord Jesus told the man to do first here? To offer for his cleansing, as it has been commanded, as the Bible has said. The Lord Jesus did not come to follow but to fulfil the law, yet He always follows the law.

45 But having gone out, he began to proclaim it much, and to spread the matter abroad, so that He was no longer able openly to enter into a city; but He was outside in solitary places, and they were coming to Him from every quarter.

Comments Mark 1:45. See also [Comments Matthew 9:31](#).

This situation was supposed to happen, and the way it happened was to bring people's hearts to the Lord. Those hearts that search the Lord Jesus will go to the solitary places. This was supposed to be done so that only the chosen hearts that are calling for the Lord Jesus will go to seek Him.

1) Each true follower of Jesus Christ, the Son of God, must be baptized in the water and acknowledge Jesus Christ, the Son of God, as their Lord and Savior. 2) The Lord Jesus, the Son of God, always finds time to pray to the Father; the Lord Jesus is our Lord and our example to follow; therefore, we should always find time to pray and glorify the Father, the Son (Jesus Christ), and the Holy Spirit. 3) Bring all our needs to the Lord, but seek first the will of the Lord in everything. 4) If the Lord calls us to serve Him in any capacity, we should respond immediately and do the work He calls us to do.

Chapter 2

SUMMARY

The Gospel of Mark repeatedly shows the authority of the Lord Jesus as God. Here, in Chapter 2, we see five types of authorities that describe the Deity of the Lord Jesus. 1) The Lord Jesus has the authority to forgive sins. He forgave the sins of a paralytic man, and as a result, the man was healed in his body, and all could see this as a testimony. 2) The Lord Jesus has authority as a teacher of men. He spoke the word to many as they gathered in the house where He stayed in Capernaum; He taught the crowd by the seaside as the multitude was coming to Him to hear the Word; He taught people as they were sitting at the table with Him in His parents' house; He reasoned with the scribes and Pharisees; He taught John's disciples, and the people coming with them also heard. 3) The Lord Jesus has the authority to call sinners into the kingdom of God. He called Levi, a tax collector, by His Word, and Levi followed Him. Many tax collectors and sinners, later on, joined the Lord Jesus at the table to hear His teaching. 4) The Lord Jesus says that He is the bridegroom, and when He is taken away from the earth, then the fast should be dedicated to Him. People dedicate their fast to God, so here, the Lord Jesus clearly tells us that He is God. 5) The Lord Jesus declares that He is the Lord of the Sabbath. When the Lord says, "The Son of Man is Lord even of the Sabbath," He declares Himself as God; The Lord Jesus is One with the Father; there is only one God of the Sabbath, and when the Bible tells He is the Lord of the Sabbath there is no second question who the Lord Jesus is; there is only one God who can be the Lord of the Sabbath: God the Father, God the Son, God the Holy Spirit, Three in One.

1 And He having entered again into Capernaum after some days, it was heard that He is in the house.

Comments Mark 2:1. "In the house" or "at home" in other translations. Remember one thing: the Lord has only one home, which is not on this earth. House or home here does not mean the home where the Lord Jesus was born; He was not born in a home. The home mentioned in this verse is simply a place where the Lord Jesus stayed for a while. He stayed in Capernaum for a while but never lived there. He walked by, stopped there, and lodged in; each time will be a different house where the Lord will open their hearts to accept

Him and invite Him to stay, but those were not His home (see [Matthew 10:11](#), where it explains the way of the ministry).

2 And many were gathered together, so that there was no more room, not even at the door, and He was speaking the word to them.

3 And they come, bringing to Him a paralytic, being carried by four.

Comments Mark 2:3. The healing event described here in [Mark 2:2-11](#) is the same as the one in [Luke 5:18-26](#) but different from the one in [Matthew 9:2-8](#).

There are many of these kinds of healings that the Lord Jesus had performed. In those times, there were many cases of demon possession, and the demon possession caused many kinds of sicknesses. When the body was possessed, it made the body become weak, and some became paralyzed, and some became mute. As a result, many of these types of sickness occurred at that time, before the Holy Spirit had been given (see [Comments Matthew 8:28](#), and [Comments Luke 13:10-13](#)).

4 And not being able to come near to Him for the crowd, they removed the roof where He was, and when they had broken it up, they let down the mat on which the paralytic was lying.

5 And Jesus seeing their faith says to the paralytic, Son, your sins are forgiven.

Comments Mark 2:4-5. Pay attention to those who bring the sick person: the sick man was on the bed, and the roof of the house was not too high. According to their faith, the Lord's mercy has been shown, so that all may know who has authority to forgive sins. The Son of Man has that authority, and all have now heard and seen the proof. The authority has been shown to all people. They have no excuse on the judgment day; their ears have heard, but their hearts have not accepted.

"Son, your sins are forgiven." The sins of the heart of this person have caused this man his sickness, but the Lord forgives him, and he is healed here in front of all. This man was not just saved in the body; his soul has also been saved here by the mouth of the Lord, and his sins have been forgiven. People should remember this: the Lord Jesus has the authority to forgive sins.

6 But there were certain of the scribes sitting and reasoning in their hearts,

7 Why does He speak thus? He blasphemers! Who is able to forgive sins except God alone?

Comments Mark 2:6-7. Here in these verses, the scribes have condemned themselves. They know who can forgive sins, but they don't admit it. The Lord has performed the miracle; the man has been healed in front of their eyes, and they say only God can forgive sins. Here, the proof has been shown in front of their eyes: who can heal is the same One who can forgive. They condemn themselves by rejecting what they have seen.

8 And straightaway, Jesus, perceiving in His Spirit that they thus are reasoning within themselves, says to them, Why do you reason these things in your hearts?

Comments Mark 2:8. Pay attention first to the words "His Spirit." Here, "His Spirit" refers to the Spirit of the Lord Jesus, not the Holy Spirit, and it confirms the deity and humanity of the Lord Jesus. He is here on earth as a human; nobody can say He is not human. People come up with the idea that He could die on the cross because He was not a human. But who has spirit? Humans do, and here is the proof of the Lord Jesus' humanity. Additionally, the Lord Jesus knows how to feel hurt, and the Lord has that feeling; remember these things.

"Why do you reason these things in your hearts?" The Lord Jesus can feel and hear the thoughts of the heart, especially when that thought is blaspheming. How much hurt does He feel by His Spirit to hear them blaspheming here?

9 Which is easier: to say to the paralytic, your sins are forgiven, or to say, Arise, and take up your mat, and walk?

10 But that you may know that the Son of Man has authority on earth to forgive sins —He says to the paralytic—,

11 I say to you, Arise, take up your bed, and go to your house.

12 And he arose, and straightaway having taken up the mat, he went out before all; insomuch that they were all amazed, and glorified God, saying, We never saw anything like this.

Comments Mark 2:9-12. "Paralytic." This person has a sickness in the neck and spine, so he had no energy to stay up; he had to lie down at all times. This sickness was a sickness that attacked the spine of humans, a condition we nowadays call paralysis.

"Which is easier: to say to the paralytic ..." Can you see your sins? But you can see the paralytic. Remember as well: humans do not believe the things they can't see. If the Lord has shown them the things they can see, by saying, "Arise, and take up your mat, and walk," what is the reason to doubt the

authority of the Lord by saying, "Your sins are forgiven?" By healing this man's body, the Lord Jesus proved that the man's sins are forgiven; the Lord did this healing so they could see that the forgiveness of sins was also accomplished.

13 And He went forth again beside the sea, and all the multitude was coming to Him, and He taught them.

14 And as He passed by, He saw Levi the son of Alphaeus sitting at the tax booth, and He says to him, Follow Me. And having arisen, he followed Him.

Comments Mark 2:14. For verses 14-22, see also [Comments Matthew 9:9-17](#), and [Comments Luke 5:27-38](#).

15 And it came to pass, in His reclining at the table in His parents' house, that many tax collectors and sinners were reclining with Jesus and His disciples; for there were many, and they followed Him.

Comments Mark 2:15. Pay attention to the first part of the verse, "and it came to pass." This part shows that time has passed: the Lord Jesus has already stopped in many places and then traveled back to His parents' home. As He was there, people followed and joined the table with the Lord. In the Gospel of Mark, the narrative skips certain points of stop. When the Lord Jesus makes a stop, Matthew and Mark seem to contradict each other because the reported time periods do not show the same thing happening; however, they do not report the same angle of the event each time, and each Gospel may report different time moments of the event. For example, in [Matthew 9:10](#), there was a different place of stop than in [Mark 2:15](#). In the Gospel of Matthew, the Lord Jesus was invited to a house. In contrast, in the Gospel of Mark, the disciples and the Lord Jesus stopped for a visit. They were not invited, but they stopped for a visit. The Lord came to visit, and the Lord went to His parents' house, and people followed Him. The Lord Jesus came on earth, but He did not have a house of His own; "His house," as given in other translations in this verse, really means "His parents' house." Notice also that in Mark, it mentions that "there were many, and they followed Him."

16 And the scribes, the Pharisees, having seen Him eating with the sinners and tax collectors, said to His disciples, Why does He eat with the tax collectors and sinners?

17 And having heard, Jesus says to them, Those being whole have no need of a physician, but those being sick. I did not come to call the righteous, but sinners.

Comments Mark 2:13-17. See also [Comments Matthew 9:9-12](#).

All the time when the Lord was traveling, the accusations never stopped; the rebellious (same as accusers) never stopped accusing. As you read both accounts, you can see that the events described in [Matthew 9:9-12](#) and [Mark 2:15-17](#) are not the same; they are similar but not identical. They happened at different times and places as the Lord travelled.

18 And John's disciples and the Pharisees were fasting; and they come and say to Him, Why do John's disciples and the disciples of the Pharisees fast, but Thy disciples do not fast?

19 And Jesus said to them, Can the sons of the bridechamber fast, while the bridegroom is with them? So long time as they have the bridegroom with them, they cannot fast.

20 However, the days will come when the bridegroom will be taken away from them, and then they will fast in that day.

Comments Mark 2:18-20. See also [Comments Matthew 9:14-15](#).

"And they come and say to Him." Actually, John's disciples, the Pharisees, and the people were coming together to ask the Lord Jesus the fasting question. They wanted to know the teaching of the Lord toward His disciples.

"Sons of the bridechamber." The Lord used the term "sons of the bridechamber" to refer to the people whom they talk about.

"They will fast in that day." Here, "they" means the humans from then until the end of the world, no exception. "In that day" means from the time the Lord Jesus was crucified until His return to earth.

21 No one sews a patch of unshrunk cloth on an old garment; and if not, the patch tears away from it, the new from the old, and a worse tear is made.

22 And no one puts new wine into old wineskins; and if not, the wine will burst the wineskins, and the wine perishes, and the wineskins; instead, new wine into fresh wineskins.

Comments Mark 2:21-22. See also [Comments Matthew 9:16-17](#), and [Comments Luke 5:36-39](#).

23 And it came to pass, that He was passing on the Sabbath through the grainfields, and His disciples began to make a way, plucking the ears.

24 And the Pharisees said to Him, Behold, why do they on the Sabbath that which is not lawful?

25 And He said to them, Did you never read what David did, when he had need, and hungered, he and those with him?

26 How he entered into the house of God at Abiathar, the high priest, and ate the bread of the presentation, which it is not lawful to eat except for the priests, and he gave also to those being with him.

27 And He said to them, The Sabbath was made for the man, and not the man for the Sabbath;

28 so that the Son of Man is Lord even of the Sabbath.

Comments Mark 2:23-28. For verses 23 to 28, see also [Comments Matthew 12:1-8](#) and [Comments Luke 6:1-5](#).

"How he entered into the house of God at Abiathar, the high priest ..." Here, the Lord Himself is speaking; Abiathar himself was the high priest at that time. See that in 1 Samuel 21:1, it says "Ahimelech the priest" came to meet David. Notice that Ahimelech was the priest at that time, and his son Abiathar was, in fact, the high priest, as the Lord Jesus says here in verse 26; the Word of the Lord must be correct. Also, see 1 Samuel 22:6-22, which describes the incident in which Saul kills the priests at Nob. Notice that here as well, it only mentions Ahimelech by the name of the priest. Also, the only surviving one from the slaughter was Abiathar, the son of Ahimelech. When the Lord Himself speaks, there is no error in the Word.

"The Sabbath was made for the man, and not the man for the Sabbath." The Sabbath was made for man to follow the rules of the Sabbath given by God, not to make the Sabbath follow the rules of men. Because from the beginning of this (verse 23), you should notice that the Lord Jesus is going on the Sabbath day, and His disciples pluck the heads of grain to eat. The Lord never teaches this to be against the Sabbath, but the scribes and Pharisees use men's rules to impose the rules of the Sabbath; the Lord never gave the rule that plucking ears of grain to eat when hungry is against the Sabbath law.

1) Offer regular fasting to the Lord Jesus for glorifying His name. People nowadays do not take fasting seriously, but all believers should fast regularly throughout their lives on this earth to glorify the Lord. The fast is a gift offering to the Lord; the Lord does not need anything of this earth, only the heart of the man. 2) When you join a table with sinners, don't join their way, but join to share the Lord Jesus with them. As a Christian doing this, most likely, you will get accusations such as churchy people coming. These accusations often happen because the believers have made a bad name for themselves; many will call themselves Christians but behave no differently than the world, and the world sees no difference in the person they claim to be. 3) The Lord has come to fulfill the Sabbath for humans; we do not need to keep the Sabbath as per the Law of Moses. As believers, we need to keep the Sabbath of faith in the Lord Jesus by living according to the Bible's teachings, which is the Sabbath of the heart.

Chapter 3

SUMMARY

Here, in Chapter 3, we see six main points on the power and mercy of God. 1) The Lord Jesus shows mercy to the man with the withered hand and heals him on the Sabbath, teaching that it is lawful to do good on the Sabbath. 2) The Lord Jesus shows to the scribes, Pharisees, and people that He is the Lord of the Sabbath by healing the man with the withered hand. This act shows the Lord Jesus' power to the rulers of men because He has healed on the Sabbath. 3) The name of the Lord Jesus has spread widely, and crowds followed Him everywhere. Here, we see a large multitude that came to Him by sea. The Lord Jesus healed many, and many pressed around Him to touch Him and be healed, and the unclean spirits fell before Him. These acts show the power of the Lord Jesus over sicknesses and the dark side. 4) The Lord Jesus, by the will of the Father, appoints twelve disciples to be with Him. He gives them authority to preach the Gospel and to heal and cast out demons. This act shows that the Lord Jesus rules over everything, the seen and unseen world. 5) The Lord Jesus responds to people's accusations about His power over the darkness. a) The Lord Jesus gives parables about unity; the Bible teaches the unity of the Lord as One, Three Gods but One; the unity of people who believe in the Bible should be as one as well. b) The Lord Jesus gives the parable that points out the way of attacking the faith; all believers should watch out; in order to collapse the unity of the kingdom of God on earth, the faith will be attacked. c) The Lord Jesus says that whoever blasphemes against the Holy Spirit is guilty of an eternal sin. 6) The Lord Jesus tells us who His relatives on earth are; not those that are blood-related, but those that do the will of God are His brothers and sisters and mother. This saying shows the mercy of God: don't use your eyes to look at people; use your heart to look at them.

1 And He entered again into the synagogue; and there was a man there having the hand withered.

2 And they watched Him, whether He would heal him on the Sabbath; in order that they might accuse Him.

3 And He says to the man who had the hand withered, Arise into the midst.

4 And He says to them, Is it lawful on the Sabbath to do good, or to do evil? To save life, or to kill? But they were silent.

5 And having looked around on them with anger, being grieved at the blindness of their heart, He says to the man, Stretch out your hand. And he stretched it out, and his hand was restored.

6 And the Pharisees having gone out, straightaway, with the Herodians took counsel against Him, how they might destroy Him.

Comments Mark 3:1-6. For verses 1 to 6, see also [Comments Matthew 12:9-14](#) and [Comments Luke 6:6-11](#).

The stories in these sections of Scripture are the same story, but presented in different ways. In each Gospel, the Lord has shown all humans that one story can be told in many ways, but we need to combine all the details from all the Gospels to understand the events in their completeness. Here, we analyze the story of the man with the withered hand by examining the details in all three Gospels: [Matthew 12:9-14](#), [Mark 3:1-6](#), and [Luke 6:6-11](#).

Comparison analysis:

Part 1: (See [Mark 3:1](#), [Matthew 12:9-10](#), and [Luke 6:6](#)). In Mark, notice the word "again," in [Matthew 12:9](#) notice the words "departed from there," and in [Luke 6:6](#) notice the words "on another Sabbath." Combining the events so far from all three Gospels, it shows that the Lord Jesus was traveling and, on a Sabbath, again entered their synagogue, where He taught the people. And a man with a right hand that was withered was in the synagogue. Here, we need to remember that the name of the Lord Jesus is the Lord of the Sabbath, so the Lord will always be in synagogue on Sabbath. All three Gospels in this part have one thing in common: the Lord Jesus enters the synagogue on the Sabbath as a regular duty.

Part 2: (See [Mark 3:2](#), [Matthew 12:10](#), and [Luke 6:7](#)). Combining the events from all three Gospels, we understand that the scribes and the Pharisees asked the Lord Jesus, "Is it lawful to heal on the Sabbath?" and watched Him to see if He would heal on the Sabbath so they might accuse Him. However, all three Gospels say one common thing: that people do not know the true meaning of the Sabbath. That is why the Lord Jesus teaches on Sabbaths, to give them the true meaning of the Sabbath. The real meaning of the Sabbath is to keep the rules given by God, not to bring men rules and impose them as the meaning of

the Sabbath. The purpose of the Sabbath is to do good in the name of the Lord: helping and comforting, which is the way to show the love of the Lord.

Part 3: (See [Matthew 12:11-12](#)). Here in Matthew, we see that the Lord Jesus answers the question that the scribes and Pharisees asked in [Matthew 12:10](#) by confronting them and showing their hypocrisy.

Part 4: (See [Mark 3:3-4](#), [Luke 6:8-9](#)). These verses show that the Lord asks them a direct question. Really, the Lord asks them if it is lawful to do good or to do evil on the Sabbath.

Part 5: (See [Mark 3:5](#), [Matthew 12:13](#), [Luke 6:10](#)). Combining the events from all three Gospels, we see that the Lord was angry and grieved at their ignorant hearts, and He healed the man's hand by simply asking him to stretch out his hand. However, none of them acknowledged that on the Sabbath it is lawful to do good, yet the Lord Jesus clearly tells them in [Matthew 12:12](#) that it is lawful to do good on the Sabbath.

Part 6: (See [Mark 3:6](#), [Matthew 12:14](#), [Luke 6:11](#)). Combining the events from all three Gospels, we understand that the scribes and Pharisees were furious and discussed among themselves and with the Herodians how they might destroy the Lord Jesus. Notice that the Herodians (see [Matthew 22:16](#) for comments on Herodians) were not in the synagogue, but the Pharisees and the scribes went out to look for them.

7 And Jesus with His disciples withdrew to the sea, and a great multitude from Galilee followed; and from Judea,

8 and from Jerusalem, and from Idumea, and beyond the Jordan, and around Tyre and Sidon, a great multitude, hearing what great things He did, came to Him.

Comments Mark 3:7-8. For verses 7 to 8, see also [Comments Matthew 4:23-25](#), [Comments Matthew 13:1-3](#), and [Comments Luke 6:17-19](#).

These passages describe similar events, but the people are not all the same, and the day of the event is different. The Lord Jesus' name had already been spread before He traveled there. His name had already been known, and that is why in all of the events, multitudes will be there.

9 And He spoke to His disciples, that a little boat might wait upon Him because of the crowd, in order that they might not throng Him:

10 for He had healed many; insomuch that as many as had diseases pressed upon Him that they might touch Him.

11 And the unclean spirits, whenever they beheld Him, fell down before Him, and cried out, saying, Thou art the Son of God.

12 And much He charged them, that they should not make Him known.

Comments Mark 3:7-12. Looking at [Mark 3:7-12](#) and [Mark 4:1-3](#), we can say that, here in these verses of Scripture, it is the same event, but because it is a large area, there are different groups of people and different days; a similar area, different days, and different groups of people. They are completely different days in these passages. The things that happened today could happen tomorrow, but they are not linked together; separate them out. When there is a large crowd of people listening to the Lord, this group hears and speaks, but the group behind does not even know what the people ahead are saying. Same day, same event, but not the same; that is why each Gospel tells the story from a different angle, a different point of view, different people. Each Gospel has its own portion to write, but no one copied from another. The Lord gives to each individual a different part of the event, a different time that happened, no copy, but each one writes down accordingly as the Lord sees fit.

[Mark 3:1-6](#) describes the same event as [Luke 6:6-11](#) (the healing of the paralytic); [Mark 3:13-20](#) is the same event as [Luke 6:12-16](#), and in between these events, we have [Mark 3:7-12](#). This event by the sea in [Mark 3:7-12](#) on this particular day is described only here in the Gospel of Mark. The common point of these events in [Mark 3:7-12](#), [Matthew 4:23-25](#), [Matthew 13:1-3](#), and [Luke 6:17-19](#) is that the Lord Jesus' name spread widely, and there were always crowds following Him to hear Him teach, and many came to be healed. However, some came to look for food that He would provide for them, because it had been told that He gives food. Here in Mark, it shows that people were crowding around the Lord Jesus, so much so that He needed to get a boat and get away from the crowd so they would not crush Him.

13 And He goes up on the mountain, and calls to Him those whom He desired; and they went to Him.

14 And He appointed twelve, which also He called apostles, that they might be with Him, and that He might send them to preach,

15 and to have authority to cast out demons:

16 and Simon He surnamed Peter;

- 17 and James of Zebedee, and John the brother of James; and them He surnamed Boanerges, which is, Sons of Thunder;
- 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James of Alphaeus, and Thaddaeus, and Simon the Cananaean,
- 19 and Judas Iscariot, who also betrayed Him. And He comes to a house.

Comments Mark 3:13-19. For verses 13 to 19, see also [Comments Matthew 10:1-4](#) and [Comments Luke 6:12-16](#).

The events in [Mark 3:13-19](#), [Matthew 10:1-4](#), and [Luke 6:12-16](#) are the same events presented in different ways. Combining these events from all three Gospels, we can get a more complete picture of what had happened. The events of this telling: the Lord Jesus has chosen from among all that followed Him; from so many that followed, He chose these twelve out. Many are struggling with why the Lord Jesus chose Judas; it was not that He didn't have enough people to choose from, but Judas had to be involved in the Lord Jesus' ministry.

Comparison analysis:

Part 1: (See [Mark 3:13](#), [Matthew 10:1](#), [Luke 6:12-13](#)). Combining the events from all three Gospels, we see that the Lord Jesus went up on the mountain to pray, and after praying all night, He called to Him the disciples He desired. The Bible clearly shows all humans the length of time the Son of God prayed, and humans complain that they pray for too long. If the Son of God spends that much time praying, humans need to take it as an example and follow what the Lord teaches and does. As an example, when you go and pray, forget about yourself and think of the One to whom you pray; let your soul, not your mind, be the lead to the Lord. The human mouth speaks too many useless words, but the soul that goes presents the pure words of worship to the Lord.

Q: What is the purpose of the Lord Jesus' prayer here? A: There are two purposes in this prayer: one is the conversation between the Father and the Son, and the other is about choosing the disciples. The Lord Jesus will choose the ones that the Father wants.

Part 2: (See [Mark 3:14-15](#), [Matthew 10:1](#), [Luke 6:13](#)). Combining the events from all three Gospels, we see that the Lord Jesus chose twelve disciples whom He also named apostles.

Q: What does it mean to be an apostle? A: The follower of the Lord Jesus, the one who will go to tell about the love of God for all humans, that is the apostle's duty. These twelve were chosen to be with the Lord Jesus, and go out and preach and have authority to cast out demons and heal every disease and affliction. Judas was one of the apostles, but the Bible never mentions that he did anything because he had no faith. Judas did not have faith; he would always be with someone else, be part of someone doing something, but he would never be himself doing it. He would be there close by, but never do anything. The Lord always sent them in pairs (see [Mark 6:7](#), [Luke 10:1](#)).

Part 3: (See [Mark 3:16-19](#), [Matthew 10:2-4](#), [Luke 6:14-16](#)). From these verses of Scripture, we find the names of the twelve apostles. For some, we find the names that the Lord Jesus gave as a name for the duty of their work. Some were called for special purposes, and the names the Lord gave would tell the duty of that person, not just duty alone, but also the character told in that name.

20 And a multitude comes together again, so that they are not able even to eat bread.

Comments Mark 3:20. This house in this verse is a house where some people were willing to invite the Lord Jesus to stay for a while. This house is not His parents' home in Nazareth or His home in some city.

21 And when His family heard it, they went out to lay hold on Him: for they said, He is overwhelmed.

22 And the scribes who came down from Jerusalem said, He has Beelzebub, and, By the prince of the demons He casts out the demons.

23 And having called them, He said to them in parables, How can Satan cast out Satan?

24 And if a kingdom is divided against itself, that kingdom cannot stand.

25 And if a house is divided against itself, that house cannot stand.

26 And if Satan has risen up against himself, and is divided, he cannot stand, but has an end.

27 But no one can enter into the house of the strong man to plunder his goods, if not he first binds the strong man; and then he will plunder his house.

28 Truly I say to you, All the sins and the blasphemies will be forgiven to the sons of men, as many as if they shall have blasphemed;

29 but whoever shall blaspheme against the Holy Spirit has not forgiveness to the age, but is guilty of eternal sin;

30 because they said, He has an unclean spirit.

Comments Mark 3:22-30. See also Comments Matthew 12:22-32 and Comments Luke 11:14-23.

Q: Are the parables that are told in these sections of Scripture spoken to the same group of people in the same place and time? Are the events in Matthew 12:22-32, Mark 3:22-30, and Luke 11:14-23 the same events happening at the same place and time? A: They are not the same events; all three Gospels tell different events. Separate out the events between the Gospels. The group of people is not all the same. In some portions of the Gospels, people come in around the Lord Jesus and then go out; new people come in and go out; always, people come in and go out; that way, the word spreads faster. Many thousands have come to see and hear how the work of the Lord has been done. Because the Lord Jesus has a short time on earth, His purpose is to give the majority of people a chance to witness the Lord's work for humans; God has come to them.

Q: Can we say that the Lord Jesus repeated the same teachings in the parables to different groups of people as they came around Him to listen? A: The Lord Jesus will tell when He will be asked; each group of people comes and asks. Sometimes one parable was told many, many times, and that is why, in the Bible, it is told from different angles on the question, but the answer always has the same central point in all the Gospels. Here, we need to find the central point of the Lord's answer across all these parables.

Comparison analysis:

Part 1: (See Matthew 12:22-23 and Luke 11:14). As we see in these Bible passages, the Lord Jesus performed miraculous healings before the people came to accuse Him, and He healed many people oppressed by demons. In Matthew, the Lord Jesus heals a demon-possessed man who was blind and mute, and in Luke, the Lord Jesus casts out a mute demon; these are two separate healings. It is clear from this setting that the Lord Jesus addresses the accusation to different groups of people and tells the parables more than once.

Part 2: (See Mark 3:22, Matthew 12:24, and Luke 11:15). In Mark, we see that scribes come down from Jerusalem to accuse the Lord Jesus. In Matthew, we see that as the Pharisees hear people talking about the Lord Jesus being the Son

of God and performing miraculous healings by the power of God, they reason with each other and bring the blasphemous accusation to the people. In Luke, we see that some people accused the Lord Jesus, while others tried to test Him by asking for a sign from heaven. Again, it is evident from the three Gospels that the Lord tells these parables and addresses accusations to different groups of people at various times and places.

Part 3: (See Mark 3:23-26, Matthew 12:25-28, and Luke 11:17-20). In these portions of Scripture, the Lord Jesus speaks to them in parables in response to their accusations. All these parables speak about unity. In the parables themselves, the Lord Jesus speaks about unity as one. The parables conclude that the unity of people who believe in the Bible should be as one as the unity of the Lord is One: God the Father, God the Son (Jesus Christ), and God the Holy Spirit. If the One who gives the Bible is One, the ones who believe in it should be as one. If you are with the Lord, you all must be united. The Bible teaches that all who believe in the Bible as the true Word of God will have in their hearts the faith to receive the Bible as the Living Word. They, the dark, are between the dark, and you don't need to know about them; you just need to know about the light.

Part 4: (See Mark 3:27, Matthew 12:29, and Luke 11:21-22). This parable in these verses of Scripture points out the way of attacking the faith: watch out! How to collapse the kingdom? The faith of the believers must be attacked to collapse the unity of the kingdom of God on earth. How to attack the believer? There's only one way to do it: the faith has to be attacked first. The faith in the Lord is the foundation for all humans to stand firm against the dark side, and the dark knows that. The Bible clearly tells us that if you have no faith, you would not invite the Lord into your heart and soul. Therefore, if you don't invite the Lord into your heart, it is easy to be attacked, and the only way to attack is straight to the faith. The dark does not need your body; all they need is your soul. Attacking the faith is the fight for the soul; this flesh is nothing. The faith must be attacked first to take the human soul; without faith in the Lord, the soul is lost. Look out in the world; even the Christians who lose faith go deeper than the rest of the world in doing evil deeds against God. When the soul that belongs to God turns back against their Creator, those souls are the ones who attack the kingdom to collapse it. The way to destroy unity is to attack the faith; once the faith is attacked, the unity among believers can collapse.

Explaining the parable of Mark 3:27. In this verse, "no one" represents the dark side; "the house" represents the soul of a person, and "the strong man" represents the believer in the Lord; "binds the strong man" means attacks on his faith. The dark has to attack the ones who are leaders in the church, to whom human eyes look. If one of them fails, so many little ones will fail, because humans love to worship humans. However, we have the One who never fails, and they don't come to Him; instead, they go and put their trust in men. No man on earth is strong enough. The Man who fights against the dark has been crucified; keep your mind on that Man, as the Bible tells us He has won the battle, look to that Man.

Q: How does the dark attack the soul of humans? A: Only one way they do it: attack the person's faith, then they can enter the soul. The soul of humans is the bridge between the earth and the kingdom of heaven. There is only one way to go to the Kingdom of God, and that is through the human soul, and the dark knows that. And that is why there is always a fight for the souls of humans. The dark knows very well that the Lord loves human souls because, when He created them, He gave the soul freedom to choose. You choose to be for the world, or you choose to be with the Lord; that is what the soul does, it is a big fight in the soul. The dark knows they can't fight God, but the only way they can fight is to take the souls of humans. The dark knows full well that the Lord loves humans. That is why He sent His Son to be a human on earth, to show humans that we have meaning for the Lord, not our flesh, but our souls; this is the war of the unseen world, for the human souls.

Part 5: (See Mark 3:28-30, Matthew 12:30-32, and Luke 11:23). These verses refer to the whole world ("the sons of men"), for whoever speaks against the Holy Spirit is guilty of an eternal sin.

31 And there come His mother and His brothers; and, standing outside, they sent to Him, calling Him.

Comments Mark 3:31. (See also Mark 3:21). Verses Mark 3:31 and Mark 3:21 are tangled together. Humans try to confuse humans between the human family and the kingdom family of the Lord Jesus, as He comes down to be a human. Here, it clearly shows when the Lord will answer, pay attention to the way: for the Lord Himself, the earthly family does not play a role in lifting Him up or pulling Him down. The Lord Jesus is one hundred percent man and one hundred percent God, but He is not just another man; He is the Son of Man; that is the way the Lord was born to be a human. This way, when they

come, because of the position He is in (as a teacher), some will go and claim I am involved in some way with the Lord Jesus.

"Son of Man." When you say the Son of Man, it specifically says He is a Man, but He never says or claims He is the Son of Joseph; He is always the Son of Man. For the rest of humans, He is the foundation of the race: all humans come from Him, He is the Son of Man.

32 And a multitude was sitting around Him; and they say to Him, Behold, Thy mother and Thy brothers outside are seeking Thee.

33 And He answers them, and says, Who are My mother and My brothers?

34 And looking around on those who sat around Him, He says, Behold, My mother and My brothers!

35 For whosoever shall do the will of God, this is My brother, and sister, and mother.

Comments Mark 3:31-35. See also Comments Matthew 12:46-50 and Comments Luke 8:19-21.

This event happened once, and all three Gospels give this account. Combining the details from all three Gospels, we find out that:

1. The Lord Jesus was speaking to the people when His earthly family came.
2. A crowd was around Him, and His earthly family could not reach Him.
3. His earthly family stood outside, asking people to speak with the Lord Jesus.
4. People told the Lord Jesus that "Thy mother and Thy brothers outside are seeking for Thee."
5. The Lord Jesus answered and asked the people listening, "Who are My mother and My brothers?"
6. The Lord Jesus' answer is the key point in all three Gospels: the Lord Jesus has only one Father who is in heaven, and His relatives on earth are only those who glorify the Father and the Lord Jesus as God.

LIFE AND FAITH APPLICATIONS

1) The dark side fights for the human soul; the human flesh is nothing. Watch your faith in the Lord; the faith has to be attacked first to take the human soul; without

faith in the Lord, the soul is lost. 2) Do not look to people as examples of your faith, but look to the One who has been crucified and won the battle: look to the Lord Jesus. 3) Stay united among believers; if you are with the Lord, you must be one in Christ. 4) Remember who your family is. Most people have problems with this, but our relatives on this earth are those who do the will of God, believe in, and worship the Lord Jesus as the Son of God.

Chapter 4

SUMMARY

In Chapter 4, the Lord Jesus teaches the crowd in parables and also privately explains everything to His disciples. The chapter ends with the Lord Jesus and the disciples leaving the multitude and taking a boat on the sea. The Lord Jesus calms a storm, showing His disciples that He is more than just a human. The Lord reveals to His disciples the power and authority that He has over all things, seen and unseen worlds. Some of the parables in this chapter have similarities with other parables given by the Lord in the Gospels of Mathew and Luke, but, as presented in Mark, they stand on their own and offer new insights. The following is a summary of the parables given in this chapter. 1) The parable of the sower. The parable shows that the way your heart is, it is how the Word will grow, not how smart you are; the smartness will not help you understand the Word; the heart will help you understand. The openness and cleanness deep in the heart are like a curtain for the mind to understand the Word that has been sown down to it (the curtain for the heart is the openness and cleanness of your heart, which makes us understand more or less the meaning of the Word). 2) The parable of a lamp under a basket. The Bible is the lamp for all humans in the world, and the Bible cannot be hidden. Watch out and treasure your Bible; many will try to change things in the Bible. The way to know the true Bible is by the Holy Spirit; the Lord will send His Holy Spirit and convince your heart to think again and again before accepting something. 3) The parable of the seed growing. When a seed is sown in a person, not everyone feels they have something valuable within them. The fruit is the gift of the Spirit; everyone has a gift, but a different gift. When the fruit is ripe, the person who received the gift learns, accepts, and knows that it is not by their own efforts that they have it, but because of the mercy of the Lord. 4) The parable of the mustard seed. The whole parable relates to growing the plant. The mustard plant is easy to grow, fast, and efficient, spreading like wildfire. It is the same with the Bible; give one Bible to one country on the earth, and you will see it will grow like wildfire in that country, affecting every soul. The other garden plants refer to many faiths on earth. They are all plants on earth, but the mustard plant that the Lord picked grows bigger than them, making branches that even the birds of the air come to benefit from it.

1 And again He began to teach by the sea. And a great multitude was gathered together to Him, so that He, having entered into a boat, sat in the sea; and all the multitude was by the sea on the land.

Comments Mark 4:1. See also [Comments Matthew 13:1-2](#), and [Comments Luke 8:4](#).

Q: Are the parables in Mark 4, Matthew 13, and Luke 8 given to the same group of people at the same time and in the same place? A: It was not a same-time event; it was a different group of people in the same general area, but the same parables were given. Remember that the Lord Jesus always travels; He doesn't stay long in one place. That is why it is not exactly the same spot, but a nearby area. Questions arise in many hearts, even now; look at how people struggle with it: in each Gospel, different words for using give different meanings. But in the Bible, it is not that the writers try to change the words, but because different people are listening, the understanding of each group and each place will be different, even with the same words. In each Gospel, the Lord Jesus wants to make a difference between people, and that is why the words are different.

Q: [Mark 4:1](#) and [Matthew 13:1-2](#) say that the Lord Jesus sat in the boat, and the crowd was on the shore by the sea. Did the Lord teach this way, from the boat, on different days more than once? A: The Lord Jesus is in the boat on many, many occasions because it is a different group of people, and people crowd around Him. The Lord will go into a boat to be able to teach each group each time. We can say that, even in Matthew and Mark, when the events show that the same parables were spoken by the Lord Jesus sitting in the boat, the Lord Jesus addressed different groups of people at different times. The Lord Jesus sat in the boat teaching, and people were coming and going, and the Lord Jesus taught them in parables.

Q: Is this a one-time event? A: It is not a one-time event; the time is always changing, people come and go, and the Lord is travelling all the time. It has never been the same event or in the same spot.

2 And He began teaching them many things in parables, and said to them in His teaching,

3 Listen! Behold, the sower went out to sow;

4 and it came to pass, as he sowed, some fell by the road, and the birds came and devoured it;

5 and other fell on the rocky, where it had not much earth; and straightaway it sprang up, because it had no deepness of earth;

6 and when the sun was risen, it was scorched; and because it had no root, it withered away.

7 And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, one thirtyfold, and one sixtyfold, and one hundredfold.

9 And He said, He who has ears to hear, let him hear.

Comments Mark 4:1-9. For verses 1 to 12, see [Comments Matthew 13:1-15](#) and [Comments Luke 8:4-10](#).

Comparison Analysis [Mark 4:1-9](#)

Part 1: ([Mark 4:1-2](#), [Matthew 13:1-3](#), and [Luke 8:4](#)). From these verses of Scripture, we can see that in each Gospel the Lord Jesus teaches many things in parables, and the time and place given for each Gospel differ, but are not far apart.

Part 2: ([Mark 4:3-4](#), [Matthew 13:3-4](#), and [Luke 8:5](#)). The main point in all three Gospels is that a sower goes out to sow his seed, and the seed falls along the path, and the birds come and devour it. In [Luke 8:5](#), we are also told that the seed is trampled underfoot. We can see that the parables are the same, but a few words make the difference, and it depends on the listener, because the Lord knows the hearts of people. Some things people can take, and some not; the Lord wants to show the way for each group to understand how to take the parable, but all have the same meaning. The Lord gives to the writer, and each Gospel will be a little different than the other because the readers can find help from each Gospel in different areas. For example, here Mark adds more things but also cuts something out. People who read the Bible are supposed to find out what each Gospel says, put them all together, and get the core meaning out.

Part 3: ([Mark 4:5-6](#), [Matthew 13:5-6](#), and [Luke 8:6](#)). The difference between the verses in Mark, Matthew, and Luke is where the seed falls: specifically, on rocky ground or on rock. They are similar, but we should separate the differences. Find the common ground; don't try to look up each word itself. The words may differ, but the meaning in all three Gospels is the same; don't pick on the individual words. The difference is the key; therefore, ask

yourselves why it is different. If it is only one group of people, there is no need to make a difference; but because there is not the same group of people in Mark, Matthew, and Luke who hear the parable, the parable differs.

Part 4: ([Mark 4:7](#), [Matthew 13:7](#), and [Luke 8:7](#)). In all three Gospels, the words in these verses are very similar, and the meaning is the same.

Part 5: ([Mark 4:8-9](#), [Matthew 13:8-9](#), and [Luke 8:8](#)). The verses in Mark and Matthew are very similar, though there are some ordering differences. In the Gospel of Luke, the yield of the good seed falling on the good soil is given only as a hundredfold. However, the meaning of the parable in all three Gospels is the same. The meaning is the same; just the arrangement and order of explanation are different, which does not change the meaning.

10 And when He was alone, those around Him, with the twelve, asked Him of the parables.

Comments Mark 4:10. See also [Comments Matthew 13:10-16](#), and [Comments Luke 8:9-10](#).

Q: Was the Lord asked the question in verse 10 more than once by His disciples and the people around Him? A: Now, it is a point you can see, at different times, different people were asking questions and listening to the parables. Each Gospel has different questions because they do not happen at the same time. The Gospels have been given, but in each Gospel, we can notice different people at different times who come around the Lord Jesus asking questions; the questions have been asked more than once. Many, many questions have been asked, but each Gospel has a different purpose, which is why they give different records. The purpose of making a difference in each Gospel is the key.

11 And He said to them, To you has been given the mystery of the kingdom of God, but to those who are outside, all things are done in parables;

12 so that seeing they may see, and not perceive; and hearing they may hear, and not understand; fearing that by chance they should turn, and should be forgiven them.

Comments Mark 4:11-12. For [Mark 4:11-12](#), see also [Comments Matthew 13:11](#).

"That seeing ... not understand." This saying refers to people who have seen and heard the teachings of the Lord Jesus. They saw the Lord Jesus in front of them teaching, but they couldn't take it. The Lord was on earth; they saw the

difference between the common man and the Lord, and they did not accept His teachings.

"That seeing ... not understand." This saying refers to people who have seen and heard the teachings of the Lord Jesus. They saw the Lord Jesus in front of them teaching, but they couldn't take it. The Lord was on earth; they saw the difference between the common man and the Lord, and they did not accept His teachings.

"Fearing that by chance, they should turn, and should be forgiven them." Here, the point is not that the Lord does not want them to have forgiveness; pay attention to the meaning. The purpose of each person coming to see and hear the Lord is different. Some do not want to be forgiven; they come only to criticize and try to turn people away. Those who come that way, even if they hear, will never understand or accept, and by faking, they think they can have a chance to receive forgiveness. So the meaning in these verses is not about the Lord not giving forgiveness; the Lord gives forgiveness to all who come with a sincere heart, without exception, but this is not about those types of people. Most people interpret this verse to mean that the Lord fears they will turn. How can the Lord have fear? The "fearing" in this verse is not being afraid to give forgiveness, but instead fearing that those who are not true and pretend to be faithful, can turn away the true ones, that's all. Here you can link these verses to the parable of the wolf that comes in sheep's clothing (see [Comments Matthew 7:15](#)). They have known the Lord but did not accept, and they pretend to believe in order to cause harm to other believers; it is blasphemy (see [Mark 3:28-30](#)). The "fearing" in these verses refers to why the Lord speaks in parables: to help true believers spot the fake ones.

The understanding in [Mark 4:12](#) is that two groups of people come to the Lord: 1) those who have sincere hearts and searching, to whom the Lord will give understanding of the parables, and 2) those who are fake and not sincere, so they will never understand the parables. This second group, since they don't understand the parables, will not be able to explain anything and convince the other group about their way of understanding and make those people in the first group somehow, by chance, turn away from asking for repentance and forgiveness from the Lord, since the first group will see clearly from the Lord that they themselves are correct. If those from the first group continue asking the Lord to see clearly, they won't fall into a trap, because the Lord will always help if you come to ask. Really, the Lord does not want people who do not

have faith and do not ask the Holy Spirit for understanding to use their own mind and understanding and teach others His Word.

13 And He says to them, Perceive you not this parable? And how will you know all the parables?

14 The sower sows the word.

15 And these are they by the road, where the word is sown; and when they hear, straightaway comes Satan, and takes away the word which has been sown in them.

16 And these in like manner are those sown upon the rocky, who, when they hear the word, straightaway receive it with joy;

17 and they have no root in themselves, but are for a season; then, tribulation or persecution having arisen because of the word, straightaway they stumble.

18 And others are those sown among the thorns; these are those who hear the word,

19 and the cares of this age, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becomes unfruitful.

20 And these are those sown upon the good ground; such as hear the word, and receive it, and bear fruit, one thirtyfold, and one sixtyfold, and one hundredfold.

Comments Mark 4:13-20. For verses 13 to 20 see also [Comments Matthew 13:18-23](#) and [Comments Luke 8:11-15](#)).

Comparison Analysis [Mark 4:13-20](#)

Part 1: ([Mark 4:13-14](#), [Matthew 13:18](#), and [Luke 8:11](#)). The important understanding in this part is that the "seed" is the Word of God. The "sower" does not refer to certain people; the "sower" refers to people all over the world who are willing to tell the Word of God to whosoever they meet. They have the Word of God in their mouth all the time to tell it out to whosoever they meet. All the believers, not only missionaries or pastors, who believe in the Word of God should tell the Word, because everybody has a mouth to talk; this is what the mouth should speak: the Word of God.

Part 2: ([Mark 4:15](#), [Matthew 13:19](#), and [Luke 8:12](#)). Notice some differences in the words used in these verses of Scripture, but all convey the same meaning: the ones along the path hear the Word of God but do not meditate on it, but instead, they listen to the temptations of the world (see also [Comments Matthew 13:19](#)).

Part 3: ([Mark 4:16-17](#), [Matthew 13:20-21](#), and [Luke 8:13](#)). Notice that in these verses in Matthew and Luke, we have the ones sown on the rock, and in Mark, the ones sown on the rocky. The main understanding is that seed sown on rocky ground or on rock has no root or no root in themselves, and when tribulation or persecution on account of the Word comes, or the testing of faith comes, they fall away (see also [Comments Matthew 13:20-21](#)).

Part 4: ([Mark 4:18-19](#), [Matthew 13:22](#), and [Luke 8:14](#)). The main understanding from these verses is that "those sown among the thorns" are those who hear and know what the Word of God says, but because they enjoy the pleasures and riches of this world more, they choose not to follow the Word of God (see also [Comments Matthew 13:22](#)).

Part 5: ([Mark 4:20](#), [Matthew 13:23](#), and [Luke 8:15](#)). Comparing these verses in Mark, Matthew, and Luke reveals some differences in wording, but the meaning remains the same. Matthew, Luke, and Mark, all three Gospels, may say different, a little bit of difference in each Gospel, but they all hold one meaning together. The Lord gives one meaning in all three Gospels, in different ways, but one meaning (see [Comments Matthew 13:23](#)).

21 And He said to them, Is the lamp brought so that it might be put under the bushel, or under the bed, and not that it might be put on the lampstand?

22 For there is nothing hidden, except that it should be manifested; neither was anything made hidden, but that it should come to light.

23 If anyone has ears to hear, let him hear.

Comments Mark 4:21-23. See [Comments Matthew 5:15-16](#), [Comments Matthew 10:26](#), and [Comments Luke 8:16-17](#).

This parable in [Mark 4:21-22](#) has similarities with other parables spoken by the Lord Jesus that are given in [Matthew 5:15-16](#), [Matthew 10:26](#), and [Luke 8:16-17](#), but as given in [Mark 4:21-23](#), it stands on its own.

Parable Analysis [Mark 4:21-23](#)

Part 1: ([Mark 4:21](#)). "The lamp." The lamp gives light; the Bible is the lamp for all humans in the world. If you don't come to the light, you are in darkness; come and read the Living Word of God.

"Under the bushel, or under the bed," means that the pride of men covers above the knowledge that the Lord has given to humans. This is because when one reads the Bible, they make their own understanding and claim that as what

God means, but they did not ask God for the meaning. Humans do not like to admit that their knowledge does not come from themselves but has been given by God. Humans want to be proud that they know all things, but forget to acknowledge the One who gives them that knowledge from the beginning, meaning from when they are born. And they go to human school and think they are smart, but they forget who gave them the intelligence. This is like going and hiding under the bushel. You cannot hide about the One who gives you that knowledge; always glorify the One who gives you that knowledge. The world criticizing you should not make you hide and not admit who the real One is who gives you that knowledge.

"And not that it might be put on the lampstand?" (Lamp put on a lampstand). This verse itself clearly tells all believers that if you call yourself a believer, when people see you, they should see you follow the Bible's teachings. In the Christian households you visit, have you seen the Bible in their house? The Bible is not to be hidden; if in your home you can't show people that you have the Bible as a guide, will you do so outside? In your own home, as the verse tells us, don't hide the Bible but put it on a stand, so people will notice that you have the Bible, not just the sign that you are a believer. People do need to see the Bible; the cross, they can see it everywhere, but the Living Word, they don't see. It must be made known that you have the Bible as your guide, not all the entertainment as your guide. The Bible is the Living Word; living means alive, so treat the Word as alive, not just as a book. Some Christians don't do that, some even use their feet to push their Bible aside. Humans think of living as eating and drinking, but the Bible is a Living Word that lives in human hearts; is a human dead or alive? As long as humans exist on earth, the Bible will always be the Living Word. Even on the Judgment Day, we have the Lord Jesus Himself alive in His human body; the Living Word still exists in Him, and He will be forever, which explains why the Word is a Living Word.

Part 2: (Mark 4:22-23). (For verse 22 see also Comments Matthew 10:26). "For there is nothing hidden, except that it should be manifested." For this portion of Scripture, we have two meaningful understandings.

Understanding 1. "Nothing hidden." This refers to the Word of the Lord. The Word of the Lord cannot be hidden. Also, the Word of the Lord cannot be changed. Humans tend to change the Word to fit themselves; that is blasphemy, you cannot change the Word to fit the way humans are living. Whatever the Word says, you teach or do not interfere. If you teach and change the Word,

you are the one who blasphemes, not those who do the wrong things, but the one who teaches. The Word of the Lord cannot be hidden, and the light of the world cannot be hidden. The light will shine out; you cannot put it under a cover; the light will explode out.

Understanding 2. "Nothing hidden." This refers to the Word as the shield. If you use the Word to shield your soul, the dark cannot snatch you, but when you ignore the Word, you have opened the door for the dark to come in, and the Lord won't fight for you, because you are the one who opened the door. That is why a lot of Christians are sinning because they think they are under the shield of protection. They go and sin, knowing that they sin against God, but for those sins, the Lord will not protect them because they sinned knowingly. When you have the Living Word, instead of using it, you put it away, and this comes in the same way as hidden; the Word cannot be hidden, use the Word.

"Neither was anything made hidden, but that it should come to light." Now this part of the verse refers to the Lord: only the Lord is the light, and you cannot make secret where the light is. When someone talks about the Lord, they can't interpret in their own way; when they interpret in their own way, they try to cover the work of the Lord. Always, only the Holy Spirit can interpret the true meaning of the Word of God. No person can claim that they got the knowledge of the Word of God by themselves, and nobody else can get it..

24 And He said to them, Take heed what you hear; with what measure you measure, it will be measured to you, and more will be added to you.

25 For who has, to him will be given; and who has not, from him even that which he has will be taken away.

Comments Mark 4:24-25. See also [Matthew 7:2](#), [Comments Matthew 13:12](#), and [Comments Luke 6:38](#).

This parable in [Mark 4:24-25](#) has similarities with other parables spoken by the Lord Jesus that are given in Matthew and Luke, but as given in [Mark 4:24-25](#), it stands on its own.

Parable Analysis [Mark 4:24-25](#)

Part 1: ([Mark 4:24](#)). "Take heed what you hear." This is a warning when you listen to things about the Bible, not only from preachers but also from persons claiming to have high knowledge of the Bible, related to its original text languages. Only a few people know the Bible's original text languages. Watch

out, they come with proof of trying to change things in the Bible. That is why you must use your inner eyes as well as the Lord speaks directly to your heart; use the feeling as well, not just knowledge. Compare what will come out from these people and what you have inside your heart from the Lord, and you will know the difference between them. You, as a person, listening to who is telling you things, watch out for the purpose of telling. If you are seeing someone telling you things, listen with your spiritual eyes (which refers to a gift the Lord gives), not just your ears. The spiritual eyes see things that the ear needs to know; they will support each other. Remember, we talked about changing the true Bible translation in our comments (see [Comments Matthew 24:4-5](#).

"With what measure you measure, it will be measured to you." This measure is talking about the fake bible translation that will come out. If we believe it is fake, we must be able to support our words with the true Bible. However, if you cannot find support, better be quiet; that is the measure to use, the true Bible, and that must be used. When we use the true Bible to measure the fake bible, the Lord will use the true Bible to measure our heart's deeds as well; that is the measure used, the same one.

"And more will be added to you." Now, it is talking about the understanding. When you notice the fake bible and can support that idea, that it is fake, with the true Bible, the understanding to do it will be given more to you if you notice that. If you do not notice the fake bible, the Lord will not give you the understanding of how to use the true Bible to fight against the fake one. If the Lord will not give you how to use the true Bible and how to fight against the fake one, you will not be able to point out and tell what is not true. The Lord will give the knowledge to fight against the fake bible only to the select ones.

Part 2: ([Mark 4:25](#)). Verses 24 and 25 link together with believing in the Bible. If people believe in the Word of God, this verse will come out alive and bring true understanding, and to what you have more will be added. But for those who did not understand, and find a human way and believe what they understand is right, what they had in the beginning to think of will be taken away. Specifically, if you base your theories on human ways rather than on God, they don't last. When people come up with a new theory, it quickly becomes obsolete. This verse tells many things; when people read this verse, they should think about what the Bible is telling them. Don't read the Bible just to kill time. Every word in the Bible needs to be kept in prayer to get an understanding, even simple sentences: nothing the Lord gives will be simple

until it no longer needs the Lord's help for understanding. That is why the Bible is called the Living Word. Verse 25 is put here to support and tell us to make sure we meditate and pray to the Lord for understanding of verse 24.

26 And He said, Thus is the kingdom of God: as a man should throw seed upon the ground,

27 and should sleep and rise night and day, and the seed should spring up and grow; he knows not how.

28 The earth bears fruit of itself; first a blade, then an ear, then full grain in the ear.

29 Then when the fruit is ripe, straightaway, he puts out the sickle, for the harvest has come.

Comments Mark 4:26-29. See also Comments Matthew 13:24-30.

This parable in Mark 4:26-29 has similarities with another parable spoken by the Lord Jesus, given in Matthew 13:24-30, but, as given in Mark 4:26-29, it stands on its own.

Parable Analysis Mark 4:26-29

Part 1: (Mark 4:26). Q: What does it mean when the Lord says, "Thus is the kingdom of God," and He gives a parable? A: Because the kingdom of God cannot be explained in human words (no language on earth can describe the meaning of the kingdom of God), the Lord Jesus gives parables to describe the true meaning of the kingdom; that is why there are many parables, because of the limitation of language. One parable describes it in a human way, and another will help; all parables will help each other so that humans can understand.

"As a man should throw seed upon the ground." Here, the kingdom of God is compared with the action of a man throwing seed upon the ground.

"A man" here refers to the servants of the Lord, including the prophets as well, and also including those special ones the Lord has called for a certain job.

"Seed" refers to the Word of God.

"Upon the ground" relates to a specific area where the servant gets the order on where to go.

This verse shows that the Lord Jesus throws the seed upon the ground through His servants; that is, the Word of the Lord in the Bible itself, which the Lord gives to the earth. Everywhere on the earth, people have the Bible, but not

everyone uses the Word. In the past, they did not have the Bible, but still had the mouth to talk. In the Bible, many places say, "Teach your children to know the deeds of the Lord" (Deuteronomy 6:6-7, Psalms 78:4-7, Proverbs 22:6, Ephesians 6:4). We all have the duty to teach our children about the Lord. Teach them the value of the Bible so that all the children know its meaning and purpose. If we teach them the important way to respect the Word, the Word itself will grow its roots in them. However, if the children treat the Bible just as a storybook, the root of faith will not grow deep. They will have some root, but not deep in the heart. That is true in the spiritual world as well. When they go into the spiritual world, if the root of faith is not deep, they don't understand it as well; it is important to teach them the Bible.

Part 2: (Mark 4:27). "And should sleep and rise night and day ... he knows not how." The servant, after he does the job, does not stay to watch out how the job turns out to be; he departs and goes somewhere else. The job that the servant does has no one's guidance; the words spring out by themselves from the sowing of the servant's job. The servant does not know how the job turns out to be, where it grows, and where it doesn't. It is the Lord's duty to make the work grow. After the servant sows the seed, the people have the Bible to guide them, but not the servant to stay around to provide guidance. The guidance is in the Bible, which is why it tells you to meditate on the Word of God.

Part 3: (Mark 4:28). "'The earth bears fruit of itself.'" In this portion itself, it means that the persons that the servant has sown, because they did not stay lying down, but started to use what has been sown in them, will produce the fruit of faith. The faith of the persons will grow as the persons meditate upon what has been given.

"First a blade": this happens after faith has grown, and they start to produce by going out and telling what they understand about the Word of God.

"Then an ear": now is a time of waiting until the faith is fully grown to fill the ear.

"Then full grain in the ear": now it is the result of what comes after being fully grown: a good ear or a withered ear. This result is upon feeding from the inner meditation on the Word of God to feed the ear. In a person, faith has a difficult time growing because of so many things around, and the lack of meditation makes the ear not grow well. Meditation on the Word of God is important for the ear to be fully grown.

Part 4: (Mark 4:29). "Then when the fruit is ripe." In this portion itself, remember one thing: who is the one who planned the way of how it should be, when the fruit has grown to be ready? The fruit is the gift of the Holy Spirit; everybody has it, but a different gift. When the fruit is ripe, the person who received the gift learns and accepts and knows that it is not by themselves they have it, but because of the mercy of the Lord, they have that gift.

"Straightaway, he puts out the sickle." He, in this portion, refers to the person who receives. Pay attention to the words "puts out." When the Lord has given you something, take it and treasure it; the gift is not meant to be treated as unimportant. Some gifts may be some small things, but even if they are small, they are not small in the eyes of the Lord; only human eyes think that they are small. Small little gifts the Lord gives, but they always have a purpose: to use them for glorifying the Lord; not for making themselves important, but to give importance to the Lord is the purpose of those gifts. Some think that they deserve the gift; not that they deserve it, but that, by the mercy of the Lord, they have received that gift. Don't be proud of yourself; the Lord gives, but the Lord can also take away the gift. Therefore, be thankful and use the gift in the way the Lord intends for you to use that gift.

"Because the harvest has come." The harvest in this place refers to the time when the person who receives the gift understands the purpose of that gift. They not only understand but are willing to use it according to the Lord's will, not their own will; watch out, many misuse the gifts, watch out!

[To remember the person who gives, because this is talking about the gift; the common man cannot give you the gift; the servant of the Lord brings the gift and gives it.]

30 And He said, How shall we liken the kingdom of God? Or in what parable shall we set it into view?

31 As to a grain of mustard, which, when it has been sown upon the ground, is smallest of all the seeds which are upon the earth,

32 and when it has been sown, it grows up, and becomes greater than all the garden plants, and makes great branches, so that the birds of the heaven are able to perch under the shadow of it.

Comments Mark 4:30-32. See also [Comments Matthew 13:31-32](#) and [Comments Luke 13:18-19](#).

This parable in Mark 4:31-32 is the same as the parables given in Matthew 13:31-32 and Luke 13:18-19, but it is spoken at a different time and to a different group of people.

Parable Analysis Mark 4:31-32

Part 1: (Mark 4:30-31). The kingdom of God is "as to a grain of mustard, which, when it has been sown upon the ground ..." In this verse itself, there is also a meaning linked to the spiritual world. The mustard seed, when it is sown down, is small; think of one seed, how many seeds will that seed make? The same is true of the Holy Word of God: a small book, and many people can read and meditate on the Word of God, and faith will never stop growing in every person who reads and meditates.

"... is smallest of all the seeds which are upon the earth." All need to learn, when reading the Bible, to meditate on the Word and not use worldly things to compare with spiritual things; they walk in parallel with each other. Here, for example, do not think about the fact that the mustard seed may not be the smallest seed ever. Within the whole earth, what seed will the Lord use that can multiply fast? In this place itself, the meaning of the parable relates to growing the plant; the mustard plant is easy to grow, fast and efficient, spreading like wildfire. It is the same with the Bible: give one Bible to one country of the earth and see that the Word of God will spread as wildfire through that country, affecting every soul.

Part 2: (Mark 4:32). "... and becomes greater than all the garden plants ... under the shadow of it." Look at the words "garden plants." Garden plants here refer to many faiths on earth. They are all plants on earth, but the mustard plant that the Lord has picked for the parable grows bigger than them, making branches that even the birds of the air come to get the benefit of. The other garden plants are small and tiny; the birds of the air can't make nests, which is why the Lord picked out the mustard plant for this parable. For us as Christians, be likewise. Look at the mustard plant; from a small seed, it grows and has branches so the birds can nest. All believers should think of that and spread out their hands. Whoever comes and asks for help, do not deny it if you can help; but if you can't, the Lord will provide another way.

"The birds of the heaven" here refers to all human beings.

"Can lodge under the shadow thereof." When the people who are under the Lord's protection spread out their hands to help someone, the Lord will also stretch out His hand and go along with that help.

33 And with many such parables He spoke the word to them, as they were able to hear;

34 and without a parable He did not speak to them; but privately to His own disciples He explained all things.

Comments Mark 4:33-34. Q: Why did the Lord Jesus explain the parables to His disciples privately and didn't explain them to the people? A: The verse says, "as they were able to hear," but not everyone's ear is open to hear. Thousands and thousands of people around, but how many in the thousands were able to hear and understand? Many come with the ear that is closed, as the Bible says in many places, "You have ears but do not hear" (Jeremiah 5:21, Matthew 13:14-15). People took the voice of the Lord as a wind passing by the ear, with no meaning; however, for His disciples, not just the ear was opened, but the heart of the soul was opened. In many places in the Bible, it says, "Who has ears, let them hear."

35 And on that day, evening having come, He says to them, Let us pass over to the other side.

36 And having dismissed the multitude, they take Him with them, even as He was, in the boat. And other boats were with Him.

37 And comes a great storm of wind, and the waves beat into the boat, so that the boat is now filling.

38 And He was in the stern, asleep on the cushion; and they awaken Him, and say to Him, Teacher, is it not a concern to Thee that we perish?

39 And He awoke, rebuked the wind, and said to the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And He said to them, Why are you fearful? Have you not yet faith?

41 And they were terrified with great fear, and said one to another, Who then is this, that even the wind and the sea obey Him?

Comments Mark 4:35-41. See also Comments Matthew 8:23-27 and Comments Luke 8:22-25.

The events described in Mark 4:35-41, Matthew 8:23-27, and Luke 8:22-25 are the same, but presented in different ways. By combining the words from all three Gospels, we can get a more complete picture of the storm situation and what the Lord Jesus did on that day. The presentation of the event in these three Gospels (Matthew, Mark, and Luke) is seen through different eyes, yet all present the same event. Pay attention to the way each Gospel addresses the Lord. The way to address the Lord makes the presentation different, not only in this Bible paragraph but characteristic throughout the entire Gospel.

Q: What does it mean to have "the same event seen through different eyes" in the light of the Bible being dictated by the Holy Spirit? A: Even though the Holy Spirit dictated the Gospels, the Holy Spirit always gives the Gospels to be as well according to the faith of the person who writes. Each disciple's faith, when writing the Gospel under the control of the Holy Spirit, is always different. No disciple has the same faith; each disciple's faith is in a different way, which is why the presentation comes out differently. The Holy Spirit is always looking to make the best out of each disciple. The Holy Spirit will give according to each disciple's faith. If the Holy Spirit gives the same to each writer, the Bible study will not be needed. Everything has a purpose, one Holy Spirit, but not the same humans. The Holy Spirit dictated: the Bible is dictated word by word, but the point of using dictation in each Gospel is different. Each Gospel book (Matthew, Mark, and Luke) touches people's hearts in different ways. The same story, different ways of telling in each Gospel, will touch people in different ways; that is why the Bible becomes the Living Word, an alive book that touches everyone. The one who has a chance to read the Bible, if the heart is not open, will never understand what they are reading.

Q: What is the Holy Spirit's dictation of the Bible? A: The dictation from the Holy Spirit works directly into the person's understanding; then that understanding will tell someone else, which will go to work in the heart, not as the Holy Spirit works in the understanding. For example, a person gets a word from the Holy Spirit through the gift of speaking in tongues, which comes directly into the understanding of that person; the person speaks the tongues out loud, and another person or the same person will get the understanding of that speaking in tongues in the heart and mind through the Holy Spirit living inside that person.

Q: What is the difference between Holy Spirit dictated and Holy Spirit inspired?

Dictated: The Holy Spirit works straight to give the understanding: the Holy Spirit speaks directly (passing through) to the soul and spirit of the writer, and then from the soul and spirit, the understanding goes to the heart and from the heart into the mind. When "Holy Spirit dictated," the writer will have only one understanding to write down. The dictation from the Holy Spirit works directly to the writer's understanding, giving the words to write down. Then that understanding (the words written down), when meditated on by someone else, that meditation will guide the heart by the Holy Spirit to understand.

Inspired: The Holy Spirit gives the understanding to convince the heart of the person, so that it becomes understanding in this way, which is different than when the Holy Spirit dictated. "Inspired" is understanding in the heart and from the heart to the mind. The meditation on the Word provides understanding; in this case, there is no direct communication between the Holy Spirit and the writer's soul and spirit. For example, the Holy Spirit that dwells inside a person's heart will stir that person's heart to think something, and this stirring will produce understanding in the mind and language - the difference is that in this way, the understanding can be influenced to some degree by the person's feelings or other things in the person's mind; this plays as the free will of the person - the Holy Spirit speaking into the heart doesn't have a direct path into the mind and it can be influenced and give different meaning in the person's mind.

In the case of "Holy Spirit dictation," the Holy Spirit is the giver and the receiver at the same moment; the understanding goes straight to the mind, bypassing the soul of the person. In the case of "Holy Spirit inspired," the Holy Spirit is the giver, and the soul of the believer is the receiver; the understanding does not bypass the soul of the person.

Q: How does the Holy Spirit dwell inside a believer? A: Both the Holy Spirit and the Spirit of the Lord Jesus dwell in each believer, but there is still only one Holy Spirit. Also, we should think about how big the Holy Spirit is to cover the whole earth! We are all in Him, and He is in us as well. However, in both ways there is the same identity of the Holy Spirit, but a different part of the Holy Spirit dwells in the heart of a believer; both are the same and have the same mind and work. Think of the Holy Spirit as One, and everything is in Him, and He is in all things at the same time. We could think of the seed and a gift from the Holy Spirit as being planted inside a believer's heart at the moment the believer accepts and invites the Lord Jesus into their heart. Both

the Holy Spirit and the soul reside in the heart of a believer, in the same place, overlapped but in different dimensions. We could think of the heavenly dimension and the earthly dimension walking in parallel through the heart of a believer. The soul is part of the earthly dimension. When the Lord gives the soul to a person, that soul becomes part of the earthly dimension. The body, the soul, and the spirit of a person coexist together as a unit; that is how the Lord built us. The breath of the Lord is complete, and He has both soul and spirit when He gave life to Adam (see Genesis 2:7).

Comparison analysis:

Part 1: (Mark 4:35-36, Matthew 8:23, Luke 8:22). "And on that day, evening having come" refers to the Sabbath day; specifically, the evening of the Sabbath, after the Sabbath day ended, when they could resume their daily activities.

"Even as He was." This means that the Lord Jesus had been with people all day long, without eating or resting, tired as He was, and they took Him as He was, hungry and tired.

"And other boats were with Him." This refers to other people who followed the Lord Jesus as He sailed away; many people would follow Him everywhere He would go. The main idea in all three Gospels for this part is that the Lord Jesus and His disciples got into a boat to cross to the other side of the sea, and the Lord Jesus was tired.

Part 2: (Mark 4:37-38, Matthew 8:24-25, Luke 8:23-24). The main idea in this part is that the Father created the storm, the Lord Jesus was asleep, and the disciples were afraid and went together to awaken the Lord. The situation described in Mark is that the Father created this great windstorm with waves breaking into the boat; the Lord Jesus was tired and sleeping on a cushion in the stern; and the disciples were all frightened and went to awaken the Lord. The main difference between the Gospels in this part is the way the disciples address the Lord Jesus when they go together to awaken Him. In Mark, they call out to Him "Teacher"; in Matthew, they call out to Him "Save us Lord"; and in Luke, they call out to Him "Master, Master."

Q: Why do we have three different ways the disciples called out to the Lord Jesus? A: Keep in mind that the disciples were all common men and were frightened by the storm, and all rushed to look for the Lord Jesus to awaken Him. Each one called out to the Lord with a loud voice in their own way, and

that is why each Gospel gives a different dialogue, reflecting the many ways the disciples called to the Lord, each according to their own heart. At that time, they had addressed the Lord with what was in their hearts. First, let us define each name. Some called the Lord Jesus "Teacher": in this term, the person places the Lord Jesus above them and accepts that they themselves are below the Teacher. To be a disciple of the Lord Jesus, you must accept His teachings. This is the heart of a disciple: to accept that they are below, and also accept the Lord Jesus' teachings. Some called the Lord Jesus "Lord": when a person calls out "Lord," that person has already accepted being a servant of the Lord Jesus; only the servant will call out "Lord" right away. Some called the Lord Jesus "Master": the person who called the Lord Jesus "Master" has pronounced the Lord Jesus above all and them below. And they have also shown they are willing to receive orders from the Master; here, you can use the term "listen and obey" when you call "Master."

To call the Lord Jesus God, you see the different ways; a group of people does not have the same words. In each Gospel, pay attention: some will always call the Lord Jesus Teacher, some will come by and call the Lord Jesus Master, and some will always glorify the Lord Jesus and call Him Lord. Now, there is a difference in calling the Lord Jesus, but no difference, since there is only one Lord; each name, however, has a different meaning. Think of yourself as well, what name would you call the Lord Jesus? Think on that. The disciples come together to the Lord Jesus to awaken Him, and each addresses Him in a different way: one calls Him Teacher, one Master, and the other Lord. Each Gospel gives one account showing who the Lord Jesus was for His own disciples.

Part 3: ([Mark 4:39](#), [Matthew 8:26](#), [Luke 8:24](#)). Each Gospel gives a snapshot of the discussion between the Lord Jesus and His disciples. In each situation, the Lord teaches His disciples; all the time, the Lord will teach His disciples as a Teacher and Master: teaching and ordering. The main point of this part is that the Lord Jesus is the Son of God, and He has power over nature by His words, and peace is in His words. In Mark, we are given the words the Lord Jesus used to calm the storm: "Peace, be still." In the same context, concentrate on these words: peace for the whole earth and nature. When you find that peace, you will be still and waiting for the Lord's guidance. The Lord speaks in the peace of your heart; you can feel it more clearly if you are still. But, not just remember the words; practice as well. You never gain benefit from knowing the Word of God if you don't practice. In this place, the Lord Jesus says,

"Peace be still." The Lord will not say things lightly without meaning; here is the place to show it. To have peace in you, come to the Word of God, and you will find that peace. Not the peace of the mind alone, but the peace of the soul; you will feel deep peace. You will know the difference of that peace: not the peace in the head but the peace of the soul. Everybody has the chance to feel the peace of the soul, but you should pay attention and think about the difference you feel. The Lord Jesus speaks "peace" to nature, and nature obeys, but men do not obey. In this place, it shows all humans that nature suddenly obeys when the words come out of the mouth of the Lord Jesus. The peace is in His words; nature can find it and obey, so men can find it by obeying His Word.

Part 4: (Mark 4:40, Matthew 8:26, Luke 8:25). Q: In each Gospel, the words of the Lord are slightly different, but the meaning is the same. Why is there a difference in the words? A: Each Gospel is slightly different because it has a reason to be. Each Gospel gives a different angle for the inner soul to see. People who read and come to the Lord, the Lord has mercy on all. The humans after the disciples will read each Gospel and benefit in different ways; even slight differences in the Gospel itself make a big difference for each individual who reads it. There is a purpose to be different in each Gospel; ask yourself which one is for you that touches you first, and if you ask someone else, the point of touch won't be the same.

Q: When a Gospel quotes the words of the Lord Jesus, why are there differences in each Gospel? A: These are partial quotes, meaning that the Holy Spirit dictated the words the Lord Jesus spoke to each writer in a different way. There were long conversations, but the Holy Spirit divided the parts for each Gospel so that all Gospels would complement each other. But also, the conversations were more than what is given in all three Gospels combined; some conversations are not shared.

"Why are you fearful? Have you not yet faith?" This saying is not a rebuke, but this is the way to make their faith grow. By confronting them, each individual's heart will search for the answer. The Lord Jesus wants to help and lift up their faith. They may think they have faith, but can they use it when the situation arises? This confrontation will work in each disciple to use their faith to fight in the future; they all need this.

Part 5: (Mark 4:41, Matthew 8:27, Luke 8:25). In this part, we observe slight differences in the accounts of the Gospels regarding the disciples' words, but

we should focus on the main point in all of them. Look at it another way as well, this miracle also proves to the disciples and makes them come to accept who the Lord Jesus is for them: just a human or the Lord. This miracle is a turning point for them and raises the question in them: Can He be just a human? This is important for them; they will always think as they follow Him. From now on, always in their heads, He is not just a human, He is the Lord of all. And, all who believe in Him should see as the disciples have come to see in that time who He is. Even nature obeys Him; so, can He be just a human? That is what all humans should think about?

LIFE AND FAITH APPLICATIONS

1) Your heart is the ground for the Word of God; come with an open and clean heart to the Word of God so you will understand the Word. 2) Show that you are a Christian and do not be ashamed to display your Bible and talk about the Word of God with others. 3) If you use the Word of God to shield your soul, the dark cannot snatch you, but when you ignore the Word, you have opened the door for the dark to come in. 4) Ask the Holy Spirit in the name of the Lord Jesus to guide you in understanding the true Bible. 5) As a Christian, spread out your hands to help someone if you can; the Lord will also stretch out His hand and go along with that help. 6) When someone comes to the Lord, the Lord will always give a gift that you can use for serving; treasure it; the gift is not for being treated as unimportant; some gifts may be small things, but they are not small in the eyes of the Lord, and you are called to use them. 7) Peace is in God's Word, and nature can find it and obey it, so people can find it by obeying His Word.

Chapter 5

SUMMARY

Chapter 5 clearly shows that the Lord Jesus is the God of life. He has authority and power over the unseen and seen world, and He can give faith and strength. 1) Power and authority over the unseen world: the Lord Jesus has authority over the evil spirits controlling the demon-possessed man, and He sets this man free; the Lord Jesus commands the spirit of Jairus' daughter to return to the body and gives life again to this girl. 2) Power and authority over the seen world: the Lord Jesus knows that a woman in the crowd touched His garment to be healed; He heals and cleanses the woman with the flux of blood. The Lord Jesus came to fulfill the Law. Similarly, in Matthew chapter 8, when He heals the leper, we see that the woman with the issue of blood is also healed. When the unclean touches the pure, the unclean are made clean because, in Him, the Law is complete. 3) The Lord Jesus strengthens by His Word Jairus' faith and the woman's faith with the flux of blood: the Lord Jesus says to Jairus when bad news and fear came to him, "Fear not, only believe"; in the same way He says to the woman when she was afraid to come forth: "Daughter, your faith has healed you; go in peace, and be whole of your affliction."

1 And they came to the other side of the sea, into the country of the Gerasenes.

2 And He, having come out of the boat, straightaway met Him out of the tombs, a man with an unclean spirit,

3 who had the dwelling in the tombs; and no one could any more bind him, not even with a chain;

4 because that he had been often bound with shackles and chains, and the chains had been torn apart by him, and the shackles broken in pieces, and no one had strength to tame him.

5 And always, all night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.

6 And having seen Jesus from afar, he ran, and worshipped Him;

7 and crying out with a loud voice, he says, What to me and to Thee, Jesus, Son of God the Most High? I adjure Thee by God, do not torment me.

- 8 For He said to him, Unclean spirit, come out of the man!
- 9 And He asked him, What is your name? And he says to Him, My name is Legion; for we are many.
- 10 And he begged Him much that He would not send them away out of the country.
- 11 Now, near the mountain, there was a great herd of swine feeding.
- 12 And they begged Him, saying, Send us into the swine, that we may enter into them.
- 13 And He gave them leave. And having gone out, the unclean spirits entered into the swine, and the herd rushed down the steep bank into the sea, about two thousand; and they were drowned in the sea.

Comments Mark 5:1-13. Event Analysis

Part1: (Mark 5:1). There are two similar healing events in the Gadarenes region (see [Comments Matthew 8:28-34](#)). However, the healings in [Matthew 8:28-34](#) and [Mark 5:1-20](#) occur in different towns. The healing case described in [Mark 5:1-20](#) is the same as that in [Luke 8:26-40](#), but different from that in [Matthew 8:28-34](#). Gerasenes here refers to a village name. If you read these passages by yourself, you can tell the differences. Take and read the story in Matthew, and compare verse by verse with the stories in Mark and Luke; then you notice the differences: not the same time, not the same case.

Part 2: (Mark 5:2-4). Here, pay attention to the words: "and no one had strength to tame him." Now the Bible clearly tells us that humans try to tame the dark side's power, but how, with man's power, can humans fight the dark? If humans come and ask for help from the Lord, that is the right way to do; not humans who fight, but the Lord who has conquered the unseen world has already won the fight. Humans should come to the One who has already put the dark side under His feet. The Bible already clearly tells us where the shelter is that can cover us, not just the body but the soul as well. Come under the shadow of the Lord and worship the mighty Lord. You already have the King of all above you; come to your King.

Q: Do we still encounter these cases in our times? A: There is still evil in the world, but it is not the evil that has the power to enter humans. The evil that possesses, that enters the body, they are not allowed to do that anymore; it is over. Nowadays, there is no evil possession anymore, but only make-believe actions and imagination. The possession, in the way described here in Mark,

has ended with the Holy Spirit coming down to earth, but people still perform make-believe actions. When the body weakens, people try to go back to the old way of their belief in the dark and call the dark to come down to them; when the faith is weak, it drags the body to be weak as well. Remember, the Bible clearly tells us that the Holy Spirit covers the whole earth. The dark doesn't come out, but humans disobey and keep calling the dark to come out for them. When the dark comes out, they do harm to humans. These days, there is still a dark influence because humans are seeking, but not evil possession, as described in this passage in Mark. When people do not come out to the Lord, they go to seek human wisdom, but how can that human wisdom help them? They fabricate a make-believe story, this one and that one, and try to solve the problem without the help of the Lord, which will not work. When they cannot help, they declare that the person has disability and needs human help; however, that sickness happens because of their own dark heart. The areas where dark actions happen nowadays, you can see, it is where they reject the Holy God and keep worshiping the dark. And because of that, we keep hearing things, but it is make-believe that destroys their own bodies, not the power of the dark. The power of the dark ended with the Lord Jesus' crucifixion on the cross; the Holy Spirit came down and covers the whole earth; now, only the dark side of the mind still harms humans.

Part 3: (Mark 5:5). This portion of the Bible tells all humans that the action of the dark side is only to make humans harm themselves and others; the dark can never do good to anyone. Now, here in this verse, we clearly see that the dark only wants to torture this man by making him cut himself with stones, but the Lord never harms anyone's body. Everywhere in the Bible, the Lord always heals sickness of the body; He never inflicts harm on anyone's body, but the dark does that. The clear picture of the dark action is here, but humans ignore the torture of what the dark does to the human body.

About Tattooing. For example, when humans tattoo their bodies, it is the work of the dark expression of controlling humans. The Lord created the human body in His image, so why do humans try to find ways to harm their bodies? Come and appreciate the Creator and do not harm His work. When a human is born, go and touch the body of a baby, smooth and gentle, that is the Lord's passion in humans. The purpose of the dark is to destroy God's creation, and they will always try to harm humans. When you tattoo yourself, you are not following God's will for your body. If you disrespect the work of the Lord, you disrespect the One who created humans. The One who created humans did not

put tattoos on them; however, humans use their own minds to put them on. Oh, but I did put a Bible verse on the skin, they might say, but the verse does not need to be on the skin, but on the heart. Many who call themselves believers do not respect the One who created them; those are blind, not the eyes, but the heart that is blind. They are not blind with the eyes, but the heart is blind, and they blaspheme the work of the Father Himself. Those who tattoo their bodies have no respect for the Father Himself, and that is blasphemy against the Father. Humans have been tattooing for so long; even though the Holy Spirit has spoken to their hearts, urging them to doubt that practice, they choose to ignore that voice and then commit the great sin of blasphemy against the Father.

Part 4: (Mark 5:6-8). Here, the person is under the dark control; the demon himself is talking; pay attention to the verses. The person himself does not know the Lord; the dark themselves know who is above them, which is why they are coming to worship the Lord. Also, here it is clearly shown that the Lord Jesus is not only the Lord of humans but also the Lord of the unseen world, and this is the place to confirm: they come and worship the Lord.

Part 5: (Mark 5:9-13). Notice that here the Lord Jesus asks for the name; you should think about why the Lord asked for the name. The Lord Jesus is the God of all, and He has seen the unseen world as well. Humans would not notice that more than one spirit has occurred here, but the Lord did. The main thing to notice here is the name, and that the evil answered "we", so not one spirit that is happening here, but more than one. Why has the Lord sent them to the pigs? Here also, the answer is that some animals are easy for the dark side to enter and use to gain control. There, in the dark world, the dark may have power, but in the human world, all things are in the Lord's will only. The Lord has a will for all living humans, and here the answer has come. If the dark wants to have power over humans, they have to possess them. But since the Lord Jesus has been crucified, that power no longer exists. The dark cannot possess humans anymore. The Holy Spirit is like a shield covering the whole earth, and only the make-believe mind of humans is the one that can harm themselves.

14 And those feeding them fled, and told it in the city, and in the country. And they went out to see what it was that had come to pass.

15 And they come to Jesus, and see the one possessed by demons sitting, clothed and in his right mind, the one having had the legion; and they were afraid.

16 And those having seen it described to them how it happened to the one being possessed by demons, and concerning the swine.

Comments Mark 5:14-16. In this portion of Scripture, the majority of people have problems: why did the Lord send the evil spirit into the pigs when the pigs belonged to someone else? But no one ever thinks of what is more valuable, the man's soul or the pigs? People debate on this, but they never think about what is important. Notice the amount of animals, to save one soul; a large amount of animal spirits (or spirit of the living, as only humans can have a soul), yet not worth more than one human soul. Also, notice that the evil cannot just enter the animals; they have no power to enter. The verse clearly states that they asked for permission, and the Lord Jesus granted it.

17 And they began to beg Him to depart from their boundary.

Comments Mark 5:17. The fear plays a big role here; the fear makes people do things.

18 And He having entered into the boat, the one having been possessed by demons begged Him that he might be with Him.

19 And He did not permit him, but says to him, Go to your house, to your friends, and tell them how much the Lord has done for you and had mercy on you.

20 And he departed and began to proclaim in Decapolis how much Jesus had done for him; and all were marveling.

Comments Mark 5:18-20. Q: How did this man know the Gospel? A: The man just needs to tell about his healing, as it shows here. Because in those areas people had known the man as a person who had been possessed, but by himself, he goes to show people that the Lord Jesus healed him, and that is the good news for people. He does not need to talk much; he has spread the truth about the Lord Jesus' authority.

21 And Jesus having crossed over in the boat again to the other side, a great multitude was gathered to Him; and He was by the sea.

22 And comes one of the synagogue rulers, named Jairus; and seeing Him, he falls at His feet,

23 and begs Him much, saying, My little daughter is at the point of death; Thou come, lay hands on her, so that she may be made whole, and live.

24 And He went with him; and a great multitude followed Him, and they thronged Him.

25 And a woman, being with a flux of blood twelve years,

26 and having suffered much under many physicians, and having spent all that she had, and benefiting nothing, but rather growing worse,

27 having heard concerning Jesus, having come in the crowd behind, she touched His garment.

28 For she said, If I touch even His garments, I will be healed.

29 And straightaway the flow of her blood was dried up; and she felt in the body that she was healed from the affliction.

30 And straightaway Jesus, perceiving in Himself that the power having gone forth from Him, having turned in the crowd, said, Who touched My garments?

31 And His disciples said unto Him, Thou see the multitude thronging Thee, and Thou say, Who touched Me?

32 And He looked around to see the one having done this.

33 But the woman fearing and trembling, knowing what had been done to her, came and fell down before Him, and told Him all the truth.

34 And He said to her, Daughter, your faith has healed you; go in peace, and be whole of your affliction.

Comments Mark 5:25-34. See also [Comments Matthew 9:20-23](#) and [Comments Luke 8:43-48](#).

The healing of the woman with the discharge of blood is given in these passages in Mark, Matthew, and Luke. All three Gospels have one thing in common: the faith of the woman, which you can call blind faith. For things that happened to her for a long time, she has seen many doctors, but by hearing about the Lord Jesus, her heart has come to faith in the Lord Jesus. People nowadays should take her as an example: faith by hearing; hearing the Word of God and believing completely, as this woman also had faith by hearing. Note that the healing of this woman is very brief in Matthew, but Mark and Luke provide more details. But also remember that all three Gospels share one common thing: by the Lord Jesus' word alone, this woman has received mercy, though the details may differ. The Holy Spirit dictated the Word of God, but

the purpose of each Gospel is used at different levels of faith: brief in Matthew, more detailed in another Gospel, yet all give the same meaning.

Comparison Analysis

Part 1: (Mark 5:25-26, Matthew 9:20, Luke 8:43). All three Gospels show that this woman had a "flux of blood for twelve years," and she spent all that she had with physicians but grew worse. In this part, it is clear that the person has been sick for a long time and has lost all hope of being healed; the verses clearly describe her situation. By the Old Testament law, if you are unclean, you have to publicly declare that you are unclean and people can avoid you (see Leviticus 15:25-26); if you do not tell, you can be punished because you will make someone else unclean.

Part 2: (Mark 5:27-28, Matthew 9:20-21, Luke 8:44). In this part, the Gospels tell us that this woman heard reports about the Lord Jesus, came behind Him in the crowd, and touched His garment. Here, all the Gospels clearly tell us that, by hearing the news about the Lord Jesus, her heart has been moved, and that, by hearing, she has faith. This is the first step for all humans; it should be the same: by hearing about the Lord Jesus, have faith. Nowadays, everyone has heard from the Bible what the Lord Jesus has done. So, by hearing, no one has an argument for "I don't believe," since your ear has heard the good news, but you did not open your heart to take the words in. This woman will be the one who accuses you in the end; by hearing, she had faith; she heard only people talk. But nowadays we have the Holy Word, and you don't believe; the Holy Word will be the judgment of people nowadays.

Part 3: (Mark 5:29, Luke 8:44b). In this part, it shows that the woman was instantly healed by touching the Lord's garments.

Part 4: (Mark 5:30-32, Luke 8:45-46). In this part, the key points are that the Lord Jesus knew that someone had touched Him for the purpose of being healed, and that power had gone out of Him. Q: What does it mean when the verse says, "perceiving in Himself that the power having gone forth from Him"? A: This power here is a special case. The Lord knows that healing power goes out from Him, only for those who believe; the power of healing is given only to those who believe. This is the place to confirm that those who have faith and believe will receive mercy.

Part 5: (Mark 5:33-34, Matthew 9:22, Luke 8:47-48). Q: Why didn't this woman go straight to the Lord Jesus and tell Him from the beginning about her

sickness? A: In this question, consider human shame; many people surrounded the Lord, and fear controlled her. If she had to be in front of them, everybody would hear what sickness she had; shame had blinded her. In that time, if people knew she was unclean, she would be kicked out among the people; that is why she came quietly behind.

Here, the woman is healed, with no fear left; she just has to follow the law and complete all the requirements to be clean. There were many, many laws referring to when a person is unclean. In the eyes of humans, she needs to follow the ceremonial laws, but spiritually, she needs to learn that the Lord Jesus is the Law. She needs to learn that by the Lord Jesus, those laws are complete in Him. If the Lord Jesus has said that she is clean, she is clean, and people around have to learn that she is clean by His Word. Here is the confirmation that the Lord Jesus can cleanse by His Word and that He is completing the Law for humans; in Him alone, the Law is complete.

35 While He yet is speaking, they come from the ruler of the synagogue's house saying, Your daughter is dead; why do you still trouble the Teacher?

36 But Jesus, having overheard the word spoken, says to the ruler of the synagogue, Fear not, only believe.

37 And He allowed no one to follow with Him, except Peter, and James, and John the brother of James.

38 And they come to the house of the ruler of the synagogue; and He beholds a multitude, and many weeping and wailing.

39 And having entered, He says to them, Why do you make a commotion, and weep? The child is not dead, but sleeps.

40 And they laughed Him to scorn. But He, having put out all, takes the father of the child and the mother and those with Him, and enters in where the child was.

41 And taking the child by the hand, He says to her, Talitha koum! Which is, being interpreted, Little girl, I say to you, Arise!

42 And straightaway the little girl arose and began walking; for she was twelve years. And they were amazed at once with great amazement.

43 And He instructed them much that no one should know this; and He commanded that something should be given her to eat.

Comments Mark 5:21-43. See also Comments Matthew 9:18-26 and Comments Luke 8:40-56.

The healing events described in Mark 5:21-43, Matthew 9:18-26, and Luke 8:41-56 are the same events happening by the Sea of Galilee.

Comparison Analysis: Mark 5:21-24 and Mark 5:35-43

Part 1: (Mark 5:21-22, Matthew 9:18, Luke 8:40-41). This part tells us that the Lord Jesus returned again to the Galilean side of the sea. The Lord Jesus has made this trip back and forth many times; otherwise, it will not use the term again. This person (Jairus) has completely believed in the Lord Jesus; his own daughter is sick, but he believes, comes, and seeks the Lord's help. As parents think of him, the Lord has mercy on him because his heart truly seeks the Lord.

Part 2: (Mark 5:22-24, Matthew 9:18-19, Luke 8:41-42). In just a short period of time, both have happened: Jairus comes to the Lord Jesus saying, "my little daughter is at the point of death" (Mark 5:23 and Luke 8:42), and then he comes back with the statement, "my daughter just now has died" (Matthew 9:18). However, he still asks the Lord to go there and heal her; that is the faith he has. The events leading to the healing of Jairus' daughter, as well as the conversations between the Lord Jesus and Jairus and between the Lord Jesus and the woman healed of her bleeding, are not presented in chronological order in the Gospel of Matthew. There is a gap of time between Mark 5:23-24 and Matthew 9:18-19. Matthew, Mark, and Luke sometimes overlap with each other; then one Gospel will pick from the point of nonoverlap, another Gospel might pick from the point of overlap, and sometimes you will find events that crossover from one Gospel to another. However, in the Gospels, even though the events overlap or crossover, they will never be in conflict. These three Gospels present events in different ways only; each has a point of view that is connected but from different angles of looking, but all have the same main point together. That is why all the Gospels have been given through the Holy Spirit; three Gospels tell the events from different angles but come and meet with the main point as one; by His mercy and authority, the Lord has done all this.

Part 3: (Mark 5:35, Matthew 9:18, Luke 8:49). This portion of Scripture clearly shows the picture of things happening. The father has come, the people have come; now the crossing point is to connect with what is happening. Really, Matthew 9:18 ("While He was speaking these things to them, behold, a

certain ruler came, kneeling down to Him, saying, My daughter just now has died") is happening at the same time with Mark 5:35 ("While He yet is speaking, they come from the ruler of the synagogue's house saying, Your daughter is dead; why do you still trouble the Teacher?"). And Matthew 9:18 ("but come, lay Thy hand upon her, and she will live") is happening at the same time as Mark 5:23 ("Thou come, lay hands on her, so that she may be made whole, and live"). This request, Jairus said, was made once only at his first coming to the Lord Jesus when he told Him in Mark 5:23 that his daughter was at the point of death. So here we have a crossover (the events switch from one Gospel to another) in the middle of a verse (Matthew 9:18). The invitation was spoken only once, but Jairus came and knelt two times. First, Jairus said, "My little daughter is at the point of death," and he made the invitation to the Lord Jesus. But the people who came after said that the child had died, and then Jairus repeated to the Lord again, as given in Matthew 9:18 that his daughter had just died, and he was afraid. When he first spoke to the Lord Jesus, before people told him about the death of his daughter, he used different words.

Part 4: (Mark 5:36, Luke 8:50). After Jairus received word from the people that his daughter had died, the Lord Jesus' response to Jairus is recorded only in the Gospels of Mark and Luke. This part links with the comment from Part 3, where it is shown that Jairus asks the Lord once to come and lay His hands on the girl so that she may be made whole and live. Now, at this point, the Lord Jesus is strengthening Jairus' faith, because Jairus is hearing many things in his head. By the word the Lord says, "fear not, only believe," it solves the problem Jairus had. Now in his heart, he has developed peace; because of hearing the word the Lord Jesus has spoken, the peace has come into Jairus' heart. The term "fear not," which the Lord has used, has given him peace.

Part 5: (Mark 5:37-40, Matthew 9:23-24, Luke 8:51-52). The main point in this part of all three Gospels is that the Lord sends the mourners away and says, "The child is not dead, but sleeps." This fact, stated by the Lord Jesus, is the key to this event: the girl is not dead but sleeping. All the people have seen her, and all have one thing in common: she is dead. However, the Lord wants to make sure that they will see the result of what the Lord will do for the girl. All of them will see only the result, and that is why He sent all of them out; only three of His disciples were with Him, and the parents. The Lord Jesus does not need their witness for His actions; they will see the result coming. This girl was in a coma, and that is why the Lord says she is not dead but sleeping.

Q: Why were only Peter, James, and John permitted to witness the healing of this girl? A: These three disciples needed to witness this activity because they would face challenges as they carried out the work after the Lord departed.

Part 6: (Mark 5:40, Matthew 9:24, Luke 8:53). The key point of this part is that the people "laughed Him to scorn" because He said, "The child is not dead, but sleeps." In this place, we clearly see that humans do not believe unless a miracle has been performed in front of them. However, the parents of the child have faith and believe in the Lord, and the miracle is performed for them to have stronger faith inside of them. People around us are an obstacle to faith even nowadays. Miracles are not performed nowadays because the same actions keep happening; people are losing faith because someone has made fun of the way they believe, making their hearts not firm in faith. The Son of God has come to help all humans. But He has received the treatment that normal humans cannot handle. As He goes by, people point Him out, and many times He has been a laughingstock to them; that is what humans have done to the Son of God. But the Lord has not given up on humans; He is still calling all to come and rise up in faith, as the verse says: just believe. People involved in this event are the disciples, the parents, the crowd following the Lord Jesus, and the people at the house.

Part 7: (Mark 5:41-43, Matthew 9: 25-26, Luke 8:54-56). In this part, it shows how the Lord Jesus healed this girl by commanding her by His word to "arise". The word "arise" itself has two meanings: arise in the human body and arise in the spiritual. The spirit of the girl has returned to the body, as shown in Luke 8:55, and received the order "arise" in both the body and the soul to be alive again. The reason the Lord Jesus said that the girl was sleeping and not dead but in a coma was because the soul did not leave the body yet, only the spirit (see Comments Matthew 9:25). And when the Lord commanded to the girl to arise, her spirit returned and joined the body and the soul as shown in Luke 8:55 ("And her spirit returned, and she arose immediately").

The Lord Jesus' words in Luke 8:54 are given as "Child arise" and in Mark 5:41 as "Talitha kum" (meaning "Little girl, I say to you, Arise"). In Mark, the Lord said "Talitha kum" as a command, not just a statement; He used this command here, not just for the human body alone, but for the soul as well; they both have to join and rise up. Luke gives the translation of the command straight from the Lord, and Mark receives the command and the translation.

Q: What does it mean when the verse says, "He instructed them much that no one should know this"? A: Here, the Lord Jesus instructed the parents not to tell anybody what really had happened; what exactly the Lord Jesus did will not be revealed beyond as it is written in the Bible.

LIFE AND FAITH APPLICATIONS

1) The woman in this chapter believed in the Lord Jesus by hearing about Him. In the same way, we should be encouraged to read the Bible when we hear about the Lord Jesus and believe; furthermore, we should develop strong faith by meditating on the Living Word of God. 2) People around you might be an obstacle to faith; do not listen to people, but keep your eyes on the Lord Jesus, who is our Lord of life. 3) Tell others what the Lord Jesus did for you, because when we tell people about the Lord, we strengthen ourselves and the person who hears. 4) As it shows in this chapter, the Lord has come for all; do not look down on anyone.

Chapter 6

SUMMARY

The overall theme of Chapter 6 is that the Lord Jesus has authority over life and nature. In this chapter, the Lord Jesus interacts with many people, including His disciples. We can summarize the events presented in Chapter 6 into four categories.

1) Showing what the Lord has done: the Lord Jesus goes to Nazareth, and He encounters rejection from the people of His own town; the Lord Jesus sends the twelve apostles in groups of two to minister in the villages ahead of His traveling schedule; the Lord Jesus teaches the multitudes, heals them, and feeds them, showing mercy and demonstrating that He has authority over life on earth; the Lord Jesus walks on water to teach the disciples about His authority over nature. 2) Showing situations the disciples have encountered: to be humble to all, not to lift themselves above anyone; they witness the feeding of the multitudes; they go by boat ahead of the Lord Jesus and are caught in a storm at sea. 3) Showing the relationship between the disciples and the Lord: the disciples learn to listen and obey (they go to minister as being sent out; they return and report to the Lord about their ministry; they go to the solitary place to rest; they feed the multitudes; they go on the boat to the other side); the disciples learn that the Lord Jesus has power and authority (the Lord Jesus multiplies five loaves of bread and two fish to feed immense multitudes; the Lord Jesus calms the storm). 4) John the Baptist touched many hearts at that time because of the way he lived and the message that he proclaimed: John has prepared the human heart to accept the Lord Jesus; he always talked about the One who is to come.

1 And He went out from there and came into His hometown; and His disciples followed Him.

2 And the Sabbath having come, He began to teach in the synagogue; and many hearing were astonished, saying, From where has this Man these things? And, What is the wisdom having been given to Him? How are such miracles done by His hands?

3 Is not this the carpenter, the Son of Mary, and brother of James, and Joseph, and Judas, and Simon? And are not His sisters here with us? And they took offense at Him.

Comments Mark 6:3. This verse indicates that the Lord Jesus was a carpenter because Joseph, His earthly caretaker, was a carpenter as well (see Matthew 13:55). The Lord Jesus worked as a carpenter with Joseph before He began His ministry on earth, and people in His hometown knew Him as a carpenter. The Lord Jesus worked with His hands; this is an example for humans. If the Lord Jesus worked with His hands, why do humans have to find ways not to work? However, see the example: the Son of God was a carpenter by trade. (See Comments Matthew 13:54-56).

4 And Jesus said to them, A prophet is not without honor, except in his hometown, and among his relatives, and in his house.

5 And He was not able to do any mighty work there, except that He laid His hands on a few sick and healed them.

6 And He marveled because of their unbelief. And He went around the villages teaching.

Comments Mark 6:1-6. See also Comments Matthew 13:54-58.

Matthew 13:54-58 and Mark 6:1-6 present the same events happening at the same time, but Luke 4:16-30 presents different events at different times. As it is clearly written, the Lord Jesus has been rejected many, many times in His hometown. They all did not look to Him but to His earthly family. By human eyes, the Lord Jesus walked parallel with His early family. Human eyes did not see the mighty works the Lord Jesus did without judging with their own thinking. They could not accept a common man, as they thought the Lord Jesus was, performing mighty works. The question that arose in the hearts of humans was: Was this the same person they had known? This way, humans tried to spread the idea that He was not the same man they knew, because if He was the same man, what about His family? The concern about His earthly family, and thinking of Him who grew up together with them, this was the human thought. Regardless of how many mighty works the Lord Jesus would do, doubt was in their hearts and souls. The question would always arise between Him and His earthly family, and in human eyes, they could not separate them. What His earthly family would be doing, the Lord Jesus must take responsibility, but they did not look at Him as His own to be different and special.

Even now, people read the Bible and think the same way about the Lord Jesus: why is His earthly family in that way, but He is separated out and different?

From the low-level family, how can He rise up to be a Teacher? Now and then, there is no difference in how people think. That is why these days, many people come up with the idea that the Bible is a man-made book. But the Lord will not hide the truth about the way things were regarding His earthly family. However, if the Bible is a man-made book, it will praise the Lord on different levels of humans; the Lord Jesus would not have had to be born into a poor family; but that way, we can say a narrow mind limits the wisdom of God. The idea is that if humans were to choose a savior, they would have him born into a wealthy family and succeed in earthly things. But, because for the Father Himself, the level of humans as rich or poor, has no meaning, the way the Lord Jesus was born is to save all humans from below to up; that is why the Lord Jesus came into a low-level family. The earthly treasures are not the things that lift the Lord up in any way. If the Lord Jesus had been born into a royal family, humans would not have had the cross to save them; that is why it happened this way. The Lord Jesus came for the entire human race.

7 And He calls the twelve, and He began to send them out two by two; and He gave them authority over the unclean spirits;

8 and He instructed them that they should take nothing for the journey, except a staff only; no bread, no bag, no money in the belt;

9 but wearing sandals, and do not put on two tunics.

10 And He said to them, Wherever if you enter into a house, there remain until you depart from there.

11 And whatever place will not receive you nor hear you, departing from there, shake off the dust that is under your feet for a testimony against them. Truly I say to you, it will be more tolerable for Sodom or Gomorrah in the day of judgment than for that town.

12 And they went out, and preached that people should repent.

13 And they cast out many demons, and anointed with oil many sick and healed them.

Comments Mark 6:7-13. See also [Comments Matthew 10:5-14](#), and [Comments Luke 9:1-6](#).

Upon reading these passages of Scripture, we can conclude that the event described in [Mark 6:7-13](#) differs from those in [Matthew 10:5-14](#) and [Luke 9:1-6](#).

Q: Did the Lord Jesus send His disciples out to minister this way more than once? A: As time went by, the Lord Jesus sent the disciples according to the Lord's traveling time. The Lord Jesus will sometimes send the disciples out in many directions at the same time, preparing the people for the Lord's coming. The Lord will send the disciple out to prepare the way and also announce the coming of the Lord. Because His time on earth is short, the Lord used the disciples to go ahead of Him and make the time more useful; that is the way the Lord has done.

Q: Did the Lord give them similar instructions every time they went out? A: Always, the Lord will give the same instructions to the disciples regarding how to go out and what they should announce to people. The Lord wants them to prepare the people. Always, the instructions will be the same: tell all the people that the Lord Jesus is coming, be ready, and come to meet the Lord with a sincere heart. It does not need to bring anything, just come as you are with an honest heart. The Lord Jesus has come for all humans; come to the Lord. So, when sent, all the disciples go to announce the good news, prepare the people, and make them alert and ready to meet the Lord Jesus.

Event Analysis

Mark 6:7. Notice in this verse the term "two by two." The disciples are not ready to be alone. To go out into the world alone, they are not ready yet, but going with another disciple can help each other. As the Lord creates the situation, another voice that comes together will help both to go until the end of the work. Even nowadays, the Lord will not send one to go alone to minister and get lost in the world. Always, the Lord will have someone else to help; as they go out, they will meet someone that the Lord brings to meet, and both will do work together, not as a personal relationship but as personal workers of the Lord. At that time, life was difficult; traveling in pairs was better than being alone; they strengthened each other. Even nowadays, the Lord will not advise anyone to go out and do things alone; He will always send someone out to meet someone to support the ministry work.

Q: Did the disciples lose the authority given to them by the Lord after they finished their work? A: This authority will not last forever; they retain it only during the work period. When the work is finished, the authority that has been given to the disciples will return to the Lord, and the disciples will know that not by their own power but by the mercy of the Lord. In that way, security is in their hearts: they know they are not alone, and that the Lord will always be

with them. As they go to work, their faith will grow, and they will learn to trust in the Lord. Every time the Lord Jesus sends the disciples out, He gives them the authority they need.

Mark 6:8-9. As you read these events in the Gospels, Mark and Matthew differ on only one thing: whether to wear sandals or not. You can clearly see that the sending out of the disciples happened not only once, but that the Lord sent them ahead of Him more than once. But also, the Lord wants people to see that the disciples are humble, as they should be. If the disciples go and make themselves look luxurious, what would people then expect to receive? Outside living blessings or internal blessings? (See also Matthew 10:9-10 Comments).

Q: Why is it advised in Mark to wear sandals, and in Matthew, it says not to acquire sandals? A: Because in one case they walk on a straight way (on a dirt-and-rock road), and in another case they walk a longer distance (paths through hills and forest). They walk on the roads or paths through hills and forests. If they walk on a straight way, they have a limit on the people they meet, but the ones He sends around will go through villages as well. When walking on paths, they are advised to wear sandals because there are thorns in the bushes, and they need to wear something. On the roads, there are just rocks and dirt, so they can walk without shoes or sandals.

Mark 6:10-11. Here, it clearly shows that the people will invite the disciples. When the disciples received the invitation, the Lord Jesus advised them to stay in that house until the work was done, rather than walking from house to house. If the person has invited them in, the Lord Jesus has already opened their hearts to receive the word they will tell. If the place does not accept the word, they were to depart and not return. Pay attention to the fact that the place did not receive the word, because the worries of life made the voice of the Lord not fruitful. And the disciples were not supposed to take responsibility because they had already told the good news; their duty had ended, but the people did not receive the good news.

Mark 6:11-13. These verses tell us that in some places the fruit has grown, and in others it has withered; both places have received the fruit, but the difference is this: the Lord has given you eyes to see where the fruit has produced, according to the verse.

14 And King Herod heard, for His name had become known; and he said, John the Baptizer is risen from the dead, and because of this, the miraculous powers work in Him.

15 However, others said, It is Elijah. And others said, A prophet, even as one of the prophets.

16 But Herod, having heard, said, John, whom I beheaded, he is risen!

17 For Herod himself, having sent, seized John and bound him in prison, on account of Herodias, his brother Philip's wife, because he had married her.

18 For John said to Herod, It is not lawful for you to have your brother's wife.

19 And Herodias had a grudge against him, and desired to kill him, and could not;

20 for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And having heard him, he was greatly perplexed and heard him gladly.

21 And having come a convenient day, when Herod on his birthday made a supper to his chief men, and the chief captains, and the leading men of Galilee;

22 and having come in the daughter of Herodias herself and having danced, she pleased Herod and those reclining with him; and the king said to the damsel, Ask of me whatever you wish, and I will give you.

23 And he swore to her, That if you might ask me, I will give you up to half of my kingdom.

24 And having gone out, she said to her mother, What shall I ask? And she said, The head of John the Baptizer.

25 And she came in straightaway with haste to the king, and asked, saying, I desire that you at once give me on a platter the head of John the Baptist.

26 And the king was exceedingly sorry; on account of the oaths and those reclining with him, he would not refuse her.

27 And straightaway the king having sent an executioner, he commanded to bring his head; and having gone, he beheaded him in the prison,

28 and brought his head on a platter, and gave it to the damsel; and the damsel gave it to her mother.

29 And his disciples, having heard, came and took up his corpse, and laid it in a tomb.

Comments Mark 6:14-29. See [Comments Matthew 14:1-12](#) and [Comments Luke 9:7-9](#).

Matthew and Mark support each other for these portions of Scripture. See comments posted for [Matthew 14:1-12](#). John the Baptist has touched many hearts in that time, because of the way he lived and the message that he proclaimed. No one else has come to proclaim the same message as John did. John has prepared the human heart to accept the Lord Jesus; he always spoke of the One who is to come, and that was the message he came to tell humans. The people and the disciples have seen who John is to the Lord Jesus, because when the Lord Jesus heard about John's death, He went to a desolate place (see [Comments Matthew 14:13](#)).

- 30** And the apostles are gathered together to Jesus; and they reported to Him all things, how much they had done, and how much they had instructed.
- 31** And He said to them, Come you yourselves independently to a solitary place, and rest a while. For those coming and those going were many, and they had no leisure not even to eat.
- 32** And they went away by the boat into a solitary place by themselves.
- 33** And the people saw them going, and many recognized and they ran together there on foot from all the cities and went before them.
- 34** And having come forth, He saw a great multitude and was moved with compassion toward them, because they were like sheep not having a shepherd; and He began to teach them many things.
- 35** And already the hour being late, His disciples having come to Him were saying, The place is desert, and the hour is already late;
- 36** send them away, that having gone into the region and villages around, they might buy for themselves something to eat.
- 37** But answering, He said to them, Give you them to eat. And they say to Him, Shall we go and buy two hundred denarii of bread, and give them to eat?
- 38** And He says to them, How many loaves do you have? Go see. And coming to know, they say, Five, and two fishes.
- 39** And He commanded them that all should sit down, groups by groups on the green grass.
- 40** And they sat down groups by groups, by hundreds, and by fifties.

41 And having taken the five loaves and the two fishes, looking up to the heaven, He blessed and broke the loaves; and He kept giving to His disciples that they might set before them; and the two fishes He divided among all.

42 And they all ate, and were filled.

43 And they took up broken pieces, twelve baskets full, and of the fishes.

44 And those eating of the loaves were five thousand men.

Comments Mark 6:30-44. See also [Comments Matthew 14:13-21](#), [Comments Luke 9:10-17](#), and [Comments John 6:1-13](#).

Q: Is the feeding of 5,000 presented in these passages of Scripture one feeding event? A: These passages describe two distinct feeding events: one in [Mark 6:30-44](#), [Matthew 14:13-21](#) and [Luke 9:10-17](#), and another in [John 6:1-13](#). We can differentiate between these events based on the different feeding places described in these passages of Scripture; they are not the same.

Q: The problem with the two feeding events is that each time, there are about 5,000 men, plus we have the same situation with five loaves, two fishes, and the twelve baskets left over; so how do we explain this similarity of numbers?

A: The Gospels that use the term "men" (see [Matthew 14:21](#)) and "people" (see [John 6:10](#)) give the point of separation. Specifically, when it says "people," it includes men and women; when it says "men," it counts only men, and then includes women and children later. Use that as a point to notice the difference between the two feedings. The number 5,000 is also just an approximate number.

Q: Do all translations use men in these passages? A: It doesn't mean the difference isn't there; we just don't know how to search for it. People fight for many, many things, even when the Bible clearly says 5,000 and 4,000; it is still being debated. And now we come with one more extra feeding event.

However, as humans review information, just because something isn't immediately obvious doesn't mean it isn't present. It is important to have both open eyes and an open heart. As you study the Bible further, you will notice why people debate about everything.

We understand that verses [Matthew 14:21](#) and [John 6:10](#) separate the two feedings based on the number of people. From [Matthew 14:21](#), we can conclude that at the first feeding area (see the Map of Jesus' Travels), there were about "five thousand men besides women and children." Furthermore, from [John 6:10](#), we can conclude that at the second feeding area (see the Map

of Jesus' Travels), about 5,000 people were present. It is believed that when a John 6:10 says, "Make the people sit down" and "Then, the men sat down," both refer to the same amount of people. In a John 6:10, people and men are one in God's eyes.

Comments Mark 6:30-31 (Mark 6:30-31, Luke 9:10, John 6:1-2).

Timewise, the feeding described in Matthew, Mark, and Luke takes place after the apostles returned from their sending out (see Mark 6:7-13). Pay attention to the words "are gathered together" or "returned": are they returning alone, or are people following as well? In this part, it will be able to link why we have two feedings. The people who were in the area before, those who followed the disciples (see Mark 6:31), and the people who came later, those who followed the Lord Jesus (see John 6:2), form two groups of people following. The first feeding group moves further. The second group is coming to the second feeding event. That is why we have two distinct feedings, but the Bible has put them together. However, we can separate the situation into two feedings by these verses. Remember also that we had another group before the disciples returned, making two distinct groups of people: the group that was there before the disciples returned, to whom the Lord Jesus ministered and performed miracles, and the group that followed the disciples. As a group moves in, it pushes another group farther, so the group that comes after does not know what happened to the other group. This way, a new group is formed; that is why the Bible tells us that the Lord Jesus never stops working: people come in and go out at all times.

Also, pay attention in John 6:1 to the words "after these," which indicate that something else happened before. The events in John 6:1-15 occurred after those described in Mark 6:30-44, Matthew 14:13-21, and Luke 9:10-17, and we can infer that there were two distinct groups of people who were fed. Imagine the scene of the events; these two feedings can't be far apart.

As the second group comes, it pushes the first group further, and it arrives almost at the same place as the first group, but there is a small gap in space and time between the two feedings. That is why each Gospel is unique in its own way (Matthew, Mark, Luke, and John). The Gospel of Matthew has done its part; the Gospels of Mark and Luke have done theirs; and the Gospel of John has come to do its part to make the Bible complete. Some put their heart in one Gospel, others put their heart in another Gospel; but all must learn to combine all Gospels, because the Bible is one only. The Bible may have many Gospels,

but still one Bible, and all can be connected together with one Spirit (the Holy Spirit); the Holy Spirit has branches to many writers.

Comments Mark 6:32. (Mark 6:32, Matthew 14:13, Luke 9:10-11). Combining the events from the Gospels of Mark, Matthew, and Luke, we understand that the Lord Jesus met all the disciples when they came together to Him to report "all things, how much they had done, and how much they had instructed" (Mark 6:30) after He sent them out two by two to minister in the surrounding villages (see Mark 6:7-13).

Then the Lord Jesus and the disciples went their separate ways as follows.

1) The disciples went by boat independently; Mark 6:31 says, "Come you yourselves independently to a solitary place, and rest a while"; specifically, the Lord Jesus told the disciples to separate themselves from the people who followed them and go on their own.

2) The Lord Jesus goes apart by Himself to a town called Bethsaida, where He welcomed the people and taught and healed them (see Luke 9:10-11); Luke 9:10 says, "And having taken them, He withdrew by Himself into a city called Bethsaida," meaning that the Lord Jesus took the disciples away from people as shown in Mark and He withdrew apart.

3) Afterward, the Lord Jesus heard about John's death (see Matthew 14:1-12). When the Lord Jesus heard about John's death, He withdrew from Bethsaida "by a boat to a desolate place by Himself," meaning that no people were with Him (see Matthew 14:13). Specifically, the Lord Jesus went to the "Desolate Place 2" (see Map of Jesus' Travels).

4) Some people followed the Lord Jesus on foot, and others followed the disciples. A large group of people, following the disciples, went to the "Desolate Place 1," where the feeding of the first group, "about five thousand men, besides women and children," took place (see the Map of Jesus' Travels).

Comparison Analysis (For this chapter see the Map of Jesus' Travels)

Note: In this comparison analysis, we will use specific notations to indicate partial verses. For example, "verse 14:19a" refers to the first half of the verse, while "verse 14:19b" refers to the second half. Additionally, "verse 14:19aa" indicates the first half of the first half of verse 19, "verse 14:19ab-19b" means the second half part of the first half of verse 19 and the second part of the verse 19, and so on.

Part 1: (Mark 6:30-35, Matthew 14:13-15, Luke 9:10-12). In this part, we have the events leading up to the first feeding of the five thousand. To better understand these portions of Scripture, we present a sequential timeline mapping of the verses across the three Gospels.

Part 1: sequential timeline mapping of the verses across the three Gospels.

1) Mark 6:30 and Luke 9:10a occur at the same time; here, the Lord Jesus and all the apostles are together somewhere near Bethsaida. The events in Mark and Luke begin when all the apostles return to the Lord Jesus after their sending out.

2) Mark 6:31 shows that many people were coming and going, and the Lord Jesus instructs the disciples to go "independently to a solitary place, and rest a while."

3) Mark 6:32 and Luke 9:10ba ("And having taken them") occur at the same time; this shows that the disciples go by themselves to the desolate place by boat. When Luke Luke 9:10ba says, "And having taken them," it really means that the Lord Jesus took them (the disciples) away from the crowd since many were following them.

4) Luke 9:10b ("He withdrew by Himself into a city called Bethsaida"), which really means that the Lord Jesus separated from the disciples and went to Bethsaida.

5) Mark 6:33 shows that a group of people followed the disciples on foot to the desolate place.

6) Luke 9:11 shows that a group of people followed the Lord Jesus to Bethsaida, where the Lord Jesus taught the people and healed their sick.

7) Matthew 14:13a shows that the Lord Jesus heard about John's death. The Gospel of Matthew begins reporting on events from this point in time.

8) Matthew 14:13b shows that after the Lord Jesus heard about John's death, He left Bethsaida and went by boat to the solitary place where the disciples had gone before. A group of people followed the Lord Jesus on foot.

9) Mark 6:34 and Matthew 14:14 occur at the same time, and they show that the Lord Jesus went ashore and saw a large group of people waiting; the group that followed the disciples and the group that followed the Lord Jesus.

10) Luke 9:11 really compresses the events and refers to both places: Bethsaida and the place on the shore. It shows that people followed the Lord

Jesus, who taught them and healed them. Notice that Bethsaida was close to the desolate place where the disciples went. The Lord Jesus did healings and teaching at both locations; these events were close to each other, space-wise and time-wise. The Gospel of Luke reports just about the teaching and healing up to this point.

11) Mark 6:35, Matthew 14:15, Luke 9:12. These verses show all three Gospels synchronized in time and space; they are all in the same location, in the desolate place, during the evening before the Passover begins.

Part 2. (Mark 6:35-37, Matthew 14:15-16, Luke 9:12-13). The day had ended, and the people who stayed there needed provisions. Now is the time when the Lord is concerned for the people who stay around, not for those who have already left. The area they were in was hard to find people to buy food; it was desolate.

Part 2: sequential timeline mapping of the verses across the three Gospels.

1) Mark 6:35-36, Matthew 14:15, Luke 9:12. All these passages of Scripture show that the day ended, and the disciples came to the Lord to ask Him to send the people away. In these verses, we notice how the disciples think: the human mind thinks that the time is late; so let the people go, and they can do something for themselves. But they did not think about the amount of people there, and where they could go to find food and a place to lodge in this desolate place. The disciples are common men; they think that, as humans, they have limitations in providing for this many people. When they can't do it themselves, they ship the people away, but the Lord thinks of the people first. The Lord thinks that the people need to be fed; the old and the young are in the Lord's concern. That is why the Lord tells the disciples, "Give you them to eat," to bring the disciples' minds back to themselves and to think of their duty; as well as a disciple, you have a duty towards people.

2) Mark 6:37a, Matthew 14:16, Luke 9:13a. All these portions of Scripture show that the Lord Jesus told His disciples that the people "have no need to go away" and the disciples should "give them to eat."

3) Mark 6:37b. This portion of the verse shows that the disciples are confused and believe that they need to buy food for all these people. Before they know how much food they have, they are concerned about how they will get food for that many people. The two hundred denarii is a significant amount of money for the disciples. When the Lord traveled with them, they did not carry money.

So, buying food was not for them to think about, because they knew they didn't have any money. Here, the disciples see with limited eyes; they think only about what is in front of them. That amount of money none of them carry; it is a big amount for common men. Now, the concern has come to the disciples. When the disciples say, "shall we go and buy two hundred denarii of bread," this also shows that they do not have money to buy food. And they remind the Lord that none of the disciples have money.

Part 3. (Mark 6:38, Matthew 14:17-18, Luke 9:13b). In this part, the Lord Jesus teaches the disciples not to worry, to use what they have to feed the people, and to bring all their problems to the Lord before worrying about anything.

Part 3: sequential timeline mapping of the verses across the three Gospels.

1) Mark 6:38a. This portion of the verse shows that the Lord Jesus asks the disciples to go and see how many loaves of bread they have. The Lord also wants them to think first about what they have in their hands and know what they have before worrying about what they don't; this is a teaching for the disciples.

2) Mark 6:38b, Matthew 14:17, Luke 9:13b. These portions of Scripture show that the disciples have only five loaves of bread and two fish, unless they were to go and buy more food.

3) Matthew 14:18. This verse shows that the Lord Jesus instructs the disciples to bring the food to Him. Now, the Lord wants them to learn to whom they should look first when troubles come: come to seek help from the Lord, no matter what the problem is, small or big. There is only One whom they should seek, the Lord, and believe that the Lord can help them to solve the problem. Now, the Lord is teaching the disciples to bring all problems to the Lord, as all humans should do: bring all troubles to the Lord; don't carry them on your own; the Lord can carry them for all.

Part 4. (Mark 6:39-44, Matthew 14:19-21, Luke 9:14-17). Now it comes to the time for the Lord Jesus to show His authority over all life and nature. Also, the Lord Jesus has shown the power on earth, whom people can come and put trust in, the One who can give all to people, the only One on earth that has that authority. And also the Lord has been giving faith into the human heart towards the Lord's mercy; from a little, small amount of food, if people trust the Lord,

He can make them full again, not just full only spiritually, but also the stomach can be full too. (See also [Comments Matthew 14:19-21](#)).

Part 4: sequential timeline mapping of the verses across the three Gospels.

1) [Mark 6:39-40](#), [Matthew 14:19aa](#), [Luke 9:14-15](#). These verses show that the Lord Jesus "commanded them all" (not just the men, but all the people) to sit down "on the green grass," and the people sat in groups of hundreds and fifties.

Q: Why is green grass mentioned in this place? A: Because where they are now, there's green grass all over the area. In some other areas, it may not be the same, but in this portion of Scripture, where the Lord Jesus is, there is green grass everywhere.

2) [Mark 6:41](#), [Matthew 14:19ab-19b](#), [Luke 9:16](#). These verses show that the Lord Jesus takes the five loaves and the two fish, looks up to heaven, and says a blessing. Then He breaks the loaves and the fish in pieces and gives them to the disciples, and "the disciples to the multitudes." The Lord broke the loaves and the fish into small pieces, and these pieces became new loaves and fish in the Lord Jesus' hand (see [Comments Matthew 14:19](#)). But also remember now how it is in human eyes: they have seen the little food, little pieces of food turning into loaves and fish in the Lord Jesus' hand, confirming and strengthening the faith of multitudes sitting there. Everybody has seen the Lord Jesus multiply a small amount of food in front of their eyes. Now the word will spread more that the Lord Jesus will also give food to follow, and people will be talking and thinking at the same time about who He is that can do that. The word that God has come down among people has been confirmed among humans.

3) [Mark 6:42-43](#), [Matthew 14:20](#), [Luke 9:17](#). These verses tell us that the people ate until they were satisfied (see [Comments Matthew 14:20](#)), and that twelve baskets full of broken pieces of bread and fish were collected. Now, we have also seen the mercy of the Lord; He feeds them until they are full, and no one is left to be hungry. Here, the Lord Jesus has clearly shown the power of multiplication of food. People will never be lacking as long as they listen and obey; the food for the body, the Lord Jesus can provide, but think about the food for the inner soul that only the Lord Jesus can give in the whole universe; no one else can satisfy the soul.

4) [Mark 6:44](#), [Matthew 14:21](#), [Luke 9:14a](#). These verses show that the Lord Jesus fed about five thousand men, besides women and children.

5) John 6:1-15. Now, in John's message itself, it clearly states that the Lord Jesus went from the Sea of Galilee side, where the first feeding took place (as shown above), to the Tiberias side, where the second feeding will take place. The events described in John 6:1-15 take place after Mark 6:44; this shows a gap of more than a day between Mark 6:44 and Mark 6:45. In many places in the Bible, there is a gap of time and place between verses, yet people choose to ignore it. The Gospels are written in a spiritual (i.e., Holy Spirit-dictated) order, not necessarily a chronological order.

In this comparison analysis, we can see that the Gospel of Mark provides more detail. But even though some details are missing in some Gospels, all Gospels connect; even when some information is missing, none are contradictory. At the end, all the Gospels still have the same meaning.

- 45 And straightaway He compelled His disciples to enter into the boat, and to go before to the other side, to Bethsaida, while He should dismiss the multitude.
- 46 And having taken leave of them, He departed into the mountain to pray.
- 47 And evening having come, the boat was in the midst of the sea, and He alone on the land.
- 48 And He saw them distressed in the rowing, for the wind was contrary to them. About the fourth watch of the night He comes to them, walking on the sea, and He would have passed by them.
- 49 And having seen Him walking on the sea, they thought that it is a ghost, and cried out;
- 50 for they all saw Him, and were troubled. And straightaway He spoke with them, and says to them, Take courage: it is I; fear not.
- 51 And He went up to them into the boat, and the wind ceased, and they were greatly in abundance amazed in themselves;
- 52 for they did not understand concerning the loaves, but their heart had been hardened.

Comments Mark 6:45-52. See Comments Matthew 14:22-32, and Comments John 6:15-21.

Q: Do the accounts of the Lord Jesus walking on water tell the same story in all three Gospels: Mark, Matthew, and John? A: All three Gospels describe one and the same event, have some minor differences, each for a purpose, but none

contradict each other. For comments on this passage of Scripture, see [Comments Matthew 14:22-32](#).

In [Mark 6:48](#), we have extra information that says, "and He would have passed by them." Here in this place, the Lord Jesus wants to strengthen their faith. What the eyes have seen, the heart must accept, and the mind must acknowledge. All must come to the conclusion that they are walking with the Lord Jesus. Maybe a different situation, but still the same Lord, the Lord of the land and the Lord of the water, still only One Lord over all: over life and nature, One Lord over all. Notice the three ways humans are created; now, pay attention to the details of the three ways: eyes see, the heart accepts, and the mind acknowledges. They see the Lord walking on the water, they accept it in their hearts that He is God, and then they praise Him as the Lord. Here, for the disciples themselves, the fear has covered everything; how would another human be? They wouldn't be better than them.

[Mark 6:52](#) gives information not found in the other Gospels. The disciples were seeing miracles, but still didn't understand what it meant when the Lord made miracles for people. All miracles for the disciples were mainly to strengthen their faith so they could walk through troubles. All disciples' faith was later challenged, and watching the Lord made miracles would help them when the time came to face their own challenges. These miracles are for them and all humans as well; come and read the Word of God and see what the Lord has done.

53 And having passed over to the land, they came to Gennesaret and drew to shore.

54 And they having come out of the boat, straightaway having recognized Him,

55 they ran round about all that region, and they began to carry about on the mats those being sick, to wherever they heard that He is.

56 And wherever He entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and begged Him that they might touch only the border of His outer garment; and as many as touched Him were made whole.

Comments Mark 6:53-56. For this portion of Scripture see [Comments Matthew 14:34-36](#).

LIFE AND FAITH APPLICATIONS

1) Use what the Lord has given to you, be pleased in everything, give thanks to the Lord, and don't look for what other people have. If you look at what other people have, greed might come. As the disciples have gone out into the world with little, in the same way, use what the Lord is giving you and be pleased; what the Lord has given to others is not important to you. 2) Don't make the same mistake as the people of Nazareth did by rejecting the Lord; distinguish between the Lord Jesus and His earthly family. 3) The Lord walked on water, and the disciples witnessed this miracle. However, the rest of humanity must believe what is written in the Bible. For us, it comes down to blind faith and believing the miracles written in the Bible.

Chapter 7

SUMMARY

In this chapter, the Lord Jesus continues His ministry. We see that He always traveled to proclaim the Gospel and show mercy. As He travels, He interacts with many people and leaders of the synagogues. The main point of this chapter is to show that the Lord Jesus first calls His people to come back to Him and to reveal that He is the way for all humanity to be saved. He has shown this by performing miracles not only for the Jews but also for the Gentiles. He calls all, and whoever answers will find Him at the end. 1) The Lord Jesus first confronts the Pharisees and the scribes about putting the traditions of men above the commandments of God. Also, remember that He calls them hypocrites because of the traditions of men; they use the traditions of men to control the commandments of God. 2) The Lord Jesus clearly tells people what defiles a person and separates the traditions of men from the commandments of God. People should follow the commandments of God, not the traditions of men. The Lord Jesus sets His people free from the traditions of men and tells them to come to follow the commandments of God. 3) The Lord Jesus travels to other regions to preach the Word of God to the lost sheep of Israel, and there He encounters a Gentile woman who humbles herself to the Lord Jesus for mercy. She comes with an honest heart seeking mercy, and mercy has been poured down on her, and that is because of her heart. 4) The Lord Jesus heals a man who was deaf and had a speech impediment, in a different way than we have seen before, showing that from within the Lord Jesus has the cure of all diseases; the imperfect will be made perfect; from within the Lord Jesus can make it perfect. When He makes the imperfect to be perfect, He has already shown them whom they should come to follow; they must not stick with the traditions, but they must come and follow the righteous One. 5) The Lord Jesus shows mercy to all, Gentiles and Jews alike, and this can be seen clearly in this chapter.

1 And are gathered together to Him the Pharisees, and certain of the scribes, having come from Jerusalem,

2 And they had seen that some of His disciples ate the bread with defiled hands, that is unwashed.

- 3 For the Pharisees, and all the Jews, unless they wash the hands diligently, do not eat, holding the tradition of the elders;
- 4 and from the market-place unless they wash, they eat not; and many other things there are, which they have received to hold: washings of cups, and pots, and brazen vessels.
- 5 And the Pharisees and the scribes questioned Him, Why Thy disciples do not walk according to the tradition of the elders, but eat the bread with defiled hands?
- 6 And He said to them, Well prophesied Isaiah concerning you hypocrites, as it is written: This people honor Me with their lips, But their heart is kept far from Me.
- 7 Now in vain they worship Me, Teaching as doctrines the precepts of men.
- 8 Having neglected the commandment of God, you hold to the tradition of men.
- 9 And He said to them, Full well do you neglect the commandment of God, that you might keep your tradition.
- 10 For Moses said, Honor your father and your mother; and, the one speaking evil of father or mother, let him die the death;
- 11 however, you say, If a man may say to the father or the mother, Whatever you might be profited from me that is Corban (consecrated to God), a gift,
- 12 you no longer allow him to do anything for the father or the mother,
- 13 making void the word of God for your tradition, which you have handed down; and many such like you do.

Comments Mark 7:1-13. For [Mark 7:1-13](#) see [Comments Matthew 15:1-9](#).

Those of the old law the Lord Jesus has come to abolish. Instead of thinking of God, humans have changed their minds and now think of people's eyes. People around them make them believe they are not holy enough, but remember, too, that the Lord sees the heart, not this flesh that melts away. The Lord is the Lord of the heart; worship the Lord with your heart. The tradition is man-made law. In the old times, the Pharisees had their way of controlling people, but this way is over with the coming of the Lord Jesus; the complete law has come; the Lord Jesus is the law now. As we have our own laws and rules, the one thing the Lord Jesus asks of all humans is to read the Word of God and obey it; this is the law for all humans. One Holy Book, the Bible with the Old Testament and the New Testament, is enough for mankind in every generation: only one book, not the tradition of many books of old times. The Old Testament

establishes the base for worship and lets humans know how the Lord has been with humans. As the Old Testament tells us, the Lord has ordained His priests and prophets who have received the gift of hearing His Word. That is why the Old Testament is the basis of faith; you cannot read the New Testament without knowing the Old Testament at all. Meditating on the Old Testament strengthens one's faith. The Old Law was established for the people before the Son of God was born on earth. The Old Law is the basis of faith in the Old Testament, but in the new generation, the New Testament is the law of the heart. The Word of God speaks to the heart, not traditions to be as law anymore, but the faith of the heart in the Lord Jesus is the law.

Passage analysis:

Mark 7:1. See Comments Matthew 15:1.

Mark 7:2-4. This portion of Scripture is given only in the Gospel of Mark. This tradition of handwashing was a ritual of washing, and it had a certain way of doing. Nowadays, we wash our hands with water because we use the knowledge that God has given us to be clean before eating. But in the old times, it was a teaching from the elders, as a certain way to wash the hands. Those certain ways of washing hands were put as commandments of God, but the Lord Jesus has come to abolish them. The washing of hands, which the Pharisees and scribes observe, is clearly a tradition of men. There has never been any order like this from God, but the men put their own words as God's words, which is wrong, and it is not what God wants. Cleaning hands is good, but putting it as God's commandment, the basis of it is wrong; it can't be accepted. Science teaches people to be clean, but the old tradition teaches people to clean their hands by using God to command it, which is the wrong way to do it. In the Bible, it is clear that they (Pharisees and the scribes) take the commandments of men as equal to the commandments of God, and that is wrong. However, if you research the tradition of washing and how it came about, you will see why it should no longer be used, because the Lord Jesus, who has cleansed all, has come down to earth. The tradition of washing at that time, you can find out the real meaning and why the Lord spoke against it. Science comes and looks at the word "defiled" and concludes that the old way of washing hands is wrong. The old way is not wrong, but taken as God's commandment that is wrong; specifically, the way of washing the Lord does not pick on that. But people use science against this verse; science is good for cleaning hands, but the hidden meaning of washing, which we all forget to

consider, can be found in the Bible. In the Bible, many passages talk about washing the whole body and changing garments. The Bible does not teach washing hands to clean any germs; instead, it teaches washing to cleanse from the unclean things a person has associated with, but not to cleanse from sins. The Bible is more concerned with association with the unclean. In the old times, by tradition, the washing was taken as a cut-off from the unclean from that moment on. When a person washes their hands, it cuts off, from that moment onward, what they will do after washing their hands from the unclean past, and that is what will be counted for (see [Matthew 27:24](#) for an example of this tradition in this way).

Q: Why did the Lord command in the Old Testament the washing for cleansing from the unclean things? A: Because when a person has touched the unclean things, it is more like creating space between the person and the Lord. The Lord cannot be close to that person, or that person perishes. If the Lord comes close to that person, that person can perish if that person is unclean. The Lord has created water for a purpose, not just for drinking alone, but also for washing, to be clean from all things. The Lord has created all things for a reason, and water has many good uses. That is why we all do water baptism: the water plays a role here; it represents cleansing. Water flows out, the new water comes in, bringing cleansing even to nature itself. The rain comes down and replaces the old water; the rain pushes out the old water. The rain is from heaven above; many places in the Bible mention this.

[Mark 7:5](#). See [Comments Matthew 15:2](#).

[Mark 7:6-7](#). See [Comments Matthew 15:7-9](#).

[Mark 7:8-13](#). See [Comments Matthew 15:3-6](#).

If you do not fulfill your duties towards your parents, you will not fulfill them towards God either. The way to give to the Lord tells the purpose. The Word of God will speak to each individual differently in their hearts. That is why the Word of God is called the Living Word. Because each word speaks to each heart, all will never understand the same. Put ten people standing, reading one Bible verse out, and you will get ten meanings out because the Living Word speaks differently to each heart. That is the purpose of the Word of God: to speak to everyone according to each person's heart. Each person will receive the Word of God in a different meaning.

Q: Why, in the Gospels, do the words spoken by the Lord Jesus differ in some respects, yet we say that the Bible is Holy Spirit-dictated? A: This question concerns the translation of the Word (see [Comments Mark 4:35-41](#) about the difference between Holy Spirit dictated and inspired). The writer receives specific words to put down because all are dictated, what it should put down, by the Holy Spirit. Each writer of the Gospel does not put their own understanding in; the writer receives a straight understanding; no thinking from their own is written down. This writer writes this verse, another writer writes a different verse; each writer has their own purpose. The Lord speaks to each of them, and each writer records as their heart tells; the Holy Spirit, who speaks in the heart, gives the understanding to the writer in that moment according to the will of the Lord. The voice of the Holy Spirit in the heart will tell what the writer should understand. The content might be a little bit different from writer to writer, but there will never be a different meaning; anyone can check it out. Each writer has the Holy Spirit in the heart, and even if they use their heart to understand, who is the One who leads that heart? This is the key: the Holy Spirit will give the Word to be put in each Gospel; a little bit different for a purpose, but no meaning changed. Don't forget, as well, the Lord speaks today here, the next day there; the same thing the Lord speaks again and again, so the degree of meaning can be slightly different on each day that happens. Not everything that the Lord Jesus did on earth happened in one day; on one page of the Bible, how many days could be covered? That is why the Gospels of Matthew, Mark, and Luke use slightly different wording, but all convey the same meaning.

14 And having called to Him the multitude again, He said to them, Listen to Me, all, and understand:

15 there is nothing from without the man, entering into him, which is able to defile him; but the things proceeding out of the man are those defiling the man.

16 If any person has ears to hear, let him hear.

17 And when He entered into the house from the multitude, His disciples asked of Him the parable.

18 And He says to them, Are you so without understanding also? Perceive you not, that all entering from outside into the man, it cannot defile him;

19 because it enters not into his heart, but into the belly, and goes out into the draught? Purifying all the food.

- 20 Now He said, That which proceeds out of the man, that defiles the man.
- 21 For from within the heart of men, evil thoughts proceed, sexual immoralities, thefts, murders, adulteries,
- 22 covetous desires, wickedness, deceit, lasciviousness, an evil eye, slander, pride, foolishness;
- 23 all these evils proceed from within, and defile the man.

Comments Mark 7:14-23. For [Mark 7:14-23](#) see [Comments Matthew 15:10-20](#). Note that [Matthew 15:12-14](#) does not have a direct correspondence to a passage in Mark.

Within your soul, you cannot be cleansed with water; your soul can be cleansed only by being baptized in water in the name of the Father, the Son (Jesus Christ), and the Holy Spirit, and by confessing your sins and believing that the blood of the Lord Jesus can cleanse your sins. By believing alone, you make the cross incomplete; you must be baptized in water as well for the forgiveness of sins. The criminal on the cross was baptized with the Word of the Lord Jesus, which is more powerful than water. The Holy Son Himself has also been baptized in water; how much more must humans follow the example of the Lord Jesus? As the verse says, "from within the heart of men," the sins come out, but you are cleansed from within when your mouth confesses the sins and receives the forgiveness to fill up the space in your soul when the soul releases the sins out of the heart. When the soul releases the sins out of it, it needs to be filled with the Word of God; only the Word of God can fill the soul.

Comparison Analysis

[Mark 7:14-16](#), [Matthew 5:10-11](#). Mark and Matthew have different ways of writing the content, but it gives the same meaning.

[Mark 7:16](#). You cannot add or take away verses from the Bible, but this verse was in the original manuscript, and it should be in the Bible.

[Mark 7:17](#), [Matthew 15:15](#). [Matthew 15:15](#) seems to have a different meaning because it mentions Peter, but the word "disciples" in [Mark 7:17](#) also includes him, so you can just say "disciples" or use a specific name and get the same meaning; we shouldn't worry about this.

[Mark 7:18-19](#), [Matthew 15:16-17](#). In [Mark 7:19](#), we have additional information at the end of the verse: "Purifying all the food." However, people

can omit some food as an offering to the Lord; for example, omitting some meat for sacrifice is acceptable. Some are omitting something for worshipping purposes, and this is nothing against the teaching; it is acceptable as well.

Mark 7:20-23, Matthew 15:18-20. There are more sinful acts enumerated in Mark, but the meaning of these passages of Scripture is the same. Not all the sins have been mentioned either; there will not be enough room to list and enumerate all the sins humans commit. The Lord does not keep account of all the sins humans commit. If the Lord accounts them all, all humans would be gone. Because of the blood of the Lord Jesus shed on the cross, the sins are not counted for the one who believes. When humans accept His beloved Son, the majority of sins (except the blasphemy against the Holy Spirit) have been covered with His blood.

In the Gospel of Matthew, when Matthew records a portion, Mark will come to continue; this doesn't mean adding or deleting, but rather making it complete; not adding or taking away, but in every Gospel, they support each other to be complete. For us, it does not mean that we read the Gospel of Matthew and finish the Gospel; we also need to read other Gospels to support what Matthew has recorded; for example, Mark may add extra information to give the passage a complete meaning. The Lord encourages us to read all the Gospels, not just one; the Bible is one book.

24 And from there He arose, and went away into the region of Tyre and Sidon. And having entered into a house, He was wishing no one to know it; and He could not be hid.

25 But straightaway a woman, whose little daughter had an unclean spirit, having heard about Him, having come, fell down at His feet.

26 Now the woman was a Greek, Syrophenician by race, and kept asking Him that He would cast the demon out of her daughter.

27 And He said to her, Let the children first be filled; for it is not proper to take the children's bread and cast it to the dogs.

28 But she answered and says to Him, Yes, Lord; even the dogs under the table eat of the children's crumbs.

29 And He said to her, Because of this saying depart; the demon has gone out of your daughter.

30 And having gone away to her home, she found the child laid on the bed, and the demon gone out.

Comments Mark 7:24-30. For [Mark 7:24-30](#) see [Comments Matthew 15:21-28](#).

These passages of Scripture both present the same healing event, showing the faith of this Syrophoenician woman.

Comparison Analysis

[Mark 7:24a](#), [Matthew 15:21](#). These verses show that the Lord Jesus went to the region of Tyre and Sidon (see [Comments Matthew 15:21](#)).

[Mark 7:24b](#). In this place, we can clearly see that the Lord Jesus is tired. However, He knows ahead of time that this woman will come, but the Lord did not change where He will be; He did not change the plan for where He will stay. In the verse, we can notice the word "hid." When the Lord is tired, He wants to be alone to pray, but His mercy for humans is more important than His feelings. For showing mercy to this woman, He let her know where He is, and she comes to Him with her problems. All humans should do the same: come to the Lord Jesus with all our problems. Here, the Lord is tired, but He receives her, and the Lord will do the same for all. Come unto the Lord, the invitation is out; you can walk, pass by, or stop by, it is your own choice.

[Mark 7:25-26](#), [Matthew 15:22](#). These verses in Mark and Matthew describe similar outcomes but in different words. The common thing is that a Gentile woman comes to the Lord Jesus to ask for mercy to heal her daughter, who had an unclean spirit. In Matthew, it is written that this woman has come to the Lord Jesus, saying, "Lord, Son of David," while in Mark, it is written that this woman "having come, fell down at His feet."

[Matthew 15:23](#). This verse in Matthew does not have a corresponding verse in Mark. See [Comments Matthew 15:23](#).

[Mark 7:27a](#), [Matthew 15:24](#). Both verses show that the Lord Jesus answers the woman. In Matthew, He tells her that He was sent to the "lost sheep of the house of Israel," and in Mark, He says to her, "Let the children first be filled," which both have the same meaning (see [Comments Matthew 15:24](#)).

[Mark 7:25b](#), [Matthew 15:25](#). Sometimes it tells the same thing in a different spot of the verse or section, but when you bring all of them together, the

meaning is complete. These verses show that the woman was submissive (see [Comments Matthew 15:25](#)).

[Mark 7:27b](#), [Matthew 15:26](#). These verses give the same meaning. Notice the word used here for the Gentiles: "dogs." Do not be offended by this word; read [Comments Matthew 15:26](#). Here, in Mark, we will add a little bit further. All should consider that the "dog" is the Lord Jesus' servant; as the Lord Jesus goes, the "dog" will follow. The Lord Jesus has many Gentiles who have faith in Him and follow Him, not just the Jews. The "dog" is also a witness of the Lord's mercy, because the Lord always keeps the dog at His side; be a dog, but be treated as a child of God. The best the Lord gives to His children falls under the table for the "dogs," and they will eat the best food as well, which no one else has; it is only for the "dog." If you accept being the "dog" of the Lord, you will stay under the table and will always receive the best that falls from the Lord's children's table. Keep in mind that bread here represents the Lord Jesus' mercy and grace.

[Mark 7:28](#), [Matthew 15:27](#). These verses have the same meaning (see [Comments Matthew 15:27](#)).

[Mark 7:29-30](#), [Matthew 15:28](#). These passages of Scripture tell us that the Lord commends the woman's faith and He heals her daughter. Both Matthew and Mark may present different statements, but the same result follows: by the will of the Lord, the child is healed. The Lord Jesus was not there, where the child was, but distance is not a problem for the Lord, and by the will of the Lord all things are done. Pay attention to the main thing the Lord has said here. Don't try to think about differences in sentences; pay attention only to the meaning of the statements.

31 And again having departed from the region of Tyre, He came through Sidon, to the Sea of Galilee through the midst of the region of Decapolis.

32 And they bring to Him one that was deaf, and had an impediment in his speech; and they implored Him that He might lay the hand on him.

33 And having taken him aside from the multitude privately, He put His fingers into his ears, and having spit, He touched his tongue;

34 and looking up to heaven, He sighed, and says to him, Ephphatha, that is, Be opened.

35 And his ears were opened, and the bond of his tongue was loosed, and he spoke plainly.

36 And He instructed them that they should tell no one; however, the more He instructed them, the more abundantly they were proclaiming it.

37 And they were above measure astonished, saying, He has done all things well; He makes even the deaf to hear, and the mute to speak.

Comments Mark 7:31-37. As verse 31 tells us, the healing of this man occurs sometime after the Lord Jesus returns from the region of Tyre.

Passage Analysis

Mark 7:31. This verse shows that the Lord Jesus always travels.

Mark 7:32. The man wanted to come to the Lord, but people also had different purposes. The man himself wanted to be healed, but the people who brought him wanted to see proof of what they had been hearing about the Lord Jesus.

Mark 7:33. Q: Why was the healing of this man done privately? A: The people do not need to see how the Lord does the healing; they just need to see the result. The proof is that the man was healed. People talk about what the Lord can do, but now people can see what the Lord can do; let them see the result, but not the way it is done.

Q: This man's healing is quite different here; why is that? A: Each thing has its own meaning. When the Lord Jesus put His fingers to the man's ears, by His touch, the man's ears were opened. Then, when He spat on His hand and touched the man's tongue, a portion of the Lord Jesus healed the man. From within the Lord Jesus, there is a cure for all diseases. The imperfect will be made perfect, because from within the Lord can make it perfect; this is the proof: whatever comes out of the Lord is much more than medicine. You can say this way: make the imperfect become perfect; from within the Lord Himself, all things are perfect. The man has received the everlasting medicine: the Lord's saliva. The Lord spat on His finger, then He touched with his spit the man's tongue.

Mark 7:34. "And looking up to heaven, He sighed." This verse shows that the Lord Jesus has communication with the Father. When the Lord Jesus looks up to heaven, He sees His entire home; however, human eyes see only the sky. The Lord Jesus has communication with the Father, and the will of the Father for the man to be healed has been proven; the mercy has been poured down.

People should remember that the Lord Jesus first communicates with the Father, and then the mercy has been poured down, that is, the mercy of the Father. People picture the Father in the wrong way. The Father is gentle and merciful beyond what the human mind can imagine. The proof is in the death of His Son for all humans; how much more mercy does the Father need to show for the disobedient humans? He gave His own Son for the things He created. All humans should remember who we are: we are just dust of the earth, but a dust that Father loves; the proof is in the Bible.

"And says to him, Ephphatha" (pronounced aafata). Now, the Lord Jesus used the word the Father has said, "by My mercy be opened." Pay attention to the term "be opened"; it means it has been closed. That is why the Lord Jesus put His spit to create the bridge between the human body and the Lord. The human body is from the Lord, and through His spit, the man's body was connected to the Lord and was healed.

Mark 7:35. Also, the Lord gave this man a gift. The man who never spoke—think of babies learning to speak—spoke plainly, not baby talk; this is a gift.

Mark 7:36. "The more He instructed them," meaning He instructed the multitude. Q: Why did the Lord Jesus instruct the multitudes not to speak about the healings? A: The Lord Jesus did not come to be famous. He came only to show mercy. Therefore, the Lord does not want people to come to Him with the wrong ideas; specifically, come only to receive something. The Lord wants them to come for His Word, because they heard and believed, rather than coming to witness miraculous events. See also Comments Matthew 12:16.

Mark 7:37. The meaning of this verse is clear.

LIFE AND FAITH APPLICATIONS

- 1) Sins and evils do not cling to the outside of our bodies, like our skin, but instead attach themselves to our hearts. Therefore, while washing with water does not provide true cleansing and protection, washing with the blood of the Lord Jesus does.
- 2) Do not be offended by the term "dog" used here to refer to the Gentiles.
- 3) Come to the Lord Jesus with all the problems you have; come to the Lord, the invitation is out; you can walk, pass by, or stop by; it is your own choice.
- 4) Do not come to the

Lord Jesus for the show and to test and see what miracles He can do, but come to Him with a sincere heart and beg for His mercy, and then you will find Him.

Chapter 8

SUMMARY

Again, in this chapter, we see that the Lord Jesus continues to travel, proclaim the gospel, and show mercy. Three significant points stand out in this chapter: 1) Peter's confession of the Lord Jesus as the Christ the Son of the Living God, which was given to Peter by the mercy of the Father as the first disciple to get this knowledge; we can say that at this point Peter has experienced a new birth (not the baptism in the Holy Spirit). 2) The Lord Jesus teaches His disciples that the Son of Man must suffer, be rejected, be mocked, and be killed; however, He will rise again after three days. Finally, 3) The Lord Jesus teaches the multitudes what it means to become a follower of Him: deny yourself; take up your cross and follow Him; be ready to suffer tribulations for the gospel and the Lord Jesus' sake. In this chapter, it also warns us to be aware of false teachings, which will spread erroneous ways of thinking and wrong principles that will grow like weeds in the soul. These wrong ways will occupy the room in our souls, and the Word of God itself will have no room to grow because the mind always thinks of human teachings before God's teaching. The eyes that look to be lifted by humans and want to be praised by humans will be like leaven in the bread. Other events given in this chapter are: 1) The Lord Jesus shows mercy and compassion on the crowd that gathered around Him and feeds them; 2) The Lord Jesus interacts with the Pharisees and warns them that no sign from heaven will be given; 3) The Lord Jesus shows mercy and heals a blind man at Bethsaida. He restores his sight and gives him clarity of mind when he sees things, so he can understand what he sees.

1 In those days, again a great multitude being, and not having what they might eat, having called the disciples, He says to them,

2 I have compassion on the multitude, because they continue with Me already three days, and have nothing that they might eat;

3 and if I send them away not eating to their home, they will faint on the way; and some of them have come from far.

4 And His disciples answered Him, From where shall anyone be able to satisfy these with bread here in a desert place?

5 And He asked them, How many loaves do you have? And they said, Seven.

6 And He commands the multitude to sit down on the ground; and having taken the seven loaves, having given thanks, He broke and gave to His disciples, that they might set before them; and they set them before the multitude.

7 And they had a few small fishes; and having blessed them, He commanded to set these also before them.

8 And they ate, and were satisfied; and they took up, of broken pieces that remained over, seven baskets.

9 And they were about four thousand; and He sent them away.

Comments Mark 8:1-9. For [Mark 8:1-9](#), see [Comments Matthew 15:32-38](#). The event described in Mark is the same as the feeding event in Matthew. Although there may be slight differences in the details, the overall meaning remains the same; it is the same event.

Comparison Analysis

[Mark 8:1-3](#), [Matthew 15:32-33](#). These passages of Scripture convey the same meaning, showing the Lord Jesus' compassion for the multitude. See [Comments Matthew 15:32-33](#).

[Mark 8:4](#), [Matthew 15:34](#). These verses have the same meaning. See [Comments Matthew 15:34](#). Here in this place, we should add that all the disciples are common men. Facing difficulties makes humans forget even what they have seen with their own eyes; it simply doesn't stick in their minds. These disciples are common men; they have already forgotten what happened, and they will always ask this question.

[Mark 8:5-7](#), [Matthew 15:35-36](#). Both passages of Scripture show that the Lord feeds the multitude using seven loaves of bread and a few small fish. See [Comments Matthew 15:35-36](#).

[Mark 8:8](#), [Matthew 15:37](#). These verses show that the people present there ate and were satisfied. See [Comments Matthew 15:37](#).

[Mark 8:9](#), [Matthew 15:38](#). In [Mark 8:9](#), we are told that there were about four thousand, and in [Matthew 15:38](#), we are told that there were four thousand men, besides women and children. Combining these verses, we can conclude that both Gospels refer to four thousand family heads.

Q: In Mark 8:9, some translations mention "four thousand people." How should we understand these verses in Matthew and Mark? A: Men and people make a difference. Think of the word men: just men or not. Then think of the word people: who are they? Combine their meanings, and then you'll know the difference. A family itself: one man has brothers, a woman has family; would it mean all of those together as one family? All these will make a big difference in the amount of people. Matthew and Mark refer to this large amount of people in different ways: one mentions only men, and the other uses the term "people." Combine both together, and imagine the multitude; a lot of people who were there that will be fed from the Lord. Men or people all eat until they are full; that is the main point. Also, remember that the Bible uses the term "man" to count as a family. If a man has more than one wife, how many women will count for one man? That is also the way to think about it, but the Bible counts the man as the head of the family. When we say people as one head of the family, but the Bible does not mention how big his family was, imagine that as well.

10 And straightaway having entered into the boat with His disciples, He came into the district of Dalmanutha.

11 And the Pharisees came out and began to dispute with Him, seeking from Him a sign from heaven, tempting Him.

12 And having sighed deeply in His Spirit, He says, Why does this generation seek a sign? Truly I say to you, No sign will be given to this generation.

Comments Mark 8:10-12. For Mark 8:11-12 see also Comments Matthew 16:1-4.

Passage Analysis

Mark 8:10, Matthew 15:39. Here in Mark, we are told that the Lord Jesus went by boat with His disciples to the region of Dalmanutha. In Matthew, we are told that the Lord Jesus went by boat to the region of Magadan. The regions of Magadan and Dalmanutha are two different regions. From Mark 8:10, we see that the Lord went "immediately (straightaway)" to the region of Dalmanutha. Combining these two verses, we can understand that after the feeding of the four thousand, the Lord travelled first to the region of Dalmanutha and, after a while, to the region of Magadan. Matthew tells us about the destination further away, while Mark tells us about the closer destination.

Mark 8:11. When the Lord travels to many places, He will receive questions because of the mighty works that He has performed. In this place, He performs mighty works; in another place, He performs mighty works. People in both places will ask the same questions; many questions people ask Him.

Mark 8:12. "And having sighed deeply in His spirit." We should pay attention to the word "sighed." The main thing to think about is: who sighed, human or God? The Lord Jesus, who is God in human form, sighed deeply in His Spirit. Now, distinguish between the human form and the heavenly form; which of these forms sighed deeply in the Spirit? If it is in heavenly form who sighed, everything will be open to the Spirit of God, and He knows everything before it happens (so He doesn't need to sigh). If it is in human form who sighed, it is troublesome for the Spirit of the Lord Jesus who has come in human form. Because the Lord Jesus was willing to limit His power in human form, take notice of this point as well. Make the difference between the God in heaven and the God in human form. When you make that difference, it will be clear to all how much the Lord Jesus loves us to come down and take the form of a human to close the gap between humans and God. In the Lord Jesus alone, God has tasted the form of the dust of the earth, and He has not received appreciation from humans.

- 13** And having left them, He again entering into the boat departed to the other side.
- 14** And they forgot to take loaves; and they had not in the boat with them except one loaf.
- 15** And He instructed them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod.
- 16** And they reasoned with one another, because, they have no loaves.
- 17** And having known it, He says to them, Why do you reason because you have no loaves? Do you not yet perceive, nor understand? Do you have your heart hardened?
- 18** Having eyes, do you see not? And having ears, do you hear not? And do you remember not?
- 19** When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you take up? They say to Him, Twelve.
- 20** Also, when the seven for the four thousand, how many baskets full of broken pieces did you take up? And they say to Him, Seven.

21 And He said to them, Do you not yet understand?

Comments Mark 8:13-21. For [Mark 8:13-21](#) see [Comments Matthew 16:5-12](#).

Q: In this Bible passage, when it says, "the leaven of the Pharisees" and "the leaven of Herod," should we understand this as referring to two different kinds of teaching? A: These two types of people have two types of teachings, and they stand against each other. Between those two, their teaching cannot be combined as each group lifts itself up. But the Lord Jesus' teaching is one teaching only. Among the Father, the Lord Jesus Himself, and the Holy Spirit, there is one teaching only, no difference: Three in One but unity in the Father.

22 And they come to Bethsaida. And they bring to Him a blind man, and begged Him that He might touch him.

23 And having taken hold of the blind man by the hand, He led him out of the village; and having spit upon his eyes, having laid the hands upon him, He asked him, Do you see anything?

24 And having looked up he said, I see people; for I perceive them as trees, walking.

25 Then again, He laid the hands upon his eyes; and he saw clearly, and he was restored, and saw distinctly everything.

26 And He sent him to his home, saying, Do not even enter into the village.

Comments Mark 8:22-26. The healing of the blind man at Bethsaida is given only here in the Gospel of Mark.

Passage Analysis

[Mark 8:23](#). "And having taken ... out of the village ..." People will just see the result, but not how the Lord Jesus healed the man. The Lord Jesus did not come to be famous or make a show, so He took this man out of the village to heal him (see [Comments Mark 7:36](#)).

"And having spit upon his eyes ..." Here, the Lord Jesus uses the same way as in [Mark 7:31-37](#), where He healed a man who was deaf and had a speech impediment (see [Comments Mark 7:31-36](#)).

Q: Why does the Lord Jesus ask in this verse, "Do you see anything?" A: The Bible does not clearly tell us about this man himself. The Bible always says that healing is according to a person's faith, but in this case, it doesn't tell us

much about the man. This healing could lead to many speculations, but all things are according to faith.

Mark 8:24. "I see people; for I perceive them as trees, walking." Also, remember the blind man's hand has touched everything. He can see now with his eyes, but he doesn't understand what he sees, since he used to understand by hand touching. When you see by hand touching, the shape of the objects is not clear. When the man first sees objects with his eyes, not by hand, how can he interpret what he sees and match it against what he used to see by hand? He touched people; he touched the objects. Now he uses his eyes to see; nothing will be clear. That is why the second touch from the Lord Jesus is needed to help the man bring together the eyes-seeing and hand-seeing, so they come together, and he knows what he sees. Remember the confusion of mind as well: the man sees by hand and becomes the man who sees by eyes; it is a common confusion.

Mark 8:25. This second touch from the Lord Jesus was done to eliminate the confusion and make the man see distinctly. Now, the second touch helps two seeing to become one. There is no longer confusion between hand-seeing and eye-seeing; the man can continue to live further in life. In the brain, the Lord Jesus made two things become one, with no crossing to be used; that is why the Bible says that the man saw everything distinctly.

Mark 8:26. "... Do not even enter the village"; Q: Why would the Lord command him not even to enter the village? A: Now the Lord Jesus wants to help the man, not create confusion for himself. He is not yet ready to know the difference between good people and bad people. If he goes to the village, people will ask him questions, which can confuse him and even shake his faith; that is human weakness. When the ear has heard many things, even what you know by heart can become confused, and the man who was blind, his confusion will be even easier; he can get easily mixed up. The Lord Jesus did not tell him to follow Him. He told him to go "to his home" and live life normally without fear. And as he would be walking along in his life, people would ask, and the answer would come from his heart, not from his head.

27 And Jesus went forth, and His disciples, into the villages of Caesarea Philippi. And on the way, He asked His disciples, saying to them, Who do people say that I am?

28 And they answered Him, saying, John the Baptist; and others, Elijah; but others, One of the prophets.

29 And He questioned them, But who do you say that I am? Peter answering, says to Him, Thou are the Christ.

30 And He warned them that they should tell no one about Him.

Comments Mark 8:27-30. For [Mark 8:27-30](#) see [Comments Matthew 16:13-20](#), and [Comments Luke 9:18-20](#).

Because of Peter's heart, the Father has revealed the truth about Jesus Christ as the Son of the Living God to Peter. Note that this paragraph talks about the disciples, and John the Baptist is not one of the Lord Jesus' disciples. John is the messenger of the Lord.

[Mark 8:30](#). This warning was given because the Lord Jesus must take the suffering, as confirmed in the Bible (see [Comments Matthew 16:20](#)). In the next verse ([Mark 8:31](#)), the Lord Jesus teaches about His suffering that He must take.

31 And He began to teach them, that it is necessary for the Son of Man to suffer many things, and to be rejected by the elders, and the chief priests, and the scribes, and to be killed, and after three days to rise.

32 And He spoke the word openly. And Peter having taken Him aside, he began to rebuke Him.

33 And having turned, and having looked upon His disciples, He rebuked Peter, and said, Get behind Me, Satan; for you think not the things of God, but the things of men.

Comments Mark 8:31-33. For [Mark 8:31-33](#) see [Comments Matthew 16:21-23](#), and [Comments Luke 9:21-22](#).

[Mark 8:33](#). "And having turned, and having looked upon His disciples, He rebuked Peter ..." Q: Why is it mentioned explicitly in Mark, "and having looked upon His disciples"? A: To understand the difference between Matthew and Mark, link only one point: the rebuke helped other disciples as well; it did not help only Peter. This rebuke would later help all of them.

34 And having called to Him the multitude with His disciples, He said to them, If anyone wishes to come after Me, let him deny himself, and let him take up his cross, and let him follow Me.

35 For whoever may wish to save his life will lose it; and whoever will lose his life on account of Me and of the gospel he will save it.

36 For what does it profit a man, to gain the whole world, and to lose his soul?

37 For what shall a man give in exchange for his soul?

38 For whosoever shall be ashamed of Me and of My words in this adulterous and sinful generation, the Son of Man also will be ashamed of him, when He shall come in the glory of His Father with the holy angels.

Comments Mark 8:34-38. For Mark 8:34-38 see [Comments Matthew 16:24-27](#), and [Comments Luke 9:23-26](#).

LIFE AND FAITH APPLICATIONS

1) Do not seek to challenge the Word of God. 2) Be aware of many false teachings that are there to lift up men; use the Bible to help you in discerning. 3) Confess the Lord Jesus as the Son of the Living God and give Him glory, and use the Bible to be the guide in discerning all things men try to teach. If their teaching goes against the Word of God, go away from there; they can pull you into their trap; don't let your curiosity lead you to fall. 4) Following the Lord Jesus is not easy, but it is not too difficult; if we don't give up, we will find the Lord Jesus at the end of our journey.

Chapter 9

SUMMARY

In this chapter, the Lord Jesus gives more teachings to His disciples, and we should concentrate on what He teaches, for He is the bread of life. Also, the Lord Jesus predicts His resurrection after suffering, telling us to have hope. He has conquered all, even death. As a follower of the Lord Jesus, conquer your own fears as well; remember that the death of the flesh means being reborn into eternity, reborn with the Lord. There are four central teachings given in this chapter. 1) The Transfiguration of the Lord Jesus in front of the three disciples (Peter, John, and James), and the confirmation from the Father that the Lord Jesus is His beloved Son, and we should listen to Him. We should take notice here that the Father has spoken only a few times in the Bible. At this time, He has spoken for all humans: He has sent His Son to come down to save us, and that is why the word spoken to all is clear: "This is My Son the Beloved." 2) The man in this chapter does not give up when the disciples fail to heal his boy; he went to the source of belief, and he put his trust in the Lord Jesus. By healing this boy, the Lord teaches all that not everything comes easily. When the problem comes your way, don't let it overpower you; go pray and bring it to the Lord. Even the disciples learned that they needed to pray. 3) The Lord is preparing the disciples for His departure. When the time came for the Lord Jesus' departure, the disciples would know that the Lord had told them in advance what would happen to Him, which would keep them calm and not alarmed; they needed this knowledge. 4) The Lord Jesus delivers teachings to His disciples about the kingdom of heaven: a) the Lord wants all disciples to start to think what it means to be great in the eyes of God: internal or outside; the Lord is teaching them what it means to be great, not as the world thinking but the way of the Lord thinking; b) the Lord teaches the disciples that the one that is "not against Us, is for Us"; c) the Lord teaches about how important is to eliminate unworthy actions and bad thoughts from our lives to ensure that we keep our walk with the Lord on the narrow way.

1 And He said to them, Truly I say to you, There are some here of those standing, who shall no not taste of death, until they see the kingdom of God come with power.

Comments Mark 9:1. For [Mark 9:1](#) See [Matthew 16:28](#) and [Luke 9:27](#).

Q: Was this prophecy told to the people that are mentioned in Mark 8:34 (the crowd and His disciples)? A: This verse is a continuation of Chapter 8. The people who divided the chapter did not follow the usual place where it should end. This verse is supposed to belong to the previous chapter. Mark 9:1 should be part of Mark 8:34-38.

This part of the Scripture itself is given to humans to know that the death in this place does not relate to the death of the flesh, but instead to the deep death of the soul itself. As the verse tells us, some standing there would not taste death, but that is the death of the soul. In this verse, some among those standing there who pretend to believe, which they know in their hearts that they do not believe, but for the eyes of people, they want to be one with them, so they present themselves as the ones who believe in the true Word, those do not count in here (of having their soul see no death). Some from that crowd and from the disciples believe, and some do not; those who believe will not taste the death of their souls until they see the Lord Jesus Himself return to earth (Mark 8:37-38 makes this clear in this context).

- 2 And after six days Jesus takes with Him Peter, and James, and John, and brings them up into a high mountain apart by themselves; and He was transfigured before them;
- 3 and His garments became radiant, exceedingly white, such as no fuller on the earth is able to whiten in this way.
- 4 And appeared to them Elijah with Moses; and they were talking with Jesus.
- 5 And answering, Peter says to Jesus, Rabbi, it is good for us to be here; and let us make three tabernacles: one for Thee, and one for Moses, and one for Elijah.
- 6 For he knew not what to answer; for they became terrified.
- 7 And there came a Cloud overshadowing them; and there came a Voice out of the Cloud, This is My Son the Beloved; hear you Him.
- 8 And suddenly looking around, they saw no one anymore, except Jesus alone with them.

Comments Mark 9:2-8. For Mark 9:2-8 see Comments Matthew 17:1-8, and Comments Luke 9:28-36.

Comparison Analysis

Mark 9:2, Matthew 17:1, Luke 9:28. Combining these portions of Scripture, we understand that the Lord Jesus took Peter, James, and John up on a high mountain to pray (see Comments Matthew 17:1). In Mark and Matthew, we are told that this event took place "after six days," and in Luke, we are told that this event took place "about eight days after these sayings." Pay attention as well that none of the Gospels specifies to which past event they relate the transfiguration. A difference of two days is not a long time; both "after six days" and "about eight days after these sayings" are correct. But for sure it is not less than six days. The length of time between the events was a minimum of six days, and the report came after six days.

Mark 9:2b-3, Matthew 17:2, Luke 9:29. By combining these passages of Scripture, we understand that the Lord Jesus was transfigured before Peter, James, and John. Specifically, while the Lord Jesus was praying, "the appearance of His face became altered," "and His face shone as the sun," and "His garments became radiant, exceedingly white" (see Comments Matthew 17:2).

Mark 9:4, Matthew 17:3, Luke 9:30-31. The key point of these passages of Scripture is that Elijah and Moses appeared to them, and "they were talking with Jesus." In Luke 9:31, we are told that Moses and Elijah "spoke of His departure." The nature of talking was way more, but only what humans should know is given here. Many details have not been mentioned; only a small portion of the conversation has been written. The conversation was long, and not all the details of the meeting between the Lord Jesus and these two (Moses and Elijah) have been put down for humans to know (see Comments Matthew 17:3).

Mark 9:5-6, Matthew 17:4, Matthew 17:6, Luke 9:32-34. In this place, we can concentrate on the word "terrified" (or "extremely afraid"). Imagine when humans feel terrified: in this place, it clearly shows that the disciples were terrified, but even in that terrified state, their hearts still want to please the Lord. Now, Peter himself offers to build a house; he is terrified but still wants to do work. Humans should think on this, beyond the fear, the heart should feel that you belong to the Lord; be living and praising God, that all creatures should do, because He is the One who gives to all breath. You come from Him, and you are in Him, don't let the fear be the weapon of the dark side to take the heart that wants to glorify the One who created you (see Comments Matthew 17:4-7).

Mark 9:7, Matthew 17:5, Luke 9:34-35. All of the Gospels state that the Father has declared the Lord Jesus to be His beloved Son, in whom He is well pleased (See Comments Matthew 17:5).

Mark 9:8, Matthew 17:6-8, Luke 9:36. See Comments Matthew 17:6-9.

9 And as they were coming down from the mountain, He charged them that they should tell no one what they had seen, except when the Son of Man should have risen out from the dead.

10 And they kept the saying, questioning among themselves what the rising out from the dead it is.

11 And they asked Him, saying, that the scribes say that Elijah must come first.

12 And He said to them, Elijah indeed having come first, restores all things; and how has it been written of the Son of Man, that He should suffer many things and be despised?

13 But I say to you, that Elijah has also come, and they did to him whatever they desired, as it has been written of him.

Comments Mark 9:9-13. For Mark 9:9-13 see Comments Matthew 17:9-13.

Passage Analysis

Mark 9:9, Matthew 17:9. The Lord Jesus charges these disciples not to tell what they have seen until He has risen from the dead, since no one will understand or believe. Moses and Elijah, about those two, people have been taught from a young age how important they are. If the disciples go to tell people that those two have come to meet with the Lord Jesus and have paid their respects to the Lord, people out there will not be able to accept it, especially the scribes and Pharisees and all the teachers of the Law. Then it will be a collision, attacking straight to the faith of those people who have learned from a young age who those two figures are. At this point, the Lord does not want that kind of argument arising; later, after the resurrection, this will be discussed. (See also Comments Matthew 17:8-9).

Mark 9:10. Note that even the disciples did not understand what the rising from the dead meant. It was not the time for the disciples to understand what rising from the dead should mean.

Mark 9:11, Matthew 17:10. See Comments Matthew 17:10. It was the teaching of old times: who comes before whom. Here, we clearly see that man's teaching and the Lord's teaching are not the same.

Mark 9:12-13, Matthew 17:11-13. See Comments Matthew 17:11-13. The Lord Jesus has been "despised" by those who disrespect Him. They have seen miracles, but their hearts are hardened, and they have rejected Him from the depths of their souls, and that is why they crucified the Lord of Life. If His teaching has place in their hearts, they would not crucify the Lord. As it is written, the Son of Man had to suffer, and they have read this portion of Scripture as well, but it has no meaning for them. The guilt is on themselves; they reject what they read. The Lord Jesus did not come to condemn them; they condemned themselves, because they had the written word, but they did not believe. They claim to be the Lawkeepers, yet here they disobey the Law, thereby condemning themselves.

14 And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them.

15 And straightaway all the multitude, having seen Him, were greatly amazed, and running to Him welcomed Him.

16 And He asked them, What do you question with them?

17 And one of the multitude answered Him, Teacher, I brought to Thee my son, having a dumb spirit;

18 and whenever it seizes him, it dashes him down; and he foams, and grinds his teeth, and is withering away; and I spoke to Thy disciples that they should cast it out; and they had no power.

19 And answering him, He says, O unbelieving generation, how long will I be with you? How long will I bear with you? Bring him to Me.

20 And they brought him to Him; and having seen Him, straightaway the spirit tore him grievously; and having fallen upon the ground, he began rolling around foaming.

21 And He asked his father, How long time is it since this has been with him? And he said, From childhood.

22 And often it throws him both into the fire and into waters, that it might destroy him; but if Thou can do anything, have compassion on us, and help us.

23 And Jesus said to him, If Thou can! All things are possible to the one believing.

- 24 Straightaway the father of the child having cried out, was saying, I believe; help my unbelief!
- 25 And Jesus having seen that a multitude was running together, He rebuked the unclean spirit, saying to it, Mute and dumb spirit, I command you, come out of him, and enter no more into him.
- 26 And having cried out, and torn him much, it came out; and he became as if dead, insomuch that many said that he was dead.
- 27 But Jesus having taken him by the hand, raised him up; and he arose.
- 28 And He having entered into the house, His disciples asked Him privately, Why were we not able to cast it out?
- 29 And He said to them, This kind is able to go out by nothing, except by prayer.

Comments Mark 9:14-29. For [Mark 9:14-29](#) see [Comments Matthew 17:14-19](#), and [Comments Luke 9:37-42](#). Passage Analysis

[Mark 9:14-16](#), [Matthew 17:14a](#), [Luke 9:37](#). When the Lord Jesus, Peter, James, and John came down from the mountain to the other disciples, they saw a crowd and scribes questioning them.

"...were greatly amazed, and running to Him welcomed Him." Pay attention to the word "amazed." Why do people feel amazed about seeing the Lord Jesus? There must be something about the Lord Jesus to stir people's hearts to be amazed. They are amazed at the way of the Lord Jesus. People are mainly amazed by the way the Lord Jesus looked. He is a common man, but there is something special about that common way and the things they heard about Him, and that is why they are amazed.

In the past, those people (scribes, elders, and Pharisees) behaved differently: the way they walked, the way they ate, and the way they put themselves up to look holy. And when people looked at them, they could see right away that they were a different class of people. However, the disciples behaved like ordinary people, just as the Lord Jesus did, unlike the others. The main thing here is that people do not feel greatly amazed just by looking, but they feel amazed at the Lord Jesus by their hearts as well. This is why the amazement comes in: the Lord Jesus acts as a common man and does not make Himself of a different class; the amazement is there. We, as believers, should be the same: don't lift yourself up; even if you know that at the end you are with or not with

them. Lower or higher class has no meaning in the place at the end when we will be with the Lord for eternity.

"What do you question with them?" This is a general question the Lord Jesus put to everyone present there: disciples and people who stayed around; it is just a general question. Mainly, the crowd was arguing, in the way of unbelieving, against what the disciples were doing. Nobody agrees with the way the disciples behave; it is not general and is mainly unlike the scribes or the elders. Another way you can say it is that the disciples are unique, which is why the arguments come.

Mark 9:17-18, Matthew 17:14b-16, Luke 9:38-40. In these verses, pay attention; the disciples may fail people, but the one who has a heart for the Lord will pass through the failure and come to the source of belief, not the disciples, but the Master Himself. These verses clearly tell us that all humans should do the same: you have someone teaching in the front, but the One you should come to is the One up there above all, not the teacher of the Word you see, but the Word itself. (See Comments Matthew 9:14-16).

Mark 9:19, Matthew 17:17, Luke 9:41. See Comments Matthew 17:17. This here is a rebuke, but not specific to the person; the Lord Jesus rebukes the group. That is why it uses the term "generation". The Lord Jesus doesn't want anyone to feel discouraged.

Mark 9:20, Luke 9:42a. These verses show the boy's illness. This passage clearly tells us that this sickness is not natural. To make the boy roll, foaming around his mouth, this is not a natural sickness. As the Bible says, it is a dark spirit attacking this boy. This kind of sickness can only be healed by prayer and by the Holy Word of the Lord. But also keep in mind that these kinds of sicknesses no longer exist; the Holy Spirit occupies the earth, and those unnatural things have been subdued, so we don't encounter them these days.

Mark 9:21-22a, Matthew 17:15. In this place, it is clear that the dark side has only one thing they want to do: destroy the work of the Lord. Remember, the Lord has created humans after the image of the Lord, and that is why evil hates humans. The dark side only wants to destroy the work of the Lord, and here it shows clearly what they want. See Comments Matthew 17:15-16.

Mark 9:22b-24. "But if Thou can do anything ..." The man has faith, but he says this because he wants to know the Lord's will, whether the Lord wants to

heal or not. But not that the Lord can't do, he just begged for mercy. Here, it clearly shows the man's faith and humbleness, asking for compassion.

"I believe; help my unbelief!" This is the heart of this passage: the man asks for help to have faith, even to overcome his fear, because he does not know the Lord's will. So he asks for help to have the belief as the Lord has said, "to one believing." The Lord Jesus' saying "to one believing" has struck the man's heart.

Mark 9:25-27, Matthew 17:18, Luke 9:42b-43. In Mark, it provides more details about the boy's healing; however, the main point of these verses in all the gospels is that "Jesus rebuked the demonic spirit, and healed the boy, and gave him back to his father." (See Comments Matthew 17:18).

"And Jesus having seen that a multitude was running together ..." This is the place to prove that the Lord Jesus did not come to make a show. The Lord healed the boy instantly. He did not show people how He can order and heal by the Word of order, but people will only see the result.

"Mute and dumb spirit, I command you, come out of him, and enter no more into him." Pay attention to the last part of this verse: "and enter no more into him." This is a command from the Lord Jesus for the spirit not to enter again, and the boy will never suffer again. This command is confirmation of the order that the dark has to obey. Only humans disobey the Lord. But, here is the place humans should think of; read, and think about this passage; listen and obey is the key, as well as what humans should do.

Mark 9:28, Matthew 17:19. See Comments Matthew 17:19.

Mark 9:29, Matthew 17:20-21. See Comments Matthew 17:20-21.

30 From there having gone forth, they were passing through Galilee; and He did not want that any person should know it.

31 For He taught His disciples, and said to them, The Son of Man is delivered up into the hands of men, and they will kill Him; and having been killed, on the third day He will rise again.

32 But they did not understand the saying, and were afraid to ask Him.

Comments Mark 9:30-32. For Mark 9:30-32 see Comments Matthew 17:22-23 and Comments Luke 9:43-45.

Mark 9:30. "He did not want that any person should know it." The Lord Jesus does not hide where He is going. But sometimes He doesn't want people just to

go around Him, because He needs time alone with the disciples to teach them, and if people are around the disciples, they don't get what they need. The Lord Jesus here does not want people to know the pattern of travelling because when people make a guess, they go ahead and wait there. They arrive before the Lord goes, but sometimes the Lord does not have enough time to teach the disciples. He does not have much time to teach them, which is why the Bible sometimes says, "He did not want anyone to know."

Mark 9:32. As we said before, the disciples are common men. The time will come for their fear, which will trouble their hearts of faith, and the Lord wants them to know that He never leaves them; that is why the Lord tells them ahead that, in three days, He will rise again to give them assurance in their hearts.

33 And they came to Capernaum; and having been in the house He was asking them, What were you discussing on the way?

34 But they were silent, for they had disputed with one another on the way which was greatest.

35 And having sat down, He called the twelve; and He says to them, If anyone wishes to be first, he will be last of all, and servant of all.

36 And having taken a little child, He set him in the midst of them; and taking him in His arms, He said to them,

37 Whoever shall receive one of such little children in My name, receives Me; and whoever shall receive Me, receives not Me, but the One having sent Me.

Comments Mark 9:33-37. For Mark 9:33-37 see Comments Matthew 18:1-5, and Comments Luke 9:46-48.

Comparison Analysis

Mark 9:33-34, Matthew 18:1, Luke 9:46-47a. See Comments Matthew 18:1. As they walk along, passing the town of Capernaum itself, on the way, which is outside, this event happened; not in the town itself, but outside of the town.

Q: In Matthew, it states, "came the disciples to Jesus, saying," while in Mark, it indicates, "but they were silent." How can we understand these verses? A: Now, you can see that these sayings didn't happen exactly at the same time: one is during travel time, asking (Mark 9:34), and the other is after entering the house, asking (Mark 9:33b). And between these times, the disciples had questions among themselves; now, not two directions, but three directions of thinking. But in this place, it also clearly shows that the Lord has not been with

them at all times. The disciples go, and the Lord goes, and they have a meeting spot; here, it shows that way.

Q: For Matthew 18:1, did the disciples ask the Lord Jesus the question directly, and when? A: What happens in Matthew happens before what happens in Mark; there is a short time of separation between them.

Q: Why did the Lord Jesus ask them again about their argument on the way while they were in the house? A: Because the disciples do not want the Lord Jesus to know what they were arguing about, the problem of their hearts, between them. And they don't want this to be the problem for the Lord to get involved; they want to solve it by themselves. But when the Lord puts Himself in between them, it stops the time of the disciples' argument with each other. It makes them think about what really happened during the time of their argument. And they come to the conclusion that the Lord wasn't with them in some portion when they were arguing, but He knows about it. The Lord wasn't with them, but He knows, so it makes them think about this as well.

Mark 9:35. In this verse, it is clear that if you put yourself as important in the kingdom of God, you won't be the first, but you will be the one behind everyone. In this world, humble yourself and let someone else lift you up, because when someone lifts you up, it means you have something people see and agree with. If your actions show that you glorify the Lord in people's eyes, you are above all because you are serving the Most High King. See also Comments Matthew 20:25-26.

Mark 9:36, Matthew 18:2-4, Luke 9:47b. The Lord Jesus took the child to Him; as the child was there, He had the child in His arms. As He talked to the disciples, the child was in His arms, and the disciples were watching the child. He taught the disciples standing before the child that the Kingdom of Heaven accepts the child first. If everyone takes the child as an example, they will all enter as well. The children can be afraid if they don't know the person, but because the heart of the child is innocent, they can feel the Lord Jesus, so the child has no fear and trusts the Lord. See Comments Matthew 18:2-4.

Mark 9:37, Matthew 18:5, Luke 9:48. See Comments Matthew 18:5.

38 John said to Him, Teacher, we saw someone casting out demons in Thy name; and we forbade him, because he was not following Us.

39 And Jesus said, Forbid him not; for there is no one who will do a mighty work in My name, and will be able quickly to speak evil of Me.

40 For whoever is not against Us, is for Us.

41 For whoever shall give you a cup of water to drink, because you are in Christ's name, truly I say to you, that he shall not lose his reward.

Comments Mark 9:38-41. Passage Analysis Mark 9:38. "We forbade him, because he was not following Us." People have misused this verse. When someone glorifies the Lord, no one knows the person's heart but only the Lord. The way of worship may be different in the eyes of humans; some use their own way to justify someone else's doing, but the Lord uses only the heart. Someone may be sitting down, and someone else may be standing up, but if the heart glorifies the Lord, the position does not matter. Even in clothing, people use their own minds; however, the Lord never asks that you must dress in a specific way. You should dress modestly, but the type of dress is not important. The disciples themselves dressed only to cover their bodies. The type and color are not related to the heart. Dressing your heart, not the body, that what it counts, and here it tells us clearly that the Lord did not look for the outside.

Mark 9:41. As the verse says, because you belong to Christ, someone does good to someone. Because you belong to Christ, that person has done a good thing to Christ. If they are not against you, it links together here as well. If, because of who you are, they are not against you, that does not count here; it only counts when "you are in Christ's name."

42 And whoever shall cause one of these little ones who believe in Me to stumble, it is better for him if rather a great millstone is put about his neck, and he were thrown into the sea.

43 And if your hand should cause you to stumble, cut it off; it is better for you to enter into life crippled, than having two hands to go into the hell, into the unquenchable fire;

44 where their worm dies not, and the fire is not quenched.

45 And if your foot should cause you to stumble, cut it off; it is better for you to enter into life lame, than having two feet to be thrown into the hell, into the unquenchable fire;

46 where their worm dies not, and the fire is not quenched.

47 And if your eye should cause you to stumble, cast it out; it is better for you to enter into the kingdom of God with one eye, than having two eyes to be thrown into hell;

48 where their worm dies not, and the fire is not quenched.

49 For everyone will be salted with fire.

50 Salt is good; but if the salt becomes unsalty, with what will you season it? Have salt in yourselves, and be at peace with one another.

Comments Mark 9:42-50. Q: Does the Lord give the teachings from Mark 9:39-50 in the context of Mark 9:38? A: They come together as a pair; you cannot separate them. One supports the other; we can notice that. This discussion here is a continuation of the discussion that took place in the house (see Mark 9:33). One question to the Lord can lead to many answers.

Passage Analysis

Mark 9:42. See Comments Matthew 18:6.

Mark 9:43-46. See Comments Matthew 18:8.

"To go into the hell, into the unquenchable fire." There are no human words that can explain hell, and not even human imagination can picture out how the hell would be like. Just know only that the torture there is more than human words can describe, more than words to tell the feeling of those tortures: being tortured until you want to die again; but you already died, you cannot die again. How much torture would that be, when the Lord has already shown the way not to go to be tortured? Come, and it is easy: just listen and obey. The Lord did not ask you to do a hard job; just listen and obey.

Mark 9:47-48. See Comments Matthew 18:9. "Where their worm dies not, and the fire is not quenched." Now, here it does not talk about the worms of the earth. Now the Lord Jesus talks about the thoughts of the heart that try to fight back against the Lord's teaching. During your life on this earth, if your heart always fights back against the work of the Lord, that breeds the worms of the soul. When you build up those thoughts, those thoughts do not just damage the flesh but damage your soul as well. Those thoughts are the worms that won't die. When you breed them into your soul, they will cling to it until the judgment time comes.

Mark 9:49. According to the verse itself, pay attention to the word "everyone." Does it say everyone in the world? No, in this place, everyone refers to

everyone who takes the Word of God seriously and goes to be baptized in water. When you go under water baptism, you become a different person. These verses refer to everyone who has been baptized in water in the name of God the Father, God the Son (Jesus Christ), and God the Holy Spirit.

"Will be salted with fire." The Holy Word is the fire of God, which cleanses and purifies the soul, and the salt is the Holy Word itself. If you give someone the Bible, you give them the salt. When that person reads the Word of God, the Word instantly becomes fire, cleansing you from the inside out. The salt and fire are together: salt refers to the Bible as the Holy Word, and fire refers to the Holy Word as the Holy Spirit.

Mark 9:50. See also Matthew 5:13.

"Salt is good; but if the salt becomes unsalty ..." Salt preserves life, which is why it is good, but if the salt loses its saltiness, it wasn't the salt itself that lost its saltiness; the person who received the salt couldn't feel the test of salt. In this place, when "the salt becomes unsalty," that means when the person receives the Word of God and turns away, not just turns away alone but blasphemes against God. After receiving the Word of God, the salt has lost its saltiness in that person's soul; it can't make it salty again, that person will be lost eternally.

"Have salt in yourselves ..." Now, the Holy Word tells you to meditate on the Word; don't take it lightly. The Holy Word is heavy for the soul; it will sink down to your heart and go on until your soul. Only the Word of God can reach your soul. If you don't meditate on the Word of God, it doesn't reach far into the soul; it just stays in the body, which is not enough. Be salty by meditating on the Word of God, and then you can be more salty. Keep the salt in your soul.

LIFE AND FAITH APPLICATIONS

1) The Word of the Lord is written, the voice of the Lord is in your heart, and the mind needs to learn to listen not by ear but by heart; not by the physical heart but by the heart of your soul. 2) Be in prayer and bring all your problems into your prayer. When you pray, you have private time with the Lord; you can't be closer than that. 3) Trust in the Lord and do not be afraid to come to the Lord Jesus. 4) Cut useless

activities from your life and spend more time reading and meditating on the Word of God. 5) No one knows a person's heart; only the Lord knows it; do not judge the way others worship.

Chapter 10

SUMMARY

In this chapter, the Lord Jesus has once again prepared His disciples for what is to come. Although the disciples are unaware of the events that will unfold for both Him and themselves, the Lord begins to explain His impending suffering and tells them that He will rise again after three days. As the time of the Lord's departure approaches, we can say something about the Lord's traveling way. Even though the Lord knows full well that His departure time is coming, this does not stop Him from traveling. On each day, the Lord works and meets people, calling them to come to the kingdom of God. He always points people in the right direction. As we go further through the chapters of the Gospel, we will see the difficulties the Lord faces each day as He travels. Each day, the Lord knows that His time of departure draws near, but this does not make Him stop preaching and calling all those who belong to Him; the time is short, and the Lord has more work to do. That is why He never stopped traveling; He tried to bring the most that the Father has called, which is His work on earth. In this chapter, we can highlight four verses about the Lord's travels. 1) In Mark 10:1, we learn that the Lord Jesus traveled to the region of Judea, beyond the Jordan River. There, crowds gathered to follow Him, and the Pharisees from that area approached Him to test Him with their questions. During this time, the Lord taught people about divorce, Moses' law, and the Kingdom of God. 2) In Mark 10:17, we read that the Lord Jesus begins His journey when a man approaches Him and asks, "What must I do to inherit eternal life?" At this time, the Lord told all humans that those who love riches and wealth on earth will have a hard time entering the kingdom of God. Treasures on this earth are like a wall between faith and following the teaching of the Lord. You want to follow, but you have the wall, and when you want to cross over, the love of riches pulls you down. You can have money and things on this earth, but if you do not love them, you will find the way to go to heaven. The Lord does not teach believers to be poor, but not to put their love towards riches first. 3) In Mark 10:32, the Lord Jesus and His disciples are on the road going up to Jerusalem. Here, the Lord Jesus teaches His disciples again about His suffering. During this time, James and John come to Him with a request. The Lord uses this situation to teach the disciples to be servants of the Lord as He Himself came down on earth to serve all humans and "give His life as a ransom for

many." 4) Mark 10:46 states that the Lord Jesus and His disciples arrived in Jericho. As they were leaving, a large crowd followed them. The Lord Jesus stopped, showed compassion to a blind beggar named Bartimaeus, and healed him.

1 And having risen from there, He comes into the region of Judea and beyond the Jordan; and multitudes come together to Him again; and, as He has been accustomed, He taught them again.

2 And having come to Him, the Pharisees inquired of Him, Is it lawful for a man to put away a wife? Testing Him.

3 And answering, He said to them, What did Moses command you?

4 And they said, Moses allowed to write a roll of divorce, and to put her away.

5 But Jesus said to them, Because of your hardness of heart he wrote you this commandment.

6 However, from the beginning of the creation, male and female He made them.

7 On account of this will a man leave his father and mother, and be cleaved to his wife;

8 and the two will be one flesh; therefore, they are no longer two, but one flesh.

9 What therefore God has joined together, let not man separate.

10 And in the house the disciples asked Him again concerning this.

11 And He says to them, Whoever shall put away his wife, and shall marry another, commits adultery against her;

12 and if she herself shall put away her husband, and should marry another, she commits adultery.

Comments Mark 10:1-12. For Mark 10:1-9 see Comments Matthew 19:1-9.

Comparison Analysis

Mark 10:1, Matthew 19:1-2. See Comments Matthew 19:1-2. "And as He has been accustomed, He taught them again." This verse clearly states, "as He has been accustomed." That is the purpose for which the Lord Jesus has come to earth: to teach all humans and give everyone a chance to be saved. He did not go only for the Jews; here it tells us clearly that, as His custom, He always teaches the people; if people come to Him, He teaches them.

Mark 10:2, Matthew 19:3. See Comments Matthew 19:3. As it is written in the Old Testament, the Jews are not supposed to take the women of the region. Mixing bloodlines, as stated in the Old Testament, is forbidden. But people use reasons for their lives and go against what God has commanded.

Mark 10:3. In this verse, the Lord Jesus answers them with a question. In the Gospel of Matthew, this answer-with-a-question is not given. We should note that each Gospel presents the events in a different order, but they don't contradict each other. Here, the Lord wants them to think about what they answer to the Lord's question and what the Lord will tell. They have to learn to think and go back to the Scripture.

Mark 10:4. In this verse, they provide their answer.

Mark 10:5-9, Matthew 19:4-6. The Lord Jesus explains why Moses gave this commandment. See Comments Matthew 19:4-6.

Matthew 19:7. Note that the order of verses in the Gospels of Mark and Matthew differs. One person has a question, another person has the answer, but when bringing both to come in order, answer first or ask first, the time plays a role here, for giving these verses. It is almost the same time, as the Lord speaks, they also speak. The events in the Gospels almost seem to go against each other, but they aren't. They only present different times and a different order of asking: do they wait until the Lord answers, or give the answer for the Lord, following the teaching of humans? One comes and asks, and the Lord gives the answer, but another one already has the answer for them; it looks both ways. Also, remember that these Pharisees were born there, and in their heads, the teaching is different. They have the teaching written, but they also have the mind teaching from the region, which goes across each other; humans tend to receive human teaching because they think human teaching is the way of life, and God's teaching is just written teaching, not a way of life.

Mark 10:5, Matthew 19:8. See Comments Matthew 19:8.

Matthew 19:9. In this response, the Lord Jesus addresses all the people gathered to listen to Him.

Mark 10:10. Here, we understand that the Lord Jesus and His disciples entered the house. Then the disciples privately asked Him about this matter again.

Mark 10:11. The Lord Jesus repeats His answer regarding divorce to them once more.

Matthew 19:10. The disciples drew their own conclusions based on the Lord's answer. See Comments Matthew 19:10.

Matthew 19:11-12. The Lord Jesus provided further explanation and corrected their misunderstanding. See Comments Matthew 19:11-12.

13 And they were bringing to Him little children, that He might touch them; but the disciples rebuked them.

14 Now having seen, Jesus was moved with indignation, and said to them, Allow the little children to come to Me; forbid them not: for to such belongs the kingdom of God.

15 Truly I say to you, Whoever shall not receive the kingdom of God as a little child, he shall not enter into it.

16 And having taken them in His arms, He blessed them, having laid the hands on them..

Comments Mark 10:13-16. For Mark 10:13-16 see, Comments Matthew 19:13-15, and Comments Luke 18:15-17.

Mark 10:14-15. We should have our hearts as innocent as a child's; a child's heart does not harbor envy. See Comments Matthew 19:14.

Mark 10:16. In this place, it shows the Lord Jesus' heart towards children. As the Bible says, He took them in His arms, showing affection and love, as humans do with children; the Lord has shown His human side here when He showed this towards children.

17 And as He was going forth on the road, there ran one to Him, and kneeled to Him, asking Him, Good Teacher, what shall I do that I may inherit eternal life?

18 And Jesus said to him, Why do you call Me good? No one is good except God alone. .

19 You know the commandments: Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.

20 And he said to Him, Teacher, all these I have observed from my youth.

21 And Jesus looking upon him, loved him, and said to him, One thing you lack: go, sell whatever you have, and give to the poor, and you will have treasure in heaven; and come, follow Me.

22 And his countenance fell at the word, and he went away grieving; for he was one having many possessions.

Comments Mark 10:17-22. For [Mark 10:17-22](#), see [Comments Matthew 19:16-22](#), and [Comments Luke 18:18-23](#).

Comparison Analysis

[Mark 10:17](#), [Matthew 19:16](#), [Luke 18:18](#). In Luke, we learn that this man is a ruler, meaning he could be the head of his own household, not necessarily an important person or the ruler of a town. In Mark, he comes and kneels to the Lord Jesus. These verses show that this man thinks he could do something good to trade a place in heaven, but the deed has already been done (see [Comments Matthew 19:16](#)).

[Mark 10:18](#), [Matthew 19:17](#), [Luke 18:19](#). In these verses, the Lord Jesus confirms that there is only One God, and that God is One. (See [Comments Matthew 19:17](#)).

[Mark 10:19](#), [Matthew 19:18-19](#), [Luke 18:20](#). The commands mentioned in these verses are the same, with Matthew giving one extra command: "You shall love your neighbor as yourself." (See [Comments Matthew 19:18-19](#)). [Mark 10:20](#), [Matthew 19:20](#), [Luke 18:21](#). See [Comments Matthew 19:20](#).

[Mark 10:21](#), [Matthew 10:21](#), [Luke 18:22](#). All these verses show that the Lord knows the heart of this person. In Mark, we are told that the Lord Jesus "loved him," showing that the Lord loves all, regardless of being rich or poor. These verses, in this place in the Scripture, clearly tell us, as a sinner, if you come to the Lord, leave the things of this world, take your heart away from the things that your eyes have kept looking at, and follow the Lord with the inner heart, not just walking follow; the inner eyes and inner heart both have to follow as well. If we say we follow the Lord Jesus, but the heart is not there, this verse will be like a block to build up, and the inner eyes can't see the right way to come. All the Lord wants humans to do is look to the Lord as their leader, leave the things that attach to them, and follow the Lord. (See [Comments Matthew 19:21](#)). [Mark 10:22](#), [Matthew 19:22](#), [Luke 18:23](#). These verses show that the earthly riches captured the heart of this man. (See [Comments Matthew 19:22](#)).

23 And having looked around, Jesus says to His disciples, How hardly those having riches will enter into the kingdom of God!

24 And the disciples were astonished at His words. But Jesus again answering, says to them, Children, how hard it is for those who trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they were astonished exceedingly, saying among themselves, Then who can be saved?

27 Jesus looking at them says, With men it is impossible, but not with God; for all things are possible with God.

28 Peter began to say to Him, Behold, we have left all, and have followed Thee.

29 Jesus said, Truly I say to you, There is no one who has left house, or brothers, or sisters, or mother, or father, or children, or lands, for My sake and because of the gospel,

30 if not shall receive a hundredfold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and in the age to come eternal life.

31 But many last, will be first; and the first, last.

Comments Mark 10:23-31. For [Mark 10:23-31](#), see [Comments Matthew 19:23-30](#), and [Comments Luke 18:24-30](#).

Comparison Analysis

[Mark 10:23-25](#), [Matthew 19:23-24](#), [Luke 18:24-25](#). In these verses, the Lord Jesus teaches us that it is hard for those who trust in the riches of this world to enter into the kingdom of God. See [Comments Matthew 19:23-24](#).

"It is easier for a camel to go through a needle's eye ..." In this verse, the Lord Jesus gives a comparison. Compare in your mind what it is: the camel going through the needle's eye. Think of the needle eye and the size of the animal itself; what can be more difficult for the animal to go through than that? The verse clearly tells us that to enter into the kingdom of heaven, it is not physically difficult; the flesh will transform. But for the internal soul to enter into the kingdom of heaven, "for those who trust in riches," it is harder than the physical aspect of this comparison.

[Mark 10:26](#), [Matthew 19:25](#), [Luke 18:26](#). See [Comments Matthew 19:25](#).

Mark 10:27-28, Matthew 19:26-27, Luke 18:27-28. See Comments Matthew 19:27.

Matthew 19:28. This portion of the Lord Jesus' answer to the disciples is given only in the Gospel of Matthew. It is important to remember as well that the Lord Jesus has been resurrected in the body, not in spirit; the Lord Jesus' material body has been raised up. See Comments Matthew 19:28.

Mark 10:29-30, Matthew 19:29, Luke 18:29-30. See Comments Matthew 19:29.

Mark 10:30. This verse is found only in the Gospel of Mark.

"If not shall receive a hundredfold now in this time ..." "In this time" does not mean earthly time, but the inner heart and soul time. The heart can feel with the soul, and that is the period of time that is being talked about here. Feeling your heart connecting with your soul is not easy, and not many can feel that. Here, the Lord Jesus is talking about the connection between the heart and the soul, which only at this time on earth do they connect together. When we go into heaven, the heart as an organ doesn't go; just the soul goes. The heart and the soul, to feel connected, it is not easy in human flesh to experience that, and it is only a short period that a person on earth has that blessing from the Lord. This connection becomes a feeling beyond human explanation, which is why it is a short period of time. This connection is not happening all the time during our life on earth; it is an on-and-off blessing given by the Lord to His chosen people (see Mark 10:29).

Q: What is the difference between the earthly time and the inner heart and soul time? A: Earthly time is like a physical thing; you can count that time. But the inner heart and soul time has no limit, and besides no limit, you have no control over it. You walk through the time of inner with the purpose of being in touch with the Lord. The touch is not on the surface of your body, but inner touch, deeper than the flesh can feel, which is why it relates to the inner soul. Also, remember you are never alone; you feel the Lord alongside, which only the inner soul can feel. As the Bible tells us in many places, walk with the Lord, not just follow, but walk together with the Lord, and you feel closer than what earthly feelings can give. Two people who are married feel close to one another, but the inner soul feeling, when walking with the Lord, feels closer than that. It is hard for humans to understand how to feel with the soul, not with the head. Humans feel with their head, but at that time, when you use your inner soul, you don't use your head to think or feel; instead, the inner

heart will do that because the Lord is also there with you in your inner heart and soul. The heart as an organ follows the physical time, but the inner heart and soul follow the Lord's time.

"Houses." Your house and the Holy Spirit's house in your soul make for houses. Look around you and see what you call a house of this earth. But let your heart feel the house inside the heart itself. In human terms, you would say that you can feel the house of your heart as a palace; Use your inner heart to feel that. Also, remember that the Bible clearly tells us who lives in your heart, so that is the palace of the Holy Spirit that is in your heart, find that. Go to the place that you disconnect from the world, where you will feel left alone from the things of this earth, and meditate on the Word of God in your heart, and you will feel the house of your heart. But all the physical things must be disconnected from you. Don't concern yourself with hot or cold and don't worry about your hunger; use your heart to feel the soul, and the body will receive the benefit of that feeling. When you do deep meditation this way, not as the world teaches you to torture yourself, it can revive your physical energy. Treat yourself well, find a place where the body can feel comfortable: outside, in the bedroom, or make a special room to be in where you feel disconnected from the world. Let your body feel complete, that you have paid attention to, and that deep peace of the body will go down into your heart, and the attachment of heart and soul will happen. Use your mouth praising the Lord, no other words but only praising alone. Use that time to meditate on the Word of God. That humans should do: meditate on each word of the Bible. The Bible is called the Living Word of God; meditate on it.

"And brothers, and sisters, and mothers, and children." These are all those who meditate on the Word of God; they are close together as mother, sister, brother, and children, as one family. Those who meditate in the Word of God will be as one family.

"And lands." Because land is not life; it is an object; therefore, what you consider to be of value on this earth is the meaning of land here. Everything you think has value on this earth that is the "land," and because you will not feel that you lack anything, that is why you can say you have "lands." What life needs is not many things; the rest are not what life needs; those are just for show-off. Think of what is needed for life; the rest is nothing. The connection between them (the things and life) is the important thing here. The things that we think have value but do not build up the faith are not important. In between

you and the things of the world must be the Word of God. Without the Word of God, those things are not valuable; be close to the Word of God or be far from the Word of God, and that is what will determine if you receive or not receive the things life needs.

"With persecutions." Because when people see you close to the Lord, the jealousy will come, and that jealousy turns into an unseen weapon, not like any weapon in this world. Jealousy creates harmful words that people use to talk out and hurt someone else knowingly. Jealousy covers the mind, making that person feel uncaring. When you have jealousy, you have a negative way of thinking, and it hurts you and someone else as well. In the unseen world, the jealousy weapon can cut the connection between you and the Word of God by creating doubt. In the unseen world, the most important thing is that no jealousy occupies room in the mind and in the heart. In the unseen world, jealousy has a body, and you can use it in a bad way. If another person has jealousy, the jealousies conflict with each other. A person who has jealousy can use that jealousy to harm someone.

"And in the age to come eternal life." This eternal life is the life in the unseen world; when you join with the Lord, the eternal life will be the gift you receive there.

Mark 10:31, Matthew 19:30. See Comments Matthew 19:30.

32 And they were on the way, going up to Jerusalem; and Jesus was going before them, and they were astonished; and those following were afraid. And having taken again the twelve, He began to tell them the things that were to happen to Him,

33 saying, Behold, we go up to Jerusalem; and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death, and will deliver Him to the Gentiles;

34 and they will mock Him, and will spit upon Him, and will scourge Him, and will kill Him; and after three days He will rise again.

Comments Mark 10:32-34. For Mark 10:32-34, see Comments Matthew 20:17-19, and Comments Luke 18:31-33.

Passage Analysis

Mark 10:32a. "Behold, we go up to Jerusalem." The Bible tells us in many places that people followed the Lord Jesus, and so many multitudes have followed. And now, in that situation, the Lord Jesus is among the multitude,

and His disciples also have a duty: go among the multitude, talking about the teaching of the Lord; here we can link the disciples' duty to talk with the people. The Lord has seen ahead what the multitude that follows will be part of; in Him, He saw what they will do to Him. The hurt He feels does not go over; He knows the pain that will give Him, but it does not go over the love for humans. Here, His love is also expressed towards all people in the world. His people deliver Him to be crucified, but the Gentiles are also part of that. The Lord also wants the gospel to be preached among the Gentiles to save them as well.

"And Jesus was going before them, and they were astonished." All those who followed the Lord Jesus were amazed. All humans were amazed by the calm and peace that had always been shown out from Him. Even when He talked about what they would do to Him, the calm and peace that He had have not disappeared from Him. The calm and peace spread around Him like light; it was like a covering around Him. No man on earth has that.

"And they that follow were afraid." Here, "afraid" refers to the question that everyone had in their heart: Who is He?

Mark 10:32b-34, Matthew 20:17-19, Luke 18:31-33. See Comments Matthew 20:17-19.

35 And there come near to Him James and John, the sons of Zebedee, saying to Him, Teacher, we wish that Thou would do for us whatever we might ask of Thee.

36 And He said to them, What do you wish I should do for you?

37 And they said to Him, Grant to us that we may sit, one on Thy right hand, and one on Thy left hand, in Thy glory.

38 But Jesus said to them, You know not what you ask. Are you able to drink the cup that I drink, or to be baptized with the baptism that I am baptized with?

39 And they said to Him, We are able. And Jesus said to them, The cup that I drink you will drink; and the baptism that I am baptized with you will be baptized;

40 but to sit on My right hand or on My left hand is not Mine to give; but for those for whom it has been prepared.

41 And having heard this, the ten began to be moved with indignation about James and John.

42 But Jesus having called them near, says to them, You know that those who are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority over them.

43 But not so shall it be among you; but whoever desires to become great among you, will be your servant;

44 and whoever wishes to be first among you, will be servant of all.

45 For even the Son of Man came not to be ministered to, but to minister, and to give His life as a ransom for many.

Comments Mark 10:35-45. For [Mark 10:35-45](#), see [Comments Matthew 20:20-28](#).

Comparison Analysis

[Matthew 20:20-21](#). The mother first came to the Lord Jesus with her sons, but the answer the Lord gave her did not fulfill the wish of the sons. And afterwards, here in Mark, the sons did come by themselves because the question of their hearts was not answered. Combining the verses in Matthew and Mark, we can conclude that the answer given by the Lord Jesus to the mother is not recorded for us. See [Comments Matthew 20:20-21](#).

[Mark 10:35](#). The Lord Jesus gave something, but what the Lord gave did not fit in James' and John's hearts, so they came back and pursued it, asking the same question.

[Mark 10:36-37](#). In this portion, we can say that these two let the answer of their hearts guide them. But think about which part of the heart we are talking about, the deep inner part of the heart, or the outer surface part. By coming and asking this question, they did not think about what the Lord Jesus had been teaching them. The wish of the heart has blinded the wisdom of man, and this often happens with people. Be pleased with what you get. Here, these two were not pleased with the answer the Lord had given and came back to ask the same thing.

[Mark 10:38-39a](#), [Matthew 20:22](#). See [Comments Matthew 20:22](#).

[Mark 10:39b-40](#), [Matthew 20:23](#). See [Comments Matthew 20:23](#).

"And the baptism that I am baptized with you will be baptized." The baptism the Lord Jesus is talking about now is not only water baptism but also Holy Spirit baptism. Afterwards, all disciples were baptized with the Holy Spirit (see Acts 2), not just with water. As the Lord Jesus was baptized not just with

water but also with the Holy Spirit, as the Bible says, the Holy Spirit came upon the Lord Jesus, so the Lord is talking about both baptisms here in these verses.

Mark 10:41-44, Matthew 20:24-27. See Comments Matthew 20:24-28.

46 And they come to Jericho; and as He was going out from Jericho, and His disciples and a great multitude, the son of Timaeus, Bartimaeus, a blind beggar, was sitting by the way side.

47 And having heard that it is Jesus the Nazarene, he began to cry out, and to say, Jesus, Son of David, have mercy on me.

48 And many rebuked him, that he should be silent; but he cried out much more, Son of David, have mercy on me.

49 And Jesus having stood, He commanded him to be called, and they call the blind man, saying to him, Take courage! Rise up! He calls you.

50 And he, having cast away his garment, sprang up, and came to Jesus.

51 And answering him, Jesus says, What do you wish I should do to you? And the blind man said to Him, Rabboni, that I may receive sight.

52 And Jesus said to him, Go your faith has made you whole. And straightaway he received sight, and followed Him on the way.

Comments Mark 10:46-52. For Mark 10:46-52, see also Luke 18:35-45. The healing of the blind man in Mark 10:46-52 is the same event as in Luke 18:35-45; the same man is healed, but the accounts differ slightly.

Q: Is there a connection between blind Bartimaeus in Mark 10:46-52 and the healing of the two blind men in Matthew 20:29-34? A: These healings are not the same but similar cases. As the Lord Jesus travels on foot, many things can happen each day. In these two Gospels, this is an example of two events that are similar but different. Also, note that the two blind men in Matthew are not beggars.

Passage Analysis

Mark 10:46. This verse tells us one main thing: the Lord Jesus has done the work in the town, and when the Lord departs, a great crowd follows; many people are following the Lord and spreading the news about Him. And this is what the Lord Jesus wants to be: as the Lord is traveling, spread the word out and gather a great crowd. Notice, it is not that the Lord Jesus wants the great

crowds to do things for Him. The purpose of gathering the great crowds is to let them talk among themselves and let the people around know about the mercy of God; that is the purpose. Also, we should remember that the time of the Lord on earth is short. The Lord Jesus wants as many as have sincere hearts to come to Him, and this is the time for them to be saved, which is why the Lord lets people talk around; not because He wants to be important, but to let the people know that the mercy of God has come to earth at this time.

Q: Why is the name of this father, Timaeus, mentioned here in this verse? A: In this place, it mentions the father's name because what the Lord Jesus will do for his son will make the father think as well. The father's name has been written down. Humans don't know what the Lord has in mind; this father will do things that are not written down for us to know.

Mark 10:47. Here, it tells us clearly, and Christians should follow; notice the words this man used: "have mercy on me." This man is begging for mercy from the Lord Jesus, not begging for wishing things, but mercy begging. In this place, it will be called mercy begging; the man begged only for mercy.

Mark 10:48. This verse focuses on one thing: never give up asking from the Lord; here, it shows clearly that if you don't give up, mercy will be given. People will rebuke or try to stop you from asking, but don't let those stop you. Keep asking, leave people behind, and keep your eyes on the Lord, asking always, and mercy will be given.

See also Comments Matthew 20:31. Notice that the blind men in Matthew 20:29-34 are not beggars. In many places in the Bible, people do ask for mercy, but that doesn't mean all of them refer to the same situation.

Mark 10:49. The Lord Jesus stopped and called this man, and because he asked for mercy, the Lord showed mercy. Even though He had less time left over, still, for mercy's sake, the Lord stopped for this man. The Lord always stops for anyone whose heart sincerely is searching for mercy. Even here, the Lord Himself, knowing that His departure time was approaching, stopped and showed mercy. For an unimportant person, the Lord Jesus stopped. You may be unimportant in this world, but because of your heart searching and the mouth that is begging for mercy, the Lord always stops.

Mark 10:50. The man is glad—you can picture when a person is glad—he left everything and goes to the Lord. And also keep in mind the blind poor man: he

will not have another cloak for himself, but when the Lord calls, he throws his cloak off. He doesn't know what is coming, but he throws off what he has.

Mark 10:51. The Lord Jesus knows what the man wants, but also wants the person to express his wish to Him. The Lord does not do for the one who does not ask. This man needs mercy, but he has asked as well, and the mercy will be given after he has asked.

Mark 10:52. Here we see the word "straightaway" clearly reflecting the meaning of the Lord's words. The Lord does not ask someone to do more; just express the need with a sincere heart, and the mercy is given immediately. Remember the word "straightaway."

"And followed Him in the way." And the Lord also knows that the man will follow Him. The length of time to follow it doesn't matter, but he followed the Lord on the way and in faith.

LIFE AND FAITH APPLICATIONS

1) Those who believe in God should not divorce; even more, they should not even speak out about divorcing; this word should not be among believers. 2) You can possess money and material things in this world, but if you do not love them, you will find your way to heaven. The Lord does not instruct believers to be poor; rather, He teaches them not to place their love on riches. 3) Look to the Lord as your leader, let go of the things to which you are attached, and follow Him. 4) Rejoice and be grateful for what the Lord provides and the plans He has for you. 5) Never stop asking the Lord for mercy. If you persist, you will receive it. People may criticize you or try to discourage you from asking, but don't let them deter you. Keep seeking His mercy and leave negativity behind.

Chapter 11

SUMMARY

In this chapter, many verses show that the Lord Jesus, the disciples, and some people are traveling. We continue summarizing the events surrounding the Lord's travels. 1) Mark 11:1 tells that the Lord Jesus came near Jerusalem to Bethphage and Bethany at the Mount of Olives. Here, the Lord sends two of His disciples ahead into the village to bring a colt so that the Lord Jesus would enter Jerusalem riding on a colt to fulfill the prophecy about His entry into Jerusalem. Mark 11:7 shows that the Lord Jesus mounts the colt and begins riding it as He enters Jerusalem. Now, here we see the work of the Holy Spirit, which stirred people's hearts to rejoice at the Lord's coming to Jerusalem. At this time, clearly, the Holy Spirit stirred people's hearts as they shouted out, "Hosanna! Blessed is the One coming in the name of the Lord!" 2) In Mark 11:11a and Mark 11:15, we see that the Lord Jesus enters Jerusalem and goes into the temple. While in the temple, He begins cleansing it by driving out all those who did not come for worship but used the temple as a marketplace. Those who came to worship, the Lord teaches them and heals those who were sick among them. 3) Mark 11:19 and Mark 11:11b show that at the end of the day, the Lord Jesus and His twelve disciples go out of the city to Bethany. Mark 11:12 shows that the Lord Jesus and the disciples return from Bethany, and that the Lord is hungry. At this time, the Lord Jesus curses the fig tree, which withers immediately, and He uses this event to teach the disciples a lesson about faith. This teaching happens the following day when they pass by the fig tree again, as shown in Mark 11:20. 4) Mark 11:27 recounts that the Lord Jesus and His disciples have returned to Jerusalem. They have entered the temple, where the chief priests, scribes, and elders have confronted the Lord Jesus to challenge His authority.

1 And when they draw near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, He sends two of His disciples,

2 and says to them, Go into the village over against you, and straightaway entering into it, you will find a colt tied, which no man ever yet sat; loose it, and bring it.

3 And if anyone says to you, Why do you do this? Say, Because the Lord has need of it; and at once he will send it back here.

- 4 And they went away, and found a colt tied at the door outside in the open street; and they loose it.
- 5 And certain of them standing there said to them, What do you do, loosing the colt?
- 6 And they spoke to them as Jesus had said; and they allowed them.
- 7 And they led the colt to Jesus, and they cast on it their cloaks; and He sat on it.
- 8 And many spread their cloaks on the way; and others branches, having been cut down from the fields.
- 9 And those going before, and those following, cried out, Hosanna! Blessed is the One coming in the name of the Lord!
- 10 Blessed is the coming kingdom of our father David! Hosanna in the highest.

Comments Mark 11:1-10. For [Mark 11:1-10](#), see [Comments Matthew 21:1-9](#), and [Comments Luke 19:29-38](#).

Comparison Analysis

[Mark 11:1-3](#), [Matthew 21:1-3](#), [Luke 19:29-31](#). See [Comments Matthew 21:1-2](#). The key point of these verses is that the Lord Jesus directs the two disciples to bring the colt to Him to fulfill the prophecy that He would enter Jerusalem riding on a colt. The Lord Jesus always fulfills what has been written about Him; if the prophecy says He will sit on a colt, He will do it.

Q: In [Matthew 21:2](#), the Lord Jesus speaks of a donkey and a colt, whereas in Mark and Luke he speaks only of a colt. How do we explain the difference? A: As we have explained in Matthew, the Lord Jesus will never separate the mother from the colt. If you bring the colt, the mother will follow; just bring one, and another will follow; both come in the same meaning in this place. In this place, the Holy Spirit wants us to know that Matthew and Mark have described it differently, but look at what joins them: the same thing, the colt; bring them to the Lord. The Lord tells the disciples to bring them to the Lord; that is the actual word to say. Matthew and Mark describe the event differently, but the main point is the same: bring the mother and the colt to the Lord. In this place, we don't use that way of saying that is a direct quote from the Lord Jesus. Both Matthew and Mark have written down what the Holy Spirit told them about the same situation; two-way directions, as the Lord Jesus has told them: Matthew considers what it takes to be fulfilled prophecy-wise; Mark

writes down what the Lord tells, but both have one joint meaning: "bring them to the Lord".

Matthew 21:4-5. Here it shows why, in Matthew 21:2, the Holy Spirit gave the complete account of the donkey and the colt to show that all this was done "to fulfill what was spoken by the prophet" (see Comments Matthew 21: 5).

Mark 11:4-7, Matthew 21:6-7, Luke 19:32-35. See Comments Matthew 21:7.

Mark 11:8, Matthew 21:8, Luke 19:36. See Comments Matthew 21:8.

Mark 11:9-10, Matthew 21:9, Luke 19:37-38. See Comments Matthew 21:9.

The difference in words spoken by the multitude can be explained by the way the multitude expresses their feelings towards the Lord Jesus. As time goes by, we will hear more; the multitude will be affected as well and will say things differently. This is the beginning of seeing how the multitude reacts.

11 And He entered into Jerusalem, into the temple; and having looked around on all things, the hour being already late, He went out to Bethany with the twelve.

12 And on the following day, they having gone out from Bethany, He hungered.

13 And seeing a fig tree from afar having leaves, He went, if perhaps He will find anything on it; and having come to it, He found nothing except leaves; for it was not the season of figs.

14 And answering He said to it, No one may eat fruit from you no more to the age. And His disciples heard it.

15 And they come to Jerusalem. And having entered into the temple, He began to cast out those selling and those buying in the temple, and He overturned the tables of the money changers, and the seats of those selling the doves.

16 And He would not allow that anyone should carry a vessel through the temple.

17 And He taught, and said to them, Is it not written, My house will be called a house of prayer for all the nations? But you have made it a den of robbers.

18 And the chief priests and the scribes heard it, and sought how they might destroy Him; for they feared Him, for all the multitude was astonished at His teaching.

19 And when evening came, they were going forth out of the city.

20 And passing by in the morning, they saw the fig tree dried up from the roots.

21 And having remembered, Peter says to Him, Rabbi, behold, the fig tree which Thou cursed is dried up.

22 And Jesus answering says to them, Have faith in God.

23 Truly I say to you, That whoever shall say to this mountain, Be you taken away and cast into the sea; and shall not doubt in his heart, but shall believe that what he says becomes, it will be done for him.

24 Because of this, I say to you, All things, whatever you pray and ask, believe that you receive, and it will be to you.

25 And whenever you stand praying, forgive if you have anything against anyone, so that also your Father who is in the heavens may forgive you your trespasses.

26 But if you do not forgive, neither will your Father who is in heaven forgive your trespasses.

Comments Mark 11:11-26. For this comments section, we provide a comparative analysis and a timeline of the Lord Jesus' time in Jerusalem and at the temple. The Lord Jesus Cleanses the Temple

Mark 11:11a, Matthew 21:10-11. See Comments Matthew 21:10-11. Mark 11:11 summarizes that the Lord Jesus entered Jerusalem and the temple. At the end of the day, He and His disciples left for Bethany. Between the first part of Mark 11:11 (referred to as 11:11a) and the second part (11:11b), various events take place, which are detailed later in Mark Chapter 11 and in the other Gospels. It's important to note that these events are not necessarily presented in chronological order.

Mark 11:15-17, Matthew 21:12-13, Luke 19:45. See Comments Matthew 21:12-13. As the Lord Jesus entered Jerusalem riding on a colt, He went straight to the temple. He entered the temple and cleansed it, showing His authority and His disappointment with what people were doing there. This is the spot called the "triumphal entry" of the Lord Jesus into Jerusalem. His authority has been shown in telling the people what they had done wrong (pointing out their wrongdoings), and in making the hearts of all realize that He is the One who comes to point the way and lead them out of their wrongdoings in the temple of God. People learn now that they have been misusing the place of God. Pointing out wrongdoings straight to people's hearts shows the authority of the Lord Jesus. People's hearts have seen and heard what the Lord has said. What people have done to the temple of the Lord is a long day for all, a long day for the Lord Himself, and humans. The day is long for humans to do bad to the Lord, because the Lord has been watching them, generation after generation doing bad; the Lord has seen them all. Also,

remember that many followed the Lord Jesus in each place, and they followed and saw how the Lord reacted when he entered the temple. The way the Lord Jesus had put it, humans have turned the temple into a marketplace, not a worship place anymore. When the Lord chased all of them out, it impacted people's hearts, making them start to think about what they had done to the temple of God. And that is why they are shouting and praising God; it is reflecting what happened. But the day is not over for humans yet. The sun goes down, but the day for them to continue doing bad has not yet ended. For humans to do bad, it is not counting with the sun; when they open their eyes in the morning, the bad they still do never ends.

"And He would not allow that anyone should carry a vessel through the temple." In those times, they used the temple not for worship but as a shortcut in their travels, because the temple grounds were softer; it was not like walking through the bush. They used the benefit of the temple grounds for walking through, like nowadays we would call it: they made the temple grounds as a highway for walking to make short cuts for their travels. The Lord Jesus stopped only those who did not come for worship; the worshipers, He welcomed them all into the house of the Lord, as He always did.br>

"My house will be called a house of prayer for all the nations." There is a slight difference between Matthew and Mark that not everyone notices. Here, in this place, Mark's statement is complete with the addition of the words "for all the nations." Think on those words alone; the salvation is not just for the Jews alone now, the Word has told clearly: from everywhere in the world if they call upon the Lord He hears all from the left to the right of His hand, no place can be hidden. It tells clearly that those who call upon His name to come to Him, no hidden cause for anyone and for anything, He hears them all. His calling is free; just follow the small, little voice in your heart to search for the One who created all things on this earth. No nation can say the Lord is not for them.

Matthew 21:14. After the Lord Jesus chased the merchants out of the temple, the people who stayed for worship saw the work of the Lord. When He did not allow them to walk through, those were not commoners whom He stopped from walking through; those were the merchants whom He stopped from walking through. But the commoners came in to worship, and that was when they brought all the sick to Him; and the people who stayed for worship have seen the work of the Lord, not the merchants who have seen.

Mark 11:18, Matthew 21:15. See Comments Matthew 21:15. The verse in Mark shows that the chief priests and the scribes seek a way to destroy the Lord Jesus because of their jealousy and fear of losing power in controlling the people.

Matthew 21:16. See Comments Matthew 21:16

Mark 11:19, Mark 11:11b, Matthew 21:17. These verses show that the Lord Jesus goes to Bethany in the evening after His triumphal entry into Jerusalem and after cleaning the temple.

The Lord Jesus and the Fig Tree

Mark 11:12, Matthew 21:18. Hunger is a human feeling. Remember, as well, that the Lord Jesus is human and He knows what it means to be hungry; it is His human nature showing here. People cannot think that He is not human; the stomach is of flesh, and the Lord has human flesh. His humanity has shown here as well.

Mark 11:13-14, Matthew 21:19. See Comments Matthew 21:18-19.

Mark 11:20-21, Matthew 21:20. Matthew 21:20 and Mark 11:20-21 do not refer to the same moment in time. In Matthew 21:18-19 and Mark 11:12-14, we learn that one morning, the Lord Jesus cursed a fig tree. When the Lord Jesus cursed the fig tree, the disciples saw that the fig tree withered away immediately; they were all amazed at what happened, discussing it among themselves (Matthew 21:20). The following morning, the disciples saw the fig tree dried up from the roots (Mark 11:20). And Peter approached the Lord Jesus and reported that the fig tree had dried up. We can see from these passages of Scripture that there are distinct parts to what happens. Specifically, the Lord curses the fig tree, the disciples see it, and the disciples talk about it. From the time the disciples saw the fig tree wither away until the time Peter spoke about it here in Mark 11:21, there is a time gap. Peter had come and asked later, not at the spot when the Lord had cursed the tree; the tree withered right away, but Peter did not say anything at that time. The next day, as the Bible has told, Peter spoke.

Mark 11:22-24, Matthew 21:21-22. See Comments Matthew 21:21, 22.

However, there are things we should not ask the Lord in prayer. An example of what we should not ask the Lord in prayer is not to feel hungry; this is against human nature. The Lord feels hungry as well; it is human nature to be hungry. Humans have argued that the Lord shouldn't be hungry enough to curse the

tree. This is because humans cannot expect the Lord Jesus to have human feelings, but the Bible tells us that the Lord was born as a baby, so human nature is in the Lord Jesus.

Mark 11:25. This verse stands by itself. The meaning is clear in its own: whatever you want the Lord to do for you, you should also do it for someone else. The logic of humans is that if you give one, you get one. But with the Lord, if you give one in the name of the Lord, the overflow will come; not what you give is what you get.

"Forgive if you have anything against anyone ..." If you give more in the name of the Lord, the overflow will come to you, and this principle applies to forgiving. To do more than just forgive, you must also forget them all, big or small, from your heart. After you forgive, you must forget them as well, as the Lord does. He forgives and forgets all our trespasses in the name of our Lord Jesus.

Mark 11:26. This verse is in the original as well, but not all Bible versions include it; humans tend to cut it out. The verse is clear already in its own. Even if you have small trespasses as a tip of a needle, but when it comes to the Lord's eyes, it is clear, as the Bible tells us, nothing is secret for the Lord. You say you forgive, but inside you do not. Not the Lord hears only, but He sees in the heart as well. There is no secret for the Lord; if the forgiveness did not come from the heart, it is not a complete forgiveness. If you want forgiveness from the Lord, better forgive first.

27 And they come again to Jerusalem; and as He is walking in the temple, there come to Him the chief priests, and the scribes, and the elders;

28 and they say to Him, By what authority are Thou doing these things? Or who gave Thee this authority to do these things?

29 And Jesus said to them, I will ask of you one question, and you answer Me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or from men? Answer Me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; He will say, Why then did you not believe him?

32 But should we say, From men —they feared the people; for all truly held John to be a prophet.

33 And they answered Jesus and say, We do not know. And Jesus says to them, Neither I tell you by what authority I do these things.

Comments Mark 11:27-33. For [Mark 11:27-33](#), see [Comments Matthew 21:23-27](#) and [Luke 20:1-8](#).

[Mark 11:27-28](#), [Matthew 21:23](#), [Luke 20:1-2](#). See [Comments Matthew 21:23](#).

[Mark 11:29](#), [Matthew 21:24](#), [Luke 20:3](#). See [Comments Matthew 21:24](#).

[Mark 11:30-32](#), [Matthew 21:25-26](#), [Luke 20:4-6](#). See [Comments Matthew 21:25-26](#).

[Mark 11:33](#), [Matthew 21:27](#), [Luke 20:7-8](#). See [Comments Matthew 21:27](#). God cannot lie; that is the key to all things, and it shows in this verse. Here it is clear that the Lord Jesus does not lie. He does not lie, so He does not tell. It is not in the Lord to lie; rather not tell, than lie. He kept the promise made in verse 29.

LIFE AND FAITH APPLICATIONS

1) Do not use the place of worship as a place for business; the Lord does not join with it. So, if you call that place a place of worship, treat it as the Lord did; stop if you can those that do not worship; if you cannot stop them, do not join to do business with them; if you join, you are one of them. 2) When we stand praying, we need to do more than forgive the wrongs people do to us; we need to forget them all from our hearts, big or small, as the Lord does; He forgives and forgets all our trespasses. 3) Keep in mind that God cannot lie; this is the nature of God; He cannot lie. Therefore, we should follow Him in our lives and not lie. 4) Do not doubt when you ask something from the Lord; have faith and ask in faith, but do not ask things against God's will and the nature of man.

Chapter 12

SUMMARY

This chapter mainly concentrates on who the Lord Jesus is and His will to save all, even those who crucified Him. The Lord tried to open people's hearts because their eyes had witnessed what many longed to see, yet their hearts remained darkened. When they talk about Him and His work, it does not make them stop and think about who the Lord Jesus really is on this earth, but they only believe that He came to take their power away from them. The power of this world is nothing, but that is what all humans' eyes look for: to have power on this earth. The Lord Jesus came to point the way to the other world, but they did not hear or understand. The chapter presents a few events as the Lord Jesus interacts with the leaders of the people. 1) The Lord Jesus tells the parable of the tenants to address their question about His authority. The parable is given to think about who the Lord Jesus really is. Yet they sought to arrest Him because they perceived He spoke against them, the leaders of the people. But what the Lord spoke did not reach their hearts because jealousy from their hearts covered their ears. They have seen and heard the Holy Word coming out from the Lord Jesus' mouth, but their jealous hearts have covered it all. That is why all they could think about was how to destroy Him. Even when the Lord talked about the Father, their ears were covered; they did not want to understand. 2) The leaders sent some of the Pharisees and some of the Herodians to test the Lord Jesus about people's duty. They wanted to point out that the Lord Jesus opposes paying taxes and is stirring people against the governing authority. 3) The Sadducees questioned the Lord Jesus about the resurrection, and one of the scribes inquired about the most important commandment of God. They wanted to know His standpoint because they called Him a teacher; however, this display indicated a lack of respect toward the Lord. As a human position, they put Him as a teacher; therefore, He was above them, but they came up with many questions only to trap Him in His answers, not to learn from Him. This was a wicked way of the students; they themselves had called Him teacher, but had no respect for the Lord. 4) The Lord Jesus teaches about who Christ is. 5) The Lord Jesus teaches against corrupt leaders. Mainly, the Lord tells them to look at the leaders with watchful eyes: are they walking as the Law has been written, or are they walking beside it? People need to open their eyes to see what is right and what is wrong. He tells them not to take what they see but to always look first at

what the Law tells them. At that time, they did not have the Bible, but they had the Law. 6) The Lord Jesus teaches about offering to the Lord. We should give from what we have most valued, not from the leftovers.

1 And He began to speak to them in parables. A man planted a vineyard, and set a hedge around it, and dug a winepress, and built a tower, and rented it out to farmers, and journeyed to a distant land.

2 And at the season he sent to the farmers a servant, that he might receive from the farmers of the fruits of the vineyard.

3 And having taken him, they beat him, and sent him away empty.

4 And again he sent to them another servant; and him they wounded in the head, and treated shamefully.

5 And he sent another, and him they killed; also many others, indeed beating some, then killing some.

6 He had yet one, a beloved son; he sent him last to them, saying, They will reverence my son.

7 But those farmers said to themselves, This is the heir; come, let us kill him, and the inheritance will be ours.

8 And they took him, killed him, and cast him out of the vineyard.

9 What therefore will the lord of the vineyard do? He will come and destroy the farmers, and will give the vineyard to others.

10 Have you not even read this scripture: The stone which those building rejected, This has become the head corner;

11 This was from the Lord, And it is marvelous in our eyes?

12 And they sought to lay hold of Him; and they feared the multitude; for they perceived that He spoke the parable against them. And having left Him, they went away.

Comments Mark 12:1-12. For [Mark 12:1-12](#), see [Comments Matthew 21:33-46](#) and [Comments Luke 20:9-19](#). Analyzing these passages of Scripture, we can say that the Lord Jesus has spoken this parable more than once to different groups of people. Each time the Lord Jesus shares the same parable, He presents it differently, pointing out a different emphasis. Each Gospel has its own purpose; the same parable, but different people listening. The time of

day, from morning until evening, don't forget as well, people approaching in one area, the Lord says the parable. When the Lord goes further, another group approaches, and the Lord still tells the same parable, explaining it. That is why each Gospel differs only in certain spots, but the whole story is the same. Each Gospel presents the parable once, but they do not necessarily render the same instance, time, or place.

Comparison Analysis

Mark 12:1, Matthew 21:33, Luke 20:9. The Lord Jesus continues to speak to the chief priests, the scribes, and the elders in parables. He gives them the parable of the tenants (see Comments Matthew 21:33). There in Matthew, we mentioned only two types of people, but we also need to mention the Gentiles. Some of the Gentiles are chosen ones; the Lord will use some of them for a purpose. Note that in this parable, it doesn't talk about the saved ones, but only about the chosen ones who do work for the Lord.

Mark 12:2, Matthew 21:34, Luke 20:10a. The Lord sends His servants to the people when they sin, to tell them to repent and bring them back to the Lord. The Lord wants to make their own hearts rebuke them for their sins against the Lord, so their hearts will make them repent and turn back to the Lord. If you read the Old Testament, you will see that the Lord always sent His prophets and servants to the people when they walked astray, to bring them to repentance. And in the New Testament, we see that the Father sent John the Baptist to bring people to repentance. And ultimately, He sent the Lord Jesus, His beloved Son, to save all human souls (see Comments Matthew 21:34).

Mark 12:3-6, Matthew 21:35-37, Luke 20:10b-13. All Gospels show the same thing: the love of the Father towards humans. He sent His servants, and the Bible tells us how they, the tenants, treated them, but the Lord has not given up. He is willing to save the humans, and after all, He sends His Son. Why do humans not want to think about the love of God? Selfishness is in them from the beginning; you can do good to humans, but they are never willing by themselves to accept it. The Lord sent the Holy Spirit to guide humans to His beloved Son, the Lord Jesus, but they still don't believe and reject Him in the same way. They reject not just the One the Father has sent, but they reject the Father Himself; this is clear here. When the punishment comes, they have no argument. They did nothing good, even though the Holy Spirit has guided them; how many have come and believed? This is the conclusion of humans: not to respond to the call of the Holy Spirit. You can pour all the goodness

down on humans, but they never appreciate it. As the Bible tells us in many places, all things have their own time to come. When the end time comes, the human voice will not be heard; just be aware of the evil thoughts humans build themselves; nobody pursues them to think evil. See [Comments Matthew 21:35-37](#).

[Mark 12:7-8](#), [Matthew 21:38-39](#), [Luke 20:14-15a](#). See [Comments Matthew 21:38-39](#).

[Mark 12:9](#), [Matthew 21:40-41](#), [Luke 20:15b-16](#). See [Comments Matthew 21:40-41](#).

[Mark 12:10-11](#), [Matthew 21:42](#), [Luke 20:17](#). See [Comments Matthew 21:42](#).

[Mark 12:12](#). The meaning of this verse is clear.

13 And they send to Him some of the Pharisees and of the Herodians, that they might catch Him in speech.

14 And having come, they say to Him, Teacher, we know that Thou are true, and Thou are not caring for anyone; for Thou does not regard the appearance of men, but in truth teach the way of God. Is it lawful to give tribute to Caesar, or not? Should we give, or should we not give?

15 But knowing their hypocrisy, He said to them, Why do you test Me? Bring me a denarius, that I may see it.

16 And they brought it. And He says to them, Whose is this image and the inscription? And they said to Him, Caesar's.

17 And Jesus said to them, Render to Caesar the things of Caesar, and to God the things of God. And they marveled at Him.

Comments Mark 12:13-17. For [Mark 12:13-17](#), see [Comments Matthew 22:15-22](#), and [Comments Luke 20:19-26](#). The Lord Jesus spoke the parable of paying taxes to Caesar at different times and to different groups of people, as we can see from these passages of Scripture. The Lord asked to see the denarius more than once because it comes in different sizes and has pictures with different meanings. Each Gospel gives us an account of what the Holy Spirit gave to the writers, and each Gospel has its own purpose. When it comes to money, questions never end; therefore, pay attention to the answer the Lord has given to them.

"Bring me a denarius, that I may see it." Think of what the eyes have seen when you look at money. Money belongs to the world, but the Lord Jesus did not pay them money. The Lord did not come to earth to apply for the job to be a teacher. People have lifted Him up and put Him as a teacher; if you apply for the job and get it, then you need to pay taxes as a teacher. The greedy eyes will never stop searching and asking Him to pay money. As time passes, this question will come up more often to make the Lord pay money. These verses clearly tell us to watch out for greed. Here, it is clear how humans are: greed covers their eyes. But pay attention to the answer the Lord has given to them.

Q: Did their question arise from good intentions, or were they searching for what the Lord Jesus contributes to humans? A: This question is just to know whether everything comes first for pleasing humans, which, in fact, goes against God's teaching: first God, then humans. People contributed money to the Lord Jesus as well; the Bible tells us in many places about those who brought what they had to help the Lord's ministry. And this is their point: they want the portion of it as well. If people bring something to the Lord Jesus to help people, He must distribute portions for the government's tax requirements. But have those things ever come to the Lord's possession? The Lord Jesus never used those for His own purpose. The Lord worked for His own living. All the things people brought for the Lord Jesus, He distributed to the disciples, and the disciples distributed them back to the people. Nothing ever came for the Lord's pleasure Himself, and this was their point of asking for payment. Humans find ways to take even from those who do not have; the rule and order will enforce payment, and everyone feels guilty for not paying. If they come to tell you it is a duty and you don't do your duty, that will convince people to feel guilty.

Q: Were they, in fact, implying with their question that the Lord Jesus should pay taxes as well? A: Yes, they were trying to imply that He should pay taxes on what He received from people.

Mark 12:13-14a, Matthew 22:15-16, Luke 20:19-26. See Comments Matthew 22:16. "And they sent to Him some of the Pharisees and of the Herodians." They sent more to hear more because the idea was to catch the Lord in His talk. Send only once, you don't catch the talk. As time went by, different ones were sent to ask, just to see the answer. It was a way to catch consistency in His answers; it would not be only one time to check out His answers.

Q: Why did they send people on multiple occasions to question the Lord? A: The purpose was to compare the Lord's answers each time. That was the way they tried to criticize the Lord; by the Lord's answer, they wanted to find mistakes. And that is why the Lord has been asked the same questions many times. However, in the Bible, it is mentioned only once because the answer will be the same every time; that is why it is written only once.

Mark 12:14b-17, Matthew 22:17-22, Luke 20:20-26. See Comments Matthew 22:21-22. "And they marveled at Him." The purpose of this question about paying taxes was to find fault with the Lord Jesus. Their intention was only to find a mistake in Him in order to stop His work. His answer did not capture their hearts; as the Bible says, "they marveled at Him." They marveled, but not enough for them, so that that marveling feeling will capture their hearts to think by themselves of who He is, whom they are trying to test. In this place, it shows that it is their own fault to be condemned. The Lord Jesus has given them a straight answer, and they marveled; that was all they felt, but did not think of the Lord who He is, that He is the beloved Son of God.

18 And Sadducees come to Him, who say there is not resurrection; and they questioned Him, saying,

19 Teacher, Moses wrote to us that, If someone's brother should die, and leave a wife behind, and leave no child, that his brother should take the wife, and raise up seed for his brother.

20 There were seven brothers; and the first took a wife, and dying left no seed;

21 and the second took her, and died, leaving no seed; and the third likewise;

22 and the seven left no seed. Last of all the woman also died.

23 In the resurrection whose wife will she be of them? For the seven had her as wife.

24 Jesus said to them, Do you not because of this err, not knowing the Scriptures, nor the power of God?

25 For when they rise from the dead, they neither marry, nor are given in marriage; but are like angels in the heavens.

26 But concerning the dead, that they rise; have you not read in the book of Moses, on the Bush, how God spoke to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but of the living; you err greatly.

Comments Mark 12:18-27. For Mark 12:18-27, see Comments Matthew 22:23-32 and Luke 20:27-40.

Mark 12:24. "Jesus said to them, Do you not because of this err..." They don't know that, by head knowledge alone, without heart knowledge, they will never understand the Scripture. Those who use the head to control the heart will never have the deep knowledge, according to the teaching of the Scripture. The Bible contains many warnings for people like this.

Mark 12:27. "He is not the God of the dead, but of the living." Luke 20:38 adds, "For all live to Him." The Lord Jesus tells us that no one who is in front of the Lord is dead. Don't forget that the Lord is the Living God and all are alive in front of Him. That is why, when the Bible refers to the Lord, it always calls Him the God of the living, because no one who can come to be in front of Him dies; they are all living spirits.

Q: How does the Lord's answer relate to the resurrection of the body? A: The Lord's answer here does not yet relate to the resurrection of the body; it relates to the living souls waiting. At the second coming of the Holy Son, all those who have died in the Lord will be raised up at that time. And the Lord will give them a new heavenly body, and that is why, as believers, you should not cremate your body. You come from the ground, so let your body return to the ground. At the return of the Lord Jesus, all those souls who have died in the name of the Trinity of God (God the Father, God the Son, and God the Holy Spirit) will return, but not in their earthly flesh body, to receive judgment in front of the Father. The flesh of sin is not there; this earthly flesh is full of sin, and it can't be in front of the Father. But if you have been baptized in the name of the Father, the Son, Jesus Christ, and the Holy Spirit, you can be in front of the Father in your new heavenly body. The heavenly body resembles our earthly body, but is not the same; it looks alike but not the same.

Mark 12:26-27. Q: Does the Lord Jesus truly address the question of rising from the dead in this passage? A: Those who have already died but come in front of God, are they raised or not? This answer here talks about resurrection, but as for the resurrection in the body, there is only One who has been risen in the body of flesh. There is only One who can be resurrected in an earthly body, and that is the Lord Jesus. The Lord Jesus' body never decayed; all other humans' bodies decay after death. Therefore, all other humans who died in the Lord are resurrected into a body, but not in the body of the earth. In that time, there will be a different kind of body, a heavenly body.

Q: Should Christians choose cremation? A: Not cremating it demonstrates respect for the Lord. The things that the Lord has created cannot be destroyed completely. If the Lord God Almighty used dirt to create humans, the dirt should go back to dirt, and that is why we should not cremate our dead bodies.

28 And one of the scribes having come up, having heard them debating together, having seen that He answered them well, he asked Him, Which commandment is the first of all?

29 Jesus answered, The first is, Hear, Israel: The Lord our God, the Lord is One,

30 and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.

31 The second this: You shall love your neighbor as yourself. There is not another commandment greater than these.

32 And the scribe said to Him, Of a truth, Teacher, Thou have spoken well that He is One; and there is none other but He;

33 and to love Him with all the heart, and with all the understanding, and with all the strength, and to love the neighbor as oneself, is more than all the burnt offerings and sacrifices.

34 And Jesus having seen that he answered wisely, said to him, You are not far from the kingdom of God. And no one no longer dared to question Him.

Comments Mark 12:28-34. For [Mark 12:28-34](#), see [Comments Matthew 22:35-40](#).

Passage Analysis

[Mark 12:28](#). In this verse, we learn that "one of the scribes" approached with a question, and in [Matthew 22:35](#), we find that "one of them, a lawyer, questioned, tempting Him."

Q: Is the same person asking the question here? A: It is the same person, just the way sometimes, in the past, if you are one of them, Pharisees or Sadducees or scribes, but not like them, the religious name will not be mentioned. Here, we are only informed that this person is a lawyer. Only one among them all has the question. He might be called one of them, but he is different than them. Among them, one is a lawyer, which means the thought has singled him out. Even nowadays, when you put people in a group, there is still at least one person who does not share the same ideas as the rest. He might be called like

them, but he has his occupation; on the side, he is a lawyer. The scribes and Pharisees are not the same; just some ideas differ between them. So, they are separated, and in that time, it became a level of people. Think this way: humans classify humans as the same type because something in them has been classified as a group. This man was neither of those, Pharisee or scribe; he was just a lawyer.

Mark 12:29-31, Matthew 22:37-40. See Comments Matthew 22:39-40.

Mark 12:32-33. Q: Did this lawyer challenge the Lord in this situation? A: Pay attention to the word "Teacher." The person has recognized the Lord as "Teacher" and that he himself is below the Lord. It is not a challenge but testing: if you are a teacher, tell me what it is. That is not a challenge but a test; if you are a teacher, prove to me that you know the answer. Even nowadays, people still do that and come and test the Lord.

Mark 12:34. Notice here in verse 34 that the Lord does not condemn this man.

"And no one no longer dared to question Him." Now here is the proof to people's eyes, and their ears have heard what the Lord has said. The Lord has been lifted up in front of them. He is a Teacher, the authority has been given to Him. They have given Him that authority, but they do not recognize it. They talk with the mouth but not with the heart; they just say with their mouths.

35 And answering Jesus said, teaching in the temple, How do the scribes say that the Christ is the son of David?

36 David himself said by the Holy Spirit, The Lord said to my Lord, Sit on My right hand, Until I make your enemies the footstool of your feet.

37 David himself calls Him Lord; and from where is He his son? And the great multitude heard Him gladly.

Comments Mark 12:35-37. For Mark 12:35-37, see Comments Matthew 22:41-45, and Comments Luke 20:41-44.

Mark 12:36. This verse intends to make people think about the two "Lord" words to whom they may be addressed: to your Lord or the Lord Himself. Consider the truth of the matter and think once more: who is the first Lord? The first Lord is the Father, the second Lord is the Son. The Father tells the Son, "Sit on My right hand, Until I make your enemies the footstool of your feet." It is a promise between the Father and the Son. People have been arguing about the meaning of these words.

38 And in His teaching, He said, Beware of the scribes, who desire to walk in long robes, and to have salutations in the marketplaces,

39 and chief seats in the synagogues, and chief places at feasts:

40 those devouring widows' houses, and as a pretext praying long; these will receive greater judgment.

Comments Mark 12:38-40. For [Mark 12:38-40](#), see also [Comments Matthew 23:1-7](#)

[Mark 12:38-39](#). Q: Who are these scribes? A: In this place, when the Lord mentions the scribes in the Bible, nowadays you can compare them with leaders, but not with the pastors of the church; rather, leaders who put themselves forward as leaders for the purpose of self-proclaiming. Specifically, those who step above people and make themselves known, but in their personal life, in a place where no one sees, nothing glorifies the Lord. But, for those people who do things in the dark place, even the Lord Himself has to turn back to them, because those people will make someone else fall from faith as well. There are too many these days that do things behind in the dark, that even the dark has to turn away not to look. As the Bible tells us, when the end time is coming, the ones whom people have lifted up will be put down to the ground, and the ones who are first will be last. You, yourself, watch out; don't judge by what you hear they do. Use this verse to justify the actions of people. We may see many glorifying the Lord, but we don't know anyone's heart; only the Lord knows how to judge not by the actions they are doing. Someone may act perfectly in glorifying, but someone may not look right in actions, but the Lord wants the heart that glorifies, not the actions alone. As this verse tells us, they dress properly and pray long, but no one knows their hearts; only the Lord knows.

These verses tell us about the ones who come telling you that the way you do things is wrong and that you have to change. They use their knowledge to justify and convince people that what people are doing is wrong and that the right way to follow is their way. For example, you go and participate in a group and contribute to its growth, but growth in what? Always remember to use this as an indicator: grow in knowledge of the Word, or grow in knowledge of the world. Stay away from those who do not practice the ways of growing in the Word. Don't even eat at the same table with them, because how they

behave will convince you that their way is right. Use the Bible to be your right way, not people's way to be right.

Mark 12:40. "Those devouring ... greater judgment." The widows are weak at that point when they lose their husbands. You go to widows and tell them that the way to comfort their dead is to do certain things. But the only way to comfort the dead is the Word of God, for whatever you give on this earth, money or things, that does not comfort the dead. We heard the idea that you give more to send the dead to a better place, but money cannot buy a better place in heaven; only the Word of God can lead the dead to the place of rest if they lived by the Word.

41 And having sat down opposite the treasury, He saw how the multitude cast money into the treasury; and many rich cast in much.

42 And having come, one poor widow cast in two lepta, which is a kondrantes.

43 And having called His disciples, He says to them, Truly I say to you, This poor widow has cast in more than all of those casting into the treasury:

44 for all did cast in out of that which was abounding to them; but she out of her poverty did cast in all as much as she had, all of her living.

Comments Mark 12:41-44. For Mark 12:41-44, refer also to Comments Luke 21:1-4.

Mark 12:41. In this place, we can notice that rich people, when they put money, put it so people will notice. In this place in the Bible, the rich come, and you notice the amount by the size: small size or big size, that is the way to tell whether you are rich, or you are poor. If you want people to think you are rich, then the size of your offering has to be big as well. Even nowadays, it is the same: many ways people use to show their giving, so people can guess by the size of the things they give.

Mark 12:42-44. These verses tell us that some people put in money from the leftovers, which is not that important to them, but this widow put in two small coins, which was her living. Put it shortly: you give to the Lord the leftovers, or you give to the Lord from the most valuable part you have. In these verses, it is clear: you give from what you don't need, or you give from what you need. But if you are willing to give the things you need to the Lord, that is the heart of giving that the Lord likes to see; give from the heart, not for the eyes of

humans. What you give to the Lord can be small, but that small amount, after all, is more valuable than a big amount.

LIFE AND FAITH APPLICATIONS

1) "And Jesus said to them, Render to Caesar the things of Caesar, and to God the things of God." If that is a requirement for the place where you are, do so; if that is by human telling, abide by what it says, but what they do with the money, they will be accountable to God. We, as believers, must fulfill our duty as well, as long as that duty is not against the Living Word of God; otherwise, they will come and accuse us of saying that our God teaches us not to fulfill our duty to society. The Living Word is a rule for all believers, but the government rule is a rule for people walking among people on earth. You must also do your duty towards the government. The Bible does not teach us to disobey the government as long as the government does not give orders that are against the Law of God; this is the point of division (the split between). 2) Duty towards God is first, then the duty to society and human rules; we abide first by the Living Word as a believer. 3) For the dead, all we can say is to ask the Lord's mercy; you can't do any further things for the dead, but bring all the needs to the Lord. If someone is on our minds, the only One we can turn to is the Lord. As humans, we cannot do anything more. 4) We should never test the Lord. Sometimes humans think that it is not testing but asking. But it is better to think well of the question you put to the Lord, whether the question is challenging the Lord if He can do. So when you come to the Lord, and you say things, don't let your mouth move before you think carefully about what you say. The Lord is merciful, but not forgiving that easily if you come and test His patience with you. 5) Give offerings to the Lord from the heart, not for the eyes of humans to see.

Chapter 13

SUMMARY

During this time, the Lord Jesus taught daily in the temple in Jerusalem, but at night, He went outside the city and lodged on Mount Olivet (see [Luke 21:37-38](#)). In this chapter, as the Lord Jesus was sitting with His disciples on the Mount of Olives, He answered their questions about the temple buildings, the signs of His coming, and the end of the age. The disciples at that time did not know when or what would happen to the temple buildings in Jerusalem, but now we know what happened to them. The Lord prophesied about the end times, but we don't know when the end of the age will come, how the end of the age will come, or when the Lord will return. Nobody knows the time, but the Lord gives us various signs to watch for and prepare for those times if we live in them. The Lord gives us a few prominent signs and warnings in this chapter. 1) The destruction of the current temple of the Lord (the Bible) by changing the way to interpret the Bible, because they will claim they found new original texts for translating the Bible; because of this, many things in the original Bible will be changed to fit what they have found, and the fake bible will appear. 2) A new way to build a new temple for God according to the new fake bible to replace the old temple; but that will not bring praises to God, but will bring praises to men; the ones that will build it will claim they did it by their own intelligence (they used the fake new bible); there will be no need for God's help to build the new temple; they will build God's temple, but do not need God. 3) The abomination will start by replacing the true Bible and lifting up the new fake bible as the true one instead of the old one that the Lord has given to humans. What they will also change in the fake bible is to fit the description of where and how to build the new temple of God; the way we have the Bible now will no longer be used; the new fake bible will replace the true one throughout the world. 4) Other signs relate to people doing things with human intelligence and claiming that humans are more intelligent than God. Humans no longer need God to be in this world; this will be harder to accept for humans who still hold on to the true Bible. If the Lord wants to bring change, it will be a big war between humans. There will be two types of humans: those with black beliefs and those with white beliefs; not the color of skin referring to here, but the color of the mind, and there will be war: internal war in humans themselves.

1 And as He went out of the temple, one of His disciples says to Him, Teacher, behold, what manner of stones and what manner of buildings!

2 And Jesus said to him, Do you see these great buildings? There shall not be left here stone upon stone, which shall not be thrown down.

Comments Mark 13:1-2. For Mark 13:1-2, refer to Comments Matthew 24:1-2, and Comments Luke 21:5-6.

Q: How can we explain the differences in wording between the Gospels? For instance, Matthew 24:1-2 describes the disciples approaching the Lord Jesus, and the Lord responding to them, while Mark 13:1-2 mentions a single disciple speaking to the Lord and the Lord answering him. A: Yes, it is true the Gospels tell differently, but remember as well that the disciples go together to the Lord in a group. One of them approaches the Lord to ask questions, and the rest are behind. When the Lord Jesus answers, He answers to the one who asks, but the rest who are there also are part of listening as well. The Lord talks to one of them, but all understand. All are listening and are part of the conversation at the same time. The words might differ in some places in the Gospels, but the meaning does not change.

Comments Mark 13:2. In this place, the Lord Jesus tells us what will happen to the temple, and it did happen, but later on, not right away, not at that time.

3 And as He sat upon the Mount of Olives opposite the temple, Peter and James and John and Andrew asked Him privately,

4 Tell us, when will these things be? And what will be the sign when these things are all about to be accomplished?

5 And Jesus began to say to them, Take heed lest anyone leads you astray.

6 Many will come in My name, saying, I am he; and they will lead many astray.

7 And when you shall hear of wars and rumors of wars, be not troubled; it must come to pass, but the end is not yet.

8 For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in divers places; there will be famines. These are the beginning of travail.

9 But you take heed to yourselves; they will deliver you up to councils; and in synagogues you will be beaten; and before governors and kings you will stand for My sake, for a testimony to them.

10 And the gospel must first be proclaimed to all the nations.

11 And when they lead you away, delivering you up, do not be anxious beforehand what you should speak; but whatever shall be given you in that hour, that speak; for it is not you that speak, but the Holy Spirit.

12 And brother will deliver up brother to death, and father child; and children will rise up against parents, and will put them to death.

13 And you will be hated by all on account of My name; but the one having endured to the end, he will be saved.

Comments Mark 13:3-13. For [Mark 13:3-13](#), refer to [Comments Matthew 24:3-14](#), and [Comments Luke 21:7-19](#).

Comparison Analysis

[Mark 13:3-4](#), [Matthew 24:3](#). See [Comments Matthew 24:3](#). Q: In Mark, the disciples seem to be asking when events involving the temple will take place. In contrast, in Matthew, they are inquiring about the temple, the Lord Jesus' second coming, and the end of the age. A: We should understand that the Gospel of Mark does not give the entire question that the disciples put to the Lord Jesus. Here in Mark, the disciples ask more about the timing of events. They put a more specific question, when it will happen, but the Lord will not tell the exact time; it is not for anyone to know the time. At that time, when the Lord Jesus was on earth and spoke to them, they could not know when it would happen. Still, now, when we read the Bible, we can understand more about these things. The time the Lord spoke about overlaps with our time; the time the Lord spoke about has come to pass; the destruction of the temple is history for us. The time of the past (the future events the Lord Jesus spoke about) and the time of now overlap each other. This is in the sense that what the Lord Jesus spoke about happened, and now we can know what happened; but for the person who was in the past, they didn't have the chance to think the way we do now. Only now can people know what happened, but people at the time had no idea what the Lord Jesus was talking about. Also, the time of the past when the Lord Jesus was crucified and the time of now, when we expect His return, overlap for us in an unknown way as well. Now the overlap is clearer for us as well. Think of that time as they didn't know that the Lord would be crucified, and now we don't know the time of the Lord's return. You can notice the overlap as we talk here about the overlap of the unknown, the times the Lord Jesus predicted. When the Lord spoke to them, they did not

know the time of the destruction of the temple (it was unknown to them). At this time, we know about the destruction of the temple, but we don't know about the time of the Lord Jesus' second coming. This time is unknown now to us; this unknown time we call overlap.

Refer to "Comments on the temple of the Lord" in Comments Matthew 24:3. Now, the Bible is the Living Word of God, so it is His temple. He dwells in the Living Word, and people will try to change and destroy this temple (the Bible).

The circle of life. When the Lord Jesus was born on earth, the circle of life comes to completion: nothing that the Lord created will be completely wiped out; the Lord Jesus has already taken the part of the earth with Him when He rose in the body from the dead. The Lord was in human flesh when He rose. He ate fish, and the disciples saw His nail-pierced hands. The Lord Jesus' glory covered that human body and carried that body up to heaven. The body of the Lord Jesus was transfigured, from the inner to come out (His heavenly body from inside his human body covered the human body), not transformed from the out into the inner; meaning that His human body did not change, but instead the inner body, the heavenly body, came out and covered the human body.

The connection. The Lord Jesus' body is from the earth; the connection (the Heavenly Spirit) of His body and earth is here, and the Lord is here. When He, the Holy Spirit, returns, the earth will melt down. In human eyes, it will take a long time from the departure of the Holy Spirit from the earth until the return of the Lord Jesus, but in the Lord's eyes, it is not long at all. But because of the mercy the Father has towards His created things, He has already spared the earth: His begotten Son has taken back with Him the part of the earth with Him. Imagine that part of the earth is in the Lord Jesus Himself; nothing will disappear completely; the Lord has already spared the earth. The circle of life is complete.

Mark 13:5-6, Matthew 24:4-5. Refer to Comments Matthew 24:4-5.

Mark 13:7-8, Matthew 24:6-8. The meaning of these verses from Scripture is consistent. For more details, refer to Comments Matthew 24:6-8. Here we can also add that the war is not just a physical war. Also, the war of the spiritual world will happen: how to take away the believers from the faith will start. There will not just be physical fighting, but the fighting of the mind will also appear. That is why the parents can put children to death. Inside human beings, changes will happen, and selfishness will cover the eyes of the heart; that is

why families can betray each other. The Bible has already told us about these disasters. Words cannot describe what will happen in those times.

Mark 13:9, Matthew 24:9. See Comments Matthew 24:9. Maybe these verses use the words differently, but they both have the same meaning.

Mark 13:10, Matthew 24:14. See Comments Matthew 24:14. This is the place where we can take notice: there is no copy between the Gospels of Mark and Matthew. The purpose of the gospel is to be proclaimed all over the world. These days, there are still some places where people have never heard about the name of the Lord Jesus. The second coming of the Lord is not yet here; this sign must be fulfilled first.

Mark 13:11. Because of the work of the Holy Spirit, the name of the Lord Jesus will spread all over the earth. When everywhere humans have known about the Lord Jesus, this written here will happen.

Mark 13:12, Matthew 24:10. The meaning of this verse is clear. Q: Why will this kind of behavior happen? A: This verse shows the picture of things that will happen when people think of themselves only.

Mark 13:13, Matthew 24:13. "But the one having endured to the end, he will be saved." In this verse, the Lord warns all humans to know so that when this time comes, it is no one's fault but themselves because the Gospel has been proclaimed. Humans find excuses to say that it is not their fault they are not saved, but the Bible has already been spread everywhere. The people themselves walked by the Bible many times but never even looked at it. When the Word of God is spread all over the earth, in some places there will be resistance to it, but the end is not yet here; even though families will fight each other, the end is not here yet. However, if, in your heart, you are not wavering from the faith because of what you have seen happen to some people you know, you did not back off from the faith; those who can stand until the end will be saved.

Q: Can one lose salvation? A: If you do not stand in faith to the end, you can lose salvation. If you admit today the Lord Jesus, and trouble comes the next day, and you back off from the Lord, that is a betrayer's action, and you will be cut off.

14 But when you see the abomination of the desolation, which was spoken of by Daniel the prophet, standing where it ought not (the one reading, let him understand), then those in Judaea let them flee to the mountains,

- 15 and the one upon the housetop let him not go down, nor enter in, to take anything out of his house;
- 16 and the one in the field let him not return to take his garment.
- 17 But woe to those in womb with child and to those that give suck in those days!
- 18 And pray you that it be not in the winter.
- 19 For those days will be tribulation, such as there has not been the like from the beginning of the creation which God created until now, and never shall be.
- 20 And except the Lord had shortened the days, no any flesh there would have been saved; but on account of the elect whom He chose, He has shortened the days.
- 21 And then if anyone shall say to you, Behold, here is the Christ! Behold, there! Do not believe it.
- 22 For there will arise false christs and false prophets, and will give signs and wonders, to deceive, if possible, the elect.
- 23 You however take heed; I have told you all things beforehand.

Comments Mark 13:14-23. For [Mark 13:14-23](#), refer to [Comments Matthew 24:15-28](#).

Passage Analysis

Note: For comments on the second coming of the Lord Jesus, refer to [Comments Matthew 25:6](#), section Additional Notes on Timeline Events Related to the Second Coming of the Lord and End Time.

[Mark 13:14-20](#), [Matthew 24:15-22](#). See [Comments Matthew 24:15](#) and [Matthew 24:22](#). "The abomination of the desolation." In this place, the abomination itself, a person who has covered themselves with the dark and pretends to be the holy son himself, will perform miracles by dark powers, which will trick many believers. But for the ones that keep reading the true Word of God, the eyes of the heart will be open to see and understand, and will not fall into the trap of the dark side.

"But on account of the elect whom He chose, He has shortened the days." This saying means a short period of time for the sake of the elect ones. As the Bible says, the Lord has shortened the time because humans' eyes will see miracles performed by the false ones who come using the name of the Lord and lead away the mind and heart of people astray, but those are those who use the name but have not been used by the Lord God Almighty Himself. In those

days, the ones who call themselves Christians would be the ones who go ahead and burn Bibles in front of people. All humans, watch out! All these will happen as the Bible has said, but when the eyes see these things, they will look even worse than written, because all humans perform them, not just the evil ones. As the Bible tells us, nation against nation, kingdom against kingdom, humans killing humans everywhere, but all evil will still not yet be ended by the hand of humans themselves. Keep the true Bible to your heart, and you will see the light.

Mark 13:21-22; Matthew 24:23-24. See Comments Matthew 24:3-5.

Mark 13:23; Matthew 24:25. The Bible already clearly tells us that people will come, read the Word of God, mix words, and declare that the time of the Lord Jesus' return has not yet come. But when the abomination appears, that is the first step in judgment. Because of listening to the abomination, the Lord will begin pouring His wrath on the earth. Life will not be easy for humans in those times. The mind will find it hard to think what is true and what is fake, because the evil one has faked the bible for humans to read on. When you fake the bible, and read on, the mind will not see the true light of the Word of God. There is only one way to be safe: meditate on the Word of God. Don't follow humans who come to teach you and lead you astray; nothing can compare to the real Word of God. The true Word of the Lord speaks not only when your eyes read the Word, but when you close your eyes, the voice of the Lord in your heart still talks and tells what it is; that is when the Lord speaks to your heart itself to know.

24 But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light,

25 and the stars will be falling from heaven, and the powers in the heavens will be shaken.

26 And then will they see the Son of Man coming in clouds with great power and glory.

27 And then He will send the angels, and will gather together His elect, from the four winds, from the end of earth to the end of heaven.

Comments Mark 13:24-27. For Mark 13:14-23, refer to Comments Matthew 24:29-31.

Mark 13:24-25, Matthew 24:29. See Comments Matthew 24:29.

Additional Explanations to the Comments in Matthew

Q: In the comments on [Matthew 24:29](#), we discuss the idea that "two gaps of time are hidden in the time." What does this mean? A: It is the same timeline, same moment, but two worlds are sharing that timeline. The world as we see it, and the parallel world, which also shares this time. Both times go parallel to each other, which is why we used the term 'a gap of time.' It is the same time, but two worlds that share it; but they do not interfere with each other at all. Two gaps of time, because it is not the same world sharing the same time, the same moment. They overlap with each other and, between them, have created a gap of time that does not affect either. One world, one gap of time, the other world, another gap of time.

Notice the term that is used in these verses: "The moon will not give its light, and the stars will be falling from heaven," but where do the stars fall down to? They can't fall on this earth; the earth will be destroyed. This is talking about another world. Here, this verse is clear. The human world will have great troubles. It will be difficult for humans to survive; this is a gap of time for this world to go through all the difficult times; another world we cannot know about, they have their gap of time.

[Mark 13:26](#), [Matthew 24:30](#). See [Comments Matthew 24:30](#). In [Comments Matthew 24:30](#), we clearly state that the majority will see the Son of Man coming in His glory as a vision, but the elect ones will see the Lord Jesus as He is.

[Mark 13:27](#), [Matthew 24:31](#). See [Comments Matthew 24:31](#). The elect ones: these are those who will see the Lord Jesus as He is.

28 Now from the fig tree learn the parable: when its branch has already become tender, and it puts forth the leaves, you know that the summer is near;

29 even so you, when you see these things coming to pass, know that He is near, at the doors.

30 Truly I say to you, This generation will have not pass away, until all these things shall be accomplished.

31 The heaven and the earth will pass away, but My words will not pass away.

Comments Mark 13:28-31. For [Mark 13:28-31](#), refer to [Comments Matthew 24:32-35](#).

32 But of that day or the hour, no one knows, not even the angels in heaven, neither the Son, if not the Father.

33 Take heed, watch and pray; for you do not know when the time is.

34 As a man, sojourning in another country, having left his house, and having given authority to his servants, to each one his work, he commanded also the porter that he should watch.

35 Watch therefore: for you do not know when the lord of the house comes, or at evening, or at midnight, or at cockcrow, or at morning;

36 lest having come suddenly, he should find you sleeping.

37 Now what I say to you I say to all: Watch!

Comments Mark 13:32-37. For [Mark 13:32-37](#), refer to [Comments Matthew 24:36-51](#); however, the parable given here in Mark is unique on its own.

Passage Analysis

For comments on the second coming of the Lord Jesus, see the section titled "Additional Notes on Timeline Events Related to the Second Coming of the Lord and End Time" in [Comments Matthew 25:6](#)

[Mark 13:32](#), [Matthew 24:36](#). See [Comments Matthew 24:36](#).

[Mark 13:32-33](#). The Holy Spirit gives the message about the judgment day from the Father. The verses clearly state that no one knows that day or the hour. When the Father Himself will judge all souls, nobody knows when the Father wants to do that. As the Bible tells us, not even the beloved Son knows, so how can the things that have been created know? Watch out for those who claim the judgment day will come at this time or that time! You can say that that day will come, but no one can say when. There is only one way to be safe at this time: don't try to impersonate the power on high to know that day; just stay in prayer and read the Word. The Father has already given the way out for all humans to be saved through the Lord Jesus, His beloved Son. Therefore, meditate and read the Word of God, and the heart will be open for all. You don't need to be guessing when or how that day and hour will happen; all things will happen in their own time. As the Bible says, it can be "at evening, or at midnight, or at cockcrow, or at morning." So, all things will happen in their own time, but now, no one can say how or when.

[Mark 13:34-35](#). The meaning here is that, in general, the Lord has given the authority to His servants. The servant is a person that is willing from deep

within his soul to do the work for the Lord, to cut off from all the things of this world, to keep the eyes of the soul to the Lord and the ear of the soul listening to the order to go out and tell human beings, "the time has come, be aware!" But they will not tell what will happen. The servant's duty is to warn people that the time is coming and stir up people's hearts to be ready and turn to the Word of God to seek advice and direction. The responsibility to heed the servants' warning rests with individual people. But if people stay thinking in their own minds without asking the Holy Spirit to guide their thoughts about that day to come, their minds will be led by what others around them are saying, and they will be confused. Those who are concerned about that day will have to be different and will have to stay in meditation at all times. The person (this person here refers to the persons that the servants ministered to) won't understand how he can continue the work of the Lord. He feels in his heart that he needs to do something, but he does not know what, because he did not meditate on the Word of God; he just read. To meditate includes following what the Lord has told in their heart about what they have to do. The Word of God already tells how to follow; if you meditate but don't follow, you will not walk through the troubles until the end. Also, remember this time is the hardest time on earth.

The porter, in this place, is the person whom the Lord has called deep in their soul to do the work to guide the hearts of the chosen ones. The call becomes a burden in their hearts to do the work, and they can't stop until they do the work. When the work is complete, in their heart and soul, they will find the peace of the Lord flowing through their soul. "Watch therefore" is a warning to the porter to watch and remain alert.

The servant has a duty, but think of the house: who else could be there? There will be more people in the house. Each servant will do their own duty, and the people around, not only the Jews now, all over the world, will have that chance, but only if they open the ear and the heart of their souls to accept the Word and accept the authority above them, humble themselves, and come to the Lord. The Lord never rejects anyone if they are sincerely humbled before Him.

Mark 13:36. This verse talks about those people who think they believe but lack in their way. Today, they meditate; the next day, stop; and the day after, meditate again. That is why the Bible tells us that "he should find you sleeping;" you need to be always alert.

Mark 13:37. This verse tells everyone, not only believers, but people all over the world, that they have the same chance to be watchful, do good, and be saved.

LIFE AND FAITH APPLICATIONS

1) The Bible is the temple of the Holy Spirit. Treasure the Bible and choose a good translation that remains faithful to the original text. For every Bible we want to treasure, make sure we pray about it first; the Bible will touch your heart, and you will feel inside if that is the right one for you. If you find one, treasure it more than life and don't trade it for anything else; not the Bible look, which counts; it counts if that Bible talks to your heart. Make sure to let your family know that the Bible is important to you. 2) No one knows the time of the Lord's return; do not listen to anyone who claims to know that time; just meditate on the Word, and the Lord will speak to you about all things. 3) Be watchful and meditate constantly on the Word.

Chapter 14

SUMMARY

In this chapter, we are presented with several locations where the Lord Jesus sojourned before the crucifixion, but they are not listed in chronological order. 1) At Bethany in the house of Simon, the leper. Here in this house, a few events happened: a) The Lord Jesus sat at the table where a woman anointed Him with a very costly ointment of pure nard; b) some showed indignation that this woman wasted the costly ointment on the Lord; c) the Lord tells them that the woman did a beautiful thing for Him, she anointed beforehand His body for burial. 2) A large upper room furnished and ready in a house in the city. In this room, the Lord Jesus eats the Passover with His twelve disciples, His last Passover before He was crucified. He tells them about the things that will happen to Him: a) He tells them that one of them will betray Him; b) He institutes the Lord's supper as a symbol for the new covenant in His blood. 3) They went out to the Mount of Olives. Here, the Lord Jesus tells His disciples that they will all fall away as it is written in the Scripture (see Zechariah 13:7): a) Peter, however, testifies that he will not betray the Lord; b) the Lord tells Peter that he will deny the Lord three times before the rooster crows twice. 4) A place called Gethsemane on the Mount of Olives. Here, the Lord Jesus goes to pray earnestly to the Father about His departure from the disciples because the work on earth has not been done yet: a) The Lord Jesus takes three of His disciples with Him to witness Him praying to the Father. 5) The place on the Mount of Olives where the betrayer came with a crowd, having clubs and swords to capture the Lord Jesus. 6) They led the Lord Jesus to the palace of the high priest. Other things happening in this place are: a) Peter follows the Lord into the courtyard of the palace of the high priest; b) the chief priests and the council seek testimony against the Lord Jesus to put Him to death, but they find none, only false witnesses; c) the Lord Jesus testifies to them that He is the Christ the Son of the Blessed; d) They condemn the Lord Jesus of blasphemy and condemn Him to death and begin to mock and abuse Him. 7) Below in the courtyard. Here, Peter denies the Lord three times before the rooster crows twice: a) Afterward, Peter remembered what the Lord said to him, and he broke down and wept.

1 Now after two days it was the Passover and the Feast of Unleavened Bread; and the chief priests and the scribes were seeking how having taken Him by trickery, they might kill Him;

2 for they said, Not during the feast, lest there will be a tumult of the people.

Comments Mark 14:1-2. For [Mark 14:1-2](#), refer to [Comments Matthew 26:2-5](#), and [Comments Luke 22:1-2](#).

Additional Comments. The Lord Jesus has been called the Passover Lamb, and that is why He will be crucified as the Passover Lamb to save the whole world, not just the chosen people. The Lord Jesus knew what would happen to Him, but He still walked ahead with it. The love for humans has power for the Lord Jesus. He walked through death on the cross as the Passover Lamb; that is the love of the Lord for humans. When you look at the cross, think of the One who has been crucified for the humans. The cross should not be an idol for us, but a symbol of remembrance of what the Lord Jesus did for us.

3 And He, being in Bethany, in the house of Simon the leper, He having reclined, there came a woman having an alabaster jar of perfume, of pure nard, very costly; having broken the alabaster jar, she poured it on His head.

4 But there were some indignant within themselves: To what this waste of the perfume has been made?

5 For this perfume could have been sold for above three hundred denarii and given to the poor. And they grumbled at her.

6 But Jesus said, Leave her alone; why do you cause trouble to her? She did a good work on Me.

7 For you have the poor always with you, and whenever you desire you can always do good to them; but Me you do not have always.

8 She did what she could; she has anointed My body beforehand for the burial.

9 And truly I say to you, Wherever the gospel shall be proclaimed in the whole world, also what has done by her will be spoken of for a memorial of her.

Comments Mark 14:3-9. For [Mark 14:3-9](#), refer to [Comments Matthew 26:6-13](#).

10 And Judas Iscariot, one of the Twelve, went away to the chief priests, that he might deliver Him to them.

11 And having heard, they rejoiced and promised to give him money. And he sought how he might conveniently deliver Him.

Comments Mark 14:10-11. For Mark 14:10-11, refer to Comments Matthew 26:14-16 and Luke 22:3-6.

Q: Mark 14:11 mentions, "and promised to give him money," while Matthew 26:15 states, "and they appointed to him thirty pieces of silver." Additionally, Mark 14:1 notes that this occurred two days before the Passover. The question arises: how did they have time to commit all these evil acts? A: Per day, humans can do many evil things; even the thought of evil works twenty-four/seven, it never stops. When the heart does not glorify the Lord, the mind is under the power of the dark, and it thinks, and it leads the body to do the work for it. It doesn't take long for all these evil things to take place. Also, notice that between these verses there is a gap of time. When the betrayer goes to offer himself, he has received the promise of money, as shown in Mark and Luke. But after a while, when the plot in his head has been accomplished, he returns and receives the money, as told in Matthew. The price of the beloved Son has been set by His people to be "thirty pieces of silver."

12 And on the first day of unleavened bread, when they sacrificed the Passover lamb, His disciples say to Him, Where do Thou desire that we go and make ready that Thou may eat the Passover?

13 And He sends two of His disciples, and says to them, Go into the city, and you will meet a man bearing a pitcher of water. Follow him;

14 and wherever he shall enter in, say to the master of the house that the Teacher says, Where is My guest-room, where I shall eat the Passover with My disciples?

15 And he will show you a large upper room furnished and ready: and there make ready for Us.

16 And the disciples went out, and came into the city, and found as He had said to them, and they made ready the Passover.

17 And evening having come, He comes with the Twelve.

18 And as they sat and were eating, Jesus said, Truly I say to you, One of you will betray Me, who is eating with Me.

19 They began to be grieved, and to say to Him one by one, Is it I?

20 And He said to them, It is one of the Twelve, who is dipping with Me in the bowl.

21 For indeed the Son of Man goes, even as it is written about Him; but woe to the man through whom the Son of Man is betrayed! Good for him, if that man had not been born.

Comments Mark 14:12-21. For [Mark 14:12-21](#), refer to [Comments Matthew 26:17-25](#), and [Comments Luke 22:7-13](#).

22 And as they are eating, having taken bread, having blessed, He broke, and gave to them, and said, Take; this is My body.

23 And having taken the cup, having given thanks, He gave to them, and they drank of it all.

24 And He said to them, This is My blood of the covenant, which is poured out for many.

25 Truly I say to you, I will no more drink of the fruit of the vine, until that day when I drink it anew in the kingdom of God.

Comments Mark 14:22-25. For [Mark 14:22-25](#), refer to [Comments Matthew 26:26-29](#), and [Comments Luke 22:14-20](#).

Additional Comments. The bread the Lord Jesus and the disciples used at the Passover meal was unleavened bread. For us as Christians, "unleavened bread" also signifies that the Lord Jesus is sinless and pure. He was born in the body of flesh, but He is completely clean; He never commits any sin; He lives with the body that is of the dust of the earth, but that body is clean. No human being can be as clean as the Lord Jesus.

When baptizing in water, we baptize in the Lord Jesus' blood of the covenant, and we must use the practice of baptizing by immersion under the water. When baptizing, if you do not immerse under water, you do not follow the Lord Jesus' example. The Bible tells us that the Lord Jesus is the example to follow for all humans on earth; therefore, be baptized by immersion under water, not sprinkled over with water.

"I drink it anew in the kingdom of God." In this place, pay attention to the word "anew." New here is not of this earth but of heaven. The heavenly wine is when the Lord will take His children with Him in heaven, when we all shall drink new heavenly wine with Him. The verse also makes it clear that the wine of this earth is not the same as the heavenly wine. The Lord Jesus Himself will not take the wine of the earth into his body when His body returns to heaven. In heaven, He will drink it anew, the wine of heaven. This wine is not related

to alcoholic wine; the heavenly wine is different. We will not understand the meaning of the heavenly wine until that day comes.

26 And having sung a hymn, they went out to the Mount of Olives.

27 And Jesus says to them, All you will be offended, for it is written, I will strike the shepherd, and the sheep will be scattered.

28 But after having arisen, I will go before you into Galilee.

29 And Peter said to Him, If even all will be offended, yet I will not.

30 And Jesus says to him, Truly I say to you, that you today, this night, before the cock crows twice, you will deny Me three times.

31 And he spoke vehemently, If I must die with Thee, I will not deny Thee. And likewise, also all they spoke.

Comments Mark 14:26-31. For [Mark 14:26-31](#), refer to [Comments Matthew 26:30-35](#).

[Mark 14:27](#). "I will strike the shepherd." This place refers to the heart of humans who did not acknowledge the Lord. Even though they have seen the Lord Jesus perform miracles many times, humans remain ignorant and don't acknowledge the Lord. This is the "I" referring here: for short, this "I" is the sins of humans that have covered their eyes.

Additional Comments. As the Bible tells us, in this place, the disciples themselves, the ones who had always seen the miracles, all stumbled and fled and ran away from the Lord Jesus, because of fear, but not because of lack of faith. Here, fear is the main issue for the disciples to fight against, but the Lord has prepared them. He already told them the plan about where they could find Him in three days, and this helped them and sustained their faith, because they knew the Lord would never lie to them. If the Lord says He will be back, the disciples all believe that He will come back as He said. Everyone should also believe that the Lord Jesus will return. If the Bible tells us something, we must believe it; the Lord cannot lie. The Bible is the true Word of God; it can't have any lie in it. People should think twice before they speak something against the Bible. The Bible is the basis of life for humans. The Lord's mercy has been clearly shown when He gave the Bible to humans; the way to be saved is found in the Bible.

32 And they come to a place of which the name is Gethsemane; and He says to His disciples, Sit here, while I pray.

- 33 And He takes with Him Peter and James and John, and began to be greatly amazed, and deeply troubled.
- 34 And He says to them, My Soul is deeply distressed, even to death; remain here, and watch.
- 35 And having gone forward a little, He fell upon the ground, and prayed that, if it is possible, the hour might pass away from Him.
- 36 And He said, Abba, Father, all things are possible to Thee; remove this cup from Me; but not what I will, but what Thou.
- 37 And He comes, and finds them sleeping, and says to Peter, Simon, are you asleep? Could you not watch one hour?
- 38 Watch and pray, so that you enter not into temptation; the spirit indeed is willing, but the flesh is weak.
- 39 And again having gone away, He prayed, saying the same words.
- 40 And again having come, He found them sleeping, for their eyes were very heavy; and they did not know what to answer Him.
- 41 And He comes the third time, and says to them, Sleep on now, and take your rest. It is enough; the hour has come; behold, the Son of Man is betrayed into the hands of sinners.
- 42 Arise, let us go; behold, the one betraying Me has drawn near!

Comments Mark 14:32-42. For [Mark 14:32-42](#), refer to [Comments Matthew 26:36-40](#) ,and [Comments Luke 22:40-46](#).

Additional [Comments Mark 14:32](#). Gethsemane is a place on the Mount of Olives. It was a large area, separated by a group of trees very close together, forming a natural wall. Because it had a natural fence of trees, for the Lord, it felt like a personal area where the Lord went for prayer. It was like the Lord's private room, a natural place for Him to pray, not made by human hands.

Additional [Comments Mark 14:33](#). In this verse, it doesn't look like anything is happening. But what these three witnessed, people would want to see as well: to see the Lord Jesus Himself praying earnestly to the Father. Because these three will face their own challenges later in life, they will remember in their minds the picture of the Lord Jesus on the ground, praying. If their Lord Jesus bowed to the ground to the Father, in them, they will know who is above whom. They called the Lord Jesus in many ways: Master, Teacher, Lord. But at

this point in their hearts, it will confirm to them that the Lord also is the beloved Son of God the Father. If their Lord falls to the ground to worship the Father, how much more should they be below? This will help them when they face the challenges of life; even the beloved Son of God faces challenges; they are no different; everyone has their own difficult times in life. These three will face their own difficult times, but the picture of their Lord will help lift their faith.

43 And straightaway, while He is yet speaking, Judas comes, one of the Twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders.

44 Now the one betraying Him had given them a sign, saying, Whomever I shall kiss, He is; seize Him, and lead Him away safely.

45 And having arrived, straightaway coming up to Him, he says, Rabbi! And he kissed Him.

46 And they laid the hands on Him, and seized Him.

47 But a certain one of those standing by, having drawn the sword, struck the servant of the high priest, and cut off his ear.

48 And answering, Jesus said to them, Are you come out, as against a robber, with swords and clubs to seize Me?

49 I was with you every day in the temple teaching, and you did not seize Me; but that the Scriptures might be fulfilled.

50 And having left Him, all fled.

Comments Mark 14:43-50. For [Mark 14:43-50](#), refer to [Comments Matthew 26:47-56](#), [Comments Luke 22:47-53](#), and [Comments John 18:3-11](#). Remember, there is only one Holy Spirit. In the Gospels, the passages of Scripture may differ in some wording, but the meaning remains the same.

51 And a certain young man was following Him, having a linen cloth cast upon his naked body; and they lay hold on him;

52 but he left the linen cloth, and fled naked.

Comments Mark 14:51-52. This verse clearly indicates that this young man is like an inspector, not one of the disciples. He had seen all the commotion and followed up as a spectator. Nowadays, it is the same, many spectators, but in the end, it depends on whom you choose to follow. If you follow the Lord

Jesus but you are not ready as this young man, pay attention to the way of his dress, you will be the same, naked and empty. As many want to follow the Lord Jesus but have not prepared themselves for the Word and do not study the Word, they will be dressed no differently from this man. Let the Word of God be the cloth of your soul; this is a spiritual comparison for humans to see.

53 And they led Jesus away to the high priest; and come together all the chief priests, and the elders, and the scribes.

54 And Peter followed Him from afar off, as far as within, into the court of the high priest; and he was sitting with the officers, and warming himself at the fire.

55 And the chief priests and the whole council sought witness against Jesus to put Him to death; and they did not find.

56 For many bore false witness against Him, and their testimonies were not consistent.

57 And certain having risen up, were baring false witness against Him, saying,

58 We heard Him saying, I will destroy this temple that is made with hands, and in three days I will build another made without hands.

59 And neither thus was their testimony alike.

60 And the high priest having stood up in the midst, he asked Jesus, saying, Answer Thou nothing? What is it which these testify against Thee?

61 But He was silent, and did not answer anything. Again, the high priest asked Him, and says to Him, Are Thou the Christ, the Son of the Blessed?

62 And Jesus said, I am. And you will see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven.

63 And the high priest having torn his clothes, says, What more need do we have of witnesses?

64 You heard the blasphemy; what do you think? And all condemned Him to be deserving of death.

65 And some began to spit on Him, and to cover His face, and to hit Him, and to say to Him, Prophecy! And the officers received Him with slaps with hands.

Comments Mark 14:53-65. For [Mark 14:53-65](#), refer to [Comments Matthew 26:57-68](#).

Comparison Analysis

Mark 14:53-54, Matthew 26:57-58. See Comments Matthew 26:58.

Mark 14:55-59, Matthew 26:59-61. See Comments Matthew 26:59-61.

Additional Comments. What the Lord Jesus said to them is that if they destroy this temple, meaning His body, He can rebuild it in three days, but the Lord never said that He Himself would destroy anything. He is not the God of destroying: He is the God who gave His life to save those who want to kill Him. He has no destroying feeling in Him; He was not even angry at them. He looked at them, and He already saw what they would do to Him, but the Lord Himself still wants to save them and bring them to the kingdom of God to be saved. The Lord Jesus is the God who came down: no destroying in Him, only love, grace, and mercy.

Mark 14:60-61, Matthew 26:62-63. See Comments Matthew 26:63.

Here, they have already blamed themselves. The Lord did not condemn them; they did it themselves. Many humans do this as well: they know who the Lord Jesus is by their question, but do not believe.

Mark 14:62, Matthew 26:64. See Comments Matthew 26:64.

By the answer the Lord Jesus gives "I am", it shows His will to take the suffering, because when someone admits in front, saying, "I am the Son of the Blessed," He fully knows that they will condemn Him to be killed, but also, He cannot lie. This clearly shows how the Lord Jesus will take His time, with His own will, to receive the suffering and death from the creatures He has created. The Lord won't deny anything; He has clearly shown who He is, but they did not receive it on their own; the guilt lies with them. This verse clearly tells us who the Lord Jesus is. He will be crucified on earth, but when He returns, what should humans' eyes see?

Mark 14:63-64a, Matthew 26:65-66. See Comments Matthew 26:65-66.

In this place, the high priest tore his own clothes just to make people think harder about who is guilty. When the high priest tears his clothes, he has already condemned himself; he used that action to cover people's eyes. Instead of people seeing the Lord Jesus, the picture they see is the high priest tearing his clothes. This action is another way to make people shut up; even if some people disagree, they will not have the courage to confront the action of the high priest. This action has covered all disagreements; it is a smart fox action.

Mark 14:64b-65, Matthew 26:66b-68. See Comments Matthew 26:67-68.

66 And Peter being below in the courtyard, one of the maids of the high priest comes,

67 and seeing Peter warming himself, having looked at him, she says, You also were with Jesus of Nazareth.

68 But he denied, saying, I neither know, nor understand what you say; and he went out into the porch; and the cock crowed.

69 And the maid, having seen him, began again to say to those standing by, This is one of them.

70 But again he denied. And after a little while again those standing by said to Peter, Truly you are one of them; also, for you are a Galilean, and your speech agrees.

71 But he began to curse, and to swear, I do not know this Man of whom you speak.

72 And straightaway, for the second time, the cock crowed. And Peter remembered the word, that Jesus said to him, Before the cock crows twice, you will deny Me three times. And having thought, he wept.

Comments Mark 14:66-72. For Mark 14:66-72, refer to Comments Matthew 26:69-75 and Comments Luke 22:55-62.

Comparison Analysis

Mark 14:66-68a, Matthew 26:69-70. See Comments Matthew 26:70.

Additional Comments. We ourselves can notice that the way to get out of a situation is through lying; we all do lie. The disciples were humans like us, no difference. When put out in the corner, they will try to find a way out, even by lying. The mouth speaks out between the head thinking and the heart thinking; the mouth is the door of lies. The heart cannot lie to the Lord, but the mouth is used to lie to the Lord.

Mark 14:68b-70a, Matthew 26:71-72. See Comments Matthew 26:71-72. "And the maid, having seen him." This here is a different maid who saw and recognized Peter. The first one was one of the maids of the high priest (see Mark 14:66). The second one was just a maid. In that time, the life of the high priest was different from that of ordinary people; being a personal maid, she was closer to the high priest than the rest of the maids; the high priest would listen to her voice.

Mark 14:70b-71, Matthew 26:73-74. See Comments Matthew 26:74.

Remember, as well, that Peter is human; even though he is one of the disciples of the Lord, he is still just a human. As for us, fear has power; fear has covered Peter's eyes.

Mark 14:72, Matthew 26:74b-75. See Comments Matthew 26:74-75.

"And straightaway, for the second time, the cock crowed." Q: What accounts for the difference when compared to the Gospel of Matthew, which states, "And immediately the rooster crowed"? A: If you think carefully, in these verses both Gospels are the same. Just in Matthew, it does not mention the first and second crow, and it did not count to tell, but it does not change the meaning. This is just the way humans will interpret what is written in the Bible; in one point, it is clearer, and in another, it is not. The human mind will interpret the way they understand, but the Bible makes it clear that Peter will deny the Lord and the rooster will crow. These are the only two things to think about.

In the Gospel of Mark, it is stated, "Before the cock crows twice, you will deny Me three times," while in the Gospel of Matthew, it says, "Before the cock crows, you will deny Me three times." However, here, it doesn't matter how many times the rooster crowed; the point is that Peter denied the Lord before the rooster crowed. In Matthew, it doesn't mean it is the first crow of the day; it is just a sign for Peter to remember that the rooster will crow after he denies the Lord.

LIFE AND FAITH APPLICATIONS

1) We all should do good and beautiful things in the name of the Lord Jesus, regardless of the cost. 2) Participate in the communion of the Lord Jesus, which was given to us as a remembrance of His suffering on the cross (see 1 Corinthians 11:23-26). 3) In the Garden of Gethsemane, the Lord fell to the ground to pray earnestly to the Father. How much more, then, should we seek to do the same when we face challenges in life? Even the Beloved Son encountered difficulties, and we are no different; everyone experiences their own tough times in life. 4) There are many ways these days that we can betray the Lord's love, but we should specifically watch that we do not use the name of the Lord in vain. 5) Don't let your mouth speak

ahead of your heart; the heart cannot lie to the Lord, but the mouth is used to lie to the Lord. The One who lives in the heart knows very well when your mouth speaks lies.

Chapter 15

SUMMARY

This chapter clearly illustrates that the King of kings has been born, yet He has been treated worse than criminals. He has been mocked, spat upon, and slapped back and forth. The Lord Jesus, who is the King of Kings, was born on earth, and this is how humanity treated Him. Despite enduring all this abuse, the Lord Jesus did so out of His true love for humans. He holds no grudges against anyone, even those who drove the nails into Him; instead, He forgave them all. This summary highlights some of the actions taken against the Lord Jesus. 1) The chief priests and the leaders of the people bound the Lord Jesus and delivered Him to Pilate, the governor. 2) The chief priests accused the Lord Jesus of many things in front of Pilate. 3) The chief priests stirred the crowd to demand that the Lord Jesus be crucified. 4) Pilate ordered that the Lord Jesus be scourged and delivered to be crucified. 5) The soldiers led the Lord Jesus to the governor's headquarters, mocked Him, beat Him, spat on Him, and abused Him. 6) They took the Lord Jesus to a place called Golgotha. 7) At the third hour, they crucified the Lord Jesus between two criminals. At the same time, they glorified Him as king and criminal; it was written upon Him that He was "The King of the Jews," but they crucified Him between criminals. 8) While on the cross, soldiers, crowd, those who passed by, chief priests, and the scribes derided Him, abused Him, and mocked Him. 9) At the ninth hour, the Lord Jesus cried with a loud voice, "Eloi, Eloi, lama sabachthani?" and breathed His last. 10) Joseph of Arimathea went to Pilate and asked for the Lord Jesus' body, then he took the Lord Jesus down from the cross, wrapped His body in a linen cloth, and laid Him in a new tomb cut out of the rock; at the end, he rolled a large stone against the entrance of the tomb.

1 And straightaway in the morning the chief priests with the elders and scribes, and all the Council, having formed a counsel, having bound Jesus, they led Him away, and delivered Him to Pilate.

2 And Pilate asked Him, Are Thou the King of the Jews? And answering to him He says, You have said.

3 And the chief priests accused Him of many things.

4 And Pilate again questioned Him, saying, Answer Thou nothing? Behold how many things they accuse Thee of.

5 But Jesus no more answered anything; so that Pilate marveled.

Comments Mark 15:1-5. For [Mark 15:1-5](#), refer to [Comments Matthew 27:11-14](#) and [Comments Luke 23:2-3](#).

6 Then at the feast he used to release to them one prisoner, whom they requested.

7 And there was one called Barabbas, having been bound with those that had made insurrection, who in the insurrection had committed murder.

8 And the multitude, having cried out, began to demand him to do as usually he did for them.

9 But Pilate answered them, saying, Do you wish that I release to you the King of the Jews?

10 For he knew that because of envy the chief priests had delivered Him up.

11 But the chief priests stirred up the multitude, so that he should rather release Barabbas to them.

12 And Pilate again answering, said to them, What then shall I do to Him you call the King of the Jews?

13 And they cried out again, Crucify Him!

14 And Pilate said to them, For what evil has He done? But they shouted exceedingly, Crucify Him!

15 And Pilate, wishing to content the multitude, released to them Barabbas, and having scourged Jesus, delivered Him to be crucified.

Comments Mark 15:6-15. For [Mark 15:6-15](#), refer to [Comments Matthew 27:15-26](#) and [Comments Luke 23:18-25](#).

Comparison Analysis

[Mark 15:6-7](#), [Matthew 27:15-16](#). See [Comments Matthew 27:16](#).

Mark 9, [Matthew 27:17](#). See [Comments Matthew 27:17](#). Q: In the Gospels of Mark and Matthew, Pilate addresses the crowd in different ways. In Matthew, he asks if they want him to release "Barabbas or Jesus who is called Christ." In contrast, in Mark, he asks if they want him to release "the King of the Jews." How should we understand the difference between these verses in light of the belief that the Bible is dictated by the Holy Spirit? A: The meaning of these verses is the same; just the wording of Pilate in the Gospels is given differently. In the Bible, it is said many times that people have called the Lord

Jesus in many ways. And Pilate has heard the way people have been calling the Lord Jesus. Here, both names refer to One person, the same person, who, according to Pilate's belief, will come to take his power away.

The fear of Pilate is just to do the right thing or the wrong thing for himself, not for the people. So Pilate made his own decision, but people nowadays are confused about how the Bible has condemned him when he himself, inside, wants to release the Lord Jesus. However, the decision was not made by the crowd; the decision belonged to Pilate, who wanted to do it. The Lord is fair to Pilate as well. Also, if we link to the Gospel of Matthew, the meaning is complete here. In the Bible, the Gospel of Mark gives the overall ending question that Pilate used, not the word-by-word complete question. Pilate's question to the people was the same question, a one-time question, but when he asked it, he used different words, speaking to one side and another. You say the same way, one time question when you talk to people, but when you turn to the right or to the left, you emphasize it differently. People were not staying in one group; they were spread all over the area. On one side, they heard the part of the question given in Matthew, and on the other side, they heard the part of the question given in Mark. As Pilate addressed the multitude, he spoke, addressing the multitude from one side to the other.

Mark 15:10-11, Matthew 27:18-20. These passages from the Scriptures are similar (see Comments Matthew 27:18-20). In Matthew, we receive additional details regarding the wife of Pilate (see Comments Matthew 27:19).

Matthew 27:21.

Mark 15:12-13, Matthew 27:22. See Comments Matthew 27:22. This portion of Scripture clearly shows that Pilate could make the decision, but he chose to throw it out to the people; that is not the way of a leader. Even if he did it this way, the fault is upon him, because it was his duty to decide, not the people's duty to tell him what to do. In his position, he takes the responsibility for what happened; not the people who crucified the Lord Jesus, but he is the one who crucified the Lord of Life.

Mark 15:14, Matthew 27:23. See Comments Matthew 27:23.

Mark 15:15, Matthew 27:24-26. In the Gospel of Matthew, we have more details. Still, the main point is the same: Pilate, wishing to please the crowd, delivered the Lord Jesus to be crucified and released Barabbas. See Comments Matthew 27:24-26.

16 And the soldiers led Him away within the court, which is the Praetorium; and they call together the whole band.

17 And they clothe Him with purple, and having twisted together a crown of thorns, they put it on Him;

18 and they began to salute Him, Hail, King of the Jews!

19 And they struck His head with a reed, and spat on Him, and bending the knees they worshipped Him.

20 And when they had mocked Him, they took off from Him the purple, and put on Him His garments. And they lead Him out to crucify Him.

Comments Mark 15:16-20. For [Mark 15:16-20](#), refer to [Comments Matthew 27:27-31](#). This earthly time of the Lord Jesus was also the most hurtful time in heaven, not only for the Lord on earth. The Lord Jesus' crucifixion was beyond hurt for the Father Himself as well.

21 And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, that he might carry His cross.

22 And they bring Him to the place Golgotha, which is interpreted, The place of a skull.

23 And they offered Him wine mingled with myrrh; but He did not take it.

24 And having crucified Him, also they divided His garments, casting lots for them, what each should take.

25 And it was the third hour, and they crucified Him.

26 And there was the inscription of His accusation having been written: THE KING OF THE JEWS.

27 And with Him they crucify two robbers; one on His right hand, and one on His left.

28 And the Scripture was fulfilled, which says, And He was reckoned with transgressors.

29 And those passing by railed at Him, shaking their heads, and saying, Aha! Thou that destroys the temple, and builds it in three days,

30 save Thyself, come down from the cross!

31 In like manner also the chief priests, mocking among one another, with the scribes, said, He saved others; Himself He is not able to save.

32 The Christ, the King of Israel, let Him come down now from the cross, that we might see and believe! And those being crucified with Him insulted Him.

Comments Mark 15:21-32. For Mark 15:21-32, refer to Comments Matthew 27:32-51 and Luke 23:32-38, 44-46. They have crucified the Lord Jesus between two robbers; at the same time, they have glorified Him as King and criminal. It was written over Him, "The King of the Jews," but they crucified Him between criminals; their guilt is double.

Comparison Analysis

Mark 15:21, Matthew 27:32. See Comments Matthew 27:32.

Mark 15: 22-23, Matthew 27:33-34. See Comments Matthew 27:33.

Mark 15:24, Matthew 27:35. See Comments Matthew 27:35.

Mark 15:25-26, Matthew 27:37. See Comments Matthew 27:37. In Mark 15:25, we learn that the crucifixion took place at the third hour of the day. The Gospel of Mark records the accusation as "THE KING OF THE JEWS," while the Gospel of Matthew notes it as "THIS IS JESUS, THE KING OF THE JEWS." The most straightforward explanation for this difference is that Mark provides a shortened version of the accusation. Therefore, there is no error in either Gospel.

Mark 15:27-28, Matthew 27: 38. See Comments Matthew 27:38. Mark 15:29-30, Matthew 27:39-40. See Comments Matthew 27:39-40.

Mark 15:31-32, Matthew 27:41-44. See Comments Matthew 27:41-44. Though there are differences in wording between these verses, the main point is that all have mocked the Lord Jesus, and the leaders attempted to discredit Him, even though they knew who He was.

33 And the sixth hour having arrived, darkness came over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried out with a loud voice, Eloi, Eloi, lama sabachthani? Which is, being interpreted, My God, My God, why have Thou forsaken Me?

35 And some of those standing by, having heard, said, Behold, He calls Elijah.

36 And one ran, and filling a sponge full of vinegar, having put it on a reed, gave Him to drink, saying, Let be; let us see if Elijah comes to take Him down.

37 But Jesus uttering a loud cry, gave up the Ghost.

38 And the veil of the temple was torn into two from top to bottom.

39 Then the centurion, who stood by, from opposite of Him, having seen that He gave up the Ghost, he said, Truly this Man was the Son of God!

40 And there were also women looking on from afar off, among whom also Mary Magdalene, and Mary the mother of James the less and of Joseph, and Salome;

41 who, when He was in Galilee, followed Him, and ministered to Him; and many others who came up with Him to Jerusalem.

Comments Mark 15:33-41. For [Mark 15:33-41](#), refer to [Comments Matthew 27:45-56](#) and [Comments Luke 23:44-49](#).

42 And now evening having come, since it was the Preparation, that is, the day before the Sabbath,

43 having come Joseph of Arimathea, a noble Council member, who also himself was waiting for the kingdom of God, having courage went in to Pilate, and asked for the body of Jesus.

44 And Pilate marveled if He were already dead; and calling to him the centurion, he inquired of him whether He had died already.

45 And having known it from the centurion, he granted the Body to Joseph.

46 And having bought a linen cloth, having taken Him down, he wrapped Him in the linen cloth, and laid Him in a tomb which had been cut out of a rock; and he rolled a stone against the door of the tomb.

47 And Mary Magdalene and Mary the mother of Joseph beheld where He was laid.

Comments Mark 15:42-47. For [Mark 15:42-47](#), refer to [Comments Matthew 27:57-61](#) and [Comments Luke 23:50-56](#). Amen!

LIFE AND FAITH APPLICATIONS

1) All Christians should remember that the King of kings, the Lord Jesus, has been born but has been treated worse than the criminals, has been mocked, spat on, and

slapped back and forth. He took all that humiliation just because of His true love for humans. He did not take any grudge against them, even against those who pierced the nails on Him; the Lord Jesus has forgiven them all. How much more will He forgive us if we come to Him with a sincere heart? 2) Everyone should watch; even today, one can still mock and disrespect the blood of the Lord Jesus that He shed for humanity by using His name in vain. 3) When the Lord puts something in your heart to do, small or big, do it with all your strength and without expecting anything in return. Amen!

Chapter 16

SUMMARY

In this chapter, we are presented with three important events, each serving a specific purpose. 1) The Resurrection of the Lord Jesus: The resurrection of the Lord is the foundation of our faith. Several women are mentioned as witnesses of the empty tomb, where an angel confirmed to them that the Lord Jesus had truly risen and would meet His disciples in Galilee. 2) The appearance of the Lord Jesus to the select ones: The purpose of the Lord's appearing to some select ones after His resurrection was to strengthen their faith. In this chapter, the Lord appeared to Mary Magdalene, two of His disciples, and the eleven disciples as they were reclining at the table. 3) The Lord Jesus gives the commission to the disciples: "Go into all the world and proclaim the gospel to the whole creation." This commission applies to all who call themselves followers of the Lord Jesus. The purpose of the commission is to give the duty to all believers of the Lord Jesus.

1 And the Sabbath having past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint Him.

2 And very early on the first day of the week, they come to the tomb, the sun having arisen.

3 And they were saying among themselves, Who will roll away for us the stone from the entrance of the tomb?

4 And looking up, they see that the stone has been rolled away; for it was extremely large.

5 And entering into the tomb, they saw a young man sitting on the right side, clothed in a white robe; and they were amazed.

6 And he says to them, Be not amazed. You seek Jesus, the Nazarene, the One having been crucified. He is risen! He is not here! Behold, the place where they laid Him!

7 But go, tell His disciples and Peter that He goes before you into Galilee; there shall you see Him, as He said to you.

8 And they went out, and fled from the tomb; for trembling and astonishment had seized them; and they spoke nothing to anyone; for they were afraid.

Comments Mark 16:1-8. For Mark 16:1-8, refer to Comments Matthew 28:1-8 and Comments Luke 24:1-10.

Comparison Analysis

Mark 16:1-2, Matthew 28:1. See Comments Matthew 28:1. Matthew 28:1 states that Mary Magdalene and the other Mary went to see the tomb. Mark 16:1 mentions that Mary Magdalene, and Mary the mother of James, and Salome brought spices to the tomb. Luke 24:1 simply states that they went to the tomb, whereas John 20:1 mentions only Mary Magdalene going there.

Q: Why are there differences in the accounts of the resurrection events? A: From the Gospel accounts, it is clear that more women visited the tomb, though not all are named in each Gospel. For supporting references, see Matthew 27:55, Luke 23:55-56, and Luke 24:10). The way the Bible describes the resurrection events, it covers everything that happened. If the Lord wanted to tell one certain thing only, there would not be many books in the Bible. But many things had happened in a short period of time. The Lord shortened out the story when telling it to each writer, and that is why He used more books to tell the story and support one another. The books overlap with each other and explain the same thing, but from different directions of looking at it. Therefore, when we read the Bible, we need to find the common point that emerges from all the Gospels.

Mark 16:3. In this verse, we see that these women are worried about moving the stone at the tomb's entrance.

Matthew 28:2-6. These verses take place between Mark 16:3 and Mark 16:4. In this passage, we see that the women were frightened. The angel mentioned in Matthew 28:2 is different from the men (angels disguised as men) referenced in Mark 16:5 and Luke 24:4.

"And behold there was a great earthquake ... rolled away the stone, and sat upon it." Q: How long did the earthquake and the rolling of the stone last? A: This earthquake was localized at the tomb of the Lord Jesus, and all of these happened very fast, which is why some Gospels did not mention this.

Mark 16:4. Now the women looked up, saw the stone rolled back, and went inside. In Matthew 28:6, we are told that the angel invites them inside the tomb to see the place where the Lord Jesus was lying.

Mark 16:5. Luke 24:4 us that two men were sitting where the Lord Jesus had lain. These were angels, but they used the guise of men, disguised as men. In this verse in Mark, it says they emphasized the one man sitting on the right side. When the women had come in, they saw one man on the right with their eyes, but they did not yet pay attention to the other. Q: What is the purpose of omitting in the Gospel of Mark the fact that there were two men? A: In Mark, it has been reported only about one man, and this is according to what the women saw in their first impression.

Mark 16:6. This verse confirms what the Lord Jesus had told the disciples before. Here, we have the testimony of the unseen and the seen world about the resurrection of the Lord Jesus.

Mark 16:7, Matthew 28:7. See Comments Matthew 28:2-7. Q: Why does the Gospel of Mark specifically mention, "Go, tell His disciples and Peter"? A: Remember as well in one portion of the Bible, the Lord Jesus tells who would deny Him (see Mark 14:30). But the Lord Jesus is not angry at what happened; the Lord wants to make sure that Peter will be called in the meeting because he is part of the disciples.

Mark 16:7, Matthew 28:8.

Summary of events that happened at the tomb of the Lord Jesus until this verse

1. A group of women (the Bible names some but not all) went to the tomb of the Lord Jesus very early, towards the dawn, on the first day of the week, which was a Sunday.
2. When they approached the tomb, there was an earthquake, and an angel of the Lord came down from heaven and rolled back the large stone from the tomb's entrance; all these things happened very quickly.
3. This angel tells them to come and see the place where the Lord was laid.
4. The women went inside the tomb; however, we do not know how many were there, who they were, or in what order they entered.
5. Inside, two angels, appearing as men, sat where the Lord Jesus had lain.

6. The men instructed the women to inform the disciples and Peter that the Lord Jesus had risen and to meet Him in Galilee, as He had previously told them.
7. The women left the tomb, feeling both frightened and amazed as they fled.

9 Now having risen early the first day of the week, He appeared first to Mary Magdalene, from whom He had cast out seven demons.

10 She having gone, told those who had been with Him, as they mourned and wept.

11 And they, having heard that He is alive, and has been seen by her, disbelieved.

Comments Mark 16:9-11. The events described in Mark 16:9-11 are the same as those given in John 20:11-18. See John 20:11-18.

In these verses, we learn that the Lord Jesus appeared first to Mary Magdalene. She then went to inform "those who had been with Him." However, the specific individuals she reported the news to, and their location, are not mentioned.

Summary showing that Mary Magdalene visited the tomb of the Lord Jesus more than once

1. In Matthew 28:1-15 two women, Mary Magdalene and the other Mary, went to the tomb after the Sabbath, just as dawn was breaking on the first day of the week. An angel from heaven rolled the stone away from the entrance of the tomb. As they left the tomb, the Lord Jesus met them. Additionally, we learn that a guard of soldiers was present at the site.

2. In Mark 16:1-8, three women—Mary Magdalene, Mary the mother of James, and Salome—went to the tomb very early on the first day of the week after the sun had risen. They brought spices to anoint the Lord Jesus. When they arrived, they found that the stone blocking the entrance to the tomb had been rolled away. Upon entering, they saw a young man inside. Fearful, they left and said nothing to anyone.

3. In Mark 16:9-13, we learn that the Lord Jesus rose early on the first day of the week and first appeared to Mary Magdalene. She then went and informed those who were with Him.

4. In Luke 24:1-12, we read about a group of women who went to the tomb at early dawn on the first day of the week, carrying spices. Upon arrival, they found that the stone was rolled away from the entrance. When they entered the tomb, they saw two men who spoke to them. The women then returned from

the tomb and reported these events to the eleven apostles. Among this group of women were Mary Magdalene, Joanna, Mary the mother of James, and several others.

5. In John 20:1-10, it is noted that Mary Magdalene arrived at the tomb early in the morning while it was still dark. She discovered that the stone had been rolled away from the entrance. She then ran to inform Peter and another disciple whom the Lord Jesus loved.

6. In John 20:1-10, Peter and another disciple went to the tomb after Mary Magdalene informed them of what she had seen. They entered the tomb and then returned to their homes.

7. In John 20:11-18, we learn that Mary Magdalene stayed at the tomb after Peter and another disciple left. She remained outside the tomb, where the Lord Jesus appeared to her. After this encounter, she went to tell the disciples that she had seen the risen Lord Jesus.

Conclusion. John 20:1 occurs at the same time as the events in Matthew, Mark, and Luke, meaning that Mary Magdalene went to the tomb for the first time with the group of women as described in Mathew, Mark, and Luke. The Gospel of John tells things that already happened. John repeats what has been told. The Lord has revealed to John what it should be, but this revelation occurs not before or after, but between the events of Matthew 28:8 and Matthew 28:9. Mary Magdalene went to the tomb with a group of women, as described in Matthew 28:1-15. She witnessed the angel rolling away the stone (Matthew 28:1-2) and later entered the tomb with the other women. At some point, she ran back to find Peter and the other disciple. The events involving her, Peter, and the other disciple are detailed in John 20:1-18, which occurred before the events mentioned in Matthew 28:9-10.

The events of the resurrection described in all four Gospels are not for the unbelievers; they are for believers, to think about not just by head but by the heart as well. When the Lord has risen, the world can't accept it, but the heart that has faith will believe it. The deep faith in the heart will tell us that what the Bible says has happened to the last word.

Q: If Mary witnessed the angel rolling the stone, as described in the book of Matthew, and if she went inside the tomb and listened to the angels, why did she believe that the body of the Lord Jesus had been stolen? After all, the angels told her that the Lord Jesus had risen. A: Fear creates doubt; now she

faces both at the same time, fear from within and doubt from the mind to think; she faces both heavily, fear and doubt.

12 Now after these things He was manifested in another form to two of them, as they walked, on their way into the country.

13 And they, having gone, told it to the rest; neither did they believe them.

Comments Mark 16:12-13. "He was manifested in another form." Q: We believe that the Lord Jesus rose in the flesh and that the same body that lay in the tomb came back to life. What does this verse mean when it says that the Lord Jesus appeared to these two in another form? A: In this place, when it speaks of the form of the Lord Jesus, it refers to the heavenly form that appeared. These disciples had never seen this heavenly form before, so they could not recognize the Lord Jesus' heavenly form. This appearance was just a blessing for them to see the Lord Jesus in His heavenly form. However, the resurrected form is completely different from the heavenly form; through the resurrection, the Lord Jesus' body returns to human form. But in this place, the Lord Jesus appeared to these two in His heavenly form, which was a blessing for them. Think about a cocoon. In the same way, the heavenly form covers the flesh; the heavenly form just covers the outside of the fleshly body of the Lord Jesus, but the flesh of the Lord Jesus never disappears. When we all go to heaven, we will all see Him in His flesh, because He is the only One who will have the flesh of this earth among humans.

Q: The Lord Jesus rose in the flesh, so what happened with the blood and the water in His body? A: The Lord Jesus has given all His blood to the world, which is why when anyone is baptized in the water, that person has been baptized in the blood of the Lord Jesus. When the Lord Jesus was crucified, His blood was poured out, and the world benefits from His blood. Every human will benefit because the blood of the Lord Jesus will never dry out, because He left it for a purpose. His blood itself is a living soul for all humans who are born after that generation when the Lord was on earth. The Lord Jesus is alive, and His blood still flows for all humans from the beginning to the end. Therefore, go, baptize in the water, and you will receive the blood of the Lord Jesus to cover your soul as well. The Lord Jesus' heavenly body preserves His human body. The food for that human body will be received through the heavenly body; that is why His human body will never see decay. When we go there, we will see His human body, which is still as it was on the days He was on earth. You have to understand as well that the heavenly body, when it

covers the Lord's human body, also penetrates down within. His heavenly and the flesh also become one, and that is why the flesh body will continue to be alive, because the heavenly becomes the water and the blood for the Lord's human body to preserve that human flesh.

No other human can keep the earthly human body, except the Lord Jesus. The things the Lord created will never disappear; the beloved Son of God already has the flesh of the earth in Him. All humans will be destroyed, except for one, who is the Lord Jesus Himself. Because the Lord loves humans, He won't let all humans disappear. Enoch, Elijah, and others mentioned in the Bible as being caught up to heaven are different: their flesh bodies were transformed into heavenly bodies, but no flesh of this earth was left; when they transformed, their human bodies were destroyed, and their heavenly bodies replaced them. Because the flesh cannot be there, in heaven, but when the Lord Jesus has risen, His Spirit and Soul returned in the flesh body to be a complete human alive again; so there will be only one human in the flesh left in the whole universe: the Lord Jesus. The Lord Jesus' body can be there in heaven because the Lord never sinned in human flesh, unlike the others who sinned. A sinful body cannot be in heaven; only the Lord Jesus' body can, since He never sinned.

14 And afterward, He was manifested to the eleven as they were reclining; and He upbraided their unbelief and hardness of heart, because they believed not those having seen Him arisen from the dead.

15 And He said to them, Go you into all the world, and proclaim the gospel to the whole creation.

16 The one that believes and is baptized will be saved; but the one that disbelieves will be condemned.

17 And these signs will accompany those that believe: in My name they will cast out demons; they shall speak with new tongues;

18 and with their hands they will take up serpents, and if they drink anything deadly, it shall not hurt them; they will lay hands on the sick, and they will be well.

Comments Mark 16:14-18. Mark 16:14. This verse also applies not only in the past but also in the present. The Lord Jesus' own disciples, those who have seen Him, have not believed. Nowadays, it will be much worse than it was then; even if the Lord shows miracles now, they will not believe but will think only that human knowledge has created all these miraculous things. And that is

why we do not see miracles anymore: the inner heart of humans has turned away from the Lord, and people believe only in their own intelligence; this is the state of humans now. Miracles such as the blind seeing, the mute speaking, and the dead raised, which the Lord Jesus performed while on earth, are beyond human ability because of faith. Humans' lack of faith has shut down the performance of these miracles. It is not that the Lord does not perform miracles; it is because the human heart lacks faith that those miracles are not needed for those hearts. However, the miracle of the inner heart of having faith in the Lord Jesus is still performed each day.

Miracles of mercy from the Lord we can still see. The miracles in this place mean that if you see a person who is not saved, the Holy Spirit will speak to your heart to go and talk to that person, and if you use the Word to talk to that person, the miracle of mercy will be shown to them. The Lord will open the heart of that person to accept the mercy of the Lord. And that person will be saved, because you have listened to the voice of the Holy Spirit and spoken to them; this is a mercy miracle. Also, if you see a sick person, you go there, you pray, and use the name of the Lord. You are the one who begs for mercy to heal the person, and the Lord will show mercy for you because your heart has responded to the voice of the Lord. The Lord still heals today, but it is upon the person who prays; He heals because the person who prays has faith.

Mark 16:15. Take this verse as is.

Mark 16:16. This verse is a warning for all humans. The Lord Jesus has already come down and shown mercy to all humans, but not all have come to Him. The Lord's mercy has shown, but not every human receives it, and in the end, they will come and accuse Him of not showing mercy to them, but the way to be saved has been given. The Living Word of God is the way. Come, read and follow and you will be saved, and go, tell the good news to those that the Lord brings to your path, and share the Living Word with them. Those that the Lord brings for you, they will listen to you, but if they do not listen, it is their own fault, not yours; your duty is just to tell.

Mark 16:17. Q: Are these verses relevant for today? A: These verses are still happening today, but watch out for the difference between coming from the mercy of God or from testing the mercy of God. Not everyone who comes and asks mercy does so because, in them, they want that mercy, but they want the Lord to prove Himself that He is capable of doing it, and this is testing. Watch

out: many come and command God what they want God to do; this is not right; it is testing, and it is for their own benefit, not for God's glory.

"They will speak with new tongues." Speaking in tongues is a gift given as a sign to believers (see Comments John 1:33, and 1 Corinthians 14:22).

"With their hands, they will take up serpents, and if they drink anything deadly, it shall not hurt them." Watch out for the purpose of these acts. If someone catches a serpent, why do they pick it up with their hands? Can you avoid that serpent, or are you testing the Lord? If you don't have to pick up the serpent, why do you bother doing it? You should not do this intentionally for a show.

"They will lay hands on the sick, and they will be well." Now it comes talking about having faith in the Lord. Have faith with your whole heart that the Lord's mercy will come upon the person that you are involved with, and this verse will happen.

19 Truly, therefore, the Lord Jesus, after He had spoken to them, was received up into heaven and sat at the right hand of God.

20 And they went out, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

Comments Mark 16:19-20. Mark 16:19. "Was received up into heaven." This act is the act of the Father reuniting with the Son in the human body. The Father Himself has received the Lord Jesus up.

Mark 16:20. This verse has a clear meaning. The main point is that the disciples went out and preached the gospel everywhere, confirming the Word "by the signs that followed."

LIFE AND FAITH APPLICATIONS

1) The resurrection of the Lord Jesus was physical, in the flesh, and we must believe the reports of the resurrection of the Lord Jesus as written for us in the Bible. 2) All Christians should follow the commission of the Lord Jesus: "Go you into all the world, and proclaim the gospel to the whole creation." We all can do this by praying for those who are called out to go and supporting them as we can. 3) As we minister to those that the Lord brings in our path, the Lord's mercy will be shown if we pray with faith from a sincere heart.

Acknowledgment

At Bible Commentary Forever Ministries, we believe in the Trinity of God: God the Father, God the Son (Jesus Christ), and God the Holy Spirit. In our ministry, we rely on the gifts of the Holy Spirit, which we believe are received through the baptism in the Holy Spirit (Acts 2:1-4). We would like to express our heartfelt gratitude to God the Father, in the name of our Lord Jesus, for sending His beloved Son into the world to bring salvation to all. We are deeply thankful to the Lord Jesus for His sacrifice on the cross, which grants us forgiveness for our sins and brings us peace with the Trinity of God. We are also grateful for His mercy in blessing us with the baptism in the Holy Spirit and for calling us to serve the Trinity of God through our ministry. Finally, we want to express our deepest gratitude to the Holy Spirit for His anointing and blessings on our work.

"In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness has not seized it." (John 1:4-5)