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MARK

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MARK 1:1-45

NEXT: 3:7-27

HISTORY:

Some commentators claim that Peter furnished much of the material for the Gospel, whereas others say that Mark made notes of Peter's preaching and later used the notes to write the Gospel. For he had neither heard the Lord or been his disciple; but he had been Peter's disciple. John Mark wrote the gospel of Mark. He accompanied the apostle Paul on his first missionary journey (Acts 13:13). He wrote to the Christians in Rome to present three things about Christ: His person, His work, and His teachings. He wanted them to know that Jesus Christ alone is the Son of the Living God. He showed in his Gospel how Jesus demonstrated His divinity by overcoming many things: diseases, demons, and even death. Mark also showed how Jesus obeyed His Father and chose to die for sinful humanity on a cruel cross.

Mark does not begin as those of Matthew and Luke, from the birth of our Savior, but from John's baptism, from which he soon passes to Christ's public ministry. The Book of Mark is **written to** the Roman world at large and the Gentile mind **for the purpose** of showing that Jesus is unquestionably the Son of God. Mark states his purpose immediately upon beginning his Gospel:

1 : 1 **The beginning of the gospel of Jesus Christ, the Son of God;**— Three things we see in this verse:

1.) The Gospel concerns *Jesus Christ. **2.)** He is the Son of God. **3.)** The Gospel began long ago, long before the birth of Jesus' coming into the earth realm, and even the ministry of John the Baptist. The Gospel is the Good News which began long ago in the mind and plan of God, the Father. Now Mark says what Paul was later to say (Acts 26:22).

NOTE:

**God always sends a preparer (someone who leads the way) to make the way clear for His people: He sent Moses for the people; He sent the Prophets for the people; He sent Elijah for Elisha; He sent Paul for the Gentiles; He sent John the Baptist for Jesus; He sent Jesus for us. Preparation is first!*

TERMS:

JESUS: Savior, He will save. The Hebrew form is Joshua (yasha) meaning Jehovah is salvation; He is the Savior.

CHRIST: the words 'Christ' (christos) and "Messiah" are the same word. Messiah is the Hebrew word and Christ is the Greek word. Both words refer to the same person and mean the same thing, the Anointed One.

The Messiah was thought to be several things:

1. Nationally, He was to be the leader from David's line who would free the Jewish state as an independent nation and lead it to be the greatest nation the world had ever known.
2. Militarily, He was to be a great military leader who would lead Jewish armies victoriously over all the world.
3. Religiously, He was to be a supernatural figure straight from God who would bring righteousness over all the earth.
4. Personally, He was to be the One who would bring peace to the whole world.

1 : 2 **As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.** God foretold the coming of the Gospel through the prophets of old. It's already written from God

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and given to the Prophet Isaiah saying *"Behold, I send my messenger before thy face, which shall prepare thy way before thee."* The Prophet Malachi writes *"Behold, I send my messenger, and he shall prepare thy way before me"* **Malachi 3:1**. God's Message is given to His Messengers many times to prepare the way for His Son's appearance.

1:3 **The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.** This verse continues from Isaiah 40:3. This is what John the Baptist did for his cousin Jesus Christ Cried in the wilderness; prepared the way; prepared a straight smooth road for the way of the Lord, (straighten every part of their heart to be right, through repentance). And *"...in the desert a highway for our God"* where trial and sufferings would occur.

1:4 **John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.** John had prepared the way for the coming of the Messiah. It was in the wilderness that John the Baptist came baptizing and proclaiming a baptism of repentance for the forgiveness of sins.

1:5 **And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.** And the people of all of Judea and all of Jerusalem went out to see Him. So John baptized them in the River Jordan as they confessed their sins. His preaching was to turn people's minds toward the Savior.

1:6 **And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;**— John's clothing was unusual—camel's hair with a leather belt around his waist; eating locust and wild honey.

1:7 **And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.** He preached, proclaiming that there was one that will come after him who will be mightier than him. He conveyed that he's not even worthy enough to stoop down and untie the straps of that person's sandals.

1:8 **I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.** John lets them know that He baptized them with water, but the one that's coming will baptize them with the Holy Spirit.

1:9 **And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.** Now, the one John had been preaching about: the one mightier than him; the one he's not even worthy enough to stoop down and untie the straps of that person's sandals has certainly come. Jesus from Nazareth of Galilee has come!

1.) Jesus begins preparation for His ministry: first, by being baptized by John the Baptist.

2.) To acknowledge His commitment to His mission to bring the message of salvation to all people.

1:10 **And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:**— Jesus is baptized in the Jordan by John the Baptist, and here, in verses 10-11 is shown an illustration of the Trinity to be in one place and in communion together. Verse 11 *"The voice from heaven"*—The Father. Verse 10 *"Straightway coming out of the water"*—Jesus, the Son. And, *"the Spirit like a dove descending upon Him"*—The Holy Spirit.

1:11 **And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.**

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- 3.) To demonstrate that He truly was God's Son and that God was well pleased. God said so; His voice spoke it. He approved and endorsed Jesus as His Son equipping Him for the prepared mission.
- 4.) To officially begin His public ministry.
- 5.) To identify with our humanness and sin.
- 6.) To give us an example to follow.

1:12 And immediately the spirit driveth him into the wilderness. Jesus is immediately "driven" (compelled with great force) by the Holy Spirit into the wilderness. After a mountaintop experience with God, it is wise to get alone with Him. **Psalm 73:28** says *"But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works."*

- 1) Temptation follows a person's decision – We are to TRUST, and not doubt.
- 2) Temptation is used by the devil– Choose PERSEVERANCE, don't fall by wavering.

What the devil wanted to use for bad, the Spirit of God uses our trials and allow temptations as stepping stones, not stumbling stones. They are opportunities to make us stronger and more able to do greater things for God. Paul says in **Romans 5:3-4** *"We glory in tribulations (trials, temptations)...knowing that tribulations worketh patience; and patience, experience; and experience, hope (hope is receiving and doing things for God)."*

1:13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. Jesus would be in the wilderness for 40 days, tempted of Satan. In the wilderness there are wild beasts and a discomfoting desert terrain. Jesus goes on a 40 day fast (no food or water).

- 3) Temptation is a wilderness experience –We are to ENDURE HARDSHIP, not be comfortable.
- 4) Temptation is of Satan – RESIST, STAND FIRM, don't give way and accept anything (like lies).
- 5) Temptation is met by God's help – We are to be STRENGTHEN, not be weak.

SYNOPSIS:

Jesus preached the Gospel (1:14-15) and calls His disciples (1:16-20).

John the Baptist is imprisoned and Jesus comes preaching, "The time is fulfilled* and the kingdom of God is at hand: repent ye, and believe the Gospel." He begins to gather His disciples (**Simon [Peter], Andrew, James, the son of Zebedee and John his brother**). These disciples were visionary men looking for the Messiah and ready to follow Jesus no matter the cost.

NOTE:

*As predicted by the prophets, Christ has now come. God had foretold that Elijah must first come and prepare the way (Is.40:3; Mal.3:1). Elijah came in the person of John the Baptist (Matt.11:10). But now John was passing from the scene. His ministry of preparing the way for the messiah was completed. It was now time for the Messiah to appear in force, proclaiming the glorious gospel of God's Kingdom.

1:21-22 The impact of Jesus' Ministry

Jesus began with a time of worship by going to the synagogue* on the Sabbath Day in Capernaum where He taught the Word of God which astonished, stirred, aroused the crowd, while the Scribes who were thought to be the experts in the law of Moses, did not teach in this fashion but basically taught tradition. He **taught with authority**, with power.

- 1) **Tradition vs. Authority:** relying on esteemed men, their traditions, and teachings instead of the Spirit of God.
- 2) **Form vs. Power:** relying on ritual, ceremony, and outward appearance instead of the inward promptings to

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overcome the trials and sufferings of life.

- 3) **Humanism (laws) vs. the Spiritual (truth):** relying on formulated laws of human thought and rationalism instead of the heart and life of the soul and spirit.
- 4) **Religion vs. life:** relying on other's religion instead of the abundant and eternal life.
- 5) **Profession vs. Possession:** relying on their twisted interpretation, their own liking, and man-made religion instead of practicing and living what was taught in the Word of God having full ownership.

NOTE:

*A Gentile centurion built this particular synagogue and gave it to the Jews as a special gift. There were both Jews and Gentile proselytes (converts) present as Jesus ministered.

A. The Unclean Spirit (1:23-28)

In this same synagogue is a man with an unclean spirit. The man was in the grasp, in the possession of the unclean spirit. He was in the grip, captivated by the unclean spirit.* He was under the spell, the will of the unclean spirit and as this spirit began to cry out in recognition of Jesus, Jesus rebuked him, saying, *"Hold thy peace, and come out of him."* Jesus' power and authority was evident because the evil spirit obeyed and came out.

NOTE:

**Unclean spirit, all the activity of Satan from immorality to deceptive, lying, religious spirits. These demons possess the power to inhabit the bodies of unsaved people to carry out the will of the devil. The world cries out, "What have we to do with thee, thou Jesus of Nazareth?" Why?, because He is the Son of God who demands belief and purity of life, self-denial and a life of sacrifice. Wealth, power, ego, flesh cries 'Leave us alone.'" There was more than one demon in this man and they resented the intrusion of Jesus into their domain. They knew Jesus had the power to destroy them*

POINT:

Why did Jesus cast out the demon, when the demon was telling the truth about Jesus? Jesus did not want to be identified with the devil, but with the Heavenly Father! He refused to receive the testimony of demons. Jesus did not come to save the fallen angels. He came to save fallen people.

How many services are dead, so lifeless that men with evil spirits can sit in the services and never be convicted or helped spiritually because there is no authority and power identified? One of the major purposes of Jesus confronting the evil spirit was to prove His Messiahship.

What was witnessed was unbelievable and the peoples' reaction was in three ways: they were amazed; they questioned among themselves; and they began to spread His fame throughout all the region round about Galilee.

B. Healing (1:29-34)

Coming out of the synagogue in Capernaum, Jesus is entered the house of Simon (Peter) and Simon's brother Andrew, with James and John, where Simon's mother-in-law is sick (incapacitated, bedridden) with a fever. His immediate response brought hope to this house; His presence brought devotion and service, and His touch brought the compassion and authority of healing needed. *"He took her by her hand and lifted her up; and immediately the fever left her (v31)"* Jesus healed Peter's mother-in-law so that she might serve.

When the Sabbath *ended, the people had heard about Jesus' teaching in the synagogue and they began to gather at the door. The news had spread like wildfire. The **crowd included three primary groups:** the desperate, who needed help; family and friends who brought the desperate; and the observer. The observer

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was the curious person who had heard about Jesus and wanted to see what He was like.

NOTE:

**On the Sabbath a Jew was not allowed to carry any kind of burden for any distance. This included walking only a short distance; carrying a sick person for medical help. Therefore, the people were forced by law to wait until the Sabbath was over to approach Jesus. The Jewish Sabbath began at 6am and ended at 6pm. Time was judged by sunrise and sunset. So the people came to Jesus at evening (night).*

Jesus healed many who were sick of divers (different) diseases, and cast out many devils (those diseased and demon possessed). Jesus was tired and fatigued, by it being a long day full of stress but he made Himself available, even at an odd hour. Conclusion: He healed and will heal; he restrained and will restrain evil spirits. There is a Savior with the power to heal and deliver, save and set free. "For the Son of man is come to seek and to save that which was lost" (Lk.19:10).

1:35-39 These verses reveal the great passions that moved the heart of the Savior. This brief glimpse into one early morning quiet time reveals what was important to the Lord Jesus Christ and what should be important to us. Even a late night does not prevent Jesus from an early morning meeting with His Father going to a secluded location to pray. We do not know exactly what time Jesus went to prayer, but we can guess that it was somewhere between 3 AM and 4 AM.

POINT:

This reveals unmistakably where the servant of God will get their power. Jesus' first source of power was his sense of prayer! He prayed in the morning and departed into a solitary place.

A. Why Did Jesus Have To Pray?

- 1) He was God in the flesh, after all. We need to remember that Jesus was God in human flesh, but He did not come to this world to live as God, He came to live as a Spirit-filled man. Jesus prayed because He lived His life in total dependence on the Father. Jesus prayed because He wanted a totally unhindered fellowship with the Father. Jesus wanted the Holy Spirit to be able to flow through His life in absolute freedom and power. Thus, Jesus made every effort to stay in close, constant communion with His Father.
- 2) Jesus in the flesh was tired: Teaching and ministering all day sapped His strength ("*...virtue had gone out of Him*" (Mk.5:30).
- 3) Jesus in the flesh was launching his first missionary and evangelistic ministry: The needs of the people were great. The attacks required the power of His overcoming anointing.
- 4) Jesus in the flesh was confronted with the applause and praise of men: Jesus didn't want shallow and surface commitments, not producing lasting faith from the people after seeing the miracles to follow Him. Rom. 10:17 *...Faith comes from hearing, and hearing by the Word of God.*

POINT:

We may sometimes have it backwards. We make our plans and then we ask the Lord to bless what we have already decided to do, while Jesus is showing us to pray about direction, where to go or what to do next first.

B. Why Did Jesus Seek a Place of Solitude?

He wanted His prayer time to be uninterrupted and unhindered. Jesus knew that His prayer time was precious and private and He wanted nothing to be able to come between Him and time spent in His Father's presence. As Jesus is praying, He is interrupted by Peter, Andrew, James and John because they had searched for Jesus.

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They came to tell Him that the people of Capernaum are looking for Him. Everyone was looking, in search for Jesus. This excited the disciples! They are sure that Jesus is on the verge of superstardom! They are certain that Jesus will be declaring Himself to be the Messiah and that He will begin gathering an army to deliver the nation of Israel from the domination of Rome. They want Him to come back to town and do some more miracles so that the people will cling to Him even more. However, Jesus refuses to allow the disciples or the people of Capernaum to dictate the direction of His ministry. He had been in communion with His Father and He knows what the Father wants Him to do. Jesus is allowing the disciples to see that the message is more important than the miracles by saying, *“Let us go into the next towns”*(v38).

POINT:

Jesus' second source of power was His sense of mission! The people in Capernaum had already heard the gospel preached and they now could share the message with others. If God's Messenger (Jesus) had stayed in Capernaum, many throughout the world would have never heard the gospel.

Jesus preached in the synagogues throughout Galilee, and cast out devils. He left no place untouched. Preaching was his primary mission, but while He preached He also ministered to the physical needs of the people.

POINT:

Jesus' third source of power was His sense of power! God will continue to give His power to the messenger who continues to be faithful. He cannot license disobedience. “A divided house cannot stand” (See Matt. 12:25-26).

1:40 **And there came a leper to him beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.** At this point a leper* comes into Jesus' mist, begging and kneeling down to Him, saying, **If You will, You can make me clean.** This is one of only two recorded healings of lepers in the Gospels. The other is in Luke 17:12-19 where there are ten lepers. The healing of the lepers was one of the signs Jesus mentioned that proved He was the Messiah (Matt. 11:5).

The leper is a picture of the sinner or type of sin.* His ailments were:

- It affected the whole body.
- It usually began with fatigue and pain in the joints.
- Scaly spots would develop on the skin, as the disease progressed, the body would be covered with puss filled nodules.
- The appearance of the face would be altered, so that the sufferer would come to resemble a lion. Nodules would grow on the vocal chords so that the leper spoke with a raspy voice.
- The body was in a state of living decomposition, thus a terrible stench surrounded the leper constantly.
- Leprosy attacked the nervous system, compromising the body's ability to feel pain. It acted as an anesthetic, numbing the body.

NOTE:

**Leprosy is deeper than the skin - Lev. 13:3 (So is sin! The outward manifestations of sin is merely a window into the heart, Matt. 15:18-19. You see, man isn't a sinner because he sins. Man sins because He is a sinner, Rom. 3:23; Gal. 3:22!) Leprosy starts out small and then it spreads - Lev. 13:7. Look at David, 2 Sam. 11! A little spot of laziness turned into adultery, an unwanted pregnancy, lies and murder! That little drink will turn into a big problem with alcohol. Let down the walls a little here, allow a little sin there, and before you know*

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it, your whole life has been ruined and ransacked by the devil! Leprosy defiles everything it touches - Lev. 13:44-46. Ask Achan if a little gold, silver and a garment were worth his life and the lives of his family, Joshua 7. Ask David if a few stolen moments with another man's wife were worth the devastation and calamities that came into his family as a result. Leprosy Isolates - Lev. 13:46. The leper was isolated from the camp of the clean. He was forced to dwell alone on the fringes of society. Sin also isolates and drives a wedge between family members and it separates the sinner from God, Isa. 59:2. Leprosy destines things for the fire - Lev. 13:52. Everything the leper touched was burned! So it is with sin! It destines those afflicted by it to the fires of eternal torment, Psa. 9:17!

The leper was so desperate and so intent on seeking Jesus' help that he forgot about the Law (Lev. 13:45-46) requiring him to come no closer than six feet and requiring him to cry, "Unclean! Unclean!" You see, most people believed that leprosy was the "stroke of God". That it was the direct judgment of God for sin in the leper's life. He acted as if no one (the crowd) was around him and thought of no one except Jesus. The leper heard the Word somehow and faith was awakened in his heart. He made his way to where Jesus was. It took great courage for this man to approach the Savior that day. He risked stoning, humiliation and death to get to the Lord. This man approaches Jesus on the basis of faith.

The leper worshipped Jesus: Mark says he knelt down (Mk.1:40); Luke says he fell on his face (Lk.5:12); Matthew says he worshipped Him. The leper saw the Divine power of God Himself and this was evidenced by worship.

TERM:

"COMPASSION" is a word that refers to "a feeling of deep sympathy and sorrow for another who is stricken by misfortune, accompanied by a strong desire to alleviate the suffering." Lepers usually did not arouse compassion. Their whole appearance was too repulsive, and they usually made people feel disgust instead of compassion. Jesus sees this poor man and He sees His condition. He does not shrink back in fear from the leper as the rest of the people are doing. He is not repulsed by his appearance or by his smell. Jesus loved this man like others would love a brother, or a son! It had been years since anyone had touched this man. He had been isolated and alone! **Jesus moved with compassion (showing the heart of God... (1:41).**

C. Why Was Jesus' Touch So Important?

1:41 b ...put forth His hand, and touched him— By the Law it was strictly forbidden for one to touch a leper. He could have spoken a word or even just thought a thought and the man would have been healed, but Jesus used a touch. When Jesus touched this man, His touch said, "I love you just like you are and I am here to help you." When Jesus touched this man, Jesus entered His world just as He enters our world by sharing our pain and our suffering daily. His dying on the cross and taking our sins upon Himself, two thousand years ago touches us and change our lives by His grace and power!

Also you've got to remember that the leper's body's had not the ability to feel pain let alone a touch. But, oh how glorious that one touch must have felt to this man, if there was any feeling left in his skin it must have felt like nothing he had ever felt before! **What Love Jesus shows!** We touch, God heals; but Jesus touched **and** He healed!

He touched him without fear. He touched him without regret. The leper could not transmit to Jesus the corruption of his disease. Deity cannot be defiled! When He touched the leper, Jesus transmitted to him the cleansing of His deity! And instantly the leprosy was cleansed. That is what Jesus does when He touches a life! He gives the person He touches a new life instantly. He literally makes them into "new creatures" by His amazing power, 2 Cor. 5:17. His gives them a "new birth", John 3:3, 7, and they are never the same again!

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1:41c ...and said unto him, I will; be thou clean and as soon as He had spoken, immediately the leprosy departed from him and he was cleansed.” And Power accompanied this Word. Jesus’ Words healed the man, for when He touched him, the healing had already been effected, and the man was “clean”; the words “I will” forever settled the question of the Will of God to heal the sick. **Immediately his leprosy vanished and there remained no more sign of it 1:42.**

1:43-45 Afterwards, Jesus didn’t just send the leper away. He sent him to the priest at the temple. This man was told to go and fulfill the requirements of the Law for his cleansing. This leper was to go and to present himself to the priest and get a certificate of cleansing on the basis of a ceremony in Lev. 14.* The leper was to come to the priest and the priest was to go outside** the camp where the leper was. That day, the Priest was to be put on notice that there was a Man in town Who had the power to take away leprosy! This was also a testimony to the priests that an incurable disease had been cured since lepers had never been healed and the priests had never conducted this ceremony.

NOTE:

*The priest was to take an earthen vessel, two birds, some cedar and hyssop. He was to kill one of those birds and let the blood of that bird pour into the earthen vessel. Then the priest took the blood of the dead bird and applied it to the wings of the living bird. He then took that living bird, with the blood dripping from its wings, out into an open field and he let that bird loose and that bird would go flying up into the air. The leper would see that blood dripping from the wings of the bird and he would understand the price of his cleansing and the message would come to that leper, “I am clean because *of the blood.*”

What Jesus did for us: When we couldn’t go to heaven where Jesus was Jesus came down here where we are. When we couldn’t get to God, God came to us! The Bible says in **Heb. 13:12 that Jesus “*suffered outside the gate.*” Jesus has come down here where we are, and on a hill outside the city of Jerusalem Jesus suffered and died on the cross in our stead. The blood was shed for us and we are set free when we accept what He has done on the cross.

Jesus told the man to tell* no one but the priests; the man went out and told everyone but the priests! When Jesus liberates a soul from the bondage of sin and sets that sinner free, the redeemed person wants to tell everyone!

NOTE:

* *Interestingly, when Jesus told the people to say nothing, they go and tell everybody. Now that Jesus has told us to go and tell everybody, we tell no one.*

POINT:

The man needed to obey the law, for he was not above the law. He was to live righteously just as the law demanded. Jesus did not annul or do away with the law, but fulfilled it. And the man was being taught to obey the law and obey Jesus who includes the law and more. His righteous act was to be his primary witness, his final act of obedience. The priest had to announce him clean. We may never understand the command of our Lord, but we must obey!

SUMMARY:

3John was the voice crying in the wilderness: prepare ye the way of the Lord , make straight paths. **4**It was

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in the wilderness that John the Baptist came baptizing and proclaiming a baptism of repentance for the forgiveness of sins, **5**and the people of all of Judea and all of Jerusalem went out to see Him. John baptized them in the Jordan River as they confessed their sins. And his preaching was to turn people's minds toward the Savior. **6**John's clothing was unusual, for his clothes was made of camel's hair with a leather belt around his waist; and he ate locust and wild honey. **7**But, he preached, proclaiming that there was one that will come after him who will be mightier than him. He conveyed that he was not even worthy enough to stoop down and untie the straps of that person's sandals. **8**John lets them know that He baptized them with water, but the one that's coming will baptize them with the Holy Spirit (**1:3-8**).

9Now the one John had been preaching about: the one mightier than him; the one he's not even worthy enough to stoop down and untie the straps of that person's sandals has certainly come. Jesus from Nazareth of Galilee has come to be baptized of John in the Jordan. **10**And when Jesus appears, God shows us the illustration of the Trinity to be in one place and in communion together. *"The voice from heaven"—The Father. "Straightway coming out of the water"—Jesus, the Son. And, "the Spirit like a dove descending upon Him"—The Holy Spirit.* **11**To demonstrate that He truly was God's Son and that God was well pleased, God said so; His voice spoke it. He approved and endorsed Jesus as His Son, equipping Him for the prepared mission. **12**Jesus is immediately *"driven"* (compelled with great force) by the Holy Spirit into the wilderness. What the devil wanted to use for bad, the Spirit of God uses our trials and allow temptations as stepping stones, not stumbling stones. They are opportunities to make us stronger and more able to do greater things for God. **13**Jesus would be in the wilderness for 40 days, tempted of Satan. In the wilderness there are wild beasts and a discomfoting desert terrain. Jesus goes on a 40 day fast (no food or water). Temptation is a wilderness experience –We are to ENDURE HARDSHIP, not be comfortable (**1:9-13**).

APPLICATION:

Through prayer he was refreshed and invigorated. If Jesus, who is God in human flesh, felt the need for prayer in His life, how much more do we need to make prayer a priority in our own lives? If we want a holy, spiritual empowered life that can be used of God for His glory, then we must pray. If we want the power of God on our lives, then we must pray. **How?** Set aside a set time to pray and stick to it! Find you a place where there are no distractions. Get away from the phone, the TV, the computer and any other distractions and pour your heart out to the Lord. Prayer was a habit in our Lord's life and it must become a habit in our lives, if we would have His power. Prayer is not about getting our will done in Heaven, but about getting God's Will on earth. We should seek His Will and direction for our lives. When He tells us what He wants us to do and we do it as best we know how, we can rest assured of His blessings! I must pray to have the power. If I don't pray, I have no power. Much prayer- much power. No prayer- no power.

Remember the message you preach to others is a lived message because that is what they see and it will be more powerful than the miraculous. Remember the children of Israel saw the miracles and still were not changed on the inside. Jesus wants the Word to get in us which would cause lasting and real faith, not shallow and surface commitments. If this passage teaches us anything, it teaches us that nothing is beyond the scope of God's ability. There is no disruption too great and there is no problem too mundane for our Lord. Are you in search for The leader today? Are you looking for Jesus? He has the compassionate touch and healing Word for your soul and physical body.

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SYNOPSIS:

3:7-12 Jesus' impact upon people was unbelievable. In a few months the whole nation was aroused to seek after the One called Jesus of Nazareth, the Promised Messiah. Jesus had withdrawn Himself with His disciples to the sea, and a "great multitude" came following Him from Galilee, Jerusalem, Idumaea, and beyond Jordan, Tyre and Sidon (**3:7-8**). The crowds were enormous; a "great multitude" (is mentioned twice in vv. 7-8), even to the point of thronging Him, so Jesus tells His disciples to wait on Him because of the multitude thronging Him (**3:9**), that's, pressed in upon Him trying to touch Him, for many had plagues. And to prevent Him from being crushed by the crowd, His disciples needed to wait on Him (**3:10**). Jesus' impact upon evil spirits was just as dramatic for when they saw Him, they fell down before Him and cried acknowledging His Messiahship: "Thou art the Son of God" (**3:11**). And Jesus strictly charged them that they should not make Him known (**3:12**).

3:13 **And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.**

Now, Jesus goes into a mountain and takes the time to call, pick out, and chose some choice men to go in with Him. Many followed Him, but there were few who showed more interest and commitment than others. Those...

- Four were fishermen.
- one was a hated tax collector.
- one was a radical fanatic of the Zealots.
- others, little was known about them.

However, in all of that, Jesus looked at the heart of those He chose. And they came to Him. They went away from their former work, and were willing to take on the new work assignments on their lives by Jesus.

3:14 **And he ordained twelve, that they should be with him, and that he might send them forth to preach,—**

Jesus ordained, meant that He picked; appointed His 12 disciples with credentials to the office of being His ministers on earth that would be with Him and be sent forth to preach. Four things to happen:

1. The disciples were appointed to be with Jesus—live in His presence; hear Him, and draw their spiritual nourishment and strength from Him. God called men to "Know" Him, begin an intimate, personal fellowship and devotion with Him before all else.
2. The disciples were appointed to be sent forth—be His ambassadors; His representatives among the people of the world.
3. The disciples were appointed to preach—be His heralds; the messengers of Jesus Christ. He had a message for the world and they were to proclaim **Jesus'** message to the world, not their own opinion or views.

3:15 **And to have power to heal sicknesses, and to cast out devils:—**

4. The disciples were appointed to receive power—the power to heal sicknesses and cast out devils.
 - a. The word for power is not "*dunamis*", the supernatural power of God. It is "*exousia*", a delegated power or authority. The servant of God is not given the power of God to use as the servant wills, but the servant is given the authority to specifically minister by healing and casting out demons. The servant prays and speaks the Word, and then God does the actual healing and casting out of the demon.
 - b. We see here that the "*spiritual world or dimension of being*" is acknowledged. But, it is with God's

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authority, they are delegated to cast out demons. **1John 3:8** says "For this purpose the Son of God was manifested that He might destroy the works of the devil."

3:16 And Simon he surnamed Peter;— This list of disciples were men changed by Jesus, but each man had to be willing to be changed.

- 1.** The names are **Simon to be called Peter**. Peter had strengths and he had weaknesses:
 - Self-sacrificing (Matt.1:16-18; Mk.8:14) —yet Self-seeking (Matt.9:27).
 - Spiritual minded (Matt.16:16-19) —yet slow to learn spiritual truth (Matt.15:15-16).
 - Child-like and humble (Mk.11:21; Jh.13:6-11) —yet presumptuous & prideful (Matt.16:22-23; 26-51; Lk.8:45).
 - Trusting (Matt.14:26-29) —yet disbelieving (Matt.14:30).
 - Tenderhearted & loving (Matt.26:75; Jh.21:15-17) —yet overbearing (Matt.16:22-23; 26:51).
 - Courageous (Matt.26:51; 26:28) —yet cowardly (Matt.26:69-74).

Peter was changed dramatically after Jesus' resurrection and after Pentecost. **Peter** requested to be crucified upside down at Rome by Nero.

3:17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder;— Others picked and appointed were:

- 2.** James and John were brothers, sons of Zebedee (a prosperous fisherman with high social position).
- 3.** James and **John** were men of stormy tempers, so much that Jesus called them "the sons of thunder."
 - a. Their tempers are seen when they asked Jesus to destroy a Samaritan village with fire for rejecting Him (Lk.9:54).
 - b. They also wanted the highest offices in the coming kingdom of Jesus (Matt.20:20-21).

Jesus dramatically changed their stormy tempers into a burning zeal and ambition for God. They became two of the greatest witnesses for God ever known. **James** became the first of the twelve to be martyred. And **John** was the longest living disciple, becoming one of the greatest literary giants of all times.

3:18 And Andrew, and Phillip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite,— Others picked and appointed were:

- 4.** Andrew was apparently the first disciple of Jesus. He had been a disciple of John the Baptist. When John the Baptist pointed out that Jesus was the Messiah, Andrew was convinced that Jesus was the true Messiah! Jesus met his craving for the Messianic hope, and enlarged his gifts of love and caring. Tradition says Andrew preached in Jerusalem, and was crucified for preaching against idolatry, and was hung on a cross in the shape of an X.
- 5.** Phillip did not seek Jesus, but Jesus sought him. He almost missed the opportunity to become an apostle of Jesus.
 - a. Slow in responding to demonstrate faith, when Jesus asked to feed the multitude (Jh.6:5-7).
 - b. Slow in responding when some Greeks wanted to interview Jesus (Jh.12:21-22).
 - c. Slow in understanding who Jesus was (Jh.14:8).

Jesus changed him and made him a man of strong faith. This is seen in that he stood fast and fearless even in the face of martyrdom. Tradition tells us that he died as a martyr at Hierapolis.

- 6.** Little is known about Bartholomew also known as Nathaniel. Philip brought Bartholomew to Jesus. Jesus said to him, "*Here is a true Israelite!*" After Jesus' ascension, it is said Bartholomew traveled

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to the east and then to Greater Armenia.

Bartholomew was flayed (skinned alive), and beheaded there for converting the king to Christianity.

7. Matthew was a tax collector, an outcast of society, a traitor to the Jewish people, and he felt the alienation and rejection ever so deeply.

Yet, **Jesus took Matthew and changed** his life and met every need of his heart. He spread the Word and help plant new congregants to spread the Word. **Matthew** was martyred by being staked and speared to the ground.

8. Thomas (meaning the twin) was a man of courage and loyalty.

a. This is seen in his suggestion that the disciples follow Jesus even if it meant death (Jh.11:8, 16).

b. But he was also a skeptic, a pessimist, and a doubter.

However, **the resurrection of Jesus changed Thomas**; changed him completely. He has given to the world one of the strongest testimonies possible (Jh.20:28). Tradition says that Thomas went carrying the gospel to Parthia (India), that great continent. He is said to have died a martyr's death killed with a spear.

9. Little is known about James, the son of Alphaeus. He is also called James the Less, to mean younger, or small in stature. His father was Alphaeus.

James was willing to be changed by Jesus, to become a true disciple of the Lord. He did not forsake the disciples after crucifixion, but stayed right there with them. **James**, the son of Alphaeus was preaching in Jerusalem, and was stoned to death by the Jews, and was buried there beside the temple.

10. Little is known about Thaddaeus, also known as Labbaeus or Judas. Thaddaeus' name means *breast, or one that praises, or man of heart*. This reveals that he had a big heart, one who gave himself to help minister to others.

Tradition tells us that **Thaddaeus** was beaten with a club and killed as a martyr at the city of Edessa for his faith.

11. Simon the Canaanite was a member of the fanatical Jewish party known as the Zealots. The party held that God alone was to be the Ruler and Lord of the Jewish nation. They hated and bitterly opposed all foreign (Roman) domination. They preached and led revolutionary uprisings against the Roman government when they could be formed.

The power of Jesus to change a man's heart is seen in Simon the Zealot. Even after his conversion and call, he still wanted his zeal to be known as one totally devoted to Jesus Christ, the true Messiah! Tradition tells us that **Simon the Canaanite** was martyred by being cut in half with a saw.

3:19 And Judas Iscariot, which also betrayed him: and they went into an house. The last one picked and appointed by Jesus was...

12. Judas Iscariot, betrayed Jesus for 30 pieces of silver, and identified Jesus with a kiss. He was the treasurer for the 12 apostles.

Judas was the only disciple unwilling to have his heart and life changed by Jesus. **Judas' demise was that he hung himself.** Jesus and his hand-picked disciples went into a house.

3:20 And the multitude cometh together again, so that they could not so much as eat bread. The multitude came again, and was so zealous that Jesus was unable to even eat bread; He could not even take care of Himself. Jesus did not call the crowd to come, they just came. They filled the house, overflowing it into the street. Some had come for curiosity, and others had come to hear and learn, and others had come to be helped and healed.

3:21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

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However, when Jesus' friends (Greek meaning, *those near*) heard about what was going on, they came and *laid hold of Jesus (got Him out by force; taking charge of Him)*, and spoke that He was *beside Himself (lost His senses; mad; out of His mind; deranged; gone over the edge as some religious fanatic)*. They thought to restrain Him from His irrational activities. Later, we will see His family sending word for Jesus to come outside of the crowded house to talk with them (3:31-32).

3:22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. It shows that Jesus' identity was now well known, among those with political and religious power. The Pharisees and the Scribes could not deny Jesus' miracles and supernatural power. They refused to believe that His power was from God because they would have to accept Him as the true Messiah. Their pride would not let them do that, so in an attempt to destroy His popularity among the people, they accused Him of having the power of Satan, Beelzebub, and by the prince of the devils that He cast out devils. They couldn't do what Jesus did, so He must be of the devil. Several reasons why the religionist opposed Jesus so much:

1. Religion gives a sense of security.
2. Religionists oppose change.
3. Religion can lead to position, pride, and a sense of importance. One of the most difficult things to do is to give up his position, and admit he is wrong. This is exactly what Christ wants us to do—give up our position of importance.

3:23 And he called them unto him, and said unto them In parables, How can Satan cast out Satan?— So, Jesus called them to come closer to Him, and begins to talk to them in parables. How is it possible for Satan to expel Satan? That is to say, Satan would never expel evil, for if he did, he would be working against himself, and that is not his purpose. He is out to build and expand evil, not to destroy it.

3:24 And if a kingdom be divided against itself, that kingdom cannot stand. 3:25 And if a house be divided against itself, that house cannot stand. 3:26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end Jesus gives five rebuttals:

1. Jesus says if a kingdom is divided against itself, that kingdom can't stand. Internal strife always divides and destroys.
 - a. It destroys a kingdom.
2. Jesus says if a house is divided against itself, that house can't stand. Internal strife always divides and destroys.
 - a. It destroys a house.
3. Jesus says if Satan rise up (fighting) against himself, and be divided, he can't stand and accomplish anything, for he has come to an end.
 - a. He has destroyed his own self

3:27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. The

4. Jesus says Satan's kingdom had been breached. God had broken into Satan's house and kingdom by using the power of Christ to free those enslaved by Satan. Just as an invader enters a strong man's house, binds him, and then spoils his goods, so Jesus has now invaded Satan's kingdom of evil. Christ is now setting men free, free from evil spirits. Satan is now being conquered. The power of Christ is now delivering men from the world and enslavement of evil. Men can now be set free from evil, even from the evil of death itself. Can they imagine that?

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SUMMARY:

13 Now, Jesus goes into a mountain and calls those whom He invites to go in with Him, and they came unto Him. **14** Jesus ordained, picked, and appointed His 12 disciples that they should be with Him, and that He might send them forth to preach, **15** and to have power over sicknesses, and cast out devils. **16** He calls out Simon to be called Peter, James the son of Zebedee, John, brother of James, Andrew, Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite. And Judas Iscariot, who also betrayed Him: and they went into a house (**3:13-19**).

20 The multitude came together again, filling the house, overflowing it into the street. They were so zealous that Jesus was unable to even eat bread. **21** Jesus' friends heard about this *and came and laid hold of Jesus (got Him out by force; taking charge of Him)*, and spoke that He was *beside Himself*. **22** The Pharisees and the Scribes could not deny Jesus' miracles and supernatural power, but they refused to believe that His power was from God because they would have to accept Him as the true Messiah. But they accused Him of having the power of Satan, Beelzebub, and by the prince of the devils, and that He cast out devils. **23** So, Jesus called them to come closer to Him, and He begins to talk to them in parables. How is it possible for Satan to expel Satan? That is to say, Satan would never expel evil, for if he did, he would be working against himself, and that is not his purpose. **24-26** Jesus says if a kingdom is divided against itself, that kingdom can't stand, if a house is divided against itself, that house can't stand, and if Satan rise up (fighting) against himself, and be divided, he can't stand and accomplish anything, for he has come to an end. **27** Jesus says Satan's kingdom had been breached. God had broken into Satan's house and kingdom by using the power of Christ to free those enslaved by Satan. Just as an invader enters a strong man's house, binds him, and then spoils his goods, so Jesus has now invaded Satan's kingdom of evil. Christ is now setting men free, free from evil spirits. And Satan is now being conquered. The power of Christ is now delivering men from the world and enslavement of evil. Men can now be set free from evil, even from the evil of death itself. So, therefore, **No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house (3:20-27).**

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MARK 4:1-41

NEXT 5:1-20

SYNOPSIS:

There are three types of Parables

- Similitudes - "The kingdom of heaven is like..." (These are all in Matt 13:)
- Parabolic sayings - these are the one-liners found in Luke 4-7
- Full parables - a story told to make a point.

The Parables of Christ: <http://www.bible-topics.com/Parables.html>. I counted a total of 52 Parables in the New Testament. Some have a different number. Check them out.

THE MACRO STRUCTURE OF THE PARABOLIC SAYINGS

The Parables	Their Meaning
Physician Heal Thyself Fasting and the Bridegroom	They raise the issue of the identity of the Messiah. He is here!
New Patch on Old Garment New Wine in Old Wineskin	They show the rejection of Judaism as a workable system. The Kingdom is here!
Blind Leading the Blind A Pupil is not above his Teacher	The problem was insufficient leadership A Challenge to the new leadership
Good and Bad Fruit and Trees Wise and Foolish Builders	The reality of righteousness will show up in the character or obedience of the person.
Children in the Marketplace The Two Debtors	These contrast Pharisaical self-righteousness with genuine repentant faith.

Now after the Jewish rejection of the King, and therefore by default the kingdom, Jesus begins his teachings by the seaside with a parable dealing with the Parable of the Sower in the 4th Chapter of Mark. A **parable** is an earthly story having a spiritual meaning. It is an everyday truth that has a spiritual application and Jesus therefore began to teach publicly in parables, *first* to conceal a truth. Those who did not possess spiritual delight in the words and

person of Christ would not understand. *Secondly*, to those who did have the Holy Spirit's desire for truth and the glory of God, more understanding would be given. Those who had no desire for God's glorifying truth would turn away, while those who possessed that passion would seek the meaning of His words (4:12b-15). The parables were never used by Jesus to make truth more simple to understand. Even the disciples needed constant clarification when it came to the teachings of His parables (4:10). In private, He would explain the parables to His disciples. As Jesus proclaimed the gospel of the kingdom, He did not always find a receptive audience. When Jesus told a parable, He was dealing with either a Question or an Attitude. After all, He could read their minds and he knew their hearts. Some listened only to find reasons to accuse Him, and the main reason was that many had become "hard of hearing" (4:9).

One of the most well-known parables illustrates the problem Jesus faced, known as "The Parable Of The Sower" or "The Parable Of The Four Soils" (4:1-20).

He began to teach by the sea in the ship and the people were on land. And He would say, "He that have ears to hear, let him hear." Satan takes away the Word of God from people's minds and hearts so that they cannot believe and be saved. There were **three strategies of Satan** to take the Word away

- the wayside— Immediately with Inattention, Ill-Will, or Ignorance
- the stony ground— Eventually with Shallow Soil and Persecution

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- the thorny ground— Eventually with Prosperity
- the good ground— Cannot get to this .The Word grew.

There are *three things at stake* in the loss of the Word: (1) Fruit-bearing. (2) Discipleship. (3) Salvation. The Lord was occupied in preaching the gospel of the kingdom, and He committed the preaching of this gospel to others also. He was a Sower, and He sowed the Word. That was His service, and it was theirs likewise.

4:21-25 A Candle Under The Bushel

The lamp that was in the houses in Jesus' day was a clay dish that was filled with oil, and there was a wick put into the oil and it was lit. But is a candle lit to be hidden? Mark is trying to signify that this lamp is a person, and this person has a purpose in coming to light the house. The person is, of course, the Lord Jesus - and as John put it in *John 3:19*, "*He is the light who is come into the world.*" Moreover nothing should be hidden. What had been hidden? Christ's glorious identity as Messiah, as the Son of God, as the Suffering Servant, Savior King was hidden to the unbelieving Jews of His day. If man did not manifest the truth he had received, what was kept secret will eventually be shed abroad and will be manifested, revealed. The lamp isn't to be put under a bushel or under a bed, it has to be set on a stand - and who was the stand? It's you, it's me, it's the church. Let every one take heed to it.

4:26-29 The Parable of the Seed

Though the growth is independent, and the life is in the seed itself, someone needs to go and put it out onto the soil. It's the same with the gospel, people will not get saved if we just sit and rest on our residue and do nothing about it, but as Paul said in Romans: how shall they hear without a preacher? There needs to be a Sower. It is inevitable that God's seed will grow when it is received, by faith, into the heart of the hearer. That seed grows independently in the heart. The love of God sent the Word of Grace and of the Kingdom unto men, that it should reach their conscience. A Sower must sow, the seed must be watered, and thirdly, the soil must be fertile. The seed should sprout and grow, and the farmer himself does not know how. How, he does not know? The emphasis is on "how". He has sown the seed, he sleeps night and day, leaves it, waits, and it grows! He is dumbfounded at the process, he doesn't understand how. There is unusual productivity in the power of God's Word (See Heb.4:12)! This work is not about you or I, it's about Him and it's about His Word. It's about the seed! —The secret of the growth of the seed, the secret of its life, is in itself. Also this parable presents God's kingdom from the first sowing, hidden in the hearts of men when the Lord Jesus was on the earth, then the patient waiting in this age of grace, until the final reaping for all to see at the end of the age, that great harvest.

4:30-34 The Parable Of The Mustard Seed

Jesus uses the image of something small to teach us about something larger than we can comprehend. In comparing the Kingdom of God to a tiny mustard seed, Jesus was using a powerful illustration. The Lord makes use of another similitude to describe the character of the kingdom. Like faith in the heart, the church and kingdom of God in this world began as a very small thing. Those who were chosen to be the foundational apostles of Christ's kingdom were poor, unlettered fishermen. Thus we have the work of preaching the Word; the responsibility of the laborers to whom the Lord would entrust it during His absence. This parable here was prophetic. He was telling his disciples not to despise the day of small things. Though it appeared a small, despicable thing, like mustard seed, the Lord here prophesied that His Church would become a great, large Kingdom. He said, as the mustard plant grows to be the greatest of all herbs, so shall my church grow to be the greatest of all kingdoms.

4:35-41 When darkness fell, Jesus says, "Let us go over to the other side", and yet they're going into the midst of a storm that Satan instigates for them, and the Lord allows them to go through it. While they guided the <http://www.pitwm.net/pitwm-versebyverse.html>

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boat, Jesus lay fast asleep in the rear of the boat. He was weary from the business of the day. Apparently Christ took no notice of their situation. The message that it gives us right away is that this raging sea is a picture of the storms of life through which all believers are called to pass. The servant is not greater than his Lord. We must take up our crosses and go down the same road and face the same storms. We must be in the same boat. They call upon Him, and awake Him by cries, which He answers in grace. The Lord allows the storms so that our faith would grow stronger in the test. If we enter the satanic storm and the Master seems to sleep, it's a test, it's a test of our faith.

He speaks to the wind and the sea, and there is a great calm. At the same time He rebukes their unbelief. They should have counted on Him and on His divine power. Now faith would have recognized that they were in the same ship with their Master. That is to say, if Jesus leaves the seed He has sown to grow until the harvest, He is, none the less, in the same vessel. He shares, not the less, of His followers, rather they share His. Jesus calmed the storm because it was God's will to do it - but their faith had everything to do with believing that they would come to no harm because Christ was in the boat with them. And therefore, if Christ was in the boat, or to put it better, if they were in His boat, it could never sink! *"They feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?"(v41)*

POINT:

That's the way life is too! Things can be fine one moment and the next, the bottom falls out. One minute you can be enjoying fair weather and the next, you find yourself in the middle of a terrible and horrible storm. One phone call, one twenty-four hour period of time, one doctor visit, one tick of the clock, and there you are, in the storm of your life.

These four miracles proved to the disciples, and to us, that Jesus Christ is Lord of all. They demonstrate that He is the Master of every situation.

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SYNOPSIS:

5:1-5 Demon Possessed Man

Earlier we looked at Jesus Christ, over the forces of nature. Now Jesus demonstrates the power of the Servant of the Lord over the forces of demons.* Verse 1 tells us that after the storm, they further traveled unto the other side of Galilee, into the country of the Gadarenes', or Gerasenes as some would render it. Now, as we look at the demoniac of Gadara, we see **three forces**: the force of Satan, the force of society, and the force of the Savior. All these three forces are still with us, very active in our world today. This was a locality midway along the eastern shore of the Sea of Galilee, and it was mostly inhabited by Gentiles. Coming out of the boat," *Immediately there met him out of the tombs a man with an unclean spirit.*" Matthew 8:28, speaks of two demon-possessed men - but Mark only speaks of the one.

NOTE:

**It's like the desert dweller who didn't believe in rain because he'd never seen it. Just because we may never have seen an instance like this does not mean that it doesn't exist. We must beware of an unbelief in regard to the personality of the devil and his minions, the demons, because as one has well said: 'Unbelief in the devil has often proved to be the first step in unbelief in God'. An unclean spirit characterized itself with moral filthiness, and often caused much harm to the person who was possessed. Satan easily gets a foothold in our lives when we yield ourselves to sinful practices.*

We see five things about the man:

- He had an unclean spirit.
- He lived among the dead, dwelling among the tombs.
- He could not be bound by fetters and chains that bind other men.
- No man could tame him.
- Always at night he was crying and cutting himself with the stones.

Oh, this man was dead on the inside. He was so dead that he was living with the dead.* We can be sure that he did not start out this way. This man lost his home, his family, the companionship of a wife and children, his identity; his decency, he's running around naked. He's lost his self-control, and he's like a wild animal. His unearthly shrieking, cuts through the night air while cutting himself with stones. These spirits** are unclean, and Satan drives them to destruction. He has lost peace in his mind and in his heart. He has lost his purpose for living.

NOTE:

**This cycle of sin is when Satan gets you, and he wants you, and he wants to take you where he's going - because Satan knows where he's going, he's destined for hell. Bit by bit, step-by-step, he will destroy you - he wants you, he wants to get you and make you like the demoniac, his dungeon!*

***The problem with this man was: he displayed a demonic Herculean strength that some may be aware of, which takes over people who are oppressed, particularly possessed, by the devil.*

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5:6-13 Jesus Drives Out Demons

Jesus did not avoid this man; He made a special trip across the sea and braved a storm simply because He wanted to deliver this one man from the grip of Satan (Mk.4:35). This man wasn't even a Jew! He was a Gentile and still the Lord reached out to him! This man, who ran from everyone else, ran to the Lord Jesus and fell at His feet. *"But when he saw Jesus afar off, he ran and worshiped Him"(v6)*; This was the sixth thing about this man, he recognized who Jesus was but did not *"know"* Him.

- In **character** he was afar off. This man and the God-man had nothing in common, but he recognized Jesus.
- In **knowledge** he was afar off. The demoniac knew who Jesus was, but did not *"know"*(as having a relationship) Him.
- In **possessions** he was afar off. This man had nothing to offer Christ, no good feelings, no repentance, no good thoughts, or no holy desires but he knew who Jesus was.

However, the demons that drove this man away from all human relationships drove him to the feet of Jesus. Why? They did not fall down before Jesus to worship Him as Lord; they merely fell down in acknowledgement of His deity, and they begged Him not to *"torment"* them. That is, they begged Him not to send* them to Hell, Luke 8:31.

Jesus never wastes words over the devil. He speaks to him very shortly and very sharply. Do you notice in Mark1:25, Jesus rebuked the unclean spirit saying, **Hold thy peace, and come out of him**. However here, Jesus asks, **What is thy name? 5:8**. He answered, **'My name is legion: for we are many 5:9**. This did not affect Jesus.

The man was demented physically and mentally, because he was not his own. However, this one man could tolerate**a "legion" of demons. Incidentally a legion was a battalion of over 6000 Roman soldiers. *** The demons then requested that they might be allowed to enter into a heard of swine that was feeding nearby.

5:11-13 Jesus gives them permission and they leave the body of the man and enter the swine. When they do, the swine cannot tolerate the demons and kill themselves by running in to the sea.

NOTE:

**Another popular conjecture about demons is that of "territorial spirits." This one has more of a biblical basis to it. The demons here beg not to be sent out of the country. It would seem that sending the demons out of the country would cause them to have to go into the abyss, the bottomless pit. Another demonic entity over Greece. Michael is apparently the angelic prince over Israel. So it is entirely conceivable that there are territorial spirits and angels.*

***Things that control you: we all have them, don't we? Things that we would rather not do, but every time it comes across and says 'Hello', we jump right in there. All we need to see is a finger: 'Come here!', and we go, we run to it and we indulge in it, we roll around like a pig in the mud. Again we get up in shame, and we think: 'Why, why did I do it again?'What is it? Is it drugs? Is it promiscuity? Is it pornography? Is it alcoholism? What is it? Is it money? Is that the thing that drives you?*

****If you do the math, there were 2,000 swine in that herd. That comes out to three demons per pig. They couldn't tolerate the presence of the devil and they committed "suey-cide". Those pigs couldn't stand just a few demons, yet this man was able to live with thousands. This just illustrates the human capacity for evil!*

5:14-17 Those who had once fed the pigs ran away and began to tell others of what they had seen. Of

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course others were curious, so they came and saw the man who had been demon-possessed. They saw him clean and clothed, and in his right mind, and they became afraid. Those who had witnessed this event told others what had happened to the man and what had happened to the pigs. It was too much for them to handle, so they pleaded for Jesus to leave their region.

5:18-20 A New Witness For Jesus

The herdsmen saw the dead pigs, and saw the man delivered*, and chose to mourn over the monetary loss rather than delight over the delivered demoniac. There is a simple spiritual truth here: If you care more about money than you do about people, you're going to reject the Lord.

NOTE:

*Christians are bound by all sorts of fetters, you could even be oppressed of the devil as a Christian - not possessed now, but oppressed through fears and anxieties and all sorts of problems - but this man was delivered of all his fears, and all his demons. It's no surprise that he wanted to be with the Lord Jesus.

These people saw* a miracle in the man, and instead of falling at the feet of Jesus, they did the opposite of the demonic man - what did they do? They said: *verse 17, "And they began to pray, they asked Him (Jesus), they pleaded with Jesus, to depart out of their coasts" - 'Jesus of Nazareth, get away from us! The delivered man begged Jesus to allow him to go with them. In Mark1:44, Jesus tells the leper to say nothing, but here, Jesus told him to go home, Decapolis, and tell them the great things the Lord hath done. The Great Commission must be fulfilled by everyone.*

POINT:

There will be many who might not believe, but there will be others who will see it and fear and many will trust in the Lord because of the change that is wrought in your life!

SUMMARY:

Jesus is presented to us as the Servant of Jehovah who has power to overcome all hostile forces against God and man. Mark is showing us, and consequently the Holy Spirit is showing us, that man's extremity is God's opportunity. God in Christ just loves to minister to us in our deepest need when we cannot help ourselves. We have a storm that seamen couldn't overcome. We have a demoniac that no one could tame.

First, it teaches us that all spirits are subject to Jesus. They recognize His authority, v7. They must have His permission. And that man is the most depraved creature in existence. So when God saves a sinner, others who thought they were all right are terrified by it, especially if the saved man was once one of them! These poor souls were terrified in the presence of an almighty mercy, omnipotent love, and saving grace. Why? Because they knew nothing about it. They still lived in bondage. The only difference between them and the demoniac was that they were held by fetters and chains, and tamed by society, and they mistook their fetters for righteousness and their tameness for goodness. This young convert wanted to go immediately with Christ and become a preacher. The Lord would not allow it. The Lord sent him home to his family and friends, with a message to deliver to them. And this sinner, saved by the grace of God, did what the Lord told him to do, while the leper didn't (Mk.145).

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APPLICATION:

If your life is a mess, ask Jesus to deliver you. Admit you can't change and then cry out for his mercy. Ask him to chase the demons out of your life, take away the torment, and change you from the inside out. Come humbly to Jesus and ask him to be your Lord and Savior. Run to the cross. Lay your burdens, your cares, your worries, and your fears upon the Son of God. Lay your sins and faults and failures at the feet of Jesus. If you come to Christ, he will not turn you away. And when Christ answers, and he always does, go and tell others what he has done for you.

"Where does God want me?" The answer is, he wants you right where you are. And if he wants you somewhere else, he can move you at any time. What if you are the only Christian in the shop, the office, the factory, the store, the club, the classroom, or in your family or your neighborhood? All the better! No cause for despair. God has put you there as a missionary. And the people all around you are your mission field. The challenge is the same for you as it was for the man in our story. "Go and tell what great things the Lord has done for you." The best missionary work always begins at home. Everyone is either a missionary at home or a missionary in the mission field. Which are you?

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6:1-5 proceeds with the second cycle of stories about Jesus and His ministry with the account where Jesus returns to His own country; hometown to teach in the synagogue at Nazareth, and His disciples followed Him. On the Sabbath He taught in the synagogue and the people were astonished, and questioning His wisdom and His mighty works because they knew Him to be the carpenter, the son of Mary, with brothers and sisters, and so they are offended at Him. Jesus says, *"Only in his hometown, among his relatives and in his own house is a prophet without honor" (6:4) NIV.* And Jesus could not do any mighty works, and God's power was blocked for the whole community except to place His hands on a few sick people and heal them. They had His presence, His wisdom, the testimony of His mighty works, and His power to help them in all their needs, yet they stayed away from His meetings. In pride they refused to trust and believe Him.

6:6 **And he marveled because of their unbelief. And he went round about the villages, teaching.** So Jesus is rejected in His hometown of Nazareth, and He marveled (was amazed) because of their unbelief; lack of faith, He had to accept their rejection. He could not force Himself upon them, and He thereby goes out around the other villages teaching.

6:7 **And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;**— They In verses 7-13, Jesus calls His twelve disciples and sends them out two by two with authority over unclean spirits.

6:8 **And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:**— Jesus instructs His disciples with specific instructions:

1. The disciples were instructed on what provisions they are to take and not to take on their journey: take a staff only; no scrip, no bread, no money in their purse. The disciples were to live in utter simplicity and humility, knowing that God would supply their every need.

6:9 **But be shod with sandals; and not put on two coats.**

2. The disciples were also instructed what to wear: wear sandals for protection and coolness and comfort for the feet.
3. The disciples are also instructed what not to wear: don't wear two coats, for this would display extravagance and wasteful living.

6:10 **And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.**

4. The disciples were instructed on how they will be received: whenever you enter a house, stay there; abide there until you depart from that place/town. The disciples were to show stability and settledness.

6:11 **And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.**

5. The disciples were instructed on how they will not be received: whosoever shall not receive you; will not welcome you, nor hear; listen to you, so when ye depart; leave that place and, shake the dust off from

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under your feet for a testimony against them. This showed them how to handle rejection of those who were not hospitable and receptive to them. Jesus says *"Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city."* This was said for the fact that *Sodom and Gomorrha* had no gospel witness, but this city had a witness, but refused to receive or hear.

6:12 **And they went out, and preached that men should repent.** They were sent out by Jesus, proclaiming repentance. They were to proclaim **Jesus'** message, not their own opinion or views to the world, that men should repent, and By repenting of their sins, you're turning away from your old life of sin, and turning to a new life with Jesus. Jesus carried the same message as John the Baptist. And Jesus' disciples were to do the same.

6:13 **And they cast out many devils, and anointed with oil many that were sick, and healed them.** The disciples were sent forth to cast out devils, and anoint people with oil, and heal the sick.

- Oil is a symbol of the Holy Spirit's presence.
- Oil is a symbol of God's care, comfort, and joy of His mercy to us. It is the oil of gladness!

SUMMARY:

6 So Jesus is rejected in His hometown of Nazareth, and He marveled (was amazed) because of their unbelief. Therefore He went to other villages to teach. and thereby goes out around other villages teaching. **7 -13** He called His twelve disciples, and began to send them forth equipped, and with specific instructions as He commanded, and they went out as Jesus instructed. (**6:6-13**).

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MARK 7: 1-30NEXT 8:22-28**HISTORY:**

Jesus and his disciples had just crossed over and entered the land of Gennesaret by ship and the people literally ran about the whole region carrying beds of the sick to Jesus even begging to touch just the border of His garment. Can you see the desperation of the people trying to get to The Healer? As they came, many touched and were made whole!

SYNOPSIS:

Now in **Mark 7:1-23** comes an official delegation of theological Pharisees and certain scribes from Jerusalem to visit the Lord Jesus. They didn't come to welcome Him but they were alarmed at the tremendous popularity of Jesus and they came to trap Him. They had already accused Him of healing and casting out demons by Beelzebub (Chapter 3). They had also accused Him of breaking the Sabbath law (Chapter 3). And here we go again, verse 2, "*they saw some of his disciples eating bread with defiled, that is to say, with unwashed,* hands, they found fault*".

NOTE:

** In Exodus Chapter 30 the priests were required to wash ritually. But for 200 years this was taken from Exodus 30 and practiced by all pious Jews. So before any meals Jews would pour just a little bit of water on their hands, and they would elevate their hands slightly so that the water would run down to the wrist, and eventually down to their elbows, and then they would rub their hands together. Next they would lower their hands, and rinse them, allowing the water to drop off their fingertips - now that was only for meals. Also, the assumption is believed that they actually bathed themselves from head to toe ceremonially, when they came from the market, to be clean. This extended to various eating utensils in which they also washed ceremonially: pots and pans would be dipped - ceremonial baptisms that were used in order to make the user of these utensils ceremonially pure. So this was their rule, the Jewish tradition of the elders: unless you washed to your elbows, you were ceremonially defiled. The belief was that you could transfer this ceremonial uncleanness to others, and even to holy things.*

So these religious Jews asked the Lord Jesus, questioning Him in verse 5: "*Why don't your disciples live according to the tradition of the elders, instead of eating their food with 'unclean' hands?*" (NIV). They were questioning Jesus not on the grounds of scripture, but on the grounds of their own man-made traditions. This washing had nothing to do with cleaning the hands. It was a ceremonial cleansing.

So Jesus begins to explain what defiles a man. He said, "*You're hypocrites*", and the word for 'hypocrite', * of course, is derived from a Greek word that described an actor wearing a mask while he was on the stage. So really the Lord was saying: *You are religious play actors*. Your conformity, your traditional values** of outside show is not changing you within.

NOTE:

**A hypocrite gives lip service while keeping his heart far from God. He acknowledges God and attends worship, but this is about all he does. They study the scripture, pray, witness, help the needy, and keep the rules. They would even fight to maintain religious tradition. Yet, their heart is not God's. They do not know God personally, not in the depths of their heart. They are deceived.*

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What the Lord was really saying is that there is a deceitfulness with religion, and indeed any other institution of humankind that tries to effect a change on the inside by changing the outside. You are deceiving others, you're making out by your outward conformity that you're something you're not on the inside - but not only are you deceiving those around you, you're deceiving yourself, thinking that you're better than others because of your conformity without (by the outside).

NOTE:

****The problem with their rules, they were not from God, they were "the traditions of the elders". In an effort to protect the Law from people, the ancient Jews added to that Law. They added restrictions that went beyond the letter of the Law. The Jewish leaders believed that their traditions helped people keep the Law better; they believed their traditions protected the Law from the people. The problem with man's rules is just that, they are man's rules and not the Lord's, and came to supersede God. These little rules that were man-made and added on to God's first five books of the Bible were perceived as acquiring equal authority to God's Word itself.**

POINT:

The strange thing with religion, and any human man-made institution, people often willingly accept rigidity and ritual as a substitute for reality. If on a Sabbath day you saw a grey hair, you weren't allowed to pull it because that was work. Therefore, to guard against the temptation of pulling a grey hair, they made the rule, not to look into a mirror. You also weren't allowed to wear false teeth on the Sabbath day and so on.

TERM:

TRADITION: The Greek word is **paradosis**, which means "giving over" or "handing down." It refers to teaching that is handed down either by word (orally) or in writing.

He quoted from scripture, applying Isaiah's words to their spiritual condition (Is.29:13).

POINT:

The precept, "honor thy father and thy mother", which included 'honoring' by financial support, is among the Ten Commandments (Ex.20:12). It became customary for supposedly pious Jews to claim that their funds were already designated as a gift to God, when they were confronted with their parents' need. More than that, a Pharisee could impose a certain amount upon a layman, and if he replied, "But I am obligated to help my mother and father!" he could insist, 'You are freed from this commandment, because that money is Corban (Greek translation of Hebrew qurban, meaning a gift for God); it is a God-appointed gift for his service.

Jesus goes on to stress an importance point to saying to the people, (v15) *"Nothing outside a man can make him 'unclean' by going into him. Rather it is what comes out of a man that makes him 'unclean'"(NIV).*

POINT:

What defiles a man is not what he eats and drinks. What a man eats and drinks does not enter his heart. It enters his digestive tract and passes through his body. Therefore, food and drink, or eating with unwashed hands, or doing any other outward thing cannot defile a man— not spiritually. The thing that comes out of the heart of man is what defiles him. What Jesus is saying is the heart defiles a man –a corrupt heart, therefore he corrupts himself.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things

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*come from within, and defile the man”(v21-23). Explanations of all these at another time. However I have to throw this in. Man makes **three fatal mistakes** when dealing with the problem* of the law and evil, that is with the problem of his heart.*

1. Man judges evil to be external only. He judges only the sinful act, only the deed. In the eyes of society, a man would be considered perfect if he never did bad; never broke the law, and never did the forbidden thing. A person is considered good if he seldom does bad; seldom breaks the law, and seldom does the forbidden things (ex.: breaking the speed limit or taking a pencil from the office; I’m saved because I’m a good person).
2. Man fails to see (or confess) that evil arises from the heart, from within. He does not consider that evil things are done from an evil heart. Therefore, man puts little if any restraint upon the lust and inward thought. Man seldom thinks beyond the act; he seldom digs into the reason for the lust and the thought; he seldom gives any attention to the heart. The result; man still grapples and always will have to grapple with the problem and tragedy of evil.
3. Man fails to see and acknowledge that the human heart needs to be changed, that is, converted by the Son of God. He refuses to face up to the fact that is so clearly seen: a new man is what is needed. Somehow man’s heart needs to be reborn by the Power of the Holy Spirit.

NOTE:

**Jesus revealed the problem so clearly. There is a progression of sin within a man. 1) It begins in human nature – within, out of the heart. 2) It develops in the human mind – in evil thoughts. 3) It is expressed in human acts – adulteries, fornications...*

7:24 Jesus Goes To Tyre

Jesus needed rest,* quiet time after rebuking the Pharisees and scribes, to prepare both for Himself and His disciples. The only place he could find freedom from the crowds and from His opponents was in the northern area bordering Gentile territory of Tyre. No Jew was likely to enter Gentile areas. *"He entered a house and did not want anyone to know it: yet he could not keep his presence secret" NIV.*

POINT:

There is a time to labor and there is a time to seek rest and God’s presence. These are essential if we are to serve in the Power of God.

TERM:

TYRE and **SYDON**: were two port cities along the Mediterranean Sea northwest of Galilee. Tyre was the capitol of Phoenicia.

He could not be hid;

- At His Birth He could not be Hid!
- At His Presentation He could not be Hid!
- At His Baptism He could not be Hid!
- In His Earthly Ministry He could not be Hid!
- At His Crucifixion He could not be Hid!
- At His Burial He could not be Hid!

THREE OTHER THINGS FROM SCRIPTURE:

1. **Jer.29:13**: He cannot be Hid from those that Seek Him.
2. **Acts 4:13**: He could not be Hid in those that Find Him.
3. **Rev.1:7**: He could not be Hid from those Who Reject Him.

POINT:

He isn’t hiding, He is waiting with open arms to receive us and all our baggage. If we need Him, we can find Him!

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7:25-26 A Mother's Request

In caring for the rejected you have to allow for interruptions by the rejected. "For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet" The woman had two strikes against her. First, she had a daughter with an unclean spirit. In the ancient world when a family member had an evil spirit, the whole family was shunned, sometimes feared and ostracized. Second, the mother was a Greek, a Syrophenician or Canaanite by race. They and the Jews were bitter enemies, ancestral enemies; despised and hated each other. In approaching Jesus, she knew that she was coming to a Jew who was assumed to be her enemy. But note a significant fact: Jesus let her come. He didn't stop her. Others rejected her and her daughter and had nothing to do with them. But she came and begged, pleaded for his mercy for her demon-possessed daughter. It says, "She besought* (begs, pleads with) Him (Jesus) that He would cast forth the devil out of her daughter."

NOTE:

*Besought is in the Greek imperfect tense, which means she kept on begging and begging. In Matthew 15:22 it says, she said, "*Have mercy on me, O Lord, thou Son of David*". She truly loved her daughter that she considered her daughter's problem her own. It was true oneness, a union she felt. And she approached the right person, Jesus Himself! And cried out for mercy!

POINT:

She had apparently heard that the Jews expected a Messiah, a son of the great King David who was to work miracles for them: her limited concept. And she heard about Jesus, that He was delivering people from their sicknesses and healing them: she seeing Jesus only as a miracle worker and healer.

7:-27-30 The Response Of Jesus

In caring for the rejected you have to converse with them. Jesus answers, "*First let the children eat all they want...for it is not right to take the children's bread and toss it to the dogs*" NIV (indicating that His ministry is first to his own people). The woman came in utter sincerity and with great respect. She replies "*Yes, Lord, even the dogs under the table eat the children's (Jewish) crumbs*" (that would be sufficient for me). He knows her heart and He leads her step by step to understand His Lordship and to confess her faith in a humble and worshipful spirit.

TERM:

DOGS: was usually a symbol of dishonor. Calling people dogs in the day of Jesus was a common practice. This was not referring to a dog in the streets. However, Jesus used this to stir and test her sincerity and persistence.

POINT:

His words might have seemed hard. But He listens, knowing her heart. In other words Jesus may have turned this incident into a living parable to show his disciples how hardened they were in their attitudes against Gentiles. This was a cross-cultural awareness. Perhaps he wanted to illustrate in a way they would never forget that despite rejection, Gentiles like the woman deeply hungered for God's grace and power.

In caring for the rejected you have to meet their needs. Jesus commends her faith and responds by healing her daughter. Her daughter was not with her, it says, "*She went home and found her child lying on the bed, and the demon gone*" (v30) NIV. Her belief was so strong she would not quit despite being met with, irritation, opposition, apparent rebuff, and being told that she was undeserving.

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SUMMARY:

Most people today are trying to get one or more major needs in their lives met. Some people are looking at devastating family problems, at financial difficulty, or a problem with a child. Some see their own souls and realize that they are lost. Some are looking at a disease and wondering what lies ahead. And again, some are looking at their parents and realizing they won't be here forever. The question is, 'How are you going about it'? After laboring, there is a time to seek rest. Jesus had been available for the people, healing and delivering them from unclean spirits; He dealt with the Pharisees and scribes of the Law and their traditions, and rebuking and explaining the truth of what defiles a man. Now it called for needful rest, for He and His disciples. After getting out of the ship, Jesus is interrupted.

This was a heavy burden this Gentile woman carried: having a young daughter with an unclean spirit, she a Greek, of another race coming to a Jew who was thought to be her enemy.

How many experience their children living under the influence of Satan, in a different sense, perhaps, but nevertheless living in the sin and shame of the devil? How many loved ones would have their needs met if we took time and continued to intercede for loved ones as this woman did for her daughter? However, we have a greater promise. We don't have to beg God. We have the promise and power of God within us to rebuke the enemy and declare wholeness.

A lot of people would give up, but not this woman! She persisted in spite of everything that was thrown into her pathway. Why? She persisted because too much was at stake! Her little daughter needed to be delivered from her bondage. Her family needed to be saved. She needed help and she was determined to get it! A crumb might have been all she could get; but she knew that a crumb from His hand was more than enough! She wouldn't give up until she got what she needed! His response to her was not rejection. It was merely a statement of fact. But why? The woman needed to learn persistence, humility, and trust. And the woman needed to learn that there was only one true religion and one true Messiah. She called Him Lord, but now she truly worships Him as Lord. Here was a Gentile dog that had more faith than the Jewish scribes, Pharisees, Sadducees and priests. This kind of faith excites the Lord! Pride will defeat the purpose of Mercy. She pleaded for mercy and received mercy from the Lord.

APPLICATION:

Prayers heard from on High will often bring down blessings. Never, never let us forget that the children for whom many prayers have been offered, seldom perish when sincerely given to God. Let us continue to pray more for our sons and daughters, even when they will not let us speak to them about religion. They cannot prevent us speaking of them to a Holy God. Our hearts are apt to become cool and indifferent, and to think that it is of no use to draw near to God. However, persevere in praying for others. Study the case of this woman, how she had prayed, pleaded her case, and did not faint in the face of great discouragement. Let us name all those we love and place them before the throne of a loving God continually. Let us pray for all--the worst, the hardest, and the most unbelieving. How bad do you want to touch God and for Him to touch you? The answer may not come for ten, fifteen, or twenty years. It may not come until we have exchanged prayer for praise, and are far away from this world. But while we live, let us pray!

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In **Chapter 8** of **Mark** verses **22-26** is a story of the blind man and is told in Mark alone. Jesus is in Bethsaida and the man's friends bring a blind man to Him to be touched, healed, and set free. ¹It is also the only miracle in the life of Christ that is not immediate, for it takes two attempts in order to bring the man perfect sight. What can be the meaning of this? We know that Christ cannot fail, for He does all things well. For an answer, we can look to the context. Just before they meet this blind man, the disciples had misunderstood a reference by Christ to the leaven of the Pharisees. They thought that Jesus was referring to their lack of bread. Jesus, however, was speaking of spiritual truths and He scolded the disciples for their lack of spiritual understanding. Why? - "*having ears, hear ye not*" (verse 18).

The blind man becomes an object lesson for the disciples. His healing was not for the multitudes because Jesus performed the miracle away from the view of the crowds and sent the man directly home. Jesus demonstrated how the initial healing of salvation does not always mean perfect vision. This comes from further growth and further touches of God.

This is a strong lesson on intercession. We are to care enough to bring people to Christ and pray for Christ to heal them. Jesus cares deeply for friends who care and He cares enough to receive and listen and act in their behalf. "*He took the blind man by the hand, and led him out of the town.*" Why? – The people were thronging Jesus with noise that comes from a massive crowd. The man was excited, nervous, and somewhat bewildered; and his concentration was weakened by it all. Jesus knew what was within the man. People of that day believed spittle or saliva had some healing power. One of the first things usually done when a man burns or cuts his finger is that he puts his finger into his mouth. The saliva seems to ease the pain. Note what Jesus did: He placed saliva on the man's eyes and put his hands upon the man. Jesus focused the man's attention upon the healing power of both the saliva and His hands. The point is: Jesus cared for the man's belief in the healing power of saliva. Jesus began where he was in his beliefs, and led him on into the essential belief that healing comes through the Lord Himself, through His touch.

Jesus had asked the man if he saw anything. The man's sight was not completely healed because he only saw men as trees walking; he only saw faintly and dimly. Jesus again puts His hands upon the man's eyes and made him look up. The man was restored and could see clearly. Why did Jesus do this man's healing in stages? – Apparently, the man's faith was weak and needed to be strengthened step by step. His friends were the ones who asked, not him. Also we can observe the point to show the disciples that some healing would be gradual rather than instantaneous or to demonstrate that spiritual truth is not always perceived clearly at first. The point is: a person grows by stages; a person is not always led to Christ immediately. The crucial point for believers and churches can be simply stated: we must care enough to keep after the person's need. We must care enough to keep •witnessing •ministering •teaching and instructing •visiting •feeding and clothing •and loving them.

Finally, Jesus sent the man to his house rather than back into town. Why? – The sensitivity to a person's family is essential to Jesus. We see in this passage 1) the blindness of the lost; 2) the partial, but improving, sight of the saved; and 3) the perfect sight of the saints in glory.

8:27-28 Who Is Jesus?

¹ <http://www.learnthebible.org/blind-man-of-bethsaida.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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Jesus moves from Bethsaida **into the towns of Caesarea Philippi** with **His disciples**. Jesus was facing the end very, very soon and there was still much to teach the disciples. **8:27** As He was travelling along some road between the towns, and Jesus brings up a direct **question**; the supreme question of life to **His disciples: Whom do men say I am?** It was time for them to learn that He was building a church—*an assembly of people who would be confessing Him to be the Messiah*. He had to make sure they understood God's way of salvation and His ideal place—that God was after victory over death and a life that lasted eternally, not just seventy or so years. God's Messiah and salvation was not man's way of power and pleasure; God was not leaving the future to take care of itself. You see the town they were entering proclaimed far and wide the worship of Caesar and of the gods of one's choice, that is, the worship of all except the One true and living God. It was against this dramatic yet terrible background that Jesus asked the pointed question, **But who do you say that I am? 8:28** Hold up, I'm getting ahead of myself. To answer that first question, **And they answered:**

- Some say thou are **John the Baptist**
 - Herod and others thought this. The common people saw some similarity between John and Jesus: both were doing a unique and great work for God; both were divinely chosen and gifted by God; both proclaimed the Kingdom of God and prepared men for it. Therefore, when they looked at Jesus and His ministry, they thought Jesus was not the Messiah Himself, but the promised forerunner of the Messiah (Mal.4:5).
- **Some say Elias**
 - Elijah was considered to be the greatest prophet and teacher of all time, and was predicted to be the forerunner of the coming Messiah (Mal. 4:5-6). Even today the Jews expect Elijah to return before the Messiah. In the celebration of the Passover they always leave a chair vacant for him to occupy. Elijah had also been used by God to miraculously feed a widow woman and her son; therefore, the people connected Elijah's miracle and Jesus' feeding of the multitude.
- Or **one of the prophets.**
 - They professed Jesus to be a great prophet sent for their day and time. He was thought to be one of the great prophets brought back to life or one in whom the spirit of a great prophet dwelt.

The same false confessions about Christ exist in every generation. This question is also asked in Matt.16:13-20; Lk.9:18-21.

8:29 Now, we really get down to those that follow Christ, **But whom say ye that I am?** It is not enough to know what others say about Jesus; you must know, understand and accept for yourself that He is the Messiah. You must move from curiosity to commitment, from admiration to adoration and say that the King of kings has come down from His throne to live in my life. He **is** a Person who houses His Spirit in me! Well **Peter** speaks out and **answers** Jesus' question: **Thou art the Christ.** The Greek *Christos* comes from the word which means "to anoint", "the Anointed One" being the Messiah (*Heb. Mashiah*). Matthew adds to this title "the Son of the living God" (Matt.16:16). Peter actually said "You are the Messiah", because that's what the Word "Christ" actually means. And Peter gave the Great Confession!

8:30 The disciples had a great need to learn about God's Messiah, however, Jesus instructed them not to share their confession with anyone else—not now. Why? – Because they were just beginning to learn what God's idea of the Messiah really meant. They had to know the truth and be accurate in their preaching of the truth before they began to share. They could do irreparable harm by spreading a false concept of the Messiah. Jesus had to protect them against this error. Our confession is just the beginning of our spiritual journey. There is much to study and learn about Christ after coming to know him personally.

1. We must be accurate in what we study.
2. We must be accurate in what we share.

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8:31 The Lord's Announcement

God's Messiah and man's Messiah differ. The disciples and Peter had just made these confessions, but one was very profound—**Jesus was the Christ**, the Messiah. At this point Jesus launched a new stage. He began to indoctrinate them into the way of God's Messiah, for as I said, God's Messiah was not man's Messiah. The phrase, **He began to teach them** of His suffering, rejection, death, and resurrection (after three days rise again). **The point is:** the Son of the Living God was going to be killed and raised again from the dead. *First* the idea of a suffering Messiah differed radically from their own idea of the Messiah. And *second*, the revelation had been hidden in pictures and symbols ("*Destroy this temple, and in three days I will raise it up*" Jh.2:19)? The difference now was that Jesus no longer spoke in pictures and symbols. His announcement to them was told in simple and direct words. Therefore, God's plan for saving the world was to take place through a Suffering Messiah, not a conquering Messiah.

The words **must** (*dei*) was strong. "*Must*" is an utter necessity; must provide salvation in such a way that justice will be done; must die for man so that His "*Ideal Death*" can stand for and cover all men. The words **suffer many things** include much more than just the sufferings surrounding His death. Hebrew 5:8 makes this clear: "*Though He were a Son, yet learned He obedience by the things which He suffered.*"

Jesus is the Son of God who left that very presence. He left heaven with all the majesty and splendor, glory and worship, praise and honor due Him. He is the Son of Heaven, but He became the son of a woman. He belonged in heaven, but He was present on earth. He had ruled in the perfect, incorruptible world, but He was now a servant in this imperfect and corruptible world. Every sight, sound, touch, taste—every experience and awareness was a world of distance from what He had known. He suffered through every moment and through every experience. Every experience drained virtue out of Him, for He always had before His face—the truth and glory of heaven—and the sin and corruption of earth.

The word **rejected** means that the religious leaders of Israel put Jesus to the test. However, Jesus did not meet their specifications; He was not the kind of Messiah the Jews wanted. They wanted a military leader who would liberate them from the yoke of Rome, not a Saviour who would free them from their bondage of sin.

Jesus' prediction **to be killed** and be resurrected **after three days rise again** is clear to us because we can look back upon it. But it was never clear to His disciples. Why? Very simply, it was a new experience. No one had ever risen from the dead, no a person who was never again to die. Yes, if you look at Lazarus, he was raised by Jesus from the dead, but he had to die again. Therefore, for them, to think of an immediate resurrection seemed unimaginable.

8:32 Jesus' announcement was made **openly** (*parresia*) meaning plainly, unmistakably frankly, without hesitation. He talked about it so much that it shook the disciples, so much they had Peter to confront Jesus. Peter rebukes Him! Can you imagine that? The impulsive apostle cringed in unbelief at what he heard, and quickly let it be known that he was unwilling to accept it. Three points I want you to look at:

1. The Natural man rejects God's Messiah. He rebels at the idea of the cross. He wants another way other than the cross. This is what Peter was doing: rebelling against the idea that God's Son was to die. Mind you, he had just made the greatest confession of all. However, we can quickly revert to our natural selves.
 - a. **Peter took Him**. The Greek is strong (*proslabomenos*) which means "*caught hold*." Peter took hold and grabbed Jesus. Peter bodily took Jesus aside for a conference.
 - b. **Peter began to rebuke** (*epitiman*) Him. This again is strong, when interpreted it is a forcible attempt to stop the idea of the Suffering Savior. Peter was urging Jesus to follow His own human schemes instead of God's Way, and by such, he was tempting Jesus with the very same compromises that Satan used to tempt Jesus in the wilderness (power, fame, and sensation). He just did not understand.

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2. **8:33 The Natural man is of Satan.** Jesus did not at all take lightly what Peter had said; and now, He made sure that His disciples understood. **He turned and looked on His disciples and rebuked Peter.** The harsh statement, **Get thee behind me Satan** arose because the attempt to sway Jesus from God's plan of salvation made him a tempter of the worst sort. The literal meaning of the name Satan is "*Adversary*." Calling Peter, Satan, was stern, yet such sternness was necessary. And this time the temptation was coming from one of His own disciples. When a man refuses to accept God's plan for life, he becomes an adversary to God. He opposes God's Will. In essence the man says that he knows what is best; he is wiser than God; the cross is not necessary! Jesus' death to save the world is a useless plan—it's not needed. This is sad. This is what Peter was doing. He was opposing God's plan for life—salvation of the world! Therefore, Jesus abruptly turned to Peter before Peter could say anything else and stopped him in his tracks. He charged Peter with being Satan, with being under the authority of Satan, with speaking for Satan.
3. **The Natural man sets his mind on material things, not on the things of God.** Now He only speaks to Peter. The words **thou savorest not** (*ouphroneis*) mean to think or to mind, **that be of God.** Peter did not have his mind, his thinking in line with God's mind and thoughts. Peter's thoughts and tastes were worldly, self-pleasing, on **the things of men**, not spiritual and not pleasing to God. He was using human reasoning not God's reasoning. The death of Jesus reveals man's true nature, a nature that uses natural and carnal reasoning instead of spiritual reasoning.

8:34 The Cost Of Discipleship

Jesus begins to speak to all, both **the people and to His disciples.** What He now said was a warning to the whole crowd, to the whole world—"Whosoever will come after me, let him deny himself, and take up his cross and follow me." A person would have to make a choice between:

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| • Loving comfort and ease | or | commitment and discipline |
| • Loving wealth and property | or | work and compassion |
| • Loving recognition and fame | or | humility and sacrifice |
| • Loving position and power | or | service and ministry |
| • Loving pleasure and feeling | or | righteousness and self-control |

The question is: How does a person go about making the right choice? Jesus said four things.

1. A man must: **will come after Him.**
2. A man must: **deny himself.**
3. A man must: **take up his cross.**
4. A man must: **follow Christ.**

There is a cost of discipleship and to make the right choice is to do the four things stated above. This cost will be worth it for your life; for your salvation. Will you come, deny, take up, and follow?

TERMS:

Will (*thelei*): to desire, wish, purpose, resolve, determine. It is a deliberate willing, a deliberate choice, a determined resolve to follow Christ. Note the choice is voluntary. It is not forced upon the person.

Deny (*aparneoma*): to disown, disregard, forsake, renounce, reject, refuse, restrain, disclaim, and do without. Very simply: to just say no to some behavior or thing. Denying self is much more than just being negative, it means that we are to act positively to say yes to Christ and no to self; let Christ rule and reign in one's heart and life; let Christ have His way completely.

Take up the cross: Carrying one's cross meant walking to one's death. Jesus did not call His disciples, including <http://www.pitwm.net/pitwm-versebyverse.html>

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us, to do anything He Himself did not do. No matter what suffering we endure because of our faith, Jesus is there with us.

Follow (*akalootheo*): to be a follower or companion, to be a disciple. It has the idea of seeking to be in union with and in the likeness of. This is an active commitment and walk; an energy and effort; an action and work. It is going after Christ with zeal and energy, struggling and seeking to follow in His footsteps no matter the cost. Note that His steps lead to death before they lead to glory.

8:35 There is this issue of life: saving life vs. losing life. Jesus made a very surprising statement again. If a man wished to save his life, he must lose it. What did He mean? The key is found in two phrases:

1. The first phrase is: **for my sake – whoever shall lose his life for my sake...the same shall save it.** The person who abandons this life, who sacrifices, and gives all that he is and has for Christ, shall save his life. But the person who keeps his life, that is, what he has, and seeks more and more of this life shall lose his life completely and eternally. The person who keeps his life is the one who:
 - a. Seeks to avoid aging, decaying, and death and avoids Christ shall lose his life eternally.
 - b. Seeks to make his life more and more comfortable and secure beyond what is necessary and neglects Christ shall lose his life eternally.
 - c. Seeks to gain wealth, power, and fame, and who compromises Christ shall lose his life eternally.
 - d. Seeks the thrills, excitement, and stimulation of this world and ignores Christ shall lose his life eternally.

Keeps his life...shall lose his life	Gives his life...shall save his life	As said above, <u>the person who loses his life for Christ</u> , who sacrifices and gives all for Christ, <u>saves his life</u> . What you're really saying is, 'I don't know what's best for my life, therefore the entirety of my life is in God's hands, which is the way of the cross—and I'm saved because I made a choice to throw away and lay down my self-centeredness and give all to Christ!'
One who lies around in the comforts of the home.	One who become an explorer and pioneer for the gospel.	
One who spends all he has on Himself and his family.	One who sacrifices and gives all he is and has to the gospel.	
One who takes all his time for His own affairs and desires.	One who gives of his time for the gospel (visiting, teaching, sharing, witnessing, and ministering).	

2. The second phrase is: **and the gospel's sake – whoever shall lose his life for... the gospel's sake, the same shall save it.** The person who abandons this life, who sacrifices, and gives all that he is and has for the gospel, shall save his life. But the person who keeps his life and all that he has, and tries to keep himself and his family free from the suffering and needs of this world, that person shall lose his life. Whatever we do, it has to be for "My sake" (God) and the gospel (Good News). In doing so you will save your life.

8: 36-37 There is the issue of gaining the world vs. losing the soul. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Many people spend their lives seeking pleasure. Jesus is saying the world of pleasure centered on possessions, position, or power is ultimately worthless. Whatever we have on earth is only temporary. It cannot be exchanged for our souls. The meaning of "soul" is the same Greek word translated as "life." Jesus used the word life in two senses. There are two stages, two beings, two existences to the same life:

1. The life that exists on the earth.
2. The life that shall exist beyond this earth.

Once a person (their life) is born into this world, he will exist forever. It's just a matter of where he goes after the life of this world: to be with God or to be apart from God. No man can gain the whole world. But what if

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he could? All the pleasure and wealth and power and fame are nothing compared to his soul. There are four primary reasons why the soul is far superior to the things of this earth.

1. *Everything fades* and passes away (money, property, position, power, etc. are all for a short time).
2. *Everything cannot be used* all at once (clothes, car, power, popularity, etc. either it sits and is unused most of the time).
3. *The human soul is eternal.* It never dies; never ceases to exist; shall live forever, with God or to be apart from God.
4. *The human soul is of more value* than the whole world.

Therefore, it cannot be exchanged for anything, and nothing that the world has to offer that man can give in exchange for his soul. Can you really say something else is worth more than your soul? It is far superior because God's breath is eternal.

8:38 There is the issue of the Messiah: being ashamed of Christ vs. confessing Christ. At least five things are said in this verse: **Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his father with the holy angels.**

1. Christ is the true Messiah. He and His Words determine a man's destiny. Note the words, "*Me and my Words.*"
2. A man can be ashamed of Christ, and some men are ashamed of Him now. Some fear what others will say. They fear being ridiculed by peers: talked about, questioned, avoided, sneered at, abused, persecuted. Therefore, they deny Christ. They deny by word, act, and silence.
3. The world makes it difficult to confess Christ. Why? – The world is an adulterous and sinful place and every generation passes down its adulterous and sinful behavior. They want to keep some control over their lives.
4. The day of the Messiah's glory is coming, a day when His glory shall be revealed to all.
5. The Day of Judgment—of shame and of being ashamed—is coming. Then the person will hear those fateful and terrifying words, "*I never knew you: depart from me, ye that work iniquity*" (Matt.7:23).

A man may speak boldly and candidly among friends, but the test of character for a Christian comes when he must stand for Christ in the midst of an adulterous and sinful men. At that time it pertained to the character of Israel and now it is to every generation which has followed. As man is ashamed of Christ so shall His attitude be reciprocated in like manner. Now that Jesus has explained the fearful cost of following Jesus and then being ashamed to own Him, He immediately shows the spectacular glory. This is not a secret coming. He comes in the glory of His Father with the holy angels, hinting at why those who lose their lives for Jesus will save themselves.

SUMMARY:

²Our lessons have really been focusing on "Who Jesus Is." This is a "Matter Of Identity!" We must know who we're following and be able to explain it. These extraordinary verses of Scripture go to the heart of the Gospel of Mark. Although the different paragraphs (8:27-30; 8:31-33; 8:34-9:1) could each be studied independently, each of them is important. If we are to understand what Mark wanted to say in his Gospel and the issues at stake for Jesus at this point in His ministry, then we must read the passage as a whole.

The event at Caesarea Philippi was crucial to God's work through Jesus, and after it because Jesus' relationship with the disciples could never be the same. First, Jesus asked them who other people said He was, and then He

² http://www.prayerandbiblestudy.com/Alt1-Mark_8_27-38.pdf
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asked them what they thought themselves (8:27-30). However, when Peter declared "*You are the Messiah*" (8:29), people would not have expected Jesus to ask for the matter to be kept quiet! (8:30). Neither, would they have expected Jesus to say that He was going to suffer by being rejected, die, and then be resurrected! (8:31). Peter spoke for everyone around him when he told Jesus, that what He said was not acceptable! (8:32), but Jesus' strong rebuke forced all those who were present to think again. There could be no mistake; if Jesus was to complete His work as the Messiah, there was only one way it could be done (8:34f.).

Now, they learn that there is a cost to be Jesus' disciple. The requirements was to deny himself, take up his cross, and then follow Him, because if you try to save your life, you'll lose it; but if you lose your life for His sake and the Gospel, you'll save it. Profiting what's on earth, you'll lose your soul. There is nothing that you can exchange for your soul because it's just that precious. In the end, don't be ashamed of Jesus nor His Word because He'll be ashamed of you when He comes back in all of His glory. He allowed some to see His kingdom come in power.

God's path of salvation begins with us identifying who He is! No one has to prompt us; there has to be matter of clarity. The matter of it all pertains to the issue. The issue pertains to the identity. The identity pertains to the Messiah! The Messiah is the Christ, the Son of the Living God! God's Messiah as foretold by the prophets was the "*Suffering Servant*" prophesied by Isaiah (see Isaiah 53) and He is still misunderstood. The matter of His identity was already foretold and has come to us to be revealed in our hearts. Will you accept Him?

APPLICATION:

The challenge of this lesson is for you to really get to know Who Jesus Is. Is He your Messiah! Keep reading through this passage several times and dwelling on each stage of what is said. Then follow Jesus and you will know what it means to really live in this life and to have life eternal as well when he returns.

[TOP](#)

9:1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. There is the issue of death: not tasting death and seeing God's kingdom. It is the final statement in Christ's lecture about self-denial. Although He had just emphasized the spiritual over the physical, men seek and need physical evidence. Thus, it is promised: **some of them that stand here** (referring to Peter, James, and John) **...shall not taste of death, till they have seen the kingdom of God come with power.** In Scripture, the word **taste** is a synonym for "experience." Thus this refers to "some will see", "will experience" God's kingdom in its glory. It does not mean that they would not ultimately die, but that before they died they would see beyond the veil into the kingdom where God rules and reigns and allows some to see His power in His death, in His resurrection, and in His glory at the Transfiguration.

9:2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. The purpose of the Transfiguration was to reveal heaven's glory, and heaven's glory would strengthen Jesus to bear the cross, and strengthen the disciples in their belief that Jesus was God's Messiah. After six days of drilling His disciples with the fact of His coming death and resurrection, He only takes **Peter, James, and John up to a high mountain.** Why did He not take the other disciples with them? Peter, James, and John apparently formed an inner circle around Jesus. Jesus revealed more to these three men than to the other disciples.

They were with Him when He raised Jairus' daughter, when He was in the Garden of Gethsemane, and here on the Mount of Transfiguration. Each was chosen for a very special leadership role. They were not aware of it yet, but they were to fulfill unique positions.

1. Peter was to be the leader of the early church, the one who was to open the door of the gospel to both Jew and Gentile after Pentecost (Acts 2:1; 10:1).
2. James was to be the head of the first great church which was to be at Jerusalem (Acts 15:13).
3. John was to receive The Revelation from God to close out the Scriptures.

They witnessed Jesus' **Transfiguration** on a mountaintop, perhaps referring to Mt Hermon, the highest mountain in the vicinity of Caesarea Philippi. The word describing His transfiguration (Gr metamorphoō) signifies an outward manifestation of an inward change.

9:3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. Although Matthew and Luke's accounts mention Jesus' change in countenance, Mark restricts his comments to the Lord's apparel. Two things are noted:

- **His raiment became shining.** The word "shining" (stilbo) is a Greek participle which means the shining is active. The transfiguration was a real, active experience. It was no illusion, or dream; it was not of the imagination. It was not a reflection of the sun shining off some rock, glass, or lake. The glory was shining **white as snow.** It was the glory of the Lord's inner nature actively shining right through His being. Apparently God allowed only a small degree of the glory; only what the three disciples could bear to shine through the body and clothing (raiment) of Jesus.

The word **fuller** was one who professionally cleaned clothing. No matter how they might clean it, they could never get it as white as it shined on the Mount of Transfiguration!

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9:4 And there appeared unto them Elias with Moses: and they were talking with Jesus. While they are viewing this spectacular event of the Transfiguration, Elijah (**Elias**) and **Moses appeared** and were **talking with Jesus**. Why did Moses and Elijah appear with Jesus? There seemed to be two reasons:

1. To discuss Jesus' death. Jesus needed to be strengthened to bear the weight and pressure of the cross, the Garden of Gethsemane experience and His cry on the cross. Or—
2. To show that Jesus was the true Messiah. He was superior to the Law and the Prophets. Moses represented the Law, and Elijah was considered the greatest of the prophets. By such they were symbolizing that the Law and the Prophets found their fulfillment in Christ.
 - a. Christ was the One of whom the Law and the Prophets spoke of.
 - b. Christ was the One of whom the Law and the Prophets pointed to.

9:5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. First, the response of the Transfiguration was that the disciples were strengthened and excited, which led Peter to make the statement, **It is good for us to be here: let us make three tabernacles**. Peter offered to build three shelters (skenas) for Jesus and the two prophets as an act to extend the stay of the heavenly guests and this glorious experience. The shelters which Peter offered to build were the booths made of branches and grass which could be quickly built (the kind often built by travelers on their stops along the road night by night).

9:6 For he wist not what to say; for they were sore afraid. Secondly, although the disciples were strengthen, they were struck with awesome fear. They really **didn't know what to say; for they were sore afraid** (terrified), but here goes impetuous Peter. The believer will experience the "Shekinah glory" ; see its full manifestation upon Christ.

9:7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. Thirdly, the response of the disciples was that they got a chance to witness and experience God's confirmation and approval of His beloved Son. God spoke from heaven, beyond the clouds. The cloud overshadowed and enveloped them. And in the mist of the cloud, God speaks. In Matthew it speaks of them *"falling on their faces and being sore afraid"* Matt.17:6, unable to look up. As mortal men, they were paralyzed in fear. Also in Matthew, it says it was a "bright cloud." The bright cloud overshadowing Jesus is a far contrast to the dark and threatening cloud that overshadowed the giving of the Old Covenant to Moses, that is the Law (Exo.19:18; 20:21). There is a point to be made here. The Law (Old Covenant) was dark and threatening; the New Covenant (the love of Christ) is bright and is given to save and bless, not to threaten and condemn (Heb.12:18-24).

A voice speaks (the Father), endorsing Jesus (His Son) just as He did at His baptism. God was saying, **This is my beloved Son**—*"pay attention to Him and do what He tells you."*

9:8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. Suddenly, the three disciples found themselves **alone with Jesus**. It happened in a twinkling of an eye. Elijah and Moses had faded away. The disciples must be saying to themselves, why did they leave? The imagery seems to say Jesus fulfills everything to which the Law and the Prophets pointed to; they will fade away, leaving only Jesus as the path to God.

9:9 And as they came down from the mountain, he charged them that they should tell no man

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what things they had seen, till the Son of man were risen from the dead. The Transfiguration gave a unique opportunity to discuss God's Messiahship. However, you always have to come down out of the clouds and back to reality. Well, **Jesus charged the disciples to tell no one** about their experience **until after He had risen from the dead.** Whatever you've seen, **keep it to yourselves.**

9:10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. The mention of the rising from the dead stirred them to **question what He meant.** They really thought that He was going to now set up His kingdom, and reign. So, therefore, when He admonished them not to say anything, but keep this matter among themselves, they still didn't understand that Jesus was talking about His death and resurrection. Jesus is trying to reveal to His disciples the kind of rejection that He will soon receive and the reason He will need to be resurrected in order to fulfill His calling as Messiah.

9:11 And they asked him, saying, Why say the scribes that Elias must first come?— After seeing all this, there's something the disciples can't figure out. Elijah was supposed to come before the Messiah. They were referring to OT scripture: Mal.4:5—"*Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. 6 And he shall turn the heart of the fathers to the children, and the heart of the children their fathers, lest I come and smite the earth with a curse.*" They saw Elijah for the first time after the Messiah had arrived. So, therefore, they asked Jesus, for they needed to know what's going on.

9:12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

1. **First,** Jesus responds by agreeing that the scripture does teach that Elijah must come first and prepare the way. In Malachi, the mention of Elijah was to announce the Messiah's arrival. John the Baptist was a type of Elijah at Christ's first Advent in the New Testament. John the Baptist came not in the body of Elijah, but in the spirit and power of Elijah, doing the work of Elijah (Jh.1:21)! In Revelation it says two witnesses and most commentators speculate that it will be Moses and Elijah. However, it does not predict the resurrection of Elijah, but rather God raising up one who will do the same kind of work that Elijah had done. So, to read this in a spiritual manner, the spirit and power of Elijah has indeed come through the person of John the Baptist preparing the way of the Lord.
2. **Secondly,** Jesus also makes them take notice of the scripture which teaches that the Messiah must suffer many things, and be set at nought (*to slight, disregard, disdain, utterly despised, and be treated with contempt and rejected*) [Ps.22; Is.53:3]. This also was written, as well as the mission of Elias. Elijah did what he was supposed to do and Jesus came to do the ultimate. And this was a fact that they were overlooking. He is trying to bring them back to the real point. He will be killed and then be resurrected the third day. So if Elijah was supposed to restore all things, why must the Son of man still have to suffer many things and be treated with contempt? The Son of man must suffer to remove the curse from God's disobedient, hard-hearted people.

9:13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him. The answer is that Elijah came, but the people did whatsoever they listed (desired). The word, "*list*", is related to the word "lust. It means that they simply followed their base inclinations; their desires. ...**as it is written of him,** means, they have done whatever they listed to do to John. Too many people ignored him and John the Baptist was executed by King Herod. And **as it is written,** they will do to the Son of man, and the fate for Jesus is crucifixion. Therefore, if the forerunner was treated in such a way, then the Christ, the One

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who came after him, will expect a similar fate.

In finishing the Transfiguration story, the Book of Mark, again brings back the theme of the cross. This is the paradox and the anxiety of following Jesus: self-sacrifice and persecution, mingled with glorious divine revelation. The sacrifices are temporal. The glory will be eternal.

9:14 And when he came to his disciples, he saw a great multitude about them, and the scribes

questioning with them. As Jesus descended from the mountain, He saw that a great crowd had gathered at the foot of the mountain awaiting His return. As He drew closer He noticed that the Scribes were ridiculing and shaming the disciples. The Scribes were of course questioning and belittling their credentials to minister. By discrediting the disciples, they hoped to discredit Jesus in the eyes of the people.

9:15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. The crowds were **amazed**; filled with wonder as they see Jesus approaching. What made it such a wonder when they saw Jesus?

- Perhaps Jesus retained some of the glory of the Transfiguration as when Moses came down from the mountain after having been with God. The people might have seen a glow on Jesus.
- Perhaps Jesus came at such an opportune time that the people were amazed to see Him, as though His timing was destined. He arrived just when His disciples needed help.
- Perhaps Jesus walked with a renewed air, a more authoritative and decisive countenance than before. Just coming from the Transfiguration was bound to instill a renewed confidence and authority within Him.

The people ran to Jesus and **saluted Him** which means, they greeted Him.

9:16 And he asked the scribes, **What question ye with them?**—When Jesus reached the Scribes and the disciples, He asked the Scribes what it was they were questioning.

9:17 And one of the multitude answered and said, **Master, I have brought unto thee my son, which hath a dumb spirit;**—Note, it was not one of the Scribes who answered Jesus, but one of the multitude. He was a desperate father speaking on behalf of his son, who had a dumb spirit. Demon possession and epilepsy, and leprosy were cursed diseases; diseases that caused isolation and rejection by society. **A dumb spirit** may be rendered a *"spirit of silence"* or a *"mute spirit."*

9:18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. The son's illness seems to have been both physical and spiritual. The father gives Jesus a description of what occurs with his son—"*...whenever the demon is in control of him it dashes him to the ground and makes him foam at the mouth and grind his teeth and become rigid.*" So, when the father had spoken to the disciples to cast out this dumb spirit, he found out that the disciples couldn't cast out the demon. They did not have the power.

9:19 He answereth him, and saith, **O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.** The very persons who should have been able to help were the disciples. Evidently, the Scribes' unbelief and questioning didn't add to the matter. The father's faith was weak. The disciples faith was weak, and the religionist's faith was not even a possibility, and the crowd was unspiritual and worldly, and Jesus labeled them **O faithless generation.** The word *"generation"* refers to a whole race. The child

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had not been healed because of weak faith. It was not just the weak faith of the disciples; no one had faith enough to heal the child. Jesus asks two pertinent questions: **how long shall I be with you? and how long shall I suffer you?** Having no faith saddened and brought sorrow to the Lord's heart as He expressed these questions. Therefore, His love for the desperation of the hurting heart of the father and seeing the son's demonic state, He said **bring him unto me**, for He saw their plight.

9:20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. When they brought the boy to Jesus, the evil spirit within the boy began to **tare him**, which means causing him to have convulsions. The boy would fall and wallow on the ground, foaming at the mouth. This description was horrific for a child in that condition.

9:21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child. Jesus began to inquire of the father about the history of the boy's illness. Jesus was not interested so much in the boy's case history but to get the father's attention to focus upon Jesus Himself. The length and severity are clearly expressed to dismiss any conclusions that the ailment may have been temporary. The father reveals that this illness came upon him **since he was a child**.

9:22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. The father continued to give the history of his son's illness—**makes him fall into the fire, and into the waters**. Jesus' purpose worked—to get the father's attention unto Jesus Himself. The father said "**but**"; for the father's attention was now resting on Jesus, and he asked two significant things:

1. **if thou canst do any thing... help us.**
2. **have compassion on us, and help us.**

Our faith is important, as it is our cry for mercy and compassion that arouses God to help us. Our faith is important to allow God to be the object of our faith that saves us.

9:23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth. The question to the father was not If I (Jesus) can; but, if thou (you) can (believe). Believe is trust. **T.R.U.S.T. — The Real Underlying Stable Truth**. If Jesus is on the scene He's going to do something about the situation. If we can praise God, whom we don't see, then we can believe. If we can call on the Name of Jesus, when we don't see Him, then we can believe. If we can trust Jesus for some things, then we can trust Him for all things; just for His Word sake: **all things are possible**. There's a stipulation in that promise He gives—It is **to him that believe**. You might say all people don't get healed when we ask for it, and they die. Well, if you look at it this way: Yes God does what He promises as far as healing. Maybe not on this side of heaven, but on the other side of heaven, they are healed. The Word says **all things are possible**. **God holds all things in His hands** and He knows where to best allow His promises to be revealed that gives us peace and still mature us. But when God wants to prove a point and reveal something to mature us, He knows best how to do it. All He asks us to do is believe— **If thou canst believe**. And believing is having peace. The boy's father had to get to a peaceful state in his mind and heart to believe. That's where our heart and mind has to get to.

9:24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. The father's attention has matured enough to cry out **Lord**, with tears of repentance to admit prayerfully, **I believe, but help my unbelief**. That's that part that might have some doubt; some struggles. Help me where faith falls short. He confessed his faith and he confessed his weakness. We all have faith to believe in some things, and in some things we are weak in our belief. I admonish you to arrest those things that weaken your belief;

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your doubts, by going back to His Word; His Promises, and speak them out loud to mature your faith continuously. Remember, we live in a fallen world, and when you look at this world as being perfect, it is not. God wants us to mature daily in our faith as we live in Him in this world. That's why He lets us know in verse 23 that all things are possible to him that believe. One commentator says, the father longed for stronger faith, and God granted his request, not because God saw mature faith, but because God honored his desire for growth. The power of God is available, but a person must trust that God's power is available to them. Why would we cry out to someone else, when God is the only One who holds all things in His hand?

9:25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, **Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.** The crowd came running to where Jesus, the father, and the boy were, and Jesus wasted no time. The reason? -Don't know. The power of His Word came with a rebuke at **the foul spirit**. He called it by name: **Thou dumb and deaf spirit, I charge thee, come out of him.** It wasn't enough to call it to come out of the boy, but **it was not to enter into him anymore.** The power of God's Word broke the devil's power. The power of God's Word spoiled principalities and powers of evil. The devil can't stand against the Word of God when it's spoken with belief and rebuked in the authority of Jesus' Name!

9:26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, **He is dead.** The spirit made one last effort to disrupt and discredit the power of Christ; trying to destroy the boy. It **rent him sore**, meaning it threw him into terrible convulsions; fit after fit, coming out and leaving him as one that looked dead as a corpse.

9:27 But Jesus took him by the hand, and lifted him up; and he arose. Jesus grasped the boy by the hand causing him to rise up. He stood up on his own feet healed and whole.

9:28 And when he was come into the house, his disciples asked him privately, **Why could not we cast him out?** The disciples had a question that only the Lord could answer. **Why could not we cast him out?** Yes, even in our faith that seems to be mature, there are things that God has the answers when we hit a bump. Yes, we have faith and pray, but God has to reveal the strategy; the approach. We know not everything, but we know who holds everything, and it's alright to ask Him questions. The disciples may have cast out devils before, healed the sick before, but everything Jesus does is not done in the same manner. He has a glimpse into the Spirit realm that reveals what approach to take. And we can too. God has no respecter of persons. He can show us what we're dealing with and what approach to take in those circumstances. Anything that God is ready to reveal to us means that He knows that we're ready to deal with it and handle it.

9:29 And he said unto them, **This kind can come forth by nothing, but by prayer and fasting.** Jesus lets them know prayer is not the only way to position ourselves. Some evils have to come out by **prayer and fasting** (not eating). Evidently, the disciples weren't paying close attention to Jesus' pattern of when He ate or prayed or not ate. God can even show us when it's time to set aside food and crave God more; a time to discipline our bodies for the tough times; a time that He warns us—it's that time!

SUMMARY:

Jesus began to inform them that some of them would not taste death until they have seen the Kingdom of God come with power. Jesus would show them that power. After six days He took His closest inner circle: Peter,

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James, and John. They all go up to a high mountain by themselves and there appeared Elijah and Moses with Jesus. In this Transfiguration a new radiance of the Messiah's glory was seen; and made them eye-witnesses to this brilliant splendor of the path He must take. Peter wanted to make three Tabernacles for them, so they could stay. The cloud overshadowed them, and to hear God's voice of approval speak through the cloud was wondrous to behold. They beheld that the Law (Moses) and the Prophet (Elijah), but they all found their fulfillment in Christ. Therefore their spirits were raised and strengthened in the firm conviction that Jesus was God's Messiah. The Transfiguration gave the disciples a taste of glory. Suddenly when they looked around they saw Jesus. They had to come down from the mountain, but they didn't want to leave from that place. And Jesus told them not to say anything of what they had seen till after the resurrection. Did they understand it all? They kept questioning one another about the rising of the dead (**9:1-10**)

The disciples can't figure out something so they ask Jesus. The Scribes thought Elijah was to come first. Jesus answered their questions; however, their response still showed that they didn't quite understand. It was also difficult to understand that their Messiah would have to suffer. The Jews who studied the Old Testament prophecies expected the Messiah to be a great king like David. Well, all of this leads me back to what they heard the voice say in the cloud, *"This is My beloved Son: hear Him."* Hear Him in the Spirit; Hear Him with a walk of faith; Hear Him and follow Him as your Messiah. He was on His way to the cross, and therefore, we can't help but follow the true Messiah, who is the Beloved Son of the Father (**9:11-13**).

Coming down from the Mount of Transfiguration with His three disciples, Jesus finds His other disciples embroiled in controversy, surrounded by a multitude, disputing with Scribes. The multitude ran to meet Jesus. Jesus asks the Scribes, why all the questions? One of the multitudes who is a father, answers Jesus, and gives the history of his son's illness. The controversy apparently involved a failed attempt to heal a deaf-mute boy, who from childhood had been prone to seizures; whose father desperately wanted him healed, and whom the disciples of Jesus was not able to heal. Jesus called them *"O faithless generation", "how much longer must I be with you until you believe; how much longer must I be patient with you?"* They brought the boy to Jesus and the spirit began to tare him causing him to fall on the ground and have convulsions; wallowing and foaming at the mouth (**9:14-20**).

Jesus finds out that this illness has been with the boy since he was a child. The father says if Jesus can do anything, have compassion and help them. Jesus replies unto the father to believe for all things are possible to those who believe. The father then breaks into tears crying I believe; help my unbelief (**9:21-24**).

Jesus began to rebuke the foul spirit from the boy commanding the dumb and deaf spirit to come out and never to return anymore. And the spirit began to give a cry trying to destroy the boy's body leaving his body looking like a corpse. Jesus took the boy's hand and lifted him up and he rises to his feet. As Jesus talked with His disciples privately, He let them know the reason they were unable to cast out the evil spirit was that some evils have to come out by prayer and fasting (**9:25-29**).

APPLICATION:

Through our valleys and mountaintop experiences with God, it is always a step of faith in the Son of the Living God. The key Word today is *"believe"* for all things are possible to them that believe in the only One who holds all things.

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10:1 And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. Jesus has completed His ministry in Galilee. He has left Capernaum and in this section of **Chapter 10:1-16**, Jesus comes into the coasts of Judea, still on His way to Jerusalem, and the crowds began to gather as He taught and ministered again. This area is ruled by Herod Antipas and the Pharisees are there at it again.

10:2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. These men are trying to trap Jesus in a theological debate. They are trying to undermine His credibility in the eyes of the people. Their question this time, *“Is it lawful for a man to put away (divorce) his wife?”* Remember in Mark Chapter 6, John the Baptist had been murdered because he preached against Herod's adulterous marriage.

POINT:

No matter what position Jesus took, He would offend and stir up a large number of people and become embroiled in a mean controversy. Also the intent of the Pharisees would be to trap Jesus to such an extent that there would be an opportunity for the authorities to arrest Him. If Jesus says no, it would seem as though He were speaking against the Law of Moses. If He says yes, He would be contradicting His teaching on commitment to a permanent relationship.

To understand the nature of their attack,* we need to first understand the state of marriage in Israel in that day. There are **two positions or schools** of thought on divorce. Moses had said that any man could divorce his wife if she found no favor in his eyes, because he has found some uncleanness in her (*Deu.24:1*).

1. The School of Shammai (*conservative*) said that the words *“some uncleanness”* meant adultery only. She could be as loose and as mean as Jezebel, but she was not to be divorced unless she committed adultery. The Law commended that adulterers were to be put to death by stoning *Lev.20:10*. By the New Testament time period, however, stoning for that reason had been outlawed, and divorce became the remedy for adultery in the marriage.
2. The School of Hillel (*liberal*) said that the words *“some uncleanness”* meant anything that was not pleasing to the man. A person should remember that women were counted as nothing but property to be possessed by men. They had no rights whatsoever, except as a man might wish to give. Women were abused: neglected, used, discarded, and violated. If she took down her hair in public; if she was seen talking to another man; if she ruined a meal by burning the food or by putting too much salt into it; if she spoke evil of her mother-in-law; if she was infertile, she could be divorced.

NOTE:

*It is ironic that the Pharisees, who were so strict in every other area, were so liberal in this area. Most of the Pharisees married and divorced as it pleased them. Of course, this is the way of a legalist. They always find loopholes to allow the flesh to be gratified. They were not interested in the truth. They were only interested in justifying their own sinfulness in their own eyes (legalism).

10:3 And he answered and said unto them, What did Moses command you?—Of course, Jesus never falls for their traps. Instead, Jesus turns the tables on them and takes them back to the Word (*Deuteronomy 24*), but not

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as they thought; Instead He reveals the condition of their sin hardened hearts. He answers a question with a question. *"What did Moses command you?"* The Pharisees believed that the Law was "the" standard of perfection. They believed that following the law would provide them salvation.

10:4 And they said, Moses suffered to write a bill of divorcement, and to put her away. They felt like divorce was not just a right, but an obligation to be followed. In ancient Israel, divorce was out of control. Men were divorcing their wives for all kinds of frivolous reasons. All a man had to do, was to say to his wife three times, **"I divorce you!"**, and in the eyes of man, they were divorced. These women were being sent out of their homes by their husbands with no legal protection. A *"bill of divorcement"* was written and told society that the woman was not a harlot, but that she was free to remarry. The written statement gave protection to both the wife and the husband.

10:5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. Jesus said Moses wrote this precept only because he had to deal with the real condition of the human heart; only because their hearts had been hardened (Matt.19:8) by sin and had become warped and distorted. Therefore, Moses permitted divorce. And it was that only husbands could divorce wives. Women had no rights and didn't count. Moses' law set up conditions to prevent divorce from having worse consequences than it already had, but it didn't come close to God's ideal. The law Moses gave them was given to control a sinful system that arose out of man's refusal to honor God's ideal for marriage. And the Law including their ideal standard, always falls short. Therefore, Jesus was saying that Moses' concession was not intended to be taken as license; it was not that way in the beginning.

10:6 But from the beginning of the creation God made them male and female. Jesus went on to teach that if you look back to the beginning of creation you would see God's intention. Woman came out of man's need. Woman came out of man's flesh so that both would cherish and nurture the other. Therefore, "out of man's" need was to be a marriage of a lifelong commitment between a man and a woman bringing oneness.

10:7 For this cause shall a man leave his father and mother, and cleave to his wife;—The marital relationship was established as the first human institution (Gen.2:24). The responsibility to honor one's parents does not cease with leaving and the union of husband with wife, but does represent the inauguration of a new and primary responsibility. The word "*cleave*" means to adhere closely, stick; cling; remain faithful; or being glued together. As they are "*joined*" it carries the sense of a permanent or indissoluble union, so that divorce will not be considered. Thus this reflects the strength of the marriage bond. Three things happen here:

1. There is to be a leaving of parents. The relationship shifts between persons of the family.
2. There is to be a cleaving to each other. The relationship union of marriage is to be permanent; glued to his wife.

After creating woman, God brought her unto the man; she was brought back to his side to unify him. That is why the husband is to leave... and cleave to his wife.

10:8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

3. There is to be "*one flesh*." There is to be physical intimacy (sexually) so binding that they become as one flesh; one unit; joined to; bound together in unity as one.

"*One flesh*" speaks of a complete unity of parts making a whole, e.g, one cluster—many grapes; or one God in 3 persons, thus this marital union was complete and whole with two people. There physical intimacy (sexually) is to be so binding that they become as one flesh; one unit; joined to; bound together in unity as one—bringing completeness. One man and one woman constitute the pair to reproduce. The "*one flesh*" is

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primarily seen in the child born of that union, the one perfect result of the union of two.

10:9 What therefore God hath joined together, let not man put asunder. Two main groups had two opposing views of divorce. One group supported divorce for almost any reason. The other believed divorce could be allowed only for marital unfaithfulness. This conflict hinged on how each group interpreted Deuteronomy 24:1-4. But, Jesus focused on marriage rather than divorce. He added that God ordains marriages and thus they are not to be broken by man; separated by man.

10:10 And in the house his disciples asked him again of the same matter. Mind you, the Pharisees came to Jesus asking Him these questions, now His disciples are in the house asking Him about this same matter. The Pharisees did not get what they came after. In a separate discussion, alone with His disciples, they are concerned about the things they heard Jesus say.

10:11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. The scene shifts. Here Jesus puts the issue of *divorce and remarriage* on the table. Jesus saw *divorce and remarriage* as adultery. "*Adultery*" is the unfaithfulness and the turning away from a spouse to another person sexually; to walk away from marriage committing sexual sin for another relationship.

10:12 And if a woman shall put away her husband, and be married to another, she committeth adultery. Jesus begins to talk concerning the man (v.11) and the woman (v.12). Point blank, this concerns the two; neither is to put away the other; divorce. They will both be committing adultery if they do. Jesus is saying that it is still an issue of a hardened heart. The "bill of divorcement" made their divorce real in the eyes of man, but always pointing to the woman of doing something wrong, but in this case, the husband would be the cause of the wife being an adulterer. There seems to be a loophole for *divorce and remarriage* in...

- Matthew 5:32 "*But I say unto you, That whosoever shall put her away his wife, saving (except) for the cause of fornication (sexual immorality; sex between a man and a woman who are not married to each other), causes her (the fault is not hers) to commit adultery (sexual intercourse by a married person with someone other than his or her lawful spouse) and whosoever shall marry her who is divorced commits adultery.*" This is speaking of adultery but, it makes divorce still on the table because of the words "except", and "marry her who is divorced" which makes one still able to remarry. But adultery is not committed if the divorce occurred because of sexual immorality by either one.
- And there seems to be a loophole according to Paul concerning divorce and remarriage in 1 Corinthians 7: 15— "*But if the unbelieving depart, let him depart (this speaks of desertion, and the unbeliever is not saved). A brother or a sister is not under bondage (meaning there is nothing the believer could have done to stop the unbelieving spouse from departing, and in that case the believer is free to remarry) in such cases: but God hath called us to peace" (an unbelieving husband or wife who doesn't want to keep the marriage together destroys all peace, which creates an unsustainable solution).* This is speaking of a believer having an unbelieving spouse who deserts. But divorce is still on the table, which makes one still able to remarry.

However, divorce is not what God intended for us. Divorce is hurtful and destructive. The point is that God intended marriage to be a lifelong commitment.

10:13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. There is another story about legalism. It has to do with the children. The parents were bringing their children to Jesus. Why? That He might simply touch them and in touching them, their children

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would be blessed. To bring is the same connotation /word used in connection with offerings. The idea is that whatever is brought is being brought as an offering, a dedication to God.

10:14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. The disciples were rebuking the parents for bringing the children. The word rebuke (*epitimao*) is a strong word; it means actively rebuking, hindering, and reproving. The disciples were actually holding the parents and pushing them back, trying to stop them. Why? Very simply, the disciples saw a problem with children. They felt children could contribute nothing to the adult world, nothing in adult affairs, and that Jesus was too busy to be disturbed. When Jesus saw the children mistreated, he was displeased (moved with indignation). Jesus says, *“Suffer (let, allow) the little children to come unto me, and forbid (hinder, prevent) them not: for of such is the kingdom of God.”* When Jesus says that the Kingdom of God belongs to such as these, He’s talking of their simplicity and innocence heart to believe.

10:15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. *“...Anyone who will not receive the kingdom of God like a little child will never enter it” NIV.* He is challenging the Pharisees and their legalistic view point. In Judaism a “little child” was not considered to be under the Law* until their twelfth or thirteenth birthday. Only then could they begin to relate to God through the Law.

NOTE:

**Receiving the kingdom like a “little child” was a rejection of the Law, as a way of entering God’s kingdom. It had always been said that the “age of accountability” was twelve. It surprises some people when they find out that the Bible does not mention a specific “age of accountability”. A child becomes accountable for his or her sins when they come to a place where they can understand the difference between right and wrong and when they are able to choose between right and wrong, Isa. 7:16. However, it has been different for every child when:*

- 1) The child trusts and depends upon Jesus –Trusting what they hear.*
- 2) The child responds and surrenders to Jesus – Willing to give up what they are doing.*
- 3) The child is obedient to Jesus – Listens and does exactly what Jesus says.*

POINT:

This whole matter of children coming to Jesus was used by our Lord to illustrate the way all believers must come to Him; in child-like faith.

10:16 And he took them up in his arms, put his hands upon them, and blessed them. Jesus received the children in love by taking them in His arms, placing His hands upon them, and blessing them. We see the Saviors’ heart and His hands at work. It reveals that children hold a special place in His heart. It also shows, He took the time and placed His hands on each and every child there and blessed them. Childlike faith is needed in the next passage, when a certain Ruler comes to Jesus.

10:17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?— Who is this man who comes running and kneeling before Jesus asking, *“ Good Master, what shall I do that I may inherit eternal life?”*

John Calvin speaks of him as one who “did not come treacherously, as the scribes were wont to do, but from a desire of instruction; and, accordingly, both by words and by kneeling, he testifies his reverence for Christ as a faithful teacher.” In the same manner we should come to Jesus.

He had just heard Jesus speak on the topic of a child being able to inherit eternal life, and wanted to ensure that <http://www.pitwm.net/pitwm-versebyverse.html>

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he, too, would inherit eternal life. We usually refer to him as the rich young ruler. He was rich in possessions, young, but old enough to seek wisdom, and he held a position of authority which led him to respect another in such a position.

There is a vast difference in attitude toward Jesus: the innocence of children and the rich young ruler. Jesus had rebuked His disciples for turning the children away, and He then used this as an example of who can enter the Kingdom of God. Children are completely dependent. That seems to be a major characteristic Jesus was conveying here. The rich man, however, was independent. He did not view his riches as gifts from God but as his own and as also his foremost priority. He depended upon his abilities, works and possessions for all he needed.

...**what shall I do that I may inherit eternal life?**— He was eagerly seeking eternal life—a spiritual matter often shunned by the rich. He went to the right source. **First**, He believed that eternal life existed. He came running and kneeling before Jesus. **Second**, he openly confessed his eager concern for eternal life, but we will see with a different motive. Few of the rich ever confess an open concern. It would be ‘how can I buy it?’ which would give them a sense of completeness, fulfillment, and satisfaction. He was the man who had everything—except eternal life.

This man’s **first major error** of asking to inherit eternal life came from a religion of works, not of faith. He felt that if he could just keep some great rule or law, and live a moral and clean life, then God would accept him or just give him eternal life. To be respectable is not enough to receive eternal life. And yet his heart seems to lack a full conviction that this inheritance of which he seeks can be granted to him.

Eternal life is a free gift, inherited from our heavenly Father through the acceptance of Jesus. Those who come to know God in such a way are those who Christ ransomed with his own blood. He had said that the Father had given him authority over all flesh, *“that he should give eternal life to as many as thou hast given him”* (Jh. 17:2). How then can we inherit eternal life except that it is given us by the Father through the Son?

10:18 And Jesus said unto him, Why callest thou me good? There is none good but one, that is, God. The second major error when he called Jesus *“Good Master”*, he only conceived Jesus to be a highly regarded teacher. He didn’t consider Jesus to be the divine Son of God, but a mere man—one capable of teaching the great truths of God and life, not Him being God. He did not call Jesus, *“Lord.”* Jesus was teaching by asking the right questions; answering a question, with a question! It was to test the rich man’s motive. Jesus had to correct these gross errors by asking, *“Why callest thou me good? There is none good but one, that is, God.”* He was saying, *‘If I am but a mere man, a good teacher, then I am not “good”, and do not have the words to eternal life. But if I am God, then you can address me as “good” and I do have the words to eternal life.’* The point is: Jesus is claiming to be God, not a mere man, which would be the only way the man could ever receive eternal life!

10:19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. Jesus responded by referring to the commandments: *“do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, and honor thy father and mother.”* Keeping the commandments God gave to Moses thousands of years earlier was very important.

10:20 And he answered and said unto him, Master, all these have I observed from my youth. The young man shows great confidence, quoting the five laws of respectability that had to do with his duty toward his neighbor, as he declared how well he had kept* the Ten Commandments. Jesus proceeds to lead him to the truth of inheriting salvation by pointing him to that which he already knows. In other words, Jesus is saying

‘Keeping the commandments is good, but I want your heart.’

NOTE:

**He of course, had not kept them perfectly, not in God’s eyes, not in the spirit in which God intended them to be kept.*

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POINT:

Jesus draws the young man to the Word of God (The Law of the Ten Commandments), in both a positive and negative sense: positive, because the Word of God alone holds the answer; negative, because it will show him as a mirror where he is wrong.

There is no eternal life in the keeping of the Commandments; had there been, then, he would not be seeking.

10:21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. Jesus, looking at him still loved him, but speaks to a soul, which acknowledges that something is missing, saying, *“One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.”**

NOTE:

**To follow Christ is to deny self completely –all that we are and all that we have. To deny self is a hard saying, but Christ demands it. Our attempt to soften it does not annul His demand. The young man rejected Jesus for three reasons:*

1. **Unbelief** –He was not willing to entrust his life to Jesus.
2. **Self-righteousness and pride** –His concept of religion was keeping laws and doing good in order to secure God’s acceptance.
3. **Love of the world** –He was rich and unwilling to give up the comfort and possessions he had obtained.
 - a. He loved the things of the world more than he loved people.
 - b. He loved the things of the world more than he loved the hope of eternal life.
 - c. He loved the position, recognition, esteem, and power of the earth more than he loved Christ.

Jesus says sell everything; give it to the poor. The thought of giving what he had to the poor and becoming materially poor, triggered something. The one thing lacking was the man did not hold God in the highest position in his heart. The treasure he wanted was not that in heaven, but that on earth. But to take up the cross, and follow Jesus was not what the man was looking for. The First Commandment teaches not to have any other god before Him. *Matthew 6:33* corroborates that our needs will be met, but our obligation is to *“seek first the kingdom of God and His righteousness”*—what God wants, and to do what is right, then everything else will be added to us. However, he had to become poor in spirit. He would not.

POINT:

To give everything is required to receive eternal life. Giving everything is the one thing lacking, the one thing that causes so many to lose eternal life.

10:22 And he was sad at that saying, and went away grieved: for he had great possessions. It is recorded that this young man was sad at what Jesus said, and *“went away grieved; for he had great possessions.”* The thing he lacked was actually his stumbling block. It was his love for his possessions that made him grieve.

10:23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!— Jesus takes the rich young man’s rejection of heaven and warns His disciples about the problem and dangers of wealth. Jesus looks around about and says to His disciples, *“how difficult it is for those who have money to enter the kingdom of God?”*

10:24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them,
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Children, how hard is it for them that trust in riches to enter into the kingdom of God! They all were astonished at Jesus' Words. Jesus says again, "*Children, you don't know how hard it can be to enter into the kingdom of God by trusting in riches*", because they thought that riches, was apart of God's favor.

10:25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. ³This could be associated with the needle's eye where a camel has to kneel to go through. God will not cause you to miss heaven because you are rich, but He will cause you to miss heaven, if you put your money ahead of God. *It is easier for a camel* to go through the eye of a needle than for a rich man to enter the kingdom of God"*

NOTE:

**Camels had to be left outside of the gate entrance because they simply couldn't fit. The gateways were too low and too narrow and the camels had to be unloaded before they could be led through to the other end, where they are reloaded with their packs once again. The small door inside the gate was common in walled cities to protect them from marauders and enemies. A camel's legs bend the opposite way from many animals. A camel would have to get on their knees and crawl through, which if tried, would lead to a camel blocking the gateway. Only with the assistance of strong people-struggling, pushing and shoving, could a camel on its knees, squeeze through the door. Furthermore, an obstinate camel could not make it; only a compliant camel could achieve success.*

POINT:

We cannot enter heaven without Jesus, just as a camel cannot squeeze through the small door without help. The kingdom of God demands trusting in God completely and totally without distractions. This rich young man had several difficulties on the way to his salvation. These difficulties were caused by all of his riches. First, he was rich in the knowledge of the law. Second, he was rich in his own righteousness according to the law's external standard. Third, he was rich in physical wealth. When Jesus chose to speak in parables, he chose the most common and ordinary thing to express His meaning.

10:26 And they were astonished out of measure, saying among themselves, Who then can be saved? They being astonished again because their assumption was that wealth was God's blessings. However, hearing that it would be harder for the rich to get into heaven, left them more astonished than ever. They were left with the question, then "*Who then can be saved?*"

10:27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible. Jesus immediately had to stir up their faith by saying that humanly this thing *is impossible*, **** but not with God, for with God all things are possible.**

NOTE:

****"With men it is impossible";** rich people cannot by their own skill or resolution get over these difficulties, but the grace of God can do it, "for with him all things are possible." Jesus is forced to let the rich man make his own decision, just as He has allow us to walk away because He cannot violate our free will.

10:28 Then Peter began to say unto him, Lo, we have left all, and have followed thee. Peter raises his voice,

³ <http://www.lovetheLord.com/books/mark/20.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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still thinking about what they have done in following Jesus: *"Lo, we have left all, and have followed thee."* Peter is speaking materialistically not spiritually.

10:29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,— Jesus answers His disciple, Peter. He takes the worse scenario: forsaking a father, a mother, a brother, a wife, for Christ; those whom He knows they love, and it's hard. The rich just as the poor were to live sacrificially (parting with or giving up what they think they've earned or secured and saying it's for You Lord) in order to have what Jesus is giving, and yet they must do so, rather than deny or disown Christ. Secured wealth is not secured salvation. We can't hold on to what is not ours; it's only *"temporal possessions."* The person's *"motive"* is seen by God in their giving or sacrificing for Christ's sake; and that of spreading the gospel with a pure heart. God shows them an outstanding promise in the next verse. They're not leaving all for nothing, but God surely will repay!

10:30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. So, now Jesus turns this around and says, even though giving up and forsaking all, there is a promise, a reward. *'You have not done this for nothing!'* The promise **rewarded** will be that of an hundred-fold now in this time of what he gives up and sacrifices, and in the world to come, eternal life. But we can't forget about the persecution on the way to the promise! Some had been rejected by family and lost their homes when they turned to Jesus for salvation or set out to serve Him. **Why Persecution?**—a believer suffers for righteousness. **What comes from persecution?**

- A special closeness, a oneness, a deep intense consciousness of the Lord's Presence. It is beyond imagination and unexplainable.
- It conveys a special identification with Christ. As the Lord suffered on behalf of the disciples, the disciples suffer on behalf of the Lord, and therefore complete the sufferings of Christ for the church.

These rewards are gained only through suffering. But what is given, is given for Christ's sake, and the gospel's! The true believer, the disciple of Christ will be abundantly rewarded, in fact a hundred-fold. They shall have abundance of comfort while they live in this time; and it will be sufficient to make up for all their losses. Jesus teaches us a wonderful truth while holding in His hands our blessings.

10:31 But many that are first shall be last; and the last first. To close this, he tells them, though they were first called, that there should be disciples called after them, that should be preferred before them; Israel, although first, will be last, because of rejection of Christ; the Church of the Gentiles although last, will be first because of acceptance of Christ!

10:32-34 Now they were on the road, going up to Jerusalem... This is Jesus' final destination He had been talking about! And as the disciples follow, they were both **amazed** and **afraid**.

- Amazed, because they saw that there was something different about Jesus—a great sadness! He usually walked along with the disciples, utilizing every moment as a teaching opportunity. This time **Jesus went before them**. When the disciples saw Him striding out ahead of them, they knew something serious and unusual was occupying His mind. His pace and His preoccupation amazed and perplexed them.
- Afraid, because they realized something significant was about to happen that they did not understand. Jesus' unusual behavior and foreboding countenance caused fear.

Yet, despite their not understanding and their fear, they followed right behind Him. They did not withdraw nor forsake Him. Why?- Because they were drawn to Jesus through His love. Jesus was their life! However, they

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were hard to teach and slow to learn. Jesus had already informed them of His impending death and of God's concept of the Messiah. **Jesus takes away the twelve.**

10:33 This is the third time that Mark stresses the death and resurrection of Christ. He was constantly drilling that fact into His disciples, but they did not understand. These twelve had followed Him and were about to constitute the foundation of the church. Jesus knew what laid ahead of Him in Jerusalem. He made two points, **saying, Behold:**

1. **The Son of man shall be delivered to the chief priests and scribes (Jews) and condemned to death.** The word "*delivered*" (*paradothesta*) means to be delivered over into. It meant that His death was determined, ordained, set in the plan and counsel of God. His death was right before His face, ready to take place. Jesus had already named the men who would kill Him. The fact that Jesus was being condemned by the Jews, the people who had been chosen to bring salvation to the world, must have cut Him deeply.
2. **He shall be delivered to the Gentiles** and tortured and killed. The chief priest and scribes were to be the prosecutors, not the executioners. They were forbidden by law to execute anyone (Jh.18:31). They had to deliver Him over to the Gentiles for execution.

There is a symbolism seen in this fact: (1) both Jew and Gentile (the world) are guilty of the death of God's Son and (2) Jesus was to bear the sins of both Jew and Gentile (the world) in His death. He was to reconcile both to God.

10:34 Note the four forms of torture mentioned:

1. **Mockery:** to ridicule, scorn, insult, humiliate, defy, jeer.
2. **Scourge:** to beat with a rod or a whip weighted with either jagged metal or bone chips. Thirty-nine or forty lashes were inflicted. The whole purpose of scourging was to inflict severe pain.
3. **Spitting:** a sign of utter contempt.
4. **Crucify:** terrible suffering on the cross.
 1. Mentally, while He was being tortured, His mind was bound to be upon thinking about the sin of man and the problem sin had caused God. Imagine being stripped naked, hung up high for all to see, mocked, and completely rejected by His people. He was suffering mentally to the ultimate degree.
 2. Spiritually, His heart was being broken. Somebody who had always been present with the Father, now separated and experiencing the wrath of sin as God poured out on Jesus on the cross. He was to be separated from God bearing the condemnation of sin for man.
 3. Physically, His pain was to be more severe because of the mental and spiritual pressure. His physical sacrifice is connected with blood.
 - a. First, He sweat blood when He prayed in the Garden of Gethsemane.
 - b. Then there was the crown of thorns jammed down on top of His head, hard.
 - c. Then there was the flogging, beating with a whip made of several little whips, each with sharp, jagged rocks and shards of metal tied to their ends. These dug deeply into His back, shredding it beyond recognition.
 - d. There is also the spikes driven through His hands and His feet.
 - e. And finally the piercing of His side with the sword so that blood and water spilled out.

All of this is proof that God really loves us, for the awesome price He paid to make us righteous. After going through all of this **on the third day He was to rise again**. Jesus set His heart and face toward the cross. He was consumed and obsessed with the cross. Why? – Because the purpose of the cross was the focus of God's purpose, His Will throughout all eternity.

- The cross was dear to His heart because it was the means by which He was to gain many brothers.
- The cross was dear to His heart because through death He was to be made the captain of man's salvation.

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- The cross was dear to His heart because by His death He was to destroy the power of the devil over man; that is death.
- The cross was dear to His heart because by the cross He was to reconcile all men, reconcile them both to God and to one another.
- The cross was dear to His heart because through death He was to arise and return to His former glory which He had with the Father before the foundation of the world.

This is truly "*True Leadership*" of being the example of laying down one's life before the people and for the sake of the people.

A Request For Power

10:35-36 There was no doubt that this was the momentous event for which Jesus had prepared Himself for and tried to prepare His disciples. While Jesus was thinking of the cross, others were thinking of an earthly and material kingdom. So, if Jesus was about to set up His kingdom, now was the time to seize the positions of power in His kingdom; now was the time to secure the positions of rule and authority. This is what James and John were thinking. **James and John, the sons of Zebedee, come to Jesus.** This is the same James and John in Matthew 20:20-21 whose mother came to Jesus asking of Him for her sons to sit one on His right and the other on His left in His kingdom. Well this time the sons are asking for themselves in Mark. They made a secret approach to Jesus.

They wanted to get the upper hand on the other disciples. This was not a healthy request; it was an evil ambition. An evil ambition is sneaky. Note their words: **we would that you should do for us whatsoever we shall desire.** They tried to get a commitment before they revealed their request. They even sensed that their desire might be wrong and evil; but they subdued the sense of conscience, blinded by lust for honor, position, power, wealth, and recognition. **Jesus asked the two men what their request was.**

10:37 They answered straight to the point, wasting no time with their request, as any conscientious leader would. **Grant that we may sit one on your right and the other on your left;** grant us the top positions in your kingdom (glory, government) which you are going to set up when we get to Jerusalem. What needs to be noted is that ambition can be good or bad. The determining factor is "*motive*." The ambition of James and John exposes several possible motives:

1. There was the motive of favoritism. James and John, along with Peter, formed an inner circle around Jesus. They apparently had some feeling that they were special; the favorites of Jesus, therefore, they were due the top positions.
2. There was the motive of wealth, Zebedee, the father of James and John, was apparently wealthy. He owned a fishing business large enough to furnish fish for the palace. Wealth did carry weight with monarchs of their day, and they knew it.
3. There was the motive of power, position, influence, and authority. They wanted to be right next to Jesus in position and influence, power and authority.
4. There is the motive of social status. They were somewhat wealthy and were accepted within the palace, and were personally know by the High Priest which gave them some social standing. Social standing often makes a person feel that he is entitled to more—more position, more recognition, a higher seat. Social standing can also make one feel he is better or above others. Perhaps James and John had a tinge of both feelings. And...
5. There was the motive of love, faith, and loyalty. When ambition is rooted in the Lord and steeped in love and loyalty, it is always right and healthy. There is the possibility that James and John wanted to be next to Jesus because they were sensing some degree of love and loyalty to Him. Their love and loyalty to Him would not be the dominant force in their ambition right now, but it was definitely present.

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- a. They definitely believed Jesus: His Word, His promises, His kingdom, His power.
- b. They definitely wanted the positions because they wanted to be next to Him.

Somehow they were speaking of glory and Jesus was speaking of death.

10:38 But Jesus said unto them, you know not what you ask. Jesus was straight forward, pulling no punches with these two ambitious men. To request positions of high honor meant also to request positions of suffering. You could not have one without the other. The question is **Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?**

The "*cup*" and the "*baptism*" referred to what Jesus would face on the cross. There is a difference between *drinking the "cup of suffering"* and being "*baptized with suffering.*"

- The "*cup*" refers more to what one takes into himself and bears within himself. It is more internal suffering and inward agony. The "*cup*" means drinking the bitterness and agony of trials, pain, hurt, sorrow, heartbreak, suffering, disappointment and tears.
- The "*baptism*" refers more to what is put upon one from the outside. It is more external suffering. The "*baptism of suffering*" means being immersed in the rapids of affliction, rejection, abuse, ridicule, opposition, persecution and martyrdom.

When Jesus asks them if they can drink the cup He drinks, He is not asking them if they can die for the world's sin. As sinful men, James and John were not capable of this. Jesus used the cup to mean "*my lot in life*"; to share someone's cup was an expression for sharing another's fate. Jesus is asking whether James and John are prepared to live a life with more than its share of suffering because of their association with the Messiah. The idea that suffering with Jesus is an indispensable part of later sharing in His glory. In both questions He was asking James and John if they were ready to suffer for the sake of the kingdom.

10:39 They responded immediately, **We can.** In other words their understanding of what the kingdom of God would look like was very different from what Jesus had in mind. However, Jesus said, **Ye shall indeed drink of the cup that I drink, and the baptism that I am baptized withal shall ye be baptized:** (James was killed by Herod. He was the first apostle to drink the cup of martyrdom. John lived around one hundred years old. Just how John died is unknown; however, he drank the cup and was baptized with suffering in a most distressful way).

10:40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. They did not understand that Jesus operated solely in obedience to God the Father and would not be the one to determine who receives the most honor in heaven. This also concerns not only the twelve, but all who follow Christ, and for all time. The two men accomplished nothing with their request, except to expose their hunger for power.

A Call To Serve

10:41 How did the other **ten disciples** hear what James and John had done? They probably saw the two approach Jesus off in the distance. They knew something unusual was happening. However, upon finding out, the ten other disciples were **displeased with James and John** for asking such a thing. What right did they have in asking such a thing? Why did they deserve a higher position than any of them? Jealousy, envy, pride, self-centeredness, and bitterness bred within the heart of each against the two. One thing is certain, the band of disciples was threatened; their cohesiveness and the very work of the Lord was at stake. Selfish ambition can cause some terrible things among men.

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10:42 Jesus once again sits the twelve down and imparts: **You know that they which are accounted to rule over the Gentiles exercise lordship over them.** The Gentile system of success (that of the secular world), is based on getting ahead of the other guy and they will lord it over you. The philosophy of Christ refutes this.

Genghis Khan says, "A man's greatest work is to break his enemies, to drive them before him, to take from them all the things that have been theirs, to hear the weeping of those who cherished them, to take their horses between his knees and to press in his arms the most desirable of their women."

This is the world's thinking. Jesus goes on to say...**and their great ones exercise authority upon them**, meaning in the world the greater the position, the greater the authority.

10:43 But not so among you! Jesus was quite clear about the difference. The way of the world is not the way of the Lord. He places the highest stamp of approval on love which expresses itself in tasks of service. Therefore, **whosoever will be great among you, shall be your minister** (servant). Office and power do not make a person great; service does! Jesus did not find fault with ambition on the whole. However, there is good and true ambition (greatness) just as there is bad and false ambition (greatness). There is no place in the church for domineering leaders. The Lord's view of ambition or greatness is fourfold:

1. True ambition or greatness is not exercising lordship and authority over people; not self-centeredness.
2. True ambition or greatness seeks to minister, not to be ministered unto; you're looking for people to help and for ways to help them, whether at work, home, school, or church. It is always seeking those who need a visit, care, attention, company, food, clothing, shelter, or money.
3. True ambition does desire greatness. Note: the greatness desired must focus upon Christ; doing what the Son of God says. It is greatness due to obedience, due to doing what Christ has revealed.
 - The **great** are they who minister.

What Jesus was saying is that among His disciples, they who minister are great. The idea of ministering is that of occasional service.

10:44 And whosoever of you will be the chiefest (the one holding the greater position), **shall be the servant.**

4. True ambition or greatness becomes the servant of all. The word "*servant*" (*doulos*) means a "*bond-slave*."
 - The **chiefest** are they who are servants or bond-slaves.

What Jesus was saying is that among His disciples, they who are bond-slaves are the chiefest; a person who is bound to the Lord every moment of life, always serving—regardless of hour or call or difficulty. Christians are to serve and help others, to be other-centered and not self-centered. It is not found in being a lord or a master, but ministering and serving others. Not every believer serves with the same fervor or commitment. In the kingdom of God the greatness of an individual comes from the lowly place he takes as a servant of all.

10:45 For even the Son of man came not to be ministered unto, but to minister,— The "*Son of man*" was the most frequently used title for Jesus in the Synoptic Gospels. The Son of man is a reference of suffering. He came to minister. The verb (*Gr diakomeō*) means to serve as an attendant, to wait on tables. The supreme act of ministering is seen in Jesus Christ! This is seen in three supreme acts.

1. The supreme Humiliation. This is the act of coming to earth. The Son of man came; the Incarnate in human flesh and a servant to mankind. In all reality, for God to become a member of so low a race of beings is unimaginable. It had to be the most humiliating acts possible.
2. The supreme Mission. This is the act of ministering.
3. The supreme Price. This is the act of giving His life a ransom for many.

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10:45b ...and give his life a ransom for many. "*Ransom*" (*lytron*) signifies a loosing; debtors freed; to buy someone out of helpless bondage. The word "*For*" (*Gr anti*), means "*in behalf of*", indicating a substitutionary death. Christ gave His life in exchange, as a substitute for many. He died in our place. The word "*Many*", simply emphasized a contrast in number—one person died however the ransom was paid for many. The impending doom would lead to victory. The ransom would be paid and slaves of sin would be set free. He had foretold His death and resurrection several times, but this occasion bore special significance, because He interpreted His death—who would kill him; how it would happen; his coming not to be ministered to but to minister (serve), and to give His life a ransom for many. It was all too unbelievable for His disciples to take in.

10:46-52 Jesus and His disciples leaving Jericho, on their way to Jerusalem, encounters a blind man named Bartimaeus sitting by the roadside crying out to Jesus saying, "*thou son of David, have mercy on me.*" "*Son of David*" was a popular way of addressing Jesus as the Messiah. Matthew accounts to two blind men. And Mark accounts to one by name. Even though blind, Bartimaeus recognized the fact that Jesus was the Messiah. Many wanted him to be quiet, but he cried out the more and wouldn't you know it, He gets Jesus' attention. Jesus stood still, called to Bartimaeus. And Bartimaeus wasted no time by casting away his garment and coming to Jesus. Jesus answered with a question: What would you have me do? Bartimaeus' answer: "*that I might receive my sight!*" Jesus healed him immediately. His faith in Jesus as the Messiah brought about his healing.

SUMMARY:

⁴Now comes the story of the rich young ruler who came running and knelt before Jesus along the road asking for spiritual help and questioning how he could obtain eternal life (10:17). Jesus knew this man had his heart so much on earthly possessions that he would have to entirely part with them before he could become a Christian (10:18-20). He asked the man to sell all that he had and give it to others in need (10:21). When the man heard this, he was saying, "*I want it, but I don't want it bad enough to do that*" (10: 22). Here is the only man in the New Testament of whom it is said that he went away sad from the presence of the Lord, though many of them were sad when they came to Him. This earnest seeker failed the test. Money is a marvelous servant but a terrible master. If you possess money, be grateful and use it for God's glory; if money possesses you, beware. As Jesus watched the young man leaving, He no doubt was sorrowful as He turned to His disciples and shared how hard it is for those who have put their trust in riches to enter the Kingdom of God (10:23). The disciples were very surprised to hear this (10:24). Popular Jewish morality was simple. It believed that prosperity was the sign of a good man. If a man was rich, God must have honored and blessed him. No wonder the disciples were surprised! They would have argued that the more prosperous a man was the more certain he was of entry into the Kingdom. But God saw things from the perspective of eternity; the first became last while the last became first (10:25). Those who are first in their own eyes will be last in God's eyes, but those who are last in their own eyes will be rewarded as first (10:17-25).

The disciples thought, "*If the rich people cannot enter the kingdom, it would be very difficult for anyone else.*" (10:26). Jesus lets them know that with men it's impossible, but they would have to depend upon God who makes all things possible (10:27). Peter thought that he and the other *disciples were not like the rich young man. That man had refused to follow Jesus. But they had left their homes and families in order to follow him (10:28). Peter lists the things they have given up to follow Jesus (10:29). And Jesus lists what they will

⁴ <http://www.family-times.net/commentary/mark-10-13/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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receive as reward for what they have done. The rewards Jesus lists are not to be taken numerically. Many people have given up their home for God, and have not received one hundred homes during their life time. They shall have abundance of comfort while they live in this time; and it will be sufficient to make up for all their losses. But it also comes with persecution (10:30). God is going to place every man exactly where he belongs. People who are honored for their wealth may have to change positions with the less honored. The first shall be last, and the last shall be first (10:31) (10:26-31).

Jesus, the son of man, knowing what's ahead of Him is having to explain again to His disciples, His spiritual sons of what's about to happen to Him—His departure. He would die at the hands of the chief priests and scribes—the Jewish leaders. He describes in great detail—they will mock me, spit on me, flog me, whip me, and kill me. But in three days I will rise again (10:32-34).

However, as Jesus is telling them this, James and John were thinking something all together differently by asking Jesus a request for themselves. They are not really receiving the big picture Jesus is talking about. Asking Jesus a question was not the problem, it's always the motive in which you ask. It's just like a parent telling the children they're about to die and leave them and they're thinking about whose getting the house, or the money, the furniture, or the car; I'm the oldest and the others are getting angry. That's why it's always good for parents to leave a "Will." Jesus left His "Will and Testament" for all His children to see, read, and obey everyday—The Bible! God wants to give us what's best for us not merely what we want (10:35-36).

Jesus lets them know quickly, "Not so!" you will not be as the world, you will be different, you will think differently, and you will do differently! Jesus lets them know that being the greatest is serving others—being the servant! And being the chiefest, you will be the slave of all! He lets them know that He did not come to be ministered to but to minister and give Himself, His life a ransom; an exchange, a substitute for many—the ultimate victory! (10:37-45).

James and John's request for power begins with a call to service, just as there is no testimony without a test. Keep in mind our unifying principle: "*Great leaders make a gift of themselves, and their work to those whom they would lead*", because Jesus will be our true example as we serve. True leadership is shaped in serving which gives us an opportunity for God to do the "*possible work*" that we can't do.

[TOP](#)

Jesus Travels To Jerusalem

11:1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,— Jesus and His disciples are **nearing Jerusalem**. During this last week He stayed on the outskirts of Jerusalem coming to **the Mount of Olives** nearing Bethphage. Bethphage's name means "House of figs." Jesus does something highly unusual. Though He has walked everywhere in His ministry, He chooses another mode of transportation in preparation of His Triumphal Entry which is called "*Holy Week*" - "*Palm Sunday*" – "*Passion Week!*" He chooses to ride a colt. **He sends two of his disciples on ahead.** Two great events bracket Holy Week: 1) the Triumphal Entry on Palm Sunday and 2) the resurrection of Jesus on Easter Sunday. There is no louder declaration of our Lord's Messiahship than the Triumphal Entry. He was not coming as the national hero to conquer the Roman government but to save them from physical and material things, He came for their spiritual **and eternal salvation**. **He had to come first as the King of Peace; then He would come as the King of Conquest.**

11:2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. Jesus sends two of His disciples (Matthew and John) on this special mission. Instruction: **As soon as you enter into the village** (a small settlement not far from Bethany) **fetch a colt tied that no one has ever ridden.** Why a colt? -Because this differed dramatically from a conquering king. When a king entered a city as a conqueror, he rode a stallion. Here, the King of kings rides a colt! Jesus was dramatically demonstrating two things for the people.

1. He was unquestionably the Promised King, the Savior of the people.
2. He was not coming as the conquering king, He was not coming as the leader of an army to kill, injure, and, maim. The people must change their concept. He was coming as the Savior of Peace, the Savior of all men. He was coming to show men that God is the God of love and reconciliation.
 - a. The "*colt*" was a symbol of peace. Jesus came in peace.
 - b. The "*colt*" symbolized service. It was a noble animal used in the service of men to carry their burdens. Jesus came to serve men, to bear their burdens for them.
 - c. The "*colt*" symbolized sacredness. A custom from the Old Testament (Deut. 21:3; 1 Sam.6:7), which specifies that animals to be used for certain religious rites must not have previously been ridden, burdened, or harnessed for labor. Jesus was deliberately proclaiming that He is the sacred hope, the promised Messiah of the people.

Jesus tells the disciples to **loose him** (the colt) **and bring him** (the colt to Jesus). Christ had a reason for making such detailed preparation to enter Jerusalem. He was deliberately fulfilling the prophecy of Zec.9:9. The prophecy said four things.

1. "*Tell ye the daughter of Sion (that is, Jerusalem)*": Jerusalem was to be told, given a threefold warning. Why must she be warned? Because what she expected was not going to happen, not like she anticipated.
2. "*Behold, thy King cometh unto thee*": this was part of their expectation, but there was danger in their expectation; the danger of being so fervent in their own expectancy and ideas that they missed what really happened. "Thy King cometh", but He came somewhat differently than expected.
3. "*Thy King cometh...meek*": this was the second warning. The Messiah was coming in meekness, not as a reigning monarch. He was coming to win men's hearts and lives spiritually and eternally, not physically and materially.
4. "*Thy King cometh...sitting upon an ass, and a colt*": this was the third warning. The Messiah was coming not as a conqueror riding a white stallion, but as a King of peace riding a young colt. He was coming to

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save the world peacefully, to reconcile the world to the God of love and reconciliation, not to the God of hate and retaliation and war. He was not going to kill men and overthrow their government (the Romans). He was coming to win men's hearts and lives through the glorious news (gospel) that God loves and reconciles.

Again, note the prophecy and the careful preparation Christ made to fulfill the prophecy. This was God's Will, prophesied generations before Christ came. God wanted His Son to proclaim His Messiahship so clearly that the people could not mistake what He was doing. God wanted the world to know that He was bringing peace to earth through His Son Jesus Christ.

11:3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. Now if the owner of the colt asks them "**What are you doing?**" This is what you say: **The Lord hath need of him and will straightway (immediately) send him hither** (give permission to use the colt). However small the task, it had great significance. ⁵What in our lives does the Lord need to use? What is it that we have to relinquish to the Lordship of Jesus? Is it some secret place in our heart where we have let sin take root? Is it some cherished goal? Is it some lazy habit ... personal possession ... cherished accomplishment? Like the owner of this colt, the Lord relays His message: "*The Lord has need of it.*" No task should ever be thought too small in the service of our Lord. If He can let go of heaven for us, then why would we cling to our temporal toys and block His path to the throne of our hearts? They had no money to buy the animal but they each obeyed, not questioning nor doubting.

11:4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. The two disciples left and **found the colt** standing, **tied** outside a house. The colt was brought from a place where two ways met, as if Christ would show that He came to direct those into the right way, who had two ways before them, and were in danger of taking the wrong way. **They loosed him** meaning their way was Christ's way. Has the Lord ever instructed you to do something that totally went against common sense? Or told you to do something without telling you the outcome? It is important for us to have faith in the Lord!

11:5 And certain of them that stood there said unto them, What do ye, loosing the colt?— As they were untying the colt, some **bystanders** demanded, **What are you doing, untying that colt?**

11:6 And they said unto them even as Jesus had commanded: and they let them go. They answered— as Jesus had commanded:— All occurred just as the Master told them exactly what to do and what to say. Jesus, the awesome God is Omniscient and Omnipotent. Whatever He says or tells us to do will come forth. For me this proves that no prior arrangements had been made. **They let them** (the disciples) **go!**

11:7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. They showed complete obedience to their Messiah as they brought the colt back to Jesus. Garments were thrown across the colt's back because there was no saddle for Jesus to ride on. They cared about Him and His comfort, so they took their own outer garments and threw them across the animal. It cost them to use their clothing for such a humble act, for they had little clothing, but they cared more about the Messiah. This was their act of worship. Jesus sat upon the colt. The point is: Christ was now unmistakably claiming the dignity and rights of a King. He was not washing feet now, nor portraying Himself as the servant of men. He was deliberately accepting the people's homage and reverence. But note something of critical importance: In claiming the dignity and rights of a king, He was doing it in the most humble practice of His day—entering the city as a king of peace and riding a young colt instead other conqueror's stallion. He was disclaiming all ideas of an earthly and material kingdom, but somehow the people

⁵ <http://www.heartlight.org/wjd/mark/0808-wjd.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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did not perceive that. He had come to save Jerusalem and the world through peace, not war.

The Triumphal Entry

11:8 **And many spread their garments in the way: and others cut down branches off the trees, and strowed them in the way.** As the two gave up their garment, now many are spreading their garments on the ground for Christ's Triumphal Entry! They were proclaiming Jesus to be the Messiah, the Son of David who had come to deliver them from the bondage of Roman rule. Jesus deliberately received the homage of the people. The multitude had begun to gather since early morning, excitedly looking for Him who had raised Lazarus from the dead.

- Already accompanying Him was the crowd of disciples.
- The pilgrims on their way to the Passover Feast who had joined His caravan. Two million pilgrims or more gathered in Jerusalem every year for the Passover Feast. Thousands upon thousands were strict religionist, believing in the Jewish Messiah. Normally there is a feeling of excitement at this time of the year when crowds from the villages and farms of the nation walking to the city for the festival.
- There were residents of Bethany and Bethphage who had heard of His presence and the miracles and the news spread.
- Those who were already in Jerusalem: citizens and pilgrims who rushed out searching for Him.

The very atmosphere was electric with excitement that Jesus was God's promised Messiah! Could you imagine the scene before you? In their hearts at this time: • They received Him as King. • They received Him as Messiah.

This was shown by two acts that were always done for Kings when they entered a city. They stripped off their cloaks and cut down tree branches, and they spread both out on the roadway before Him. These branches were "*palm branches*" which symbolizes joy and salvation. "*Palm Sunday*" is the celebrated memory of the Triumphal Entry of Christ into Jerusalem! They wished to honor and pay Him the homage of a King. They wished to show Him that they received Him as the promised King of Israel! And Jesus is allowing them to lavish praise upon Him. Because if they didn't praise Him, the very rocks would cry out!

11:9 **And they that went before, and they that followed, cried, saying, Hosanna;—** This represented crowds both behind Christ (*followed*) and in front of Christ (*went before*). The city shook with the excitement of a possible Messiah in their midst! How do you lavishly praise the Almighty? They **cried, saying, Hosanna:** meaning save now, or save, we pray. It's right there in plain sight in the word "Hosanna!" – "*Lord, Save us now.*" Save us from what? Well, from Roman oppression, of course. It reminds me of Bartimaeus crying for Jesus to heal him. All the people were shouting Hosanna, they wouldn't be quiet, but they neither understood what they were saying, or that God had heard their prayer, and was answering it in His way. The shout "*Hosanna*" was also customarily used at the feast of the tabernacles and the other festivals. It was a shout of exaltation, equivalent to "*Salvation.*" As long as Jesus held this expectation for the people; the expectation of salvation from Roman oppression, the crowd would receive Him with shouts of jubilation. They are shouting now, but in a few days, they would be shouting a different refrain.

11:9b **...Blessed is he that cometh in the name of the Lord:—**The crowds who welcomed Jesus into Jerusalem threw coats and palm branches before Him, and shouted out greetings that referred right back to the promises of God. The word "*blessed*" (Gk. eulogeo, yoo-log-EH-o) means "*to eulogize,*" "*to speak well of,*" or "*to praise.*" This means "*praise He who is sent by God to save His people*"; "*praise He who is sent with the authority of God.*" In our verse 9 we find this quotation from Psalm 118:25-26. The Psalm depicts praise for a great King who is bringing salvation. ⁶By shouting these words, the people were in effect explicitly identifying Jesus now, as the

⁶ <http://www.keepbelieving.com/sermon/1992-04-12-Appointment-in-Jerusalem/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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Promised Messiah. Jesus **came in the name of the Lord!** The nation had a clear choice to make, so did the rulers. The Romans did nothing to interfere. The priests stood by and watched it all happen. Every man had a choice to make that day; every man in Jerusalem made a choice. Jesus didn't look much like a king that day. But that was the whole point. He's a King, but He's not like any earthly King. "*Blessed is he that cometh in the name of the Lord!*" And this was their cry! They are speaking that which God decrees must be spoken," In other words, His Messiahship was something the whole Divine creation should have been acclaiming.

11:10 Blessed be the kingdom of our father David that cometh in the name of the Lord:— They continued to cry out to Jesus shouting . The Kingdom of God was once before established on earth. King David and his descendants reigned upon the throne of the Kingdom of the Lord (1 Chronicles 28:5). There was nothing special about the throne itself. The Divine appointment was what mattered.⁷The Lord Jesus preached the Kingdom of God, not the "*coming kingdom of our father David.*" The mob was longing for deliverance from Roman oppression; and it was mixed-up in understanding Jesus and His mission. Thus, they shouted out referring to the only other ruler they knew; their own convictions. And if you can look at it this way, they are crying—"Jehovah bless the kingdom of our father David" which is about to come! They saw in Him as a worldly ruler now coming. **...Hosanna in the highest;** meaning salvation is in the highest; Save us now from on High! The Triumphal Entry is extremely significant. It begins Jesus' teaching ministry.

11:11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things,— The Triumphal Entry into Jerusalem took place on the tenth day of Nisan, which roughly corresponds to our March/ April time. **And Jesus entered into Jerusalem:** This reminds me of that song, "*Ride on, King Jesus, no man can a hinder me.*" The plan of God was going forth. After arriving in, Jesus went **into the temple** where the very heartbeat of the nation was throbbing, and where worship was lifted up to God. Jesus enters into the outer courts of the Temple, **looked around upon** (checking out) **all things**. He stood all alone. It took great courage to stand there. The Jewish authorities were seeking some opportunity to take His life, and they were upset more than ever, for the homage the people were paying to Jesus.

- The Romans sensed that a popular uprising might be boiling.
- The Jewish Herodians (ruling party) feared being blamed and replaced by the Romans.
- The Pharisees were stirred to new depths of envy and malice.

But despite all, He had to be courageous; it was God's Will. He had to investigate the Father's Temple. He had to prepare all things for the salvation of God's people. When we think of John The Baptist, we think of preparation. His duty was to prepare the nation of Israel to receive the Christ. This he did by preaching, by baptizing, and by example of a godly life. And so does Jesus, preparing a nation by being obedient to the Father. The point: We are to enter into obedience unto the Master, no matter the threat and opposition.

⁸How much does God care for us? He cares enough to give us a new life in Baptism. He cares enough to give us forgiveness of sins in the Lord's Supper. He cares enough to give us His Word, which tells us everything we need to know about salvation and holy living, and He cares enough to give us His spirit, to be with us always and to guide us into all truth.

11:11b...and now the eventide was come, he went out unto Bethany with the twelve:— After His inspection of the temple, He headed back to Bethany for the evening. "Bethany" is a vintage on the Mount of Olives, about a half a mile from Jerusalem. What was significant about this village? It was in Bethany that the Lord had raised Lazarus from the dead. Jesus retired for the night. No doubt He spent a good deal of time alone in

⁷ http://bereanbiblechurch.org/transcripts/mark/11_1-11.htm

⁸ <http://www.richardajordan.com/Sermons/021201.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>

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prayer. Much lay ahead of Him in this last week of His life. He knew it, sensing every detail and emotion He was to experience. He needed the strong hand of His Father upholding Him. He needed to prepare spiritually after so much praise.

Cursing The Fig Tree

11:12-14 ⁹As Jesus and His disciples were leaving, Bethany for Jerusalem, the next morning, Jesus spotted a fig tree with leaves on it. He was hungry and because it had leaves it should have some fruit on it. (The fig tree usually has fruit when it displays its leaves). When He reached the tree He found nothing but leaves, so He pronounced judgment on it for professing what it did not have. The teaching throughout the New Testament (Matt.7:16) is that a person should be known by his fruits.

The Preservation Of The Temple

11:15 **And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;—** After Jesus and His disciples came into Jerusalem, Jesus goes into the Temple as usual; not to pray, for He sees in the court, doves being sold, and moneychangers sitting at tables handling money for merchandise. ¹⁰Every Jew had to pay a temple tax of one half shekel a year. That was equivalent to nearly two days wages for a working man and it was paid at the Passover time. Jews came from all over the world to the Passover and with all kinds of currencies. And Jesus didn't like what He saw and began to cast out the things being sold and bought in the temple. He overthrew the tables of the moneychangers and even the seats of those that sold the doves. His house was being defiled and He was doing the cleansing.

11:16 **And would not suffer that any man should carry any vessel through the temple.** Jesus was very strict at this time after seeing what He had seen in the Temple. Moneychangers did big business during the time of the Passover. Jesus did not want anyone to continue the practice of using the court as a shortcut through which to carry utensils and containers with merchandise because such a practice revealed great irreverence for the temple—and ultimately for God Himself! The Court of the Gentiles was the only part of the temple they were allowed use for prayer and worship of God. The Jews had frustrated that worship by turning it into a place of greedy business.

11:17 **And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.** Jesus began to teach them from the Scripture (Is.57:7d), *"It is written..."* In the kingdom of the Messiah, the Jerusalem Temple will be the focal point for worship of the Lord, by people of all ethnic backgrounds. It will not be made a den of thieves. ¹¹Doves were an important part of the sacrificial system (Lev.12:8, 15:14), but they had to be without blemish. They could be bought on the outside but the temple inspectors were sure to find something wrong with them. The ones approved by the inspectors and sold in the temple area often cost 20 times more. The poor people were being swindled by the temple leaders. Jesus said they had made it a den of thieves instead of a *"house of prayer."* Even in Jeremiah 7:11 God declared the false worshippers to be violent thieves preying on others and He would not have that today in His Temple! ¹²By quoting from Jeremiah 7, Jesus reminds the people that something holy can be perverted.

11:18 **And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.** The religious leaders (scribes and chief priests); those

⁹ <http://www.family-times.net/commentary/mark-11-12/>

¹⁰ <http://www.gracepointdevotions.org/2010/05/10/mark-11-commentary/>

¹¹ <http://www.family-times.net/commentary/mark-11-12/>

¹² <http://www.gracepointdevotions.org/2010/05/10/mark-11-commentary/>

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who comprised the principle leadership in the Sanhedrin hated Jesus for His indictments against their hypocrisy, and they began to conspire (plan; scheme) as a result of jealousy to destroy Him. They even feared Him over His popularity as a teacher because all the people were astonished at His teachings.

11:19 **And when even was come, he went out of the city.** Jesus' practice during the first 3 days of Passion Week was not to leave Jerusalem until sunset, when the crowds dispersed and the city gates were about to be closed. He therefore retreated from the public out of the city.

SUMMARY:

Mark describes Jesus' Triumphal Entry into Jerusalem. As Jesus stands on the Mount of Olives, He prepares for this event by speaking to two of His disciples. Their mission was to go into the village, and just as they entered into the village, they would find a tied colt no one had ever ridden upon. They were to loose him (*untie him*) and bring him back to the Savior. If anyone asked any questions, just say, "*The Lord have need of him.*" The two disciples did as they were commanded and brought the colt back to Jesus, laying their garments on the colt as Jesus sat upon him (**11:1-7**).

As the scene progresses, many began to lay down their garment, cut down palm branches and lay them down in the road as Jesus rides in on the colt no one had ever ridden. It was fit for a king riding into town. People were going before them and some followed in celebration crying praises with loud voices "*Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest*" over and over. It was already prophesied how the King would come in Zechariah 9:9. So they were rejoicing "*Hail to the Chief; Hail to the King who would save them*", as prophecy was fulfilled before their very eyes. Their thoughts also were on David's kingdom because of God's words to David (2 Samuel 7:12-14). "*God would establish the throne of David's kingdom forever.*" The Book of Mark is brief with Jesus' encounter going into the Temple. It only declares Jesus' inspection—looking around and then going back to Bethany with the twelve (**11:8-11**).

When Jesus reaches Jerusalem He went into the temple area and found the people buying and selling and began to overturn the tables and seats of the moneychangers and would not allow them to have His house as a house of thieves, because His house was to be a house of prayer. The religious people didn't like what He taught after hearing Him teach. They feared Him, and sought a way to destroy Him, while the people were amazed at His teachings (**11:15-19**).

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12:28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, **Which is the first commandment of all?** – The Jews had accumulated hundreds of laws—613, by one count since the Ten Commandments. The Sadducees had already come to Jesus earlier believing not in the resurrection and questions Jesus, wondering if a brother dies and leaves a wife behind whose wife will she be. Now at this time one of the scribes, an interpreter of the Old Testament Law comes to Jesus after hearing them reasoning together and recognizing that Jesus had answered them well, begins with a question concerning which is the first commandment of all. ¹³Since the Sadducees couldn't trip Jesus up, he thought he would see if he could. He knew God had given the Ten Commandments, and he was seeing if he could get Jesus to say that they were unimportant.

12:29 And Jesus answered him, **The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:** – Jesus begins to answer the scribe by going back to what the scribe knows already about, the Old Testament—Deuteronomy 6:4 "The Lord our God is one Lord." He quotes the first part of the "*Shema*."

12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: **this is the first commandment.** Jesus' answer leaves the scribe with no doubt as to who is to be first in their lives, which is the first commandment—love God. He also shows him how to love God. First of all, He must be Lord. He must be the most important Person in our lives. The heart is mentioned first, because it is the center of our being, and we are what our heart is. Our will is involved with the soul. The mind controls our thoughts. And our strength helps us to be zealous about Him.

12:31 And the second is like, namely this, **Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.** The second commandment is quoted from the Old Testament again that the scribe is familiar with—Leviticus 19:18, which emphasizes love for one's neighbor. He's still talking about love. When we love God first, He teaches us to love others. Our focus everyday will have to be: do I love God? Because if I treat my neighbor badly, I would have to wonder if I truly love God? A genuine love for God is followed by a genuine love for people. Jesus ends this discussion with there is no other commandment greater than these. I can't even get to the third commandment until I submit to the 1st and 2nd. These are the most important ones of all.

12:32 And the scribe said unto him, **Well, Master, thou hast said the truth: for there is one God; and there is none other but he:** – Well the scribe couldn't help but agree with Jesus' answer calling Him Master, because he understood the Old Testament teaching, that there is one God and that there is none but He. Well he couldn't trip Jesus up.

¹³ <http://www.lovetheLord.com/books/mark/25.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

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12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. All the heart, all the understanding, all the soul, and all the strength are yielded to love God first, which leads us to love one's neighbor as we would love ourselves. This love is more than all the burnt offerings and sacrifices one can give.

12:34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question. When Jesus saw that the scribe understood; he had a mind of his own and just didn't blindly follow the religious leaders of his day; he knew that it was more than the burnt offerings and sacrifices. Jesus let him know that he was not far from the kingdom of God. It meant that he was facing truth honestly and not just stuck on the demands of the religious sect. Well, after that, no one else asked Jesus any more questions for the questions did not stomp or trip Jesus up.

SUMMARY:

A scribe approached Jesus asking which is the first commandment of all. Jesus replied by offering what was familiar to the scribe. There were no other commandments greater than these two commandments—love the Lord with all thy heart, all thy soul, all thy mind, and all thy strength, and also to love thy neighbor as thyself. The scribe then came into agreement with Jesus knowing that this commandment was more than offering burnt offerings and sacrifices on the altar of the Temple. The scribe called Him Teacher and Jesus let him know that he is not far from the kingdom of God because he understood Jesus' answer. None other questions were asked after that point (12:28-34).

Giving Like A Scribe

12:38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,— The Pharisees and Scribes had wrong motives. The Sadducees couldn't trap Jesus for they were ignorant of Scripture. The Scribes were condemned for dressing to draw attention to themselves. The long robe worn was the dress of the nobility, the rich, the well-known, the person of style in which they took delight in wearing. Jesus said "*Beware of those who love to go in long clothing*" (fine clothing). He condemned the person whose mind was on attracting attention on self, on appearance. A man's life consisted not in the things he has, but in the service he renders to others. They loved greeting the people in the marketplace. It was the center of traffic, the place where people are seen and can attract attention.

12:39 And the chief seats in the synagogues, and the uppermost rooms at feasts:— Jesus says beware of the Scribes that loved the chief seats in the synagogues, and the uppermost rooms at feasts. Some loved the front seats. The most honored sat at the right hand of the host, then, the next honored at his left hand, and so on. Some loved the positions of honor, special seats, and places of recognition.

12:40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation. Jesus says beware of the Scribes that devour widows houses and pretend making long prayers for they shall receive the greater damnation (judgment).

1. The Scribes used their legal position to manage the wills and other legal business for the widows, and they cheated, devouring the widow's property by skimming too much out of their estates.

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2. Some Scribes used the guise of religion to steal from widows. There are some today—lawyers, religionists, preachers, and institutional, civic, and Christian leaders (all professing hypocrites) who court the attention and favor of people, especially widows for the purpose of securing their money. They seek large donations, endowments, trust funds, investments, and gifts to promote themselves and their institution. Widows in particular are exposed to those who seem to be so devoted to God.
3. Some used long prayers while others used short prayers to show their piety. There is the danger of praying publicly for attention.

Note, Jesus said the damnation of these shall be greater.

Giving Like A Widow

12:41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. Jesus comes into the Court of the Women and sat over by the treasury. The "treasury" was an area in which there were thirteen trumpet-shaped receptacles—narrow at the mouth and wide at the bottom; their treasury collection chests where the worshippers dropped their offerings. He sat down to get some relief and rest from the tension of the past hours. While resting He deliberately observed how people gave their money; discerning the motives of people giving their offerings, and how much was given. Some gave large contributions for Jesus could hear them clang against the sides as they slid down the funnel shaped trumpets.

12:42 And there came a certain poor widow, and she threw in two mites, which make a farthing. But none attracted Jesus' admiration until finally a poor widow came along. The word "poor" means pauper. The widow was poor, a pauper, destitute, and in deep poverty. She threw in two mites, which were the smallest of coins; coins of very little value—which make a farthing; ¼ of a penny.

12:43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:— Jesus took what He saw and taught what true giving really is. He called His disciples to Him and used the great sacrifice that the widow made to teach a much needed lesson.

1. They all gave an offering to God: both the people who had, and the poor widow who did not have.
2. The ones who had plenty gave more money, much more than the widow.
3. But in God's eyes the widow gave more. Why? Because God measures what was kept, not what was given.
 - a. The widow had less remaining; the others still had much.
 - b. The widow had sacrificed more; the others had sacrificed less.

In proportion to what she had, the widow gave a large percent. The others gave a much smaller percent because after they had given they still had 85% or 90% or 95% to spend on themselves. This is the lesson Jesus was teaching. God counts what we have left, not what we give. He counts the amount of sacrifice, not the amount of money. The gift that matters is the gift that costs the giver to give; the sacrifice the giver had to make in order to give the gift. The greater the sacrifice, the more appreciative the recipient.

12:44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. Real giving is sacrificial giving. Real giving is giving all a person has. The coins were all the widow had, yet she gave them despite her own desperate need. What the others gave was not a sacrifice. It did not cost them nor hurt them. They still had plenty left, for they gave out of their abundance. But not the widow her gift cost her. It hurt to give, for she gave what she could not spare. She could have said what so many often feel:

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- My gift doesn't matter. It's so little.
- I have so little. God will understand. He doesn't expect me to give it when I can't even buy food.

She sacrificed; she went without a meal or gave up something else so that she could give. Two more lessons we have to see:

1. We lack devotion and dedication in our commitment to God, whether commitment of life, time, gifts, or money.
2. We lack boldness in giving and using what we have for God.

SUMMARY:

Jesus taught the people in the Temple to beware of the Scribes who loved to wear the long clothing (robe) of the rich, greetings in the marketplace, the chief seats in the synagogues, and the uppermost rooms at the feasts; devouring widows houses, make long prayers for false show, for they shall receive greater judgment. Jesus sat down opposite the place where people put their gifts of money for the Temple. He watched the crowd as they put their money into the collecting boxes. Many rich people put in large amounts. A poor widow came and she put in two copper coins. They were worth a quarter of a penny. Jesus called his disciples to him. He said to them, *'What I am going to say to you is true. This poor widow has put more than all those who made gifts of money. They offered a lot, because they are rich. But she gave, although she is poor. She has put in everything that she had to live on'* (**12:38-44**).

HISTORY:**EVENTS THAT LED TO THE GREAT PROPHECIES: Chapter 13:1-5**

In Mark 13, there are two prophecies of Jesus and all lead to the end times.

1. Prophecy in regard to the temple (13:1-2).
2. Prophecy in regard to the tribulation (13:3-27)

A quick glance at the first four verses will show the events that led Jesus to deal with great prophecies covered by these chapters. The disciples admired the temple's magnificence and drew Jesus' attention to its beauty. Jesus used the occasion to awaken the disciples' interest in coming events. He predicted the temple's utter destruction—**not one stone left... Peter, James, John, and Andrew** were aroused to **asked privately** two questions of the Lord: **When will the temple be destroyed and what will be the sign of destruction?** By these questions, Mark clearly shows that the disciples were thinking about the signs that would foretell the Temple's destruction. Jesus warned His disciples: **they must guard against being deceived.** This can mean one or two things. A person can be easily deceived when dealing with end-time prophecies, or a person can be easily deceived when facing the end-time events.

13:6 The **first sign of the end-time is spiritual deception and false messiahs**: The word says **Many** false messiahs **shall come in my name.** They shall claim to be Christ, the Messiah. They will claim they are the one who can fulfill the dreams of people, delivering them from conflict and war into a state of peace and freedom, plenty and comfort, equality or supremacy. The false messiahs are sometimes politicians and sometimes religionists, but in either case, they wield power and proclaim themselves to be the hope of mankind. They **deceive many.** They are mere men. But despite this, many will follow them believing their false promises and entrusting their lives and welfare into their keeping.

13:7-8 The **second sign of the end-time is wars and rumors of wars; international disturbances**: **nation against nation, kingdom against kingdom.** Jesus is saying the end is not yet, not to be troubled, but these things must happen.

13:8b The **third sign of the end-time is natural disasters**: **earthquakes in divers places, and famines and troubles. These are the beginning of sorrows** (birth pains; labor pains). They exist because of selfishness and greed, the sinful and depraved nature of man. Jesus was very specific when He said, **the end is not yet** (v7). We are beginning to see these things occurring now. But remember what Jesus likened these signs to? - Birth pangs. And the patterns we're seeing are just like labor pains and contractions. They start, they stop, they come again even more intensely. And this problem will not be made right until Israel accepts Christ, which she will at the Second Coming.

13:9 The **fourth sign of the end-time is persecution by civil and religious authorities**: **they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings...** Jesus wants us to **take heed**, guard yourself because He will face persecution by his fellow men, so will we. Believers shall be abused, neglected, ignored, arrested, and tried before the courts of the world and of religion. Why? - **For my sake, for a testimony against them**; demonstrating loyalty to Christ. Standing fast through the persecution is a way of witnessing. A believer shows that Christ and eternity are real when he suffers for Christ.

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13:10 The **fifth sign** of the end-time is **world-wide evangelism**: Note the words of Jesus: "**And the gospel must first be published among all nations.**" The word "*must*" assures a fact. The fact is set in God's plan for the world. It cannot be changed, the gospel will be preached among all nations before the end of the world.

13:11 The **sixth sign** of the end-time is a **supernatural witness**: **take no thought beforehand what ye shall speak, neither do ye premeditate**: This is also in the time of persecution, when they shall lead you, and deliver you up. There is going to be a strong surge of spirit-led witnessing in the end-time. Multitudes of believers are going to be called upon to give an answer for the hope that is within them. Note two things.

1. The words "**take no thought**" means to worry not, be not anxious.
...but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

2. The Holy Spirit will speak through the believer.

The Lord does not mean that we are not to premeditate a careful and wise answer, seeking His face for guidance, but that we are not to be anxious about it, speaking of fear, and that it is not to beset us. Jesus is telling us what attitude we can have when we must take a stand for the gospel. We don't have to be fearful or defensive about our faith because under the pressure, disciples may take comfort in the Holy Spirit's special guidance.

13:12 The **seventh sign** of the end-time is **divided families**: **brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and cause them to be put to death**: Two characteristics will be especially evident.

1. There will be betrayal that leads to death. The practice will seep into the family and be widely practiced so much so that Christ says it will be a common trait of the end time. Being loyal to Christ, could mean having to choose between family and faith, friends and faith.
2. This betrayal will strike very close to the heart. We shouldn't be surprised that some in our own family would betray us if one of Jesus' handpicked apostles did the same to Him.

13:13 The **eighth sign** of the end-time is the scene of **some enduring and being saved**: Despite the terrible persecution, **And ye shall be hated of all men for my name's sake**. Note two points:

1. There will be intense hatred among all (the emphasis is even among the family). Why? – Because the believer stands for the name of Christ.
2. The word **endure** (*upomeinas*) means to bear up under suffering, to be courageous in suffering, to persevere and endure patiently—but actively, not passively. It is enduring, actively bearing intense suffering **to the end**. The believer is now called upon and will be called upon to stand firm through all forms of persecution and abuse, even if it leads to inhuman torture and death.
3. Jesus was talking to His disciples about enduring and being saved. Therefore, His promise of being saved was bound to mean the soul's salvation in the last days. He had just said that some (many) would be killed; **be put to death** (v12). Thus, the believer who stands firm is the one who proves that he is a genuine believer.

To believe in Jesus **to the end** will take perseverance because our faith will be challenged and opposed. These trials will sift true Christians from fair-weather believers. The assurance of our salvation will keep us going in the midst of persecution. Anyone who stays true to Jesus until death can count on eternity with God. Jesus had said "*when you hear of such things must needs be (must come), but this is not the signal of the end and that these were the beginning of sorrows.*" It is that period that is to be distinguished from all the other troubles the world and believers will suffer throughout history but all who endure to the end without renouncing me (Jesus) shall be saved.

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The Abomination Of Desolation

13:14 We have just learned that these things must come. Jesus had said, "*When you hear of*" (v.7); Now He says, "**When you see.**" It's not if you see, but it's when you see – a resolute fact, it will come to pass. What? - **The abomination of desolation (v.14a).** The NIV says "*When you see the abomination that causes desolation.*" In other words "*abomination*" was something that was unauthorized; it described the appalling sacrilege; something repugnant to God, namely, the pollution of the temple. The "*desolation*" suggests that this "*abomination*" will cause the destruction, ruin, and total end of the holy place. This sign is so terrible that God has given it the name of "*abomination*"— "*abomination of desolation.*" This is when the heathen and profane people shall not only enter into the temple, and defile both it and the city, but also completely destroy it; when you see wicked defilement of a holy place.

There was a complete desecration of the temple, commanded by Antiochus Epiphanies, king of Syria in 168 BC. He desecrated the Temple by offering swine's flesh on the great altar and by setting up public brothels in the sacred courts. Before the very Holy Place itself, he set up a great statue of the Olympian Zeus and ordered the Jews to worship it. As bad as this was, it did not fulfill the abomination of desolation. In Luke 21:20-"*When you see Jerusalem being surrounded by armies...*" It is also suggested that this prophecy was fulfilled in AD 70 when Titus invaded Jerusalem and destroyed the Temple.

¹⁴The armies of Rome destroyed Jerusalem, when God sent Titus into that once holy city which had become an abominable house of devils, when swine's blood was offered up in the most holy place, when the temple was leveled, when the scepter of civil government departed from Judah, God's judgment upon the nation was manifest and obvious to everyone except the nation of Israel. The Jews were scattered to the four corners of the earth.

This sign still points to a future fulfillment when the Antichrist sets up his image in the Temple during the future Tribulation. Christ's words therefore look beyond the events of Antiochus Epiphanies and of the armies in AD 70 to a time of even greater global cataclysm that will immediately precede His Second Coming.

13:14b spoken of by Daniel the prophet: The phrase "*abomination of desolation*" is found in three texts in the book of Daniel.

1. Daniel 9:27 (AMP) "And he shall enter into a strong and firm covenant with the many for one week [seven years]. And in the midst of the week he shall cause the sacrifice and offering to cease [for the remaining three and one-half years]; and upon the wing or pinnacle of abominations [shall come] one who makes desolate, until the full determined end is poured out on the desolator."
1. Daniel 11:31 (NIV) "His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation."
2. Daniel 12:11 (KJV) "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

..., **standing where it ought not refers** to ¹⁵an idol set in the holy place of the temple in Jerusalem and as Matthew puts it, "*standing in the holy place*" (Matthew 24:15). It's standing as God; as a replacement for God. It assumes the position of God within the temple of God. It is the abomination that brings desolation. This is more than personal unbelief, even more than the corporate unbelief of false messiahs and their limited followings. It is a universal, a world-wide attempt to replace God Himself in His own temple. Mind you Daniel's prophecy was fulfilled before the time of Jesus. Some hold that the sign will be repeated in the end-times, a future fulfillment, and literally fulfilled within the temple.

¹⁴ http://www.freegrace.net/sermon/Mark_58.htm

¹⁵ http://www.etterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=7906&commInfo=31&topic=Mark
<http://www.pitwm.net/pitwm-versebyverse.html>

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Jesus answering the disciples question was saying that the same thing that happened under Antiochus Epiphanies would happen again to the holy place. He was not only answering the disciples question about when the destruction of Jerusalem would take place, but He was also answering the question about His return and the end of the world. The world would witness an increase and intensification of the signs at the end of time. As a result there will be great trials such as the world has never seen. The "signs" that will occur up until the abomination of desolation are called "*the beginning of sorrows*", and the "trials" that will occur after the abomination of desolation is called, "*Great Tribulations*. The Book of Revelation describes the outpouring of the wrath of God upon an unbelieving world (*Rev.6:17-"For the great day of his wrath is come; and who shall be able to stand?"*).

In Daniel's prophecy, the abomination of desolation will, however, also point to the future; it will be a reference to the antichrist. ¹⁶The antichrist will go into the Temple in Jerusalem and declare that he is God. Why is this such a key event? Because this is the one event that points out who the antichrist is. Up to this point, many will think that this man is a great guy, maybe even the Messiah. But when he walks into the Temple claiming to be God, it will be clear that this is the antichrist.

13:14c The words in parenthesis, (**let him that readeth understand,**) means there is no reason to misunderstand, because Daniel has plainly foretold this happening. **Then let them that be in Judaea flee to the mountains.** The sign is so terrible it is to be fled from, immediately. His rise and the war he launches against God's temple will be so quick that he takes people by surprise. At the beginning, he poses as no immediate danger for believers. However, Jesus' warning: "*when ye (believers) see...flee!*" This warning is for the Jews who are in Israel at the time that this all takes place. This will be evident with specific mention of Judea.

1. A person is to forget all comfort of home (**v15**).
2. A person is to forget all personal possessions (**v16**).
3. A person is to grieve for those who cannot flee rapidly (**v17**).
4. A person is to pray for good conditions in fleeing (**v18**).

13:15 **Even on the housetops, they are not to go into the house.** He doesn't have time to go down and pack his bag, but that he should come down by stairs or a ladder and flee without hesitation to the mountains.

13:16 Even when **in the field, don't go back** either to his own house, or rather to that part of the field where he laid down **his clothes**.

13:17 **...woe to them that are with child and to them that give suck in those days !** Why? - Because having that burden would be very unfit and they would be very incapable of fleeing with any haste.

Where is the church during the tribulation period? Jesus promised to catch His people up from the earth and meet them in the air (1 Thessalonians 4:16-18), and told us to watch and pray always that we would be counted worthy to escape this time (Luke 21:36); and promised to keep His faithful from the time of judgment that would come upon the earth (Revelation 3:10). It is important to remember Jesus is a Jew speaking to Jews. ¹⁷These words of Jesus have led some to believe that all Christians - the church as a whole - will go through this time known as the Great Tribulation, and that this warning must be for us.

A Time Of Great Distress

13:18 Jesus says, **pray that your flight be not in winter.** That means pray for good conditions when fleeing,

¹⁶ <http://www.calvaryfullerton.org/Bstudy/index.htm>

¹⁷ http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=7906&commInfo=31&topic=Mark
<http://www.pitwm.net/pitwm-versebyverse.html>

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not bad weather.

13:19 **For in those days** (the last three and one half years) shall be affliction (TLB says horror), **such as was not from the beginning of the creation which God created.** The sign is so terrible it causes horrifying, unparalleled affliction. Matthew 24:21 actually calls it "*great tribulation*" (KJV). This will be the beginning of the last half of the Tribulation period.

In 1343 the bubonic plague started to sweep across Europe. Over eight years, two-thirds of the population of Europe was afflicted with the plague, and half of those afflicted died - an almost incredible total of 25 million people. This time of tribulation will be worse.

The Book of Revelation describes that terrible time when God pours out His wrath on a God-rejecting depraved world. And it cannot be paralleled in any history, since the beginning of time, or the world was made.

13:20 **And except that the Lord had shortened those days,-** If the terrors of the "*Great Tribulation*" were to continue indefinitely, mankind could not survive. **No flesh should be saved** meaning that every Jew would be killed, and that could apply to the majority of the world. **But for the elect's sake,** the days will be limited. ¹⁸Often this word "*elect*" is used to describe all Christians. Here it is referring to the nation of Israel. In order to save the nation of Israel from the tremendous persecution by the antichrist, and to keep mankind from completely destroying himself, God will put an end to the Tribulation. Jesus will be coming back.

Warren Wiersbe noted that when God permits his children to go through the furnace, He keeps His eye on the clock and His hand on the thermostat.

With the nation of Israel, God will be watching them during the "*Great Tribulation*" because He does not want His people wiped out. He will bring an end to the trouble. God knows what you can take and how long you can take it. And He won't let you go past what you can't handle. The sign is so terrible, God has to intervene and shorten the days of affliction.

13:21 The sign is so terrible that it causes a frantic search for false messiahs (Deliverers). **And then if any man shall say to you, lo! here is Christ, or lo! he is there; believe him not:** Jesus now speaks of the coming of the Antichrist. This will be a time of world-wide religious deceit.

13:22 **For false Christs and false prophets shall arise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.** Jesus said three things:

1. False messiahs and prophets will arise. When men are oppressed and oppressed, witnessing scene after scene of death by hunger, pestilence, murder and war, they cry for deliverance. They are ever so open to a Deliverer arising on the scene. And some are always ready to assume the power and leadership for which men cry.
2. False deliverers will show great signs and wonders. It will stretch across the whole world.
3. False deliverers will be so convincing they will threaten even the elect (genuine believers).

13:23 **But take heed: behold, I have foretold you all things.** The sign is so terrible it requires being foretold. The "*Great Tribulation*" is to be shattering to one's spirit—so crushing and threatening that man must be foretold. He must take heed and prepare in case the event occurs in his lifetime. This is for everyone to take heed; be on guard against every deception, and temptation. Note: Jesus has not left us unprepared and in the dark. He wants us to know that God is still on the throne; which would be a proof of His Omniscience and Omnipotence. Jesus wants us to be ready for His return.

¹⁸ <http://www.calvaryfullerton.org/Bstudy/index.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

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Christ's Return

13:24-25 The greatest event yet to happen in the history of the world will be the return of Jesus Christ—the Second Coming! The disciples wanted to know, "*When shall these things be?*" Mk.13:4, and "*What be the sign of thy coming?*" Matt.24:4. **Jesus began to answer the second question about His return in this passage. Key points are underlined for the setting of His coming. There will be astronomical happenings and it is very descriptive! But in those days, after that tribulation, the sun shall be darkened,** (*Temperatures will fall drastically. The earth will be plunged into utter darkness*). **and the moon shall not give her light** (*It can't give light, because it merely reflects the light given off by the sun*). When will Jesus return? – Right after the tribulation. Note that Jesus does not give a specific time, just the signs of His coming. **And the stars of heaven shall fall** (*The heavenly bodies that are so constant in their movements will show that their position in the sky can be calculated with minute precision thousands of years in advance and will careen through the universe*), **and the powers in the heavens shall be shaken** (*The heavens above will be a scene of absolute chaos*).

¹⁹Nothing moves anywhere without God's permission. That is why the movements of the planets and the stars can be calculated with such precision; Just as the "*star in the east*" so strategically appeared for the Wise Men at His first coming to earth. However, "*in those days, after that tribulation*", Jesus will remove His controlling hand from the universe. He will allow it to spin out of control as He sets the stage for His Return to the earth. What the present passages seem to point to is that the whole universe is going to be affected by Jesus' coming to earth. The appearance of the universe will be so profound and very noticeable! They will serve notice that this is the Creator, the Son of Man, God's very own Son who is now, coming to earth with great power and glory.

13:26 **And then shall they see the Son of Man coming in the clouds with great power and glory.** Why would not everything, including the heavenly bodies, put on a display (that would be terrifying to man) when its' Creator, the Son of God returns? In that day it will be no doubt about who He is. All men and every eye shall see "*the Son of man*"— the Messiah, there in the clouds, having returned in great power and glory just as He said He would return (also as the two men [angels] had told the disciples in Acts 1:11 [He who ascended will descend in like manner]).

The word "*power*" has the idea of "*strength*." When Jesus comes, He will be coming with "*strength*"; a display of His strength in the heavens above and on the earth beneath. No power on earth will be able to oppose Him. His power will be displayed in the chaos of the heavens. It will be displayed in the darkness that surrounds the earth. It will be displayed in the fact that He is able to defeat all His enemies with just His Words, Rev.19:11-16. Now that's power!

The words "*great power and glory*" also indicate that He is coming to subject all men to His rule and reign and to execute judgment upon the earth. In Rev.6:12-17 His coming will trigger a great earthquake and astronomical happenings in the heavens above (v12-14). Men great and small will be terrified and hide themselves (v15) and cry for immediate death instead of having to face Jesus (v16). Why? – Because they will know something: The great day of God's wrath is come; and who shall be able to stand? (v17).

Picture the scene: the backdrop of heaven is pitched dark, without any major light from the sun or moon. And then, suddenly, as quickly as the flash of lightning, the most brilliant focus of light ever known to man appears. The "*Shekinah glory*" of God shines in the person of Jesus Christ as He appears to the world.

13:27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. There are two significant points made in this verse.

¹⁹ http://www.sermonnotebook.org/mark/Mark%206%20-%20Mark%2013_24-27.htm
<http://www.pitwm.net/pitwm-versebyverse.html>

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1. The angels of God gather together His elect. Who are the elect? – All the Jews then alive on earth.
 - a. They are the people who cry (pray, converse, share) day and night unto God (Lk.18:7).
 - b. They are the people who are justified by God (Rom.8:33).
 - c. They are the people who are holy and beloved, who put...bowels of mercies, kindness, humbleness of mind, meekness, longsuffering (Colo.3:12).
2. The elect are gathered from all over the earth. They shall be gathered from the most remote spot on earth and the uttermost part of heaven.

They will be brought to the land of Israel; they will gladly come, even helped by angels, simply because they have finally accepted their Messiah, the Lord Jesus Christ, whom they rejected so long ago. The language of this verse: "*from the four winds, from the uttermost part of the earth to the uttermost part of heaven*" makes it clear that no one will be left out. Every single living saint will be brought to Jesus and they will stand before Him redeemed and rejoicing!

SUMMARY:

This will be a very exciting and breathtaking course of events to come. It took me searching throughout the bible because of the intrigue of what, when, where, how, and why. I couldn't put everything in here, but what I could, may it be a blessing.

The main theme is that "*Jesus is Coming!*" The backdrop is the Mount of Olives, opposite the Temple. The disciples wanted to know the events Jesus was referring to in verse 1-2—when will the temple be destroyed?. In verses 5-25, He gave them a list of general signs that do not specifically predict the date of Jesus' return, but they do teach us what the world will be like before He comes. Jesus' disciples are told of the end-time events to come in Mk.13:1-13 and they are told in Mk.13:14—"when you see the abomination of desolation spoken of by Daniel the Prophet, flee to the mountains"—Mk.13:14-23 because these days will be days of affliction, trouble, distress, and difficulty as never seen before. There will be a "Great Tribulation" before Jesus return. It will be the most terrible time of suffering the world has ever known. You do not want to be here for that period of time. It was the will of God to shorten those days of affliction that the elect might not be entirely cut off.

Even when the false christs or false prophets arise, don't be misled. There are events to occur "*in those days after the tribulation (following that distress)*"—Cosmic disturbances – Mk.13:24-25. -1) The sun will be darkened. 2) The moon will not give its light. 3) The stars of heaven will fall. 4) The powers in the heavens will be shaken. Jesus is telling them everything. He is not leaving anything out. That's why He's saying take heed!

At the end of the "*Great Tribulation*" Jesus Christ is coming back to this world. "*They will see the Son of Man coming in the clouds of heaven with power and great glory*"- Mk.13:26, to gather the elect from the uttermost part of earth and heaven – Mk.13:27.

APPLICATION:

If you have never trusted Jesus Christ for your soul's salvation, you are playing a dangerous game. You are gambling with your soul. You need to come to Jesus today, ask Him to forgive you of your sins and save your soul. I pray that you will do that. Also, those who are saved will you carry a burden for those who are not? I pray that we would pray for them; that they would be saved from the wrath to come.

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HISTORY:

Chapter 14:10-16 The Passover was approaching. It was the first day of the "*Feast of Unleavened Bread*" when they killed the lamb. Jesus was forced to make secret arrangements for keeping the Passover. Judas had just plotted with the authorities to betray Jesus (**Mk.14:10-11**). They wanted to arrest Him in a quiet spot where the people would not be present and rise to His defense. Jesus knew about the denial and the betrayal of Judas. Jesus kept His plans despite the betrayer and those who wanted to stop Him. Preparations were being planned for their meeting in the Upper Room to eat the Passover, and His plans were only shared with the faithful and trusted disciples. "*Jesus sent two of his disciples. He told them, 'Go into the city, find a man who's carrying a jar of water, Follow him' v.13. 'Wherever he goes into a house, say to the owner, 'The Teacher says, 'Where is my guest room? Where can I eat the Passover with my disciples?'' v15.* The disciples did just as Jesus had instructed and found the place and made ready the Passover **v.16**. Mind you, it was Peter and John identified only by Luke who had the task of taking the paschal lamb to be sacrificed, and making the preparations for the meal for 13 (Lk.22:8, 14).

14:17 **And in the evening he cometh with the twelve.** Evening had come and Jesus arrived with His twelve disciples. The Passover meal was to be eaten at night after sunset, but had to be completed before midnight.

14:18 **And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.** The order of the Passover meal was: 1) drinking a cup of red wine mixed with water. 2) the ceremonial washing of hands symbolizing the need for spiritual and moral cleansing. 3) eating the bitter herbs, symbolic of the bondage in Egypt. 4) drinking the second cup of wine, at which time the head of the household explained the meaning of Passover. 5) singing of the Hallel. At this point they sang the first two (Ps.s.113-118). 6) the lamb was brought out, and the head of the household distributed pieces of it with the unleavened bread. 7) drinking the third cup of wine. Now we see that Jesus sat down with His disciples, and right in the middle of the meal Jesus remarked that one of them who was eating with Him would betray Him.

14:19 **And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?—** They were stirred with deep sorrow (grieved) in their hearts. They were stirred to examine their own hearts till they began to ask one by one "Is it I?" Note how they did not look for the fault or weakness in others, but they looked at themselves. What a lesson for us.

14:20 **And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.** After the disciples asked Is it I, Jesus let them know that the very one who sat with Jesus partaking of Jesus' Last Supper, would be one of the twelve who dipped with Jesus in the dish.²⁰ There was a dish that contained a mixture of fruit and nuts. People usually put their bread into it in order to eat it. The betrayer's name was never exposed, just what he would do—he would betray the Savior.

14:21 **The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.** Jesus, the Son of man will die, as the Scriptures were written of Him, but "*woe*" to the man who betrays the Son of man and that it would have been better that this man should not have been born.

²⁰ <http://www.easyenglish.info/bible-commentary/mark-lbw.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

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14:22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. In Luke it says He took the cup first. But in Matthew and Mark, He took the bread first. In these verses Mark shares what Jesus did to institute the Lord's Supper. As they began to eat:

- The first act was **Jesus took the bread**—This symbolized that His death was a voluntary act. His destiny was in His hands.
- And **He blessed the bread**— He thanked God for deliverance and the provision and assurance of life.
- Then **He broke it**—This symbolized that His body was to be broken, that is, sacrificed as a victim for man's deliverance. Under the Old Testament the broken bread pictured the sufferings of the Israelites. Now under the New Testament, the bread was to picture the broken body of Christ.
- And lastly, **He gave the bread to His disciples** saying "*Take, eat: this is my body.*" Jesus' body will be the fulfillment of the ceremonies surrounding the Passover Lamb and other Old Testament sacrifices, as He will become the sacrificial atonement for the sins of the people once-and-for-all. He implies to them, that as they take and eat, they take and receive Christ into their lives even to celebrate and honor Him in death. As we partake (eat) at the Communion Table, we do this in remembrance of Him; and we are being made perfect, conformed in His image, strengthen and equipped for the journey of life as they did in the Exodus journey when they ate of the lamb.

14:23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. ²¹This was probably the third cup at the close of the Paschal meal. This third cup was termed "*the cup of blessing*" (1 Cor.10:16), because over it was spoken a special benediction, and it was regarded as the principal cup, following, as it did, the eating of the lamb.

- The second act was **Jesus took the cup**—Again, Jesus was teaching that His death was voluntary. He held His own life in His hands. His life was not being taken from Him. He was laying it down.
- And **He gave thanks** for the cup— He thanked God for deliverance through sacrifice—His blood shed for many.
- And lastly He **gave the cup** to them and **they drank of it**—By Him giving the cup, He gave the cup once and for all. If man wants deliverance, Jesus must become a part of their very being as they drink.

14:24 And he said unto them, This is my blood of the new testament, which is shed for many. As Jesus gave the cup, this meant that the blood established a New Covenant with God. Jesus blood allowed a new relationship between God and man.

- **This is my blood.** His blood, which was shed from his body, was to become the sign, the symbol of the New Covenant. His blood was to take the place of the sacrifice of animals.
- **Of the New Testament.** His blood, the sacrifice of His life, established a New Testament, a New Covenant between God and man (Heb.9:11-15). Faith in His blood, His sacrifice is the way man is now to approach God. Before, under the Old Testament, a man who wanted a right relationship with God approached God through the sacrifice of the animal's blood. The Old Testament believer believed that God accepted him because of the sacrifice of the animal. Now, under the New Testament, the believer believes that God accepts him because of the sacrifice of Christ, for His blood was shed for many.

POINT:

A man must receive what Christ has done for him. He must drink, partake, absorb, and assimilate Christ's blood into his life. That is, a man must believe and trust the death of Christ to forgive his sins. He must allow Christ's death to become the very nourishment, the innermost part and energy, the very flow of his life.

²¹ <http://biblehub.com/matthew/26-27.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

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14:25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. The *third act* was Jesus leaving them a glorious promise of a kingdom celebration. We even see this after His Resurrection when He encountered the men on the Road to Emmaus, and was invited back to their home to eat, He did not eat or drink with them. "*He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight*" Lk.24:30-31. Jesus promised a day when all genuine believers would sit down with Him in the kingdom of God. They would sit down at the great marriage feast of the Lamb. This is the promise of perfection of living forever in the new heavens and earth; of sitting with Christ in the glorious Kingdom of God which is to be established in the future.

14:26 And when they had sung an hymn, they went out into the mount of Olives. The *fourth act* of the Lord's Supper involved here is the singing of a hymn. Despite the sorrow, perplexity, and uncertainty of what lay ahead, they sang a hymn. This must have been one or more of the Hallel Psalms which was customarily included in the Passover celebrations. And later they went out unto the Mount of Olives. ²²It was our Lord's custom, in these last days of His earthly life, to go daily to Jerusalem, and teach in the temple, and in the evening to return to Bethany and sup; and then after supper to retire to the Mount of Olives, and there to spend the night in prayer (Lk.21:37). But on this occasion he did not return to Bethany. He had supped in Jerusalem. Besides, he knew that His hour was come. So He voluntarily put Himself into the way of the traitor by going to the Garden of Gethsemane (Jh.18:2).

14:27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. By now it was 11 disciples because Judas was not there among them. We know that he would be the one to betray Jesus for Judas has now gone to the high priests, to inform them where Jesus was going that night, and Judas would lead the Roman soldiers right to Jesus and the disciples, which would cause the disciples to be offended. All the disciples needed to learn this, and Jesus needed to prepare them, for they were destined to fail in spite their determination and best efforts.

1. **First, Jesus said, not some, but, that *all the disciples would be offended that night.*** "*Offended*" means stumble and fall. Jesus saw the whole picture and explained what, when, and why this offense would occur. They were to fail and fall away because they would not expect anyone to betray Jesus. The disciples would suddenly be filled with uncertainty and disbelief and wouldn't be able to stand against it, seeing them seize and bind Jesus, and then lead Him away would certainly be a fearful moment.
2. **Second, *the shepherd will be struck down.*** Prophecy predicts it. It is already foretold in Zachariah 13:7 that "*the LORD of Hosts: will smite the shepherd...* Jesus is the Shepherd and God has a purpose for the striking of the shepherd who stands next to God. One purpose is to purify the people, for they are far from God. Jesus, the sinless must die in order that man might live.
3. **Third, *...and the sheep shall be scattered.***" Jesus is the Shepherd and God has a purpose that He allows the sheep to be scattered. By nature man falls short because of thought, act, and being. Man is not perfect, and since man is not perfect, he must receive a new nature from God. The disciples couldn't trust in their own flesh and their own strength they must trust in the arm of God. To flee was the only thing the disciples knew to do when they couldn't look to the only shepherd they ever had. The point is, scattered sheep can be gathered again; and they will return to Galilee. That's where they would meet and see their resurrected Messiah whose Word was Truth and who stands in Power.

²² <http://biblehub.com/commentaries/mark/14-26.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

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14:28 **But after that I am risen, I will go before you into Galilee.** Jesus is confidently assuring them that He will be resurrected and will go ahead of them into Galilee. He's allowing them to have a glimpse in the future if they would only listen and trust in Him. He's letting them know where to meet Him after He's raised from the dead. In Matthew 28:7 this same message was told to Mary Magdalene and the other Mary at the tomb by an angel. They were to tell the disciples where to meet Him. And there were many other instances it was conveyed. Despite their failure, Jesus is saying they could return to Him, and it would be a glorious moment and reunion.

14:29 **But Peter said unto him, Although all shall be offended, yet will not I.** But, Peter fearlessly and impulsively says that he would not be offended; he will not fail or fall away. But, little did he know. He only looked at the weaknesses and failure of others, not at his own. He could see how others could fall, but not himself. He had that much confidence in self; in his own natural strength was at an all time high, much more than others.

14:30 **And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.** Jesus tried to warn Peter of his coming actions. He tried to get Peter to face his weakness and failures, Jesus interjected "*Truly, I say that this day, even this night, before the cock crows twice, Peter, you would have denied Me three times.*" Jesus was very specific about the day, the time, hour; and the amount of times. But, we'll see that Peter would not hear of it.

14:31 **But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.** Now, Peter refused to adhere to the truth of God's Word. Jesus gave Him the truth of the matter. He was really calling Jesus a liar by failing to receive this truth. I don't care how fierce or loud Peter's voice may have gotten, it didn't make it truthful. Your emotions may be real, but your reasoning may not be. It didn't matter how much Peter denied Jesus, it didn't make it right. Peter is what we would call bull-headed or strong-willed. He was speaking to the Master of time and space (the Universe) and no error comes from God. The rest of the disciples also became loyal to Jesus by saying "*likewise*", which still contradicts Jesus' statement. They were only boasting confidence in their flesh.

14:66 **And as Peter was beneath in the palace, there cometh one of the maids of the high priest:—** "*Beneath in the palace*" was where the crowd of rejecters were sitting, and Peter was sitting with them warming himself by their fire. I guess he was trying to blend in, but, he was where he should not have been. Peter should have gathered with the other disciples in prayer, seeking an answer to their confusion. And one of the palace maids of the high priest came over toward him. You see Peter...

1. **Misunderstood God's Word**, in particular the teaching concerning the Kingdom of God. He thought it was physical and material. He failed to see the spiritual Kingdom of God.
 - a. The death and resurrection of Christ.
 - b. The Lord's indwelling power, His rule, and reign within the human heart.
 - c. The remaking of a new heavens and earth (2 Pt.3:10).
2. **He was in confusion.** Peter had drawn the sword and attacked; ready to act in the flesh, to fight to establish the Lord's kingdom, but Jesus had rebuked him and stopped him (Mk.14:47). In addition, Jesus didn't take down his enemies, but allowed them to take Him; and Peter was really confused about that. He looked for answers in the wrong place below in the courtyard, in the crowd of rejecters.
3. **He had fear.** Peter had created a bad situation for himself. He had attacked the arresting party (Mk.14:47). He failed to wait on the Lord's directive. So he had a fear of being recognized, arrested, and or even killed.

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4. **He had weak faith.** Peter had never interpreted the Lord's Words as truth, and therefore his faith was based upon error. This led to weak faith and being unprepared for the events facing him. Those are the four things to cause one to be in the wrong place; where he should not be. So, I guess this is where he thought he belonged—instead of among his peers.

14:67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. I guess Peter stood out like a sore thumb. He didn't belong there. She saw him warming himself, looked at him up and down and read him the riot act—you was with Jesus the Nazareth. That's all she said.

14:68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. Peter cracked under the fear. He denied Jesus; pretending he knew nothing about Him nor had anything to do with Him. He just claimed ignorance of the whole matter. The fear of ridicule and embarrassment often causes a person to deny Jesus. Sometimes the denial is by voice, by act (going along with the person or crowd), or just by silence. Too many times we pretend not to know Jesus. We profess Jesus on Sundays and never say a word about Him during the week. No one ever knows who is a professing believer. And just as Jesus fore warned him—the cock crowed.

14:69 And a maid saw him again, and began to say to them that stood by, This is one of them. Evidently another maid knew of him and stood by him pointing him out of the crowd as one of them—followers of Jesus. The first time it was one on one with Peter when the maid confronted him. This time it is said before the crowd standing by him. The pressure was on.

14:70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto. This time the crowd singled Peter out, and this made the pressure become severe. Peter caved in and denied what the maid said. And again like rapid fire, others in that crowd seem to notice him more and said "*Surely, you are one of them; you are a Galilaean. We even notice your speech; your dialect.*" It seems his speech gave him away. The disciples were from Galilee and they just figured that no Galilean would be out this time of night unless he was a follower of Jesus.

14:71 But he began to curse and to swear, saying, I know not this man of whom ye speak. His heart was probably pounding with emotion and fear; trying to figure out how to escape them. He began to curse and swear calling Jesus, this man. It was like a slap in the face. Yes, he had an attitude by now—"*I know not this man of whom you speak*" of.

1. Peter actually denied Jesus before men. he denied Jesus because he was not by Jesus' side, instead he was standing among the lord's rejecters.
2. Peter fled the Lord because he had acted in the flesh.
3. Peter was standing face to face with life-threatening persecution. Jesus had told him time and again that he must suffer for God.
4. Peter followed Jesus when He was popular and had a large following. But, he could not stand the heat when Jesus was being opposed and rejected by most.

14:72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept. Peter had denied Jesus three times before the cock would crow twice, just as Jesus had predicted. It seemed as if Jesus' Words flashed before him and he began to weep. The more he thought about the situation, the more he wept.

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SUMMARY:

Evening had come and Jesus arrived with His twelve disciples. The Passover meal was to be eaten (v.17). As Jesus sat down with His disciples, right in the middle of the meal Jesus remarked that one of them who was eating with Him would betray Him (v.18). The disciples were sorrowful as they all examined themselves asking Him Is it I? (v.19). Jesus informed them that it would be the one who dips in the dish with Jesus (v.20). As it was written in the Scriptures of Jesus, He will die, but "wœ" to the man who betrays the Son of man. It would have been better if this man would not have been born (v.21). Jesus commemorated this moment by taking the bread and wine, blessing it and sharing it with His disciples, symbolizing it as if it were His body and His blood. It wouldn't be the blood of bull and goats, but, it would be the shedding of Jesus' blood once and for all that would establish a New Covenant for many. It's our inheritance, however, like any inheritance, it doesn't pass to the receiver until the death of the one who made the Will, or Covenant. Jesus will have to die and shed His blood (v.24). Jesus leaves a glorious promise with them, for there will be a glorious celebration in the kingdom of God, which will be the place Jesus says He will drink the fruit of the vine the next time again (v.25).

Jesus and the disciples sung a hymn and went into the Mount of Olives. Jesus told them that all of them shall be offended because He will be betrayed. It's written that the shepherd will be struck (killed) and the sheep (disciples) will scatter. But Jesus, the shepherd will rise from the dead and meet them in Galilee. Peter says the others may be offended, but, he will not. However, Jesus corrects him, that even in that day, and even that night, he will deny Jesus three times before the cock crows twice. But, Peter confidently assures Jesus that if he should die with Jesus, he won't deny Him. And all the rest of the disciples confirmed also that they would not deny Him (14:26-31). The shepherd has been arrested and taken before the high priest, and the disciples have scattered. One of the palace maids of the high priest came over toward Peter who was sitting with a crowd of rejecters below in the courtyard. Peter should have gathered with the other disciples in prayer, instead of sitting with a crowd of rejecters. And a maid comes over to him saying that he was one with Jesus of Nazareth. But, Peter denied even knowing Jesus and the cock crowed. The second instance came about when a maid again sees Peter and says this is one of them. Peter again, the second time he repeatedly denies this fact. Then one of them standing by says surely you are one of them, a Galilaeen; referring to his speech. Then Peter cursed and denied knowing Jesus a third time, and the cock crowed a second time. Peter then recalls the Words that Jesus had spoken to him (14:66-71).

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SYNOPSIS

Chapter 15:42-47 The Sabbath was the day of worship for the Jews. It was now the evening time (6pm). Jewish days began at 6pm and ran until 6pm the next night (from sundown to sundown) Strict Jewish law said that once the Sabbath began, no work was to be done, including the burial of the dead. Jesus died at 3pm on a Friday, the day of preparation for the Sabbath. If anything was to be done, it had to be done immediately and quickly. They only had three hours that remained for work. If Jesus' body was not removed quickly within these three hours, the fate of His body was set by the Romans and they would not care what happened to him; and no Jew could remove Him until the Sabbath was over. Joseph of Arimathaea had boldly asked Pilate for the body of Jesus. He was assisted by Nicodemus, also a member of the counsel (John 19:38-42). It normally took several days for one to die. Pilate asked his centurion if Jesus was already dead, meaning how long had He been dead. It was affirmed that Jesus had been dead for awhile. He then gave the body to Joseph. Joseph, who had been a secret disciple, would not be secret any longer. Now, everyone would know that he stepped forward making an unashamed commitment to Jesus to care for His body. They would know that he had even given his own tomb for Jesus' burial. Joseph cared for Jesus as he brought fine linen, took Jesus down from the cross, wrapped Him in the linen, and laid Him in the tomb which was carved out of a rock. Then a stone was rolled in front of the door of the tomb, and Mary Magdalene and Mary the mother of Jesus witnessed where Jesus was laid.

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16:1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. The women named above had witnessed the death and burial of Jesus and now they have come back to the tomb the next morning to anoint sweet spices over Jesus' body in which they had purchased on Saturday evening after the Sabbath (6 pm) had ended. Because there were very strict rules concerning the observance of the Sabbath law they obeyed. By Jesus being in the grave on the Sabbath He was unable to observe the laws governing the great season of the Passover and the Sabbath. He was dead. Therefore, the law and its observances had no authority over Him. What the women didn't know was that this is symbolic of the identification Believers gain in Christ. God counts the man as having died with Christ, therefore in Christ's death, Believers become dead to the law. The spices were not for embalming, but it was for anointing, as a sign of love, just as people would bring flowers to a grave today.

16:2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. They knew Jesus was dead, but what they didn't know was that on this first day of the week Jesus had risen. But, still very early in the morning at the rising of the sun, (Sunday) they had prepared themselves to go to the sepulcher for the specific reason to care for Jesus' body.

16:3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?— To come that early in the morning showed that they cared that much and wanted to take care of Jesus' body.

1. **Mary Magdalene** stands out as the most prominent of the women witnessing the resurrection of the Lord. Her love and devotion was very deep, for Jesus had cast out seven devils out of her Mk.16:9.
2. **Mary**, the mother of James. Some Scriptures say Joses (Joseph), supposed to be the wife of Cleophas, and sister of Mary, (the mother of Jesus). She also could not tear herself away from the body of Jesus indicating her love and devotion for Him.
3. **Salome**, the mother of Zebedee's children that is, James and John. She wanted her sons to be great in the kingdom (sitting one on the right and one on the left). Being a mother was the human part of her. But, the spiritual part still stayed close to Jesus even when Jesus said that it wasn't His to grant. This was their last task to do to honor Jesus.

Faith is action. For those who have seen the movie *"War Room"*, start writing your prayers down for your loved ones, and began to declare them, and watch God work! Well, they didn't know how they would roll the stone from the door of the tomb, and began to ask among themselves who would roll the stone away. Faith walked to the tomb.

16:4 And when they looked, they saw that the stone was rolled away: for it was very great. Aren't you amazed when you walk by faith and not by sight? Yes, to their amazement they saw with their own eyes, the stone was already rolled away. Now we find the **first proof** of Jesus' Resurrection. The stone was a huge round stone that had been lodged in the hole and sealed to the entrance, and could not easily be removed. As they were able to see that the stone was rolled back, they became witnesses to the resurrection.

16:5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. The **second proof** happened when they were able to enter the tomb. Their third proof of Jesus' Resurrection was that they didn't see Jesus, they only see a young man (an angel) clothed in a long white garment sitting on the right side. And the very fact that the angel was sitting, portrayed that Jesus was not there, or else he would be bowing at the foot of Jesus praising before His presence. Matthew says the <http://www.pitwm.net/pitwm-versebyverse.html>

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angel's countenance was like lightning. The appearance of the angel startled them, and they became afraid, but it was proof that Jesus was not there.

16:6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. Therefore, to ease their fright, He admonished them to not be afraid, for Jesus of Nazareth who was crucified has risen. Mind you, they knew Jesus was dead, they had laid Him in the tomb, but He's not there. They were not mistaken about that. The angel said "*behold the place where they laid him.*" The point is: Jesus did arise from the dead. All evidence pointed to that. His body was not there.

16:7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. They were instructed to go tell Jesus' disciples and also to tell Peter that Jesus has gone before them into Galilee. The **fourth proof** was that God knew that Peter was crushed, despite his repentance, and it was extremely difficult for him to face the other disciples, therefore, a personal Word of encouragement came just for him. He sent an angel just for Peter for him to recognize that it was from the Lord. Further, the **(fifth) proof** of Jesus' Resurrection was hearing the angel say, "*as he said unto you.*" It was the very place Jesus had talked about. It was confirmation and a reminder of what Jesus had told them. It was evidence of his Resurrection. If we would only hold on to our beliefs, Jesus will come through.

16:8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid. They didn't spare a moment. They went out quickly fleeing from the tomb. They heard what the angel said, and they trembled and kept their silence for they had seen more than they could comprehend. They didn't stop to tell the man on the side of the road or even into the city, but they were given charge to tell the disciples; and Peter.

- They really thought that no one else would believe them.
- They feared others might think them crazy, so grieved that they were imagining things.
- They feared the Jewish and Roman authorities might accuse them of stealing the body of Jesus.

Many more proofs of Jesus' Resurrection continued to rise up, for He was seen by many. He promised He would rise on the third day. He gave us all these proofs to hold onto so our beliefs of Him being alive would stay strong.

SUMMARY:

Three devoted women came to the Sepulchre very early in the morning before the sun rose on the first day of the week to anoint the body of Jesus. Still wondering who was to roll the stone away, behold when they arrived they beheld that the stone had already been rolled away. They were able to enter and see an angel in a long white garment sitting on the right side and they became afraid (**16:1-5**).

The angel assured them to not be afraid, for the one they were seeking, Jesus of Nazareth who was crucified, has risen. They looked for themselves that where He was laid, He's wasn't there. They were then charged by the angel to go back to tell the disciples and Peter that they were to meet Him in Galilee, as He had said to them before. They went out quickly fleeing from the Sepulchre, trembling and amazed, and said nothing to any man, for they were afraid (**16:6-8**).

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