

DISCOVER GOD STUDY BIBLE

The Gospel of Mark



New Living
Translation®
SECOND EDITION

Tyndale House Publishers, Inc. • Carol Stream, Illinois

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ISBN-13: 978-1-4143-1927-8 ISBN-10: 1-4143-1927-4

ISBN-13: 978-1-4143-1946-9 ISBN-10: 1-4143-1946-0 Bibles At Cost Edition

Printed in the United States of America

13 12 11 10 09 08 07

7 6 5 4 3 2 1

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TABLE OF CONTENTS

DISCOVER GOD STUDY BIBLE

Our view of God shapes every aspect of how we live our everyday lives. Every problem in our lives is based on our inaccurate views of God. Use the TopicGuide in the front of the Discover God Study Bible to discover who God really is. Every major teaching of the Bible is highlighted in the TopicGuide so you can know the essence of what the Bible teaches and draw closer to your loving God.

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DISCOVER GOD STUDY BIBLE: GOSPEL OF MARK

In the Gospel of Mark you hold in your hands, you have a clear snapshot of who God is through the life and teachings of Jesus.

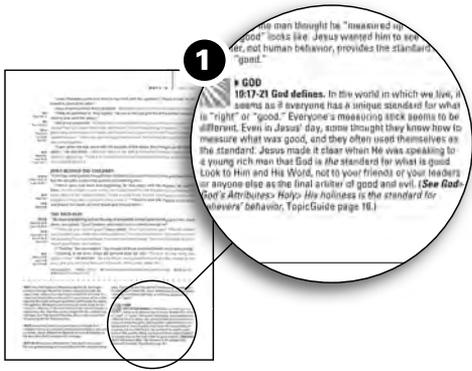
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TABLE OF CONTENTS

How to Use the TopicGuide	4
TopicGuide	7
Gospel of Mark	58
Four Spiritual Laws	97

THE TOPICLINK™ SYSTEM

HOW TO FIND MORE ABOUT A THEME WHILE READING THROUGH THE BIBLE



To study more about the theme of God when you are reading Mark 10, simply look at the last sentence of the note, which will refer you back to the TopicGuide.



Once in the TopicGuide, you'll see numerous passages pertaining to the overall theme.

Using both the TopicGuide and the TopicLink study tools, you will gain a more complete understanding of God's Word. As you understand these themes and your knowledge of God grows, your life can't help but be changed.

No one meets the God of the Bible and goes unchanged!

DISCOVER GOD

TOPIC GUIDE™

INTRODUCTION

Do you feel busy? Like your world is chaos? In this busy world, some people have given up trying to find time to know God personally and understand His will with certainty. Sometimes, we feel like the best we can do is just survive!

But God has called Christians to a better way, and He's promised to give us the power to do it. God gives us a way to know Him personally and know His will for our lives—and He explains the simple message of salvation in the Bible. The following TopicGuide of the Bible is our way of helping you understand the other important issues in the Christian life—fast.

Why a TopicGuide? First, we need to know what the Bible says about God and the challenges of living for Him today. Second, we need to see how the Bible has a single message running through it—salvation through Jesus the Messiah with continued obedience and repentance empowered by the Holy Spirit. Third, sound doctrine is a necessary part of Christian maturity.

Organizing doctrine in a TopicGuide is an important way to guard us and those we influence from false doctrine.

You are no less busy now than when you bought this Bible. But if you use this TopicGuide, it will point you straight to the truth about God and His creation as found in His Word, the Bible. But what is the Bible? Keep reading—you'll find out!



PAGE
3

BIBLE

*Trusting God's Word
and Its Authority in Your Life*



PAGE
39

HOLINESS

Living for God



PAGE
13

GOD

*Cultivating Your Relationship
with God*



PAGE
43

WARFARE

*Resisting Temptation
and Satan's Schemes*



PAGE
21

SALVATION

*Appreciating Redemption
from Sin and Death*



PAGE
47

CHURCH

Joining with God's People



PAGE
25

WORSHIP

*Giving God the Praise
and Glory He Is Due*



PAGE
51

PURPOSE

*Embracing God's Will
and Master Plan*



PAGE
35

ADOPTION

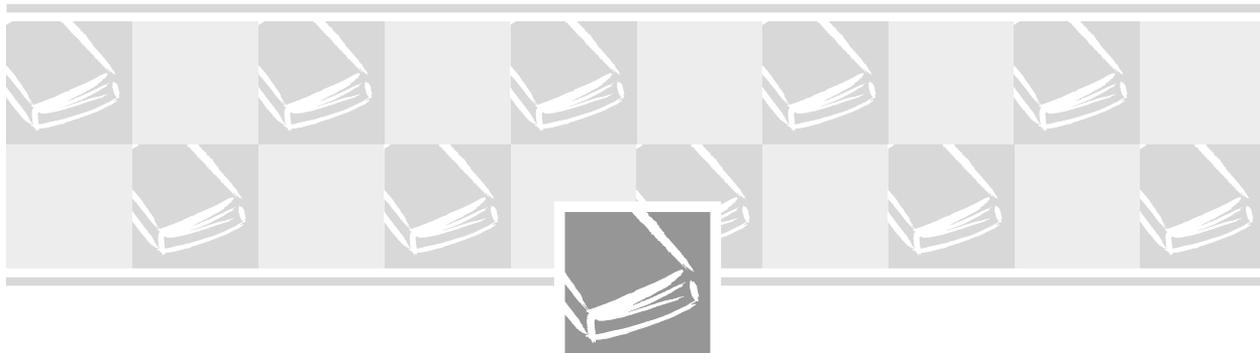
Finding Your Identity in Christ



PAGE
55

MINISTRY

Becoming an Agent of Change



DISCOVER THE BIBLE

Trusting God's Word and Its Authority in Your Life

People have markedly different opinions about the Bible. It's hard not to have an opinion about the most popular book of all time, with between 6 and 7 billion copies printed so far.

In this section of the outline, you will learn what the Bible teaches about itself. This sets it apart from every other book—that throughout its pages, you never read a word of doubt about its divine origin or absolute trustworthiness. On the contrary, it persistently asserts both—and much, much more.

Many well-intended people have argued with the Bible's claims and promises. Entire organizations have been formed to discover and publicize the contradictions in the Bible. But after almost two thousand years of attacks, the Bible stands firm—in fact, the more it is tried, the more it shows itself as superior to any other work of literature.

As you study this outline of what the Bible teaches about itself, you will realize that if the Bible is trustworthy, then we must take seriously its claim that it is *more than trustworthy*—it is the very Word of God, to you, to the church, and for the world.



UNIQUENESS *Because the Bible is unique—flawless, authoritative, and inspired by God—*

I can trust it as the perfect guide for faith and obedience.

UNITY *Because the Bible contains one unified message,*

I will find God's one message for humanity in its pages.

POWER *Because the Bible is life-changing and powerful,*

I can depend on it to equip me for life in the real world.



UNIQUENESS

The Uniqueness of the Bible: *What makes the Bible a supernatural Book, different from all other books?*

► AUTHORITY

The Bible is authoritative (trustworthy)

- ▷ Demands heart obedience (Num. 15:22; 1 Sam. 3:1; Matt. 5:27-28)
- ▷ Demands repentance (2 Sam. 3:12; Isa. 55:7; Matt. 4:17)
- ▷ Demonstrates credibility (1 Kgs. 16:5; 1 Chr. 4:22; Ezek. 12:22; Dan. 9:2; Luke 16:29-31; 2 Cor. 7:15)
- ▷ All-sufficient (1 Chr. 20:1; Matt. 4:4, 7, 10; Luke 16:19-31)
- ▷ Demands exclusive allegiance (Jer. 48:7; Matt. 4:10; Acts 19:13-20)

► FLAWLESS

The Bible is flawless (inerrant)

- ▷ God's Word leaves some puzzles (Exod. 12:37)
- ▷ Scripture is sure and convincing (Prov. 30:5; Jer. 27:14; 43:2-3; 2 Pet. 1:19)
- ▷ God's Word abides forever (Isa. 40:8; 1 Jn. 2:24-25)
- ▷ Scripture is indestructible (John 10:35)
- ▷ God cannot lie (Heb. 6:18)

► INSPIRED

The Bible is inspired by God (breathed out)

- ▷ Written by God's finger (Exod. 31:18)
- ▷ A record of God's own words (Lev. 1:1; Num. 33:2; Deut. 1:1; Matt. 22:29)
- ▷ Internally consistent (Num. 1:44; Ps. 119:105)
- ▷ His promises never fail (Deut. 7:7-8; 28:1; 2 Sam. 7:29; 2 Chr. 36:17; Ps. 146:6; Acts 27:44; Phil. 3:12; 1 Pet. 1:4)
- ▷ Divinely inspired (Zech. 7:12; 2 Tim. 3:16)

UNITY

The Unity of Scripture: *The Bible is one book rather than sixty-six books.*

► AUTHORS

The message is uniform despite multiple authors (Deut. 2:12)

- ▷ The fullness of salvation revealed to Old Testament prophets (Isa. 53:1; 1 Pet. 1:10-12)
- ▷ Old Testament prophets predict Christ's sufferings (Luke 24:25-26)
- ▷ Jesus affirmed the unity of Scripture (John 5:46)

► CHRIST

Unity of Scripture in the theme of Christ

- ▷ Christ in the promise to Abraham (Gen. 22:11-12; 2 Sam. 5:12; Matt. 1:1-16; Gal. 3:6-9)
- ▷ Christ in the body of Jacob (Gen. 32:26)
- ▷ Christ in Moses the deliverer (Exod. 3:10)
- ▷ Christ in Samson's self-sacrificing victory (Judg. 13:3; 16:28-31)
- ▷ Christ is "mercy" (1 Sam. 9:16; 1 Kgs. 1:51; John 3:16)

- ▷ Christ is the "LORD of Heaven's Armies" (1 Sam. 17:37; Hag. 1:2)
- ▷ Christ in the wisdom of Solomon (1 Kgs. 3:24; Prov. 4:7; 9:10)
- ▷ Christ in Elijah's judgment (1 Kgs. 18)
- ▷ Christ is the "LORD God of Heaven's Armies" (2 Kgs. 3:17; Amos 3:13)
- ▷ Christ is the "suffering servant" (Isa. 53:10; Mark 10:46-52)
- ▷ Christ is "redemption" (Hos. 13:14)
- ▷ Christ is the "day of the LORD" (Joel 2:11)
- ▷ Christ is the "LORD" (Obad. 1:1; Mic. 6:1; John 13:13)
- ▷ Christ is our "strong refuge" (Nah. 1:7)
- ▷ Christ is "salvation" (Hab. 3:8)
- ▷ Christ is the "God of Israel" (Zeph. 2:9; Phil. 2:8-9)
- ▷ Christ is the "Branch" (Ezek. 17:22-24; Zech. 3:8-9)
- ▷ Christ is the "messenger" (Mal. 3:1)
- ▷ Christ is the "descendant of David" (Matt. 1:1)

► COVENANTS

Unity of Scripture in the theme of covenants

- ▷ Adamic covenant (Gen. 2:15-17)
- ▷ Universal covenant [with nature] (Gen. 9:1-6)
- ▷ Covenant of grace (Gen. 17:1-2, 7)
- ▷ Sinaitic covenant (Exod. 19:5-6)
- ▷ New Covenant (New Testament)

► CREATION

Unity of Scripture in Creation (Rom. 1:19-22)

- ▷ The beginning (Gen. 1:1-27)
- ▷ Creation and marriage (Song 4:12; Jer. 44:15-19; 1 Cor. 6:14-20; Eph. 5:24-25, 31-32)
- ▷ Creation's link to redemption (Eph. 1:4, 7)
- ▷ Creation shall be destroyed (2 Pet. 3:4-7)

► DOCTRINES

Unity of the Scripture in doctrines

- ▷ Doctrine of natural revelation (Gen. 1; Eccl. 12:2; Rom. 1:20)
- ▷ Doctrine of Creation (Gen. 1:1-31; Acts 17:24)
- ▷ Doctrine of the Word (Gen. 1:3; John 1:1)
- ▷ Doctrine of the Cultural Mandate (Gen. 1:28; 1 Cor. 10:31)
- ▷ Principle of life (Gen. 2:7; John 10:10)
- ▷ Doctrine of covenant (Gen. 2:15-17; New Testament)
- ▷ Principle of death (Gen. 2:17; Eccl. 5:15; Rom. 6:23)
- ▷ Principles of marriage (Gen. 2:18-25; Num. 5:30; Deut. 24:1; Prov. 5:18; 12:4; Song 2:16; 3:11; 6:3; 7:12; Mal. 2:16; Matt. 19:8; Col. 3:18-19)
- ▷ Principle of temptation (Gen. 3:1; Eph. 6:10-18)
- ▷ Doctrine of sin (Gen. 3:6-7; Rom. 3:23)
- ▷ Principle of judgment (Gen. 3:8-24; Rev. 20:11-15)
- ▷ Doctrine of redemption (Gen. 3:15; Rom. 16:20)
- ▷ Principle of worship (Gen. 4:26; Rev. 19:1-10)

► GOD'S MESSAGE

Unity of Scripture in the message of God—his will and ways for mankind

- ▷ Separation from the world (Exod. 19:6, 10-15; Lev. 11:2; 2 Cor. 6:14-18)
- ▷ Children to be obedient (Exod. 20:12; Eph. 6:1)



- ▷ Disobedience brings death (Num. 4:20; 1 Kgs. 20:36; Rom. 6:23)
- ▷ Devotion to God (Num. 22:20; Ps. 131:2; Prov. 3:9; Dan. 6:6; 1 Cor. 6:20; 7:32-38)
- ▷ Call to consecration (1 Sam. 1:11; Rom. 12:1-2)
- ▷ Teaching on sin and righteousness (Ps. 53; Rom. 3)

► KINGDOM OF GOD

Unity of Scripture in the theme of the Kingdom of God (See also *Worship* > NT > *Christ's kingship*)

- ▷ Kingdom is associated with forgiveness of sins (Lev. 24:20; 2 Kgs. 20:1-6; Matt. 18:21-35)
- ▷ Repentance and faith embodies the Kingdom (1 Kgs. 15:5; Jer. 8:14; 19:5, 9; Matt. 4:17)
- ▷ Seeking the Kingdom is highest priority (1 Chr. 28:9; Matt. 25:34; Luke 10:38-42)
- ▷ Kingdom is within (Jer. 24:7; Luke 17:21)
- ▷ Kingdom is a mystery (Zech. 3:1; Mark 4:11; Rev. 10:4)
- ▷ Prophets foretold the Kingdom (Zech. 9:9)
- ▷ Righteous living typifies the Kingdom (Matt. 5:3; 5:17-20)
- ▷ Present aspect of the Kingdom (Matt. 6:10)
- ▷ Kingdom is the content of preaching (Matt. 13:44)
- ▷ God's Kingdom brings judgment (Matt. 13:47-50)
- ▷ Future aspect of the Kingdom (Matt. 16:28)
- ▷ New birth supplies entrance to the Kingdom (John 3:5)
- ▷ Kingdom to glorify God (Rom. 14:17)

► SALVATION

Unity of Scripture in the message of salvation

- ▷ Old Testament and New Testament teach salvation by faith (Gen. 17:10-11; Eccl. 7:24; Hab. 2:4; Rom. 4)
- ▷ Redemption accomplished by God's power and grace (Deut. 7:8; Rom. 3:24-25)
- ▷ Old Testament sacrificial system cannot save (Ps. 50:13; Heb. 10)
- ▷ God's everlasting love (Ps. 86:15; John 3:16; 10:10)
- ▷ Fulfilled in the Messiah (Isa. 59:16-17; Luke 1:69, 77)
- ▷ Salvation completed by God (Jer. 33:31; Phil. 1:6)
- ▷ Conditioned by regeneration (Ezek. 36:26; John 3:3-8)

► OT POINTS TO NT

The Old Testament points to the New Testament

- ▷ Fulfillment of Old Testament prophecy in the New Testament (Hos. 11:1; Luke 1:26, 28; Gal. 4:4; 2 Pet. 1:19)
- ▷ Christ in the Old Testament revealed in the New Testament (Luke 24:24-26, 44-46; Rom. 5:12; Heb. 9:4)

► OT TYPES

The New Testament reveals types/shadows of Christ in the Old Testament

- ▷ Lamb (Gen. 4:4; Num. 28:9; John 1:29)
- ▷ Adam (Gen. 5:1; Rom. 5:12)
- ▷ Noah's ark (Gen. 6:14; Heb. 11:7)
- ▷ Melchizedek (Gen. 14:18; Heb. 5:5-6)
- ▷ Isaac (Gen. 22:9; Phil. 2:5-8)
- ▷ Ram (Gen. 22:9; Heb. 10:5-10)
- ▷ Joseph (Gen. 37:20; 45:7; Mark 15:10; 1 Jn. 4:9)
- ▷ Onan (Gen. 38:8-10)
- ▷ Moses (Exod. 1:15; 3:1; 34:28; Deut. 34:10-11; 2 Cor. 1:10)
- ▷ Passover (Exod. 12:11; 1 Pet. 1:18-19)

- ▷ Manna (Exod. 16:15, 35; John 6:49-51)
- ▷ Water from the rock (Exod. 17:5-6; Num. 20:8; 1 Cor. 10:4)
- ▷ Tabernacle (Exod. 25:9; Heb. 9:4)
- ▷ The torn curtain (Exod. 26:31-33; Matt. 27:51)
- ▷ Aaron (Exod. 28:38; Heb. 7:1-28; 9:1-28)
- ▷ Burnt Offering (Lev. 1:3; Heb. 9:11-14)
- ▷ Peace Offering (Lev. 3:1; Eph. 2:17)
- ▷ Sin Offering (Lev. 4:3; 2 Cor. 5:21)
- ▷ High Priest (Lev. 8:12; Heb. 1:9)
- ▷ Bronze Serpent (Num. 21:9; John 3:14-15)
- ▷ Joshua (Josh. 1:1; John 1:17)
- ▷ Kinsman Redeemer (Ruth 2:1; Luke 21:28)
- ▷ Samuel (1 Sam. 2:26; 3:19-21; Luke 2:52)
- ▷ Ark of the Covenant (1 Chr. 15:2; Heb. 5:1-10; 7:15-25)
- ▷ Jonah (Jon. 1:17; Matt. 12:39-40)

POWER

The Power of Scripture: *What makes the Bible life-changing?*

► CONVICT

The Bible's power to convict

- ▷ Cuts through deception (Prov. 10:17; Matt. 24:4-6; 2 Tim. 2:15; Heb. 4:12)
- ▷ Compared to fire and a hammer (Prov. 17:3; Jer. 23:29)
- ▷ Endures the ages (Isa. 40:6-8)
- ▷ Condemns the hypocrite (Rom. 2:17-29)

► EQUIP

The Bible's power to equip

- ▷ Sustains our lives (Exod. 16:19-20; Matt. 4:4; Luke 6:46-49)
- ▷ Delivers from bondage (2 Chr. 34:16-28; Ps. 107:20-21)
- ▷ To be hidden in the heart (Ps. 119:11)
- ▷ Lightens the heart (Prov. 12:25)
- ▷ Provides insight (Ezek. 10:20)
- ▷ Sword of the Spirit (Mal. 3:1-5; Eph. 6:17)
- ▷ Catalyst for faith (Matt. 17:6; Rom. 10:17)
- ▷ Gives God's spirit and life (John 6:63)
- ▷ Cleans our hearts and minds (John 15:3; 17:7)
- ▷ Foundation for defending truth (Rom. 10:2; 1 Pet. 3:15)
- ▷ Provides everything for life and godliness (2 Tim. 3:16-17)

► WISDOM

The Bible's power to provide wisdom

- ▷ Administer civil justice (Exod. 21:12; Deut. 19:21; Judg. 20:13; 1 Kgs. 3:28; 2 Chr. 19:7)
- ▷ Guidance for life (Num. 10:11; Pss. 119:105; 121:1; 1 Cor. 10:11)
- ▷ Instruction through God's Word (Deut. 26:16; 1 Sam. 19:2; 2 Sam. 6:13; 1 Kgs. 12:6-11; 1 Chr. 13:1; Neh. 8:1; Ps. 78:1; Jer. 20:8; Hag. 2:4-5)
- ▷ Instruction leads to wisdom (2 Sam. 16:10; Job 28:12; Prov. 1:2, 7; Hos. 4:5-9; Luke 8:18)
- ▷ Solomon's wisdom (1 Kgs. 3:7-9)
- ▷ The beginning of wisdom is obedience to Scripture (Ps. 111:10; Jer. 39:4; Jas. 3:13-17)
- ▷ His Word forever settled (Ps. 119:89)
- ▷ Gives light to the simple (Ps. 119:130)
- ▷ Supplies God's insights in trials (Jas. 1:5-8)

**► WORLDVIEW*****The Bible's power to provide a world and life view***

- ▷ Offers God's perspective on issues (1 Sam. 21:2; 2 Cor. 4:16-18; 10:5; Heb. 12:1)
- ▷ Eternal truth (Neh. 8:12; Luke 21:33)
- ▷ Discernment against worldly philosophy (Dan. 1:3-7; Col. 2:8)
- ▷ A light to the world (Matt. 5:14)
- ▷ Means to know all truth (John 8:31-32; Heb. 2:1)
- ▷ In all our endeavors (1 Cor. 10:31)



DISCOVER GOD

Cultivating Your Relationship with God

How do you imagine God is? As long as there have been people, there have been songs and stories that explore exactly who created the universe and why. All of these stories and myths have some value, and none should be completely rejected just because they are from another religious perspective. But the Christian history of God's relationship with His creation is different because this history was written by those inspired directly by God and in His own words—that is, the Bible. In it we have God's own self-testimony of who He is and why He matters.

We can learn Greek and Hebrew and Aramaic so we can read the Bible in its original language; we can study and practice archeology so that we can recover and understand more about the civilizations with whom God dealt in the past. We can study every bit of data there is to know about God, His church, and His Word, but if we don't know *God*, then we have accomplished very little. If we don't know God personally, in the end, all our works (even reading good study Bibles!) will be for nothing. Thus, this outline begins with and is driven by the necessity of knowing the God who has real relationships with real people like you and me.



RELATIONSHIP *Because God wants an intimate relationship with me,*

I can trust that He has sent a Savior to make peace between us.

GOD'S NATURE *Because the Triune God is the one true God,*

I can turn my back on the counterfeit deities of this world.

SALVATION *Because the Triune God is committed to saving His people,*

I can enjoy the full assurance of my salvation.

GOD'S ATTRIBUTES *Because we serve an all-powerful, holy God,*

I can trust that His love for His people never changes.

GOD'S NAMES *Because God has revealed Himself to us,*

I can know Him personally.

RELATIONSHIP

Relationship with God: *What does God want with me?*

▶ GOD'S DESIRE

God's desire for a relationship with us (Matt. 23:37)

- ▷ God does not leave His people without hope (Exod. 2:23)
- ▷ God pursues a relationship (1 Kgs. 18:37; Hos. 1:2; 3:1; Joel 2:27; Matt. 16:8-11; 18:12-14; John 15:16, 19)
- ▷ God loves and wants to be loved (Isa. 1:3; John 3:16-18; Rev. 2:4)

▷ God's Covenants

God covenants with people

- ↪ Adamic covenant (Gen. 2:15-17)
- ↪ Universal covenant [with nature] (Gen. 9:1-4)
- ↪ Covenant of grace (Gen. 17:1-2, 7-8; Jude 1:4)
- ↪ Sinaitic covenant (Exod. 19:5-6)
- ↪ New Covenant (New Testament)

▶ GOD ENABLES

God enables a relationship through Christ

- ▷ Relationship with God requires sacrificial living (Gen. 12:1; 22:3; Mark 8:34-38)
- ▷ Relationship with God requires purity (Lev. 2:1; 15:31; 18:22; Num. 19:17; Ps. 24:4; 1 Thes. 4:3-5)
- ▷ Relationship with God requires a right heart (Lev. 12:8; Ps. 4:4; Isa. 1:16; Ezek. 11:19; Dan. 7:28; Mic. 6:6-8; Rev. 22:20)
- ▷ Relationship with God requires obedience (Lev. 19:2; 2 Chr. 34:32; Job 41:11; 1 Pet. 1:13-16)
- ▷ Relationship with God requires worship (2 Sam. 6:5; Pss. 105:4; 147:1; John 4:24)
- ▷ God accepts us through Christ (Ps. 62:9; Matt. 26:69-75; John 14:6; Rom. 5:1-2; Heb. 8:1-13)
- ▷ God interacts with people (Mark 5:25-34; Phil. 4:6)
- ▷ God provides for maintenance of our relationship with Him (Rom. 8:12-15)

▶ BARRIERS

Barriers to a relationship with God

- ▷ Disobedience (Gen. 3:1-13; 1 Sam. 7:2; Jer. 11:15)
- ▷ Pride (Deut. 9:5; Judg. 8:22; 2 Sam. 18:9; 2 Chr. 26:16; Job 35:12; Prov. 13:10; 16:18; Isa. 39:6; Ezek. 30:18; Dan. 4:30, 35; Luke 18:9-14; John 5:31-47; Jas. 4:6)
- ▷ Unconfessed transgressions (1 Sam. 15:15; Pss. 60:1; 66:18; Isa. 30:18; Luke 5:31-32)
- ▷ Demonic influence (1 Sam. 28:14; Acts 10:38)
- ▷ Refusing to honor God as God (Ps. 20:7; Rom. 1:21)
- ▷ Sin (Hab. 1:13)
- ▷ Unforgiving heart (Matt. 6:12-15)
- ▷ Hardened heart (Mark 6:52)
- ▷ Deep-seated grudge against another (Eph. 4:26-27)

GOD'S NATURE

The Nature of the Trinity: *How is the triune God different from false gods?*

▶ ALIVE

The Triune God is alive

- ▷ God lives, false gods don't (Exod. 3:14; 1 Sam. 5:4)

- ▷ God lives; idols don't (Judg. 18:24; Jer. 10:6-11; 44:18)
- ▷ The Living One endures forever (Dan. 6:26)
- ▷ The Living One is the source of all life (John 5:25-26)
- ▷ The Living God dwells in believers (2 Cor. 6:16)
- ▷ Conversion is turning to the Living God (1 Thes. 1:9)

▶ DIVINE

The Triune God has a divine nature

- ▷ Three persons (Father, Son, Holy Spirit) (Gen. 1:26; Matt. 28:19)
- ▷ One being (Deut. 6:4-5)
- ▷ God is Spirit (John 4:24)
- ▷ One essence (John 10:30; 14:9)

▶ ETERNAL

The Triune God is eternally existent (See God's Attributes > Self-existent)

- ▷ Assumed throughout Scripture (Gen. 1:1; Exod. 3:15; Ps. 41:13; Eccl. 3:11; Isa. 9:6; 40:28, 57:15; Jer. 10:10; Rom. 1:20; 1 Jn. 1:2; 5:20; Rev. 1:8)
- ▷ God's eternity expressed in His name (Exod. 3:6; 13-15)
- ▷ He precedes all else that exists (Ps. 41:13; Rom. 4:17; Rev. 4:11)

▶ PERSONALITY

The Triune God has a personality

▷ Emotion

God's Emotion

- ↪ God is compassionate and loving (Gen. 34:30; Exod. 34:6; Lev. 13:3; 2 Kgs. 4:2; Ps. 56:8; Isa. 17:10; Jer. 30:16-17; 42:10; Lam. 2:20; Mark 8:1-9)
- ↪ God jealously desires exclusive worship (Exod. 34:14; Deut. 4:24; Hos. 2:6-8; 1 Cor. 10:21-22)
- ↪ Rebellion rightly angers God (Num. 20:10-17; Deut. 1:37; 1 Sam. 6:6; Ezek. 20:7-8; Amos 1:8)
- ↪ God executes vengeance on all disobedient nations (Judg. 16:28; Mic. 5:15)
- ↪ God can be moved to grief (1 Sam. 15:10-11; Isa. 15:5; John 11:35)
- ↪ God loves the whole world (Isa. 66:18; John 3:16)
- ↪ The disobedient will ultimately fall under wrath (Rev. 6:15-17)

▷ Intellect

God's Intellect

- ↪ God knows everything there is to know (Ps. 61:2; Col. 2:3)
- ↪ God needs no teachers (Isa. 40:14)
- ↪ God's thoughts surpass people's (Isa. 55:8-9)

▷ Relationships

God's Relationships

- ↪ God has always dialogued with people (Gen. 3:8ff)
- ↪ God wants a relationship with His people (Gen. 17:7-8; Rev. 21:7)
- ↪ He wants to be known (Ruth 1:16; 1 Sam. 6:13; Ezek. 34:30; 39:28)
- ↪ God walks and lives with His people (Ps. 63:8; 2 Cor. 6:16)

▷ Will

God's Will

- ↪ He accomplishes His purposes and good pleasure (2 Chr. 10:15; Eccl. 3:11; Isa. 46:5-11)

KEY PLACES IN MARK



The broken lines (---) indicate modern boundaries.

Of the four Gospels, Mark's narrative is the most chronological—that is, most of the stories are positioned in the order they actually occurred. Though the shortest of the four, the Gospel of Mark contains the most events; it is action-packed. Most of this action centers in Galilee, where Jesus began His ministry. Capernaum served as His base of operation (1:21; 2:1; 9:33), from which He would go out to cities like Bethsaida, where He healed a blind man (8:22ff); Gennesaret, where He performed many healings (6:53ff); Tyre and Sidon (to the far north), where He healed many, drove out demons, and met the woman from Syrian Phoenicia (3:8; 7:24ff); and Caesarea Philippi, where Peter declared Him to be the Messiah (8:27ff). After His ministry in Galilee and the surrounding regions, Jesus headed for Jerusalem (10:1). Before going there, Jesus told His disciples three times that he would be crucified there and then come back to life (8:31; 9:31; 10:33, 34).



MARK

PURPOSE

To introduce us to Jesus, the Son of God incarnate, who came into our world to serve those in need.

If God came to earth, what would He do? We discover the answer in Mark's Gospel: He would come to serve.

Mark contributes to the Gospels' rich portrait of Jesus by focusing on His character and role as a servant (10:43-45). Unlike the other three Gospels, which include many of Jesus' teachings in their accounts, Mark highlights how Jesus served multitudes by meeting needs, how He served His disciples by giving them an entirely new experience of life, and how He served the whole world by offering Himself as a sacrifice for sin. It may sound surprising to think of Jesus, God-come-to-earth, as a servant, but this perspective is not foreign to the Scriptures.

The prophet Isaiah declared that God is different from the idols of the world because He is the One who "works for those who wait for Him!" (Isaiah 64:4). Many of the psalms picture God as the One who helps or aids those in need (for example, see Psalms 70:1-5; 121:1-8). God, in fact, identifies Himself as the "helper" of Israel (Hosea 13:9).

This is the picture of God that Mark reveals through the actions of Jesus: Jesus tenderly cared for a woman with a flow of blood (5:24-34); He gave personal attention to a deaf man who had a speech impediment (7:31-37). He fed those who were hungry (6:35-44); and He protected His followers from the accusations of the religious leaders (2:23-28). The Son of Man came "not to be served but to serve others" (Mark 10:45).

DISCOVER GOD IN MARK

Mark does not give us the noble genealogies of Jesus found in Matthew and Luke, nor does he tell us of Jesus' preincarnate glory as John does. Mark introduces us to Jesus by telling us what He did—His focus is on Jesus' actions, through which we can discover the character of God as revealed in Jesus.

Servant: In the polytheistic understanding of the Roman world, the gods often competed with each other for the attention and affection of worshipers. These gods, however, merely reflected the sinful character of those who imagined them and were often portrayed as selfish despots. When the living God came to earth in the form of a man, He showed Himself to be quite different from the gods of human imagination. Mark shows clearly how God, in Jesus, came to serve (10:45). Repeatedly, Mark relates accounts of Jesus ministering to the needs of others, whether their need was spiritual, emotional, or material.

Power: Mark highlights the power that flowed through the life and ministry of Jesus. Jesus is One who served in power, whether by teaching with a power that amazed (1:21-22),

delivering those who were oppressed by demons (5:1-20), exercising control over nature (4:35-41), or meeting other specific needs (8:1-10). But this display of power was not like fireworks in the sky or the roaring of a storm. In each occasion when Jesus evidenced the power of God, it was power leveraged in serving. Jesus explained this principle when talking about those who wield power in the world (10:42-44); they use their power for selfish ends, but it wasn't to be that way for Him or for those who chose to follow Him.

GROWING THROUGH MARK

Followers of Jesus today can learn from Mark how Jesus served and trained His followers:

DISCOVERY VERSES

Later on, after John was arrested, Jesus went into Galilee where He preached God's Good News.

"The time promised by God has come at last!" He announced. "The Kingdom of God is near! Repent of your sins and believe the Good News!"

(MARK 1:14-15)

Whoever wants to be a leader among you must be your servant, and whoever wants to be first among you must be the slave of everyone else. For even the Son of Man came not to be served but to serve others and to give His life as a ransom for many.

(MARK 10:43-45)

The call: Jesus was not an aloof, far-off leader, merely dictating to His followers what needed to be done. He invited His followers to walk with Him so that He could then send them to serve others in a similar fashion (1:17; 3:13-15; 6:7-12). Although Jesus did have a more intimate relationship with the twelve, He invited all who heard His voice to a life of discipleship and ministry (3:31-35; 8:34-37; 9:38-40). And as Jesus' followers go out into the known world, He continues to affirm this call, working alongside all those who believe (16:15-20).

The tasks: Jesus' training did not come in lecture format only; some of His more powerful teaching came through the assignments He gave His followers. For example, when Jesus called His followers to feed the multitude, His disciples were supposed to learn something from the experience (6:52; 8:18-21). They were to learn by doing, not merely by listening (6:7-13). Ultimately, His call to them, and all who would follow, is not merely to learn about what it means to follow Him but to actively carry that out (16:15-20).

The model: Servanthood is at the heart of Jesus' Kingdom; He taught about it and invited His disciples to embrace such a lifestyle (9:35; 10:42-44). He offered His own life as an example of servanthood (10:45).

MARK FACTS

Author: Mark has been identified as the author of this Gospel. The early church fathers—Papias, Irenaeus, Origen, and Clement of Alexandria—affirmed Mark's authorship. Even though Mark was not an eyewitness himself (although some do think that the young man mentioned in 14:51-52 may have been Mark), he likely compiled his account of Jesus' time on earth from the teachings of the apostle Peter (according to Papias as mentioned earlier). Acts 12:12 informs us that Mark's mother's home was used as a meeting place for the church in Jerusalem. From Colossians 4:10, we learn that Mark was related to Barnabas, the missionary and companion of Paul. Mark clearly enjoyed a close friendship with Peter (1 Peter 5:13). The words of that

great apostle are what flavor Mark's Gospel. Peter's influence is evident in the descriptions of the healing of Peter's mother-in-law (1:30-31) and the account of Peter's denial (14:66-71).

Written to: In a number of places, Mark translates Hebrew or Aramaic phrases for his readers (for example, see 3:17; 5:41; 15:22). He also explains Jewish customs (as in 7:3-4). Something that is not evident in most translations are Mark's "Latinisms," stylistic usage that would have been familiar to those for whom Hebrew was not the native tongue. Also, Mark seems to be far less concerned with demonstrating Jesus' fulfillment of Jewish Old Testament prophecies than the other Gospel writers. These observations, along with the insight from the early church fathers that Mark wrote his Gospel from the teachings of Peter while Peter was in Rome, lead to the reasonable conclusion that Mark was writing for a non-Jewish population within the Roman empire.

Date of writing: There are no decisive indicators pointing to precisely when Mark wrote his Gospel, but some estimate is possible. If it is true that Mark based his Gospel on the teach-

ings of Peter and wrote it when Peter was in Rome, we can assume that the Gospel was probably not written before AD 57. It is inconceivable that Paul, who wrote to the church in Rome AD 57, would not have mentioned Peter if he had been there at that time. Since Mark included no references to the destruction of the Temple in Jerusalem (AD 70), he likely wrote before that very significant event. Thus, it is possible that he penned his account between AD 57 and 65.

Setting: As with all the Gospels, Mark’s account covers the life and ministry of Jesus throughout the land of Palestine. He also ministered for a short while in the region referred to as the “Ten Towns” (the “Decapolis”; 5:20 and 7:31) and in Tyre (7:24) and Sidon (7:31), which were predominantly Gentile regions.

OUTLINE

- ▶ **MARK 1:1–8:26**—Jesus’ Ministry of Serving
- ▶ **MARK 8:27–10:52**—Jesus’ Teachings about Serving
- ▶ **MARK 11:1–15:47**—Jesus’ Life Given as a Ransom for Others
- ▶ **MARK 16:1-20**—Jesus’ Ministry of Service Extended to His Followers

JOHN THE BAPTIST PREPARES THE WAY

1 This is the Good News about Jesus the Messiah, the Son of God.* It began ²just as the prophet Isaiah had written:

“Look, I am sending My messenger ahead of You,
and he will prepare Your way.*

³ He is a voice shouting in the wilderness,
‘Prepare the way for the LORD’S coming!
Clear the road for Him!’**

⁴This messenger was John the Baptist. He was in the wilderness and preached that people should be baptized to show that they had repented of their sins and turned to God to be forgiven. ⁵All of Judea, including all the people of Jerusalem, went out to see and hear John. And when they confessed their sins, he baptized them in the Jordan River. ⁶His clothes were woven from coarse camel hair, and he wore a leather belt around his waist. For food he ate locusts and wild honey.

⁷John announced: “Someone is coming soon who is greater than I am—so much greater that I’m not even worthy to stoop down like a slave and untie the straps of His sandals. ⁸I baptize you with* water, but He will baptize you with the Holy Spirit!”

THE BAPTISM AND TEMPTATION OF JESUS

⁹One day Jesus came from Nazareth in Galilee, and John baptized Him in the Jordan River. ¹⁰As Jesus came up out of the water, He saw the heavens splitting apart and the Holy Spirit descending on Him* like a dove. ¹¹And a voice from heaven said, “You are My dearly loved Son, and You bring Me great joy.”

1:1 Some manuscripts do not include *the Son of God*. 1:2 Mal 3:1. 1:3 Isa 40:3 (Greek version). 1:8 Or *in*; also in 1:8b. 1:10 Or *toward Him, or into Him*.

- 1:1
Matt 1:1
John 1:34
1 Jn 4:15
- 1:2-8
//Matt 3:1-11
//Luke 3:1-16
//John 1:19-28
- 1:2-3
John 1:23
- 1:4
Acts 13:24; 19:4
- 1:6
Lev 11:22
2 Kgs 1:8
Zech 13:4
- 1:7
Acts 13:25
- 1:8
Joel 2:28
Acts 2:4; 10:45;
11:16
- 1:9-11
//Matt 3:13-17
//Luke 3:21-22
- 1:11
Matt 12:18
Mark 9:7
Luke 9:35

1:1 The word *Messiah* is the English transliteration of a Hebrew word that means “the anointed one.” God had promised through the Old Testament prophets to send an anointed Deliverer who would establish His Kingdom on earth (see, for example, Daniel 9:24-27 and Acts 4:26-28). This “anointing” meant the Deliverer would bear the special empowerment of the Holy Spirit reserved for select kings, prophets, and priests of the Old Covenant.

1:6 John’s peculiar style of dress and diet would have reminded the people in his day of a prophet of old who had spoken to the people of Israel (see 2 Kings 1:7-9).

¹²The Spirit then compelled Jesus to go into the wilderness, ¹³where He was tempted by Satan for forty days. He was out among the wild animals, and angels took care of Him.

¹⁴Later on, after John was arrested, Jesus went into Galilee, where He preached God’s Good News.* ¹⁵“The time promised by God has come at last!” He announced. “The Kingdom of God is near! Repent of your sins and believe the Good News!”

1:14-15
Luke 5:1-11
John 1:35-42

1:14
Mark 6:17-18

1:15
Gal 4:4
Eph 1:10

THE FIRST DISCIPLES

¹⁶One day as Jesus was walking along the shore of the Sea of Galilee, He saw Simon* and

1:14 Some manuscripts read *the Good News of the Kingdom of God.* 1:16 *Simon* is called “Peter” in 3:16 and thereafter.



► MINISTRY

1:15 The gospel and the Kingdom. What is your response to Jesus’ Good News? Some people think Jesus wants them to be religious—going to church or praying more or reading the Bible regularly—and though these are good habits to have, there is a deeper response to which we are called. Jesus linked the Good News to acceptance of the presence, power, and rule of God. This acceptance goes much deeper than committing to a new Bible reading plan—

it allows you to participate in a revolution against the forces that seek to ruin your life and your world. Have you joined the revolution? (*See Ministry > Transformation > Fill and Subdue > Influencing every sphere of life*, TopicGuide page 57.)



► CHURCH

1:16-18 Pursuing Christ. What were Simon and Andrew getting themselves into? They didn’t know, and frankly neither did we when we first started following Jesus.

MY RESPONSE TO GOD

One God, Three Persons

MARK 1:9-11

Christians worship God alone—period. We do not worship many gods, but one God (Deuteronomy 6:4; Mark 12:32; Romans 3:30). But believers also historically believe in the Trinity, God in three persons. How can this be reconciled?

Starting with the first few verses of Genesis, Scripture reveals the reality of the Trinity. There we find references to God and the Spirit of God—a strong hint of plurality within God’s singular nature. John 1:1 reveals that Christ was also present: “In the beginning the Word already existed. The Word was with God, and the Word was God.” Although these passages don’t use the technical language of the creeds and confessions, they show that God is one being with three persons. To illustrate this, He patterned humanity after Himself—one race with a plurality of genders, and nationalities (Genesis 1:27; 10:20).

We also see all three persons of the Trinity at Jesus’ baptism (Mark 1:9-11). The Father acknowledged the Son, and the Spirit descended on Him. Christ commanded that our baptism be like His—in the name of the Father and the Son and the Holy Spirit (Matthew 28:19). Both Christ’s baptism and ours testify to the doctrine of the Trinity.

But how can three equal and unlimited persons share in the full properties of a single being? By illustration, we may consider a title to a house. There is a type of ownership in which every owner of the house individually owns the whole house, not just part of it. It might seem from one perspective that more than one house is owned, but in fact there is only one house. Such ownership would be similar to the Trinity, in which there are three persons who all share one essence—God.

While it is a mystery exactly how God can be one and yet exist as three eternal and separate persons, this truth is revealed in Scripture. The God Christians confess and worship is, in the words of hymn writer Reginald Heber, “God in three persons, blessed Trinity.” Let us honor and marvel at every person of the Trinity.

1:16-20
//Matt 4:18-22
//Luke 5:1-11

his brother Andrew throwing a net into the water, for they fished for a living. ¹⁷Jesus called out to them, “Come, follow Me, and I will show you how to fish for people!” ¹⁸And they left their nets at once and followed Him.

1:19
Matt 10:2
Mark 3:17; 10:35
Luke 5:10

¹⁹A little farther up the shore Jesus saw Zebedee’s sons, James and John, in a boat repairing their nets. ²⁰He called them at once, and they also followed Him, leaving their father, Zebedee, in the boat with the hired men.

JESUS CASTS OUT AN EVIL SPIRIT

1:21-28
//Luke 4:31-41

²¹Jesus and His companions went to the town of Capernaum. When the Sabbath day came, He went into the synagogue and began to teach. ²²The people were amazed at His teaching, for He taught with real authority—quite unlike the teachers of religious law.

1:22
Matt 7:28-29

²³Suddenly, a man in the synagogue who was possessed by an evil* spirit began shouting, ²⁴“Why are You interfering with us, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One sent from God!”

1:24
Matt 8:29
John 6:69

1:26
Mark 9:20

²⁵Jesus cut him short. “Be quiet! Come out of the man,” He ordered. ²⁶At that, the evil spirit screamed, threw the man into a convulsion, and then came out of him.

²⁷Amazement gripped the audience, and they began to discuss what had happened. “What sort of new teaching is this?” they asked excitedly. “It has such authority! Even evil spirits obey His orders!” ²⁸The news about Jesus spread quickly throughout the entire region of Galilee.

1:28
Mark 9:26

JESUS HEALS MANY PEOPLE

1:29-34
//Matt 8:14-17
//Luke 4:38-41

²⁹After Jesus left the synagogue with James and John, they went to Simon and Andrew’s home. ³⁰Now Simon’s mother-in-law was sick in bed with a high fever. They told Jesus about her right away. ³¹So He went to her bedside, took her by the hand, and helped her sit up. Then the fever left her, and she prepared a meal for them.

³²That evening after sunset, many sick and demon-possessed people were brought to

1:23 Greek *unclean*; also in 1:26, 27.

But when Jesus invited them to spend their lives with Him—which was the idea “following” conveyed—they took Him up on the offer. It’s a decision we all must make. Will we live empty, hurried lives that focus on following our lists, or will we intentionally and intimately follow Jesus? (**See Church> Who> From Every People> Those who know much of God**, TopicGuide page 48.)

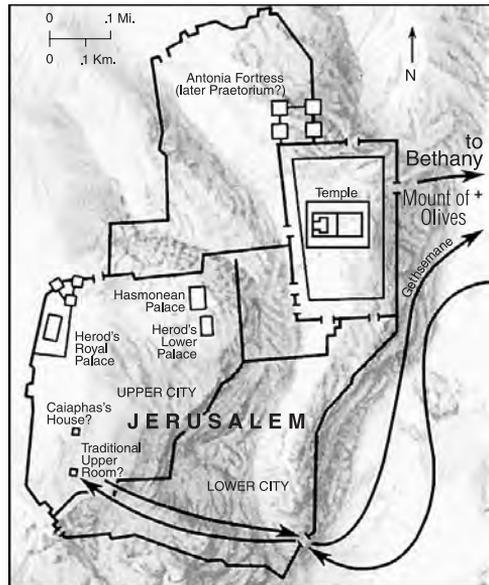
1:21-22 Jesus did not teach like other teachers of religious law, who typically taught by quoting what other teachers had said. Jesus taught with real authority.



PURPOSE

1:29-31 Not like the others. Simon and Andrew had been with Jesus only for a short while. They had heard Him teach, and they were impressed. But when Jesus delivered a man afflicted by a demonic spirit, they were astonished. That was enough to nudge them to make a request of Jesus that they would never have made of another rabbi: would He come and heal Simon’s ailing mother-in-law? Have you seen enough of Jesus to sense that you can bring your needs and the needs of those around you to Him? Keep reading, keep praying, and you’ll find new faith in this man, Jesus Christ. (**See Purpose> God’s Deeds> Special Acts> Miracles> Jesus> Peter’s mother-in-law healed**, TopicGuide page 53.)

1:32 Jesus had healed Simon’s mother-in-law after the Sabbath service. Faithful Jews were careful not to work on the Sabbath, which began at sundown on Friday and ended at sundown on Saturday. Carrying the sick and afflicted through the streets of the city was classified as work, so only after the sun had set would people have begun to bring the infirm to Jesus.



UPPER ROOM AND GETHSEMANE

Jesus and the disciples ate the traditional Passover meal in an upper room in the city and then went to the Mount of Olives into a garden called Gethsemane. In the cool of the evening, Jesus prayed for strength to face the trial and suffering ahead.

Jesus. ³³The whole town gathered at the door to watch. ³⁴So Jesus healed many people who were sick with various diseases, and He cast out many demons. But because the demons knew who He was, He did not allow them to speak.

1:34
Mark 3:12

JESUS PREACHES IN GALILEE

³⁵Before daybreak the next morning, Jesus got up and went out to an isolated place to pray. ³⁶Later Simon and the others went out to find Him. ³⁷When they found Him, they said, "Everyone is looking for You."

1:35-39
//Luke 4:42-44

³⁸But Jesus replied, "We must go on to other towns as well, and I will preach to them, too. That is why I came." ³⁹So He traveled throughout the region of Galilee, preaching in the synagogues and casting out demons.

1:38
Isa 61:1

1:39
Matt 4:23; 9:35

JESUS HEALS A MAN WITH LEPROSY

⁴⁰A man with leprosy came and knelt in front of Jesus, begging to be healed. "If You are willing, You can heal me and make me clean," he said.

⁴¹Moved with compassion,* Jesus reached out and touched him. "I am willing," He said. "Be healed!" ⁴²Instantly the leprosy disappeared, and the man was healed. ⁴³Then Jesus sent him on his way with a stern warning: ⁴⁴"Don't tell anyone about this. Instead, go to the priest and let him examine you. Take along the offering required in the law of Moses for those who have been healed of leprosy.* This will be a public testimony that you have been cleansed."

1:40-45
//Matt 8:2-4
//Luke 5:12-16

⁴⁵But the man went and spread the word, proclaiming to everyone what had happened. As a result, large crowds soon surrounded Jesus, and He couldn't publicly enter a town anywhere. He had to stay out in the secluded places, but people from everywhere kept coming to Him.

1:44
Lev 14:1-32

JESUS HEALS A PARALYZED MAN

2 When Jesus returned to Capernaum several days later, the news spread quickly that He was back home. ²Soon the house where He was staying was so packed with visitors that there was no more room, even outside the door. While He was preaching God's word to them, ³four men arrived carrying a paralyzed man on a mat. ⁴They couldn't bring him to Jesus because of the crowd, so they dug a hole through the roof above His head. Then they lowered the man on his mat, right down in front of Jesus. ⁵Seeing their faith, Jesus said to the paralyzed man, "My child, your sins are forgiven."

2:12
//Matt 9:1-8
//Luke 5:18-26

⁶But some of the teachers of religious law who were sitting there thought to themselves, ⁷"What is He saying? This is blasphemy! Only God can forgive sins!"

2:2
Eph 2:17
Heb 2:3

⁸Jesus knew immediately what they were thinking, so He asked them, "Why do you question this in your hearts? ⁹Is it easier to say to the paralyzed man 'Your sins are forgiven,' or 'Stand up, pick up your mat, and walk'?" ¹⁰So I will prove to you that the Son of

2:5
Luke 7:48

2:7
Ps 130:3-4
Isa 43:25

2:8
Matt 16:8

1:41 Some manuscripts read *Moved with anger*. 1:44 See Lev 14:2-32.



► WORSHIP

1:35 In good times and bad. People tend to pray most when things aren't going well. That's when they feel the need to come to God for help. It is interesting to note, however, that Jesus prayed even when things were going well. In this verse we see that He rose early to find an isolated place to talk with His Father. If Jesus sought out such a time for prayer when things were going well, it would certainly be good for us to make time to talk with our heavenly Father, whether in tough times or in good times. (**See Worship**> NT> Prayer> Instructions> Pray without ceasing, TopicGuide page 33.)

1:40-44 Lepers were considered not just sick but "unclean." That meant they were not permitted to live in the village, could not spend time with friends and family, and could not participate in worship alongside the people of Israel. Jesus' grace and power not only restored the man to health, but also made the lesions on his skin go away. He could then present himself as "clean" to the priests, who had the authority to permit the man to return to normal life in the community.

2:6-7 When the religious leaders discussed among themselves why Jesus was speaking about forgiving sins, they were raising a legitimate issue. Only God could do that. If this man, Jesus, was saying He could forgive sins, then He was saying He carried the authority of God.

Man* has the authority on earth to forgive sins.” Then Jesus turned to the paralyzed man and said, ¹¹“Stand up, pick up your mat, and go home!”

2:12 ¹²And the man jumped up, grabbed his mat, and walked out through the stunned on-lookers. They were all amazed and praised God, exclaiming, “We’ve never seen anything like this before!”
 Matt 9:33

JESUS CALLS LEVI (MATTHEW)

2:13-17 ¹³Then Jesus went out to the lakeshore again and taught the crowds that were coming to Him. ¹⁴As He walked along, He saw Levi son of Alphaeus sitting at his tax collector’s booth. “Follow Me and be My disciple,” Jesus said to him. So Levi got up and followed Him.
 //Matt 9:9-13 //Luke 5:27-32

2:14 ¹⁵Later, Levi invited Jesus and His disciples to his home as dinner guests, along with many tax collectors and other disreputable sinners. (There were many people of this kind among Jesus’ followers.) ¹⁶But when the teachers of religious law who were Pharisees* saw Him eating with tax collectors and other sinners, they asked His disciples, “Why does He eat with such scum?”
 John 1:43

2:17 ¹⁷When Jesus heard this, He told them, “Healthy people don’t need a doctor—sick people do. I have come to call not those who think they are righteous, but those who know they are sinners.”
 Luke 19:10 1 Tim 1:15

A DISCUSSION ABOUT FASTING

2:18-22 ¹⁸Once when John’s disciples and the Pharisees were fasting, some people came to Jesus and asked, “Why don’t Your disciples fast like John’s disciples and the Pharisees do?”
 //Matt 9:14-17 //Luke 5:33-38

2:19 ¹⁹Jesus replied, “Do wedding guests fast while celebrating with the groom? Of course not. They can’t fast while the groom is with them. ²⁰But someday the groom will be taken away from them, and then they will fast.
 John 3:29 Rev 19:7

2:20 ²¹“Besides, who would patch old clothing with new cloth? For the new patch would shrink and rip away from the old cloth, leaving an even bigger tear than before.
 Luke 17:22

2:22 ²²“And no one puts new wine into old wineskins. For the wine would burst the wineskins, and the wine and the skins would both be lost. New wine calls for new wineskins.”
 Gal 3:1-3

2:23-28
 //Matt 12:1-8 //Luke 6:1-5

A DISCUSSION ABOUT THE SABBATH

2:3 ²³One Sabbath day as Jesus was walking through some grainfields, His disciples began

^{2:10} “Son of Man” is a title Jesus used for Himself. ^{2:16a} Greek *the scribes of the Pharisees*. ^{2:16b} Greek *with tax collectors and sinners?*



► MINISTRY

2:13-17 In and out. In most societies, there are those who are “in” and those who are not. It’s fairly easy to distinguish between these two groups by watching how we respond to them. Do you meet their eyes as you walk by, or look away? Do you speak to them, or ignore them? Jesus, however, does not treat people as we do. In His day, tax collectors ranked among the lowest in Jewish society—they were Jews who collected fees and taxes levied by the Roman government. Other Jews despised tax collectors for working for their oppressors, but Jesus invited one of them to be one of His closest disciples. Jesus welcomes any and all who are willing to follow Him. How about you? Can you be more open to having significant conversations and interactions with those outside your social circle? (**See Ministry:** *Great Commission*> *Description*> *People are invited to Christ*, TopicGuide page 56.)

2:14-16 The Roman government used local citizens to collect taxes from their own people. The religious leaders regularly linked such people with “sinners.”

2:19 In Jesus’ day, wedding celebrations often lasted several days. As long as the bridegroom was there, the celebrating would continue.



► WORSHIP

2:21-22 Not another patch. When Jesus first began His ministry of teaching and healing, He stirred up controversy. He wasn’t necessarily seeking to cause trouble, but the Kingdom that He called His followers to join naturally clashed with life as usual. Through two short parables, Jesus drove home the point that we cannot simply “patch” His ways into our way of life. Every part of our culture, our vocations, and our private lives is touched by the new life that Jesus offers. Submit to Him, and look for (and participate in!) the changes that He brings to every area of life. (**See Worship**> *NT*> *Christ’s Kingship*> *Kingdom of God*> *New cloth and old garment*, TopicGuide page 30.)

2:22 In Jesus’ day, wine was made by putting fresh grape juice into a bag made from tanned goatskin that was then sewn closed. As the juice fermented into wine, gases were released, stretching the wineskin. A stretched wineskin could be used to hold wine that had already been fermented, but fresh juice could not be put in a used wineskin, because there would be no more “stretch” left in the skin.

breaking off heads of grain to eat. ²⁴But the Pharisees said to Jesus, "Look, why are they breaking the law by harvesting grain on the Sabbath?"

2:25-26
1 Sam 21:1-7

²⁵Jesus said to them, "Haven't you ever read in the Scriptures what David did when he and his companions were hungry? ²⁶He went into the house of God (during the days when Abiathar was high priest) and broke the law by eating the sacred loaves of bread that only the priests are allowed to eat. He also gave some to his companions."

²⁷Then Jesus said to them, "The Sabbath was made to meet the needs of people, and not people to meet the requirements of the Sabbath. ²⁸So the Son of Man is Lord, even over the Sabbath!"

2:27
Exod 23:12
Deut 5:14
John 7:21-24

JESUS HEALS ON THE SABBATH

3 Jesus went into the synagogue again and noticed a man with a deformed hand. ²Since it was the Sabbath, Jesus' enemies watched Him closely. If He healed the man's hand, they planned to accuse Him of working on the Sabbath.

3:1-6
//Matt 12:9-14
//Luke 6:6-11

³Jesus said to the man with the deformed hand, "Come and stand in front of everyone." ⁴Then He turned to His critics and asked, "Does the law permit good deeds on the Sabbath, or is it a day for doing evil? Is this a day to save life or to destroy it?" But they wouldn't answer Him.

⁵He looked around at them angrily and was deeply saddened by their hard hearts. Then He said to the man, "Hold out your hand." So the man held out his hand, and it was restored! ⁶At once the Pharisees went away and met with the supporters of Herod to plot how to kill Jesus.

3:5
Mark 6:52; 8:17
3:6
Matt 22:15-16
Mark 12:13

CROWDS FOLLOW JESUS

⁷Jesus went out to the lake with His disciples, and a large crowd followed Him. They came from all over Galilee, Judea, ⁸Jerusalem, Idumea, from east of the Jordan River, and even from as far north as Tyre and Sidon. The news about His miracles had spread far and wide, and vast numbers of people came to see Him.

3:7-12
//Matt 12:15-16
//Luke 6:17-19
3:7-8
Matt 4:25

⁹Jesus instructed His disciples to have a boat ready so the crowd would not crush Him. ¹⁰He had healed many people that day, so all the sick people eagerly pushed forward to touch Him. ¹¹And whenever those possessed by evil* spirits caught sight of Him, the spirits would throw them to the ground in front of Him shrieking, "You are the Son of God!" ¹²But Jesus sternly commanded the spirits not to reveal who He was.

3:10
Mark 4:1
3:11-12
Mark 1:24-25, 34
Luke 4:41
Acts 16:16-17

JESUS CHOOSES THE TWELVE APOSTLES

¹³Afterward Jesus went up on a mountain and called out the ones He wanted to go with

3:13-19
//Matt 10:1-4
//Luke 6:12-16

3:11 Greek *unclean*; also in 3:30.

2:25-28 The Old Testament required people to rest on the Sabbath (see Exodus 20:8-11). The religious leaders had defined, in very specific terms, what qualified as rest and what they considered work. They interpreted the disciples' actions as "harvesting," which was not permitted on the Sabbath. But as Lord of the Sabbath (2:28), Jesus was uniquely qualified to restore proper Sabbath observance.

those changes, and how do we know whether those changes are legitimate? People in Jesus' time faced the same challenges. To illustrate His authority to make needed changes to the Sabbath observance of His time, Jesus demonstrated His mercy and power by healing a man with a deformity. Jesus then set Himself to the business of restoring the Sabbath to what God designed it to be. Take the words and principles of the Bible and ask God to help you reform your religious practices so that they become bridges, rather than roadblocks, to trusting Him more and more. (**See Holiness**> **Submission**> **Trusting God**> **Obedience**, TopicGuide page 40.)

2:25-28 During Old Testament times, fresh loaves of bread were placed "before the LORD" in the Tabernacle. Later they were removed and given to the priests to eat. The fact that God did not condemn David's actions indicated that ceremonial laws did not take precedence over genuine needs (see 1 Samuel 21:1-6).

3:7-8 Mark tells us that people were coming to see Jesus from all over the Roman province of Palestine (which included Galilee and Judea) and even from beyond that province (including the Gentile regions of Tyre and Sidon and the eastern side of the Jordan). Jesus' influence was spreading beyond the immediate vicinity of His hometown.



► HOLINESS

3:1-5 Always reforming. Does the church need to make changes in its beliefs and practice? Who makes

3:14 Him. And they came to Him. ¹⁴Then He appointed twelve of them and called them His apostles.* They were to accompany Him, and He would send them out to preach, ¹⁵giving them authority to cast out demons. ¹⁶These are the twelve He chose:

- 3:16**
Matt 16:17-18
John 1:42 Simon (whom He named Peter),
- 3:17**
Luke 9:54 ¹⁷ James and John (the sons of Zebedee, but Jesus nicknamed them “Sons of Thunder”*),
¹⁸ Andrew,
Philip,
Bartholomew,
Matthew,
Thomas,
James (son of Alphaeus),
Thaddaeus,
Simon (the zealot*),
¹⁹ Judas Iscariot (who later betrayed Him).

JESUS AND THE PRINCE OF DEMONS

3:20-30
//Matt 12:22-32
//Luke 11:14-23 ²⁰One time Jesus entered a house, and the crowds began to gather again. Soon He and His disciples couldn’t even find time to eat. ²¹When His family heard what was happening, they tried to take Him away. “He’s out of His mind,” they said.

3:22
John 7:20; 8:48, 52;
10:20 ²²But the teachers of religious law who had arrived from Jerusalem said, “He’s possessed by Satan,* the prince of demons. That’s where He gets the power to cast out demons.”

3:27
Isa 49:24-25 ²³Jesus called them over and responded with an illustration. “How can Satan cast out Satan?” He asked. ²⁴“A kingdom divided by civil war will collapse. ²⁵Similarly, a family splintered by feuding will fall apart. ²⁶And if Satan is divided and fights against himself, how can he stand? He would never survive. ²⁷Let me illustrate this further. Who is powerful enough to enter the house of a strong man like Satan and plunder his goods? Only someone even stronger—someone who could tie him up and then plunder his house.

3:28-30
//Matt 12:31-33
Luke 12:10
1 Jn 5:16 ²⁸“I tell you the truth, all sin and blasphemy can be forgiven, ²⁹but anyone who blasphemes the Holy Spirit will never be forgiven. This is a sin with eternal consequences.”

3:31-35
//Matt 12:46-50
//Luke 8:19-21 ³⁰He told them this because they were saying, “He’s possessed by an evil spirit.”

THE TRUE FAMILY OF JESUS

3:31
Mark 6:3
John 7:3-5 ³¹ Then Jesus’ mother and brothers came to see Him. They stood outside and sent word

^{3:14} Some manuscripts do not include *and called them His apostles*. ^{3:17} Greek *whom He named Boanerges, which means Sons of Thunder*. ^{3:18} Greek *the Cananean*, an Aramaic term for Jewish nationalists. ^{3:22} Greek *Beelzeboul*; other manuscripts read *Beezeboul*; Latin version reads *Beelzebub*.

3:14 Clearly, Jesus’ group of disciples was growing (see 3:7-8). As His ministry continued to expand, He selected twelve individuals from among this group to work, live, and serve with Him in a particularly intense and personal way.

3:21 Jesus’ selection of twelve apostles prompted the thought that He was “out of His mind.” The nation of Israel traced its history to the twelve sons of Jacob, and the descendants of those sons became the twelve tribes of Israel. When Jesus selected twelve special followers, it is likely that His family believed He was attempting to start a new Israel.



► SPIRITUAL WARFARE

3:23-27 Jesus is a warrior. Jesus came into the world with the stated agenda to destroy Satan and his works. When He announced the arrival of the Kingdom of God, He was declaring war on the kingdom of Satan. Matthew 12:22-30 makes it clear that when Jesus demonstrated His power over demons, He proved that His Kingdom was among the Israelites (Matthew 12:28). By removing demons, Jesus and His disciples struck a grave blow to Satan’s ability to harm people. As Jesus explained, He came to overthrow the “strong man” (Satan) who

had troubled, afflicted, and held captive the souls of men and women. Does Jesus bear swords or bombs in His battle? No. And neither should we, for the battle we join is one of prayer and holy living, and we seek to defeat our enemy by helping to liberate those within his grasp. Are you in the fight? (**See Spiritual Warfare** > *Originator of Sin* > *Satan’s Domain* > *Doomed to destruction*, TopicGuide page 44.)

3:28-29 Although it is hard to say conclusively what this “unforgivable” sin is, a few things can be noted. These religious leaders were intentionally seeking to undermine Jesus’ Spirit-empowered ministry—and His accompanying Satan-binding signs (3:22). This sin of intentionally attributing the work of the Holy Spirit to demons demonstrated the work of a degenerate heart that would not seek forgiveness from God.

3:31-32 Although some Christians believe that Jesus was an only child and that Mary never had any other children after His birth, this passage and others throughout the Gospels suggest otherwise. James, Joseph, Simon, and Judas are mentioned as the brothers of Jesus. See Matthew 13:55; Mark 6:3; Luke 2:7 (noting the “first child” phrase); 8:19-21.

for Him to come out and talk with them. ³²There was a crowd sitting around Jesus, and someone said, “Your mother and Your brothers* are outside asking for You.”

³³Jesus replied, “Who is My mother? Who are My brothers?” ³⁴Then He looked at those around Him and said, “Look, these are My mother and brothers. ³⁵Anyone who does God’s will is My brother and sister and mother.”

PARABLE OF THE FARMER SCATTERING SEED

4 Once again Jesus began teaching by the lakeshore. A very large crowd soon gathered around Him, so He got into a boat. Then He sat in the boat while all the people remained on the shore. ²He taught them by telling many stories in the form of parables, such as this one:

³“Listen! A farmer went out to plant some seed. ⁴As he scattered it across his field, some of the seed fell on a footpath, and the birds came and ate it. ⁵Other seed fell on shallow soil with underlying rock. The seed sprouted quickly because the soil was shallow. ⁶But the plant soon wilted under the hot sun, and since it didn’t have deep roots, it died. ⁷Other seed fell among thorns that grew up and choked out the tender plants so they produced no grain. ⁸Still other seeds fell on fertile soil, and they sprouted, grew, and produced a crop that was thirty, sixty, and even a hundred times as much as had been planted!” ⁹Then He said, “Anyone with ears to hear should listen and understand.”

¹⁰Later, when Jesus was alone with the twelve disciples and with the others who were gathered around, they asked Him what the parables meant.

¹¹He replied, “You are permitted to understand the secret* of the Kingdom of God. But I use parables for everything I say to outsiders, ¹²so that the Scriptures might be fulfilled:

‘When they see what I do,
they will learn nothing.
When they hear what I say,
they will not understand.
Otherwise, they will turn to Me
and be forgiven.’”

¹³Then Jesus said to them, “If you can’t understand the meaning of this parable, how will you understand all the other parables? ¹⁴The farmer plants seed by taking God’s word to others. ¹⁵The seed that fell on the footpath represents those who hear the message, only to have Satan come at once and take it away. ¹⁶The seed on the rocky soil represents those who hear the message and immediately receive it with joy. ¹⁷But since they don’t have deep roots, they don’t last long. They fall away as soon as they have problems or are persecuted for believing God’s word. ¹⁸The seed that fell among the thorns represents others who hear God’s word, ¹⁹but all too quickly the message is crowded out by the

3:32 Some manuscripts add *and sisters*. 4:11 Greek *mystery*. 4:12 Isa 6:9-10 (Greek version).

3:34

John 20:17
Rom 8:29
Heb 2:11

3:35

Matt 7:21

4:1-9

//Matt 13:1-23
//Luke 8:4-8

4:2

Mark 4:33-34

4:9

Matt 11:15
Mark 4:23

4:10-12

//Matt 13:10-17
//Luke 8:9-10

4:12

*Isa 6:9-10
John 12:39-40
Acts 28:26-27

4:13-20

//Matt 13:18-23
//Luke 8:11-15

4:14

Eph 3:8
Jas 1:18
1 Pet 1:23-25

4:15

2 Cor 4:4
1 Pet 5:8

4:19

1 Tim 6:9-10, 17
1 Jn 2:15-17



► SALVATION

4:1-11 Paying attention. Although they were not fully aware of it, the disciples had been given the “secret of the Kingdom of God.” These “secrets” were the messages that Jesus gave especially to His disciples. In this context, Jesus had told a parable about various kinds of soils. Some soil received the seed, and the seed took root and sprouted. The simple point of the parable is clear: Listen! (4:12, 22-25) Truly listening to God is not easy—even Jesus’ disciples struggled to do it well. Today we have God’s Word and the promised ministry of the Spirit to help us understand it (Psalm 143:10; Luke 12:12; John 14:26; 1 John 2:27). But this doesn’t happen without our active attention to God’s Word and the Spirit’s direction. Listen! (Matthew 7:24; 11:15) (**See Salvation**> *Receiving*> *How*> *Respond to God’s call/invitation to salvation*, TopicGuide page 22.)

4:12 In quoting Isaiah 6:9-10, Jesus seemed to have been saying that He taught in parables so that people wouldn’t understand. Jesus purposely obscured His message, because a key part of His ministry included making it clear who truly believed and who didn’t.

4:15 Satan was regularly present in Jesus’ stories and ministry. Here he is portrayed as distracting those who hear the gospel from following through with its implications. Other Scriptures show us how Satan tempted Eve (Genesis 3:1-19) and Jesus (Luke 4:2-13). He often disguises himself so it is difficult to know when he or his minions are at work (2 Corinthians 2:11; 11:14). But in every situation, by God’s power, we can resist Satan’s influence (Matthew 4:1-11; 2 Corinthians 2:11; 10:3-6; Ephesians 4:26-27; James 4:7; 1 Peter 5:8-9).

worries of this life, the lure of wealth, and the desire for other things, so no fruit is produced. ²⁰And the seed that fell on good soil represents those who hear and accept God's word and produce a harvest of thirty, sixty, or even a hundred times as much as had been planted!"

PARABLE OF THE LAMP

4:21-25 ²¹Then Jesus asked them, "Would anyone light a lamp and then put it under a basket or under a bed? Of course not! A lamp is placed on a stand, where its light will shine. ²²For everything that is hidden will eventually be brought into the open, and every secret will be brought to light. ²³Anyone with ears to hear should listen and understand."
 Matt 5:15 //Luke 8:16-18
4:22 Matt 10:26
 Luke 12:2
4:23 Matt 11:15; 13:43
4:25 Matt 13:12; 25:29
 Luke 19:26

²⁴Then He added, "Pay close attention to what you hear. The closer you listen, the more understanding you will be given*—and you will receive even more. ²⁵To those who listen to My teaching, more understanding will be given. But for those who are not listening, even what little understanding they have will be taken away from them."

PARABLE OF THE GROWING SEED

4:26-27 ²⁶Jesus also said, "The Kingdom of God is like a farmer who scatters seed on the ground. ²⁷Night and day, while he's asleep or awake, the seed sprouts and grows, but he does not understand how it happens. ²⁸The earth produces the crops on its own. First a leaf blade pushes through, then the heads of wheat are formed, and finally the grain ripens. ²⁹And as soon as the grain is ready, the farmer comes and harvests it with a sickle, for the harvest time has come."
 1 Cor 3:6-7
4:28-29 Matt 9:37-38
 Rev 14:15

PARABLE OF THE MUSTARD SEED

4:30-32 ³⁰Jesus said, "How can I describe the Kingdom of God? What story should I use to illustrate it? ³¹It is like a mustard seed planted in the ground. It is the smallest of all seeds, ³²but it becomes the largest of all garden plants; it grows long branches, and birds can make nests in its shade."
 //Matt 13:31-32 //Luke 13:18-19
4:32 Ezek 17:23; 31:6
 Dan 4:12, 21
4:33 Matt 13:34-35
4:34 John 16:25

³³Jesus used many similar stories and illustrations to teach the people as much as they could understand. ³⁴In fact, in His public ministry He never taught without using parables; but afterward, when He was alone with His disciples, He explained everything to them.

JESUS CALMS THE STORM

4:35-41 ³⁵As evening came, Jesus said to His disciples, "Let's cross to the other side of the lake."
 //Matt 8:23-27 //Luke 8:22-25
³⁶So they took Jesus in the boat and started out, leaving the crowds behind (although other boats followed). ³⁷But soon a fierce storm came up. High waves were breaking into the boat, and it began to fill with water.
³⁸Jesus was sleeping at the back of the boat with His head on a cushion. The disciples woke Him up, shouting, "Teacher, don't You care that we're going to drown?"

4:24 Or *The measure you give will be the measure you get back.*

4:28-29 Jesus used agrarian illustrations to help His audience understand the principles of His teachings (4:33). These illustrations obscure His mission to the unbelievers and powerfully communicate His core values and principles to those of faith (4:12).

4:35-41 Because of the hills surrounding the Sea of Galilee and the moisture sweeping in from the Mediterranean, dangerous storms could arise quickly.



► SPIRITUAL WARFARE

4:35-41 Jesus looks for faith. Faith is easy to maintain in church, but how does your faith manifest itself in the awful storms of life? Jesus' disciples saw Him performing mir-

acles, so they mentally knew what He could do. But would Jesus use His power to save them? Or would He sleep and perish along with the crew? After Jesus calmed the storm, He gently rebuked the disciples, questioning whether they had much faith. Neither in their panicked waking of Jesus nor in their question, "Don't You care?" did they demonstrate faith. We may sound or act very spiritual when times are easy, but when the storms of life start to blow, faith and doubt are revealed. Studying God's Word is an excellent catalyst for faith (Romans 10:17), so spend serious time in His Word. (**See *Spiritual Warfare***> *Resisting Sin and Evil*> *Embracing Christ*> *Entrust yourself to God's care*, TopicGuide page 45.)

³⁹When Jesus woke up, He rebuked the wind and said to the waves, "Silence! Be still!" Suddenly the wind stopped, and there was a great calm. ⁴⁰Then He asked them, "Why are you afraid? Do you still have no faith?"

4:39
Pss 65:8; 107:25-32

⁴¹The disciples were absolutely terrified. "Who is this man?" they asked each other. "Even the wind and waves obey Him!"

4:41
Ps 33:8-9

JESUS HEALS A DEMON-POSSESSED MAN

5 So they arrived at the other side of the lake, in the region of the Gerasenes.* ²When Jesus climbed out of the boat, a man possessed by an evil* spirit came out from a cemetery to meet Him. ³This man lived among the burial caves and could no longer be restrained, even with a chain. ⁴Whenever he was put into chains and shackles—as he often was—he snapped the chains from his wrists and smashed the shackles. No one was strong enough to subdue him. ⁵Day and night he wandered among the burial caves and in the hills, howling and cutting himself with sharp stones.

5:1-20
//Matt 8:28-34
//Luke 8:26-39

⁶When Jesus was still some distance away, the man saw Him, ran to meet Him, and bowed low before Him. ⁷With a shriek, he screamed, "Why are You interfering with me, Jesus, Son of the Most High God? In the name of God, I beg You, don't torture me!" ⁸For Jesus had already said to the spirit, "Come out of the man, you evil spirit."

5:7-8
Acts 16:17

⁹Then Jesus demanded, "What is your name?"

And he replied, "My name is Legion, because there are many of us inside this man."

¹⁰Then the evil spirits begged Him again and again not to send them to some distant place.

¹¹There happened to be a large herd of pigs feeding on the hillside nearby. ¹²"Send us into those pigs," the spirits begged. "Let us enter them."

¹³So Jesus gave them permission. The evil spirits came out of the man and entered the pigs, and the entire herd of 2,000 pigs plunged down the steep hillside into the lake and drowned in the water.

¹⁴The herdsmen fled to the nearby town and the surrounding countryside, spreading the news as they ran. People rushed out to see what had happened. ¹⁵A crowd soon gathered around Jesus, and they saw the man who had been possessed by the legion of demons. He was sitting there fully clothed and perfectly sane, and they were all afraid. ¹⁶Then those who had seen what happened told the others about the demon-possessed man and the pigs. ¹⁷And the crowd began pleading with Jesus to go away and leave them alone.

5:15
Matt 4:24

¹⁸As Jesus was getting into the boat, the man who had been demon possessed begged to go with Him. ¹⁹But Jesus said, "No, go home to your family, and tell them everything the Lord has done for you and how merciful He has been." ²⁰So the man started off to visit the Ten Towns* of that region and began to proclaim the great things Jesus had done for him; and everyone was amazed at what he told them.

5:18
Ps 116:12
5:20
Ps 116:16
Isa 63:7
1 Tim 1:13-14

5:1 Other manuscripts read *Gadarenes*; still others read *Gergesenes*. See Matt 8:28; Luke 8:26. 5:2 Greek *unclean*; also in 5:8, 13. 5:20 Greek *Decapolis*.

5:1 The land of the Gerasenes was on the eastern side of the Sea of Galilee. It was less heavily Jewish than most other parts of the land where Jesus spent His years of ministry. Notice that when this encounter was over, the man went to visit "the Ten Towns" or Decapolis (5:20), a region of predominantly Gentile towns.

involved simple commands (Matthew 17:18; Mark 1:34) by His own authority, a method He passed on to His disciples (Mark 3:15); this technique was used successfully by other believers as well (Mark 9:38).

5:2-7 This account shows the evil spirit making itself known through destructive behavior, supernatural power and strength, and supernatural insight. These indicators are also found in other encounters with demons in Scripture (Matthew 8:28-32; 15:22; 17:14-18). Jesus' method of dealing with demons

5:9 *Legion* referred to a group of four to six thousand Roman soldiers. This man was under the influence of a large number of demons—a fact that was corroborated by the self-destructive act of the large herd of pigs later in the account.

5:16-17 The crowd grew concerned that Jesus' ministry would lead to more losses of livestock, so they begged Jesus to go away. The people were more concerned with their purses than with other people.

JESUS HEALS IN RESPONSE TO FAITH

5:21-43
//Matt 9:18-26
//Luke 8:40-56

5:23
Matt 8:3
Mark 6:5; 7:32;
8:23, 25
Luke 4:40; 13:13
Acts 9:12, 17; 28:8

5:25
Lev 15:25-30

5:27
Mark 3:10
Acts 19:11-12

5:30
Luke 6:19

5:34
Mark 10:52
Luke 7:50; 17:19;
18:42
Acts 14:9

5:36
John 11:25-40

5:39
John 11:11

5:40
Acts 9:40

5:41-42
Luke 7:14

²¹Jesus got into the boat again and went back to the other side of the lake, where a large crowd gathered around Him on the shore. ²²Then a leader of the local synagogue, whose name was Jairus, arrived. When he saw Jesus, he fell at His feet, ²³pleading fervently with Him. “My little daughter is dying,” he said. “Please come and lay Your hands on her; heal her so she can live.”

²⁴Jesus went with him, and all the people followed, crowding around Him. ²⁵A woman in the crowd had suffered for twelve years with constant bleeding. ²⁶She had suffered a great deal from many doctors, and over the years she had spent everything she had to pay them, but she had gotten no better. In fact, she had gotten worse. ²⁷She had heard about Jesus, so she came up behind Him through the crowd and touched His robe. ²⁸For she thought to herself, “If I can just touch His robe, I will be healed.” ²⁹Immediately the bleeding stopped, and she could feel in her body that she had been healed of her terrible condition.

³⁰Jesus realized at once that healing power had gone out from Him, so He turned around in the crowd and asked, “Who touched My robe?”

³¹His disciples said to Him, “Look at this crowd pressing around You. How can You ask, ‘Who touched Me?’”

³²But He kept on looking around to see who had done it. ³³Then the frightened woman, trembling at the realization of what had happened to her, came and fell to her knees in front of Him and told Him what she had done. ³⁴And He said to her, “Daughter, your faith has made you well. Go in peace. Your suffering is over.”

³⁵While He was still speaking to her, messengers arrived from the home of Jairus, the leader of the synagogue. They told him, “Your daughter is dead. There’s no use troubling the Teacher now.”

³⁶But Jesus overheard* them and said to Jairus, “Don’t be afraid. Just have faith.”

³⁷Then Jesus stopped the crowd and wouldn’t let anyone go with Him except Peter, James, and John (the brother of James). ³⁸When they came to the home of the synagogue leader, Jesus saw much commotion and weeping and wailing. ³⁹He went inside and asked, “Why all this commotion and weeping? The child isn’t dead; she’s only asleep.”

⁴⁰The crowd laughed at Him. But He made them all leave, and He took the girl’s father and mother and His three disciples into the room where the girl was lying. ⁴¹Holding her

^{5:36} Or *ignored*.

5:24-26 This woman’s physical ailment was not her only problem. Her constant hemorrhaging also rendered her “unclean”—meaning she would have been cut off from normal social and family interactions.



► GOD
5:25-34 Spiritual relationships. It is easy to see people simply in terms of their most obvious problems or needs—a deformed limb, an orphaned child, a sick woman. But Jesus saw more; He saw the whole person. When a woman with a hemorrhage touched Jesus and was healed, she knew it, and so did Jesus. Why, then, did He stop and call for her? Didn’t Jesus remember that a little girl’s life was hanging in the balance as He delayed? Jesus wasn’t wasting time; He took time to talk to and listen to this woman, who had been an outcast because of her affliction. Express your faith through your relationships and you’ll see God at work in more lives than just your own. (**See God> Relationship> God Enables> God interacts with people**, TopicGuide page 14.)

5:34, 36 Both Jairus and the woman with the hemorrhage needed the same thing: faith. Jesus told the woman, “Your faith has made you well.” And Jesus told Jairus not to be afraid but “Just have faith.” Jesus was inviting others to a confident reliance in Himself.



► ADOPTION
5:35-43 Dealing with problems by faith. Jesus never promised anyone that if they followed Him or asked Him for help that their life would be problem-free. Even those who enjoy an intimate relationship with Jesus may face heartache and problems. Some believe that dealing with life’s challenges by faith means inaction, but Jairus demonstrated his faith by action—he went to Jesus (5:22, 23) and humbled himself before Him. As you look to Christ for help in your struggles, do not forget the example of Jairus, whose belief in Christ meant an active pursuit of a solution. (**See Adoption> With Christ> Redemption> Promise of rescue from trouble**, TopicGuide page 37.)

5:38-40 The crowd gathered around Jairus’ house likely included a number of “professional mourners.” Funeral minstrels performed their duties as the first part of the Jewish mourning ceremony. Their dirges consisted of choral or antiphonal song accompanied by hand clapping. Even a poor man was expected to hire a minimum of two flute players and one professional mourner, so it is probable that a synagogue ruler would be expected to do more. Jesus’ remark that the little girl was “only asleep” brought ridicule from these professionals, in stark contrast to the respectful manner in which Jairus dealt with Christ.

hand, He said to her, “*Talitha koum*,” which means “Little girl, get up!”⁴² And the girl, who was twelve years old, immediately stood up and walked around! They were overwhelmed and totally amazed.⁴³ Jesus gave them strict orders not to tell anyone what had happened, and then He told them to give her something to eat.

5:43
//Matt 8:4
Mark 1:44; 7:36

JESUS REJECTED AT NAZARETH

6 Jesus left that part of the country and returned with His disciples to Nazareth, His hometown.² The next Sabbath He began teaching in the synagogue, and many who heard Him were amazed. They asked, “Where did He get all this wisdom and the power to perform such miracles?”³ Then they scoffed, “He’s just a carpenter, the son of Mary* and the brother of James, Joseph,* Judas, and Simon. And His sisters live right here among us.” They were deeply offended and refused to believe in Him.

6:1-6
//Matt 13:53-58
//Luke 4:16-30

6:2
John 7:15

6:3
John 6:42

6:4
John 4:44

6:5
Matt 9:18

⁴Then Jesus told them, “A prophet is honored everywhere except in his own hometown and among his relatives and his own family.”⁵ And because of their unbelief, He couldn’t do any miracles among them except to place His hands on a few sick people and heal them.⁶ And He was amazed at their unbelief.

JESUS SENDS OUT THE TWELVE DISCIPLES

Then Jesus went from village to village, teaching the people.⁷ And He called His twelve disciples together and began sending them out two by two, giving them authority to cast out evil* spirits.⁸ He told them to take nothing for their journey except a walking stick—no food, no traveler’s bag, no money.*⁹ He allowed them to wear sandals but not to take a change of clothes.

6:7-13
//Matt 10:1, 5-15
//Luke 9:1-6

6:7
Luke 10:1

6:8-9
Luke 10:4

6:10
Luke 10:7

6:11
Luke 10:11
Acts 13:51

6:13
Luke 10:34
Jas 5:14

6:14-29
//Matt 14:1-12
//Luke 9:7-9

6:15
Matt 16:14

¹⁰“Wherever you go,” He said, “stay in the same house until you leave town.¹¹ But if any place refuses to welcome you or listen to you, shake its dust from your feet as you leave to show that you have abandoned those people to their fate.”

¹²So the disciples went out, telling everyone they met to repent of their sins and turn to God.¹³ And they cast out many demons and healed many sick people, anointing them with olive oil.

THE DEATH OF JOHN THE BAPTIST

¹⁴Herod Antipas, the king, soon heard about Jesus, because everyone was talking about Him. Some were saying,* “This must be John the Baptist raised from the dead. That is why He can do such miracles.”¹⁵ Others said, “He’s the prophet Elijah.” Still others said, “He’s a prophet like the other great prophets of the past.”

6:3a Some manuscripts read *He’s just the son of the carpenter and of Mary.* **6:3b** Most manuscripts read *Joses*; see Matt 13:55. **6:7** Greek *unclean*. **6:8** Greek *no copper coins in their money belts*. **6:14** Some manuscripts read *He was saying*.

6:1-2 When Jesus returned to Nazareth and taught in a synagogue, the people “were amazed.” The word carries the sense of being struck with a blow. These citizens from His hometown had a difficult time accepting that Jesus, who grew up on their streets, was teaching, healing, and delivering people from demonic oppression.



► HOLINESS

6:6-13 **Walk the talk.** Jesus knew that simply telling someone how to live could only teach so much—so He added life experience to His disciples’ education. Their mission was twofold—teaching and healing as Jesus had demonstrated. Their mission was short-term—they brought very few supplies and were dependent on the local population for support. This accomplished another goal—it forced them to come back to Jesus regularly for food and shelter when their mission in a town was over. Jesus knows that we cannot easily duplicate His ministry. Though we’ll be rejected and will experience the pain of persecution, we must remember to fol-

low His instructions for ministry and seek intimacy with Him. (**See Holiness** > *Submission* > *Trusting God* > *Obedience*, TopicGuide page 40.)

6:7-13 In Mark 3:14, we read about Jesus choosing His twelve closest followers, whom He would teach and send out to do His work. Here we see the beginnings of their ministry. Mark 6:13 notes that the disciples anointed the sick with oil, a practice that was generally reserved for consecrating prophets, priests, and kings (Exodus 29:7; 1 Kings 19:16; 2 Kings 9:6). Jesus’ followers would continue to connect prayers for healing with anointing with oil (James 5:14), showing that under the New Covenant even the sick are prepared for holy ministry (1 Peter 2:9).

6:15 Many Jews—in Jesus’ day and even now—believed that Elijah would return to the earth prior to the establishment of the Messiah’s rule (see Malachi 3:1; 4:5-6). Elijah’s ministry included powerful preaching and miracles, which explains the comparison of Jesus to Elijah.