

The Gospel According to
SAINT MARK

MARK 1

John was baptizing and preaching;

CHAPTER 1

1 *The beginning of the good news of Jesus Christ, the Son of God.* See Note 1 Pet 5:13

2 As it has been written in the prophets, Behold, I set apart and send my messenger before your face, who will thoroughly prepare your way in front of you.

3 *The voice of one shouting in the wasteland, Prepare the way of the Lord; make his paths straight.* Isa 40:3

4 John was baptizing in the wasteland, and preaching *the* baptism of repentance into *the* forgiveness⁴ of sins.

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

6 And John was clothed with camel's hair, and with a leather girdle about his loin, and eating locusts and wild honey; Lev 11:22

7 And he preached, saying, The one who comes after me is stronger than I, whose shoe strings I am absolutely not worthy to bend down and loose.

8 I indeed baptized you in water, and he will baptize you in the Holy Spirit. Isa 44:3. Joel 2:28.

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

⁴1:4 Forgiveness, *aphesis*, means release from, freedom from the guilt and consequences of sin.

Jesus baptized; calls Simon and Andrew

10 And immediately coming up from the water, he saw the heavens split, and the Spirit as a dove descending upon him;

11 And there was a voice out of the heavens, You are my beloved Son, in whom I am well pleased. Psa 2:7

12 And immediately the Spirit throws him out into the wasteland.

13 And he was there in the wasteland forty days, tempted of Satan, and was with the beasts;¹³ and the *heavenly* messengers ministered to him.

14 And after that John was given over *into prison*, Jesus came into Galilee, preaching the good news of the kingdom of God, Dan 9:25

15 And saying, The time has been fulfilled, and the kingdom of God is drawing near; repent, and believe in the good news.

16 And walking alongside the sea of Galilee, he saw Simon and Andrew, his brother, throwing a net into the sea because they were fishers.

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

18 And at once leaving their nets, they followed him.

¹³ 1:13 **beasts**, *therion*, wild and dangerous animal. We would normally translate this word **wild animal**, but it is the same word as used of the Anti-Christ in Revelation, so we have translated the word **beast** to be consistent everywhere. Of course the Anti-Christ and the false prophet are like wild animals.

MARK 1 *Jesus calls James and John; people astounded; Simon's wife's mother healed; many healed*

19 And walking forward from there a little further, he saw James, the one of Zebedee, and John, his brother, and them in the ship thoroughly completing their nets.

20 And at once he called them, and leaving their father Zebedee in the ship with the wage earners, they went after him.

21 And they traveled into Capernaum, and immediately entering on the Sabbaths into the synagogue, he taught.

22 And they were struck with shock over his teaching, because he was teaching them as having authority, and not as the scribes.

23 And a man was in their synagogue in²³ an unclean spirit, and he screamed,

24 Saying, What *is there* to us and to you, Jesus, Nazarene? Did you come to destroy us? I see you who you are, the Holy One of God.

25 And Jesus restrained him, saying, Be muzzled, and come out of him.

26 And the unclean spirit convulsing him, and screaming with a great voice, came out of him.

27 And they were all astounded, so as to jointly investigate, saying, What is this? What new teaching *is this*? Because even with authority he orders²⁷

²³ 1:23 The man was **in** an unclean spirit. It is the same word used by St. Paul to say that we are **in Christ**, and that Christ is **in us**. Eph 1:1; Col 1:27. The unclean spirit had become the controlling power in his life. The man lived in the realm of the unclean spirit.

²⁷ 1:27 **orders**, *epitassoo*, to order into an

the unclean spirits, and they attentively hear him.

28 And immediately what was heard about him went out into all the region around Galilee.

29 And immediately going out of the synagogue, they came into the house of Simon and Andrew with James and John.

30 And Simon's wife's mother was laid down on fire with fever, and at once they tell him about her.

31 And coming near he raised her, holding her hand, and the fever left her immediately, and she ministered to them.

32 And it becoming evening, when the sun went down, they brought to him all having^{32a} a bad condition and those demonized.^{32b}

33 And the whole city was gathered at the door.

34 And he healed³⁴ many having bad conditions of various diseases, and threw out many demons, and absolutely did not allow the demons to speak be-

arrangement, to arrange in order, to enjoin into an arrangement.

^{32a} 1:32 **having** a bad condition. Sickness is something you **hold** as a possession. The Greek word is *echo* which means to have or hold. The English have or has is correct. You have cancer, or other illness. You possess the sickness as a possession. You have to get rid of this possession of sickness. Do not hold it any more. Throw it out in the name of Jesus.

^{32b} 1:32 **Demonized**. KJV translates the same phrase in Mtt 4:24 "possessed with devils." KJV translates Mrk 1:32 "a man with a demon." The Greek is one word *daimonizomai*, *demonized*, and means to be exercised or operated by a demon. It does not imply ownership; therefore demon possessed is not a correct translation or a correct statement. Demonized describes the operation and activity of a demon or demons in a person's life.

³⁴ 1:34 People with bad conditions are healed: (1) *therapeuo*. Mrk 1:34, meaning to attend the sick person and bring him back to

Jesus preaching and healing in Galilee; in Capernaum a paralytic let down through the roof **MARK 2**
cause they saw him.

35 And at dawn, rising up while it was yet night, he went out and went away into a wasteland place, and there he was praying.

36 And Simon and those with him hunted him down,

37 And finding him, they say to him, All are seeking you.

38 And he says to them, Let us go to those having un-walled towns, that I may preach there also, because for this I came out.

39 And he was preaching in their synagogues in all Galilee, and throwing out demons.

40 And a leper comes to him, calling upon him, and falling upon his knees to him, and saying to him, If you will, you have power to cleanse me.

41 And Jesus, moved with compassion, stretched out his hand, and touched him, and says to him, I will;⁴¹ be clean.

wellness; (2) *iaomai*, Mtt 8:8, Mrk 5:29, meaning to free one from sickness, free him from possessing or having the sickness; (3) *sozo*, meaning to save, to save from sin, from sickness, *et al.* *Sozo* means to save from the effects of the disease and restore the person to wholeness. (4) *diosozo*, Mtt 14:26, to save or heal thoroughly. It is the same as *sozo* with the added idea of through and through. (5) *hugies*, Mtt 12:13, our word hygiene, with the word restored, restored whole, complete, made whole.

⁴¹**1:40-41** The leper asked if it was the Lord's will to heal him. Jesus said, **I will**, and healed him. Jesus did not heal to prove that He was [is] the Son of God. He healed because He was **moved with compassion** upon the sick. Jesus came to free us from sin and sickness. Do not allow someone's erroneous theology make you keep a sickness you do not want, and the Lord Jesus wills that you be free from. No place in the Bible anywhere contradicts the straightforward teaching of Jesus that it is His will to heal all who come to Him in faith, just as it is His will to save from sin all who come to Him in faith. It is not my responsibility to explain all the cases where people are not healed; I do not know all the whys; I only know I am to believe to be healed.

42 And he having spoken, the leprosy immediately went away from him, and he was cleansed.

43 And he sternly charged him, and immediately threw him out;

44 And says to him, Look, do not say anything to anyone, but go away, show yourself to the priest, and bring concerning your cleansing what Moses ordered for a testimony to them.

45 And he going out, began to preach *it* much, and to report the word thoroughly, so that Jesus no longer had power to openly enter into the city, but he was outside in desert places, and they came to him from all sides.

CHAPTER 2

1 And again he entered into Capernaum through *the* days, and it was heard that he is in the house.

2 And immediately many were gathered, so much so that there was no space for them, no, not even toward the door, and he spoke the word to them.

3 And they come to him, carrying a paralytic, being lifted up by four.

4 And not having power to draw near to him because of the crowd, they un-roofed the roof where he was, and digging *it* out, they let down the bed in which the paralytic reclined.

5 And Jesus seeing their faith,^{5a} he says to the paralytic, Child, your sins are forgiven^{5b} **YOU.**

^{5a}**2:5 Jesus seeing their faith.** Jesus saw both the faith of the paralytic and the

MARK 2

The Son of Man has authority on earth to forgive sins; Levi (Matthew) called; Jesus eats with sinners

6 And some of the scribes were sitting there, and reasoning thoroughly in their hearts,⁶

7 Why does this man thus speak blasphemies? Who can forgive sins but God only?

8 And immediately Jesus recognizing in his spirit that they thus thoroughly reasoned within themselves, he says to them, Why do you thoroughly reason these things

faith of those carrying him. Faith is what moves God to action on our part. Need does not move God, unless it is mixed with faith in the person who has the need or in someone who wants to help the person with the need. If God were moved by need, He would save everyone in the world, because everyone needs salvation, but He only moves to save those who have faith, just as He moves to heal those who have faith. Always remember, it was their faith in action that moved Jesus to heal the paralytic.

^{5b} **2:5ff Forgiveness and healing.** Jesus clearly teaches in this passage that forgiveness of sins and healing of the body hinge on the same salvation and the same faith. He first said, **Child, your sins are forgiven you.** Forgive means to send away. He offered the paralytic the sending away of the guilt of his sins, and the sickness of his body.

⁶ **2:6, 8 reasoning thoroughly in their hearts.** Reasoning thoroughly is *dialogizomai*, to dialogue or reason with yourself or with someone else, to *word* (*logos* = *word*) through something. It is soul talk, not spirit talk. The soul operates on reason, what appears logical to the experience of the mind of the one reasoning. Remember that reasoning is a process that is programmed into a soul. It is like the logical process that operates in a computer. The computer is programmed so that it processes information according to certain procedures. The soul of a human is programmed to reason - programmed to reason according to the world, the flesh, and the devil, or programmed to reason according to the Word of God under the direction of the Holy Spirit. There is no such thing as inherent natural reasoning. It is impossible for man to discover God by natural reasoning. Reasoning is programmed in the human soul - from God by revelation, or from Satan by deception. That is why you can only trust Holy Spirit revealed reasoning in total agreement with the Bible, the Word of God. The scribes were reasoning with the ability afforded by the fleshly mind, based upon their limited experience, without revealed knowledge from God. This is how all erroneous doctrines begin and continue. Revealed knowledge is what is recorded in the Bible made alive to us by the personal witness of the Holy Spirit in the new born spirit of the believer.

in your hearts?

9 Which is easier, to say to the paralytic, Your sins are forgiven you; or to say, Rise up, and lift up your bed, and walk?

10 But that you may see that the Son of Man has authority on earth to forgive sins, he says to the paralytic,

11 I say to you, Rise up, and lift up your bed, and go away to your house.

12 And immediately he rose, and lifting up his bed, he went out before all, so that they all were astounded, and glorified God, saying, We never saw it like this.¹²

13 And he went out again alongside of the sea, and all the multitude came to him, and he taught them.

14 And passing away from *there*, he saw Levi, the son of Alphaeus, sitting upon the tax collector's place of business, and says to him, Follow me. And rising up he followed him.

15 And it was, in his reclining *to eat* in his house, also many tax collectors and sinners reclined *to eat* with Jesus; and his disciples - because they were many - they also followed him.

16 And the scribes and Pharisees seeing him eating with tax collectors and sinners, said to his disciples, Why *is it* that he eats and drinks with tax collectors and

¹² **2:9-12** This entire story shows clearly that the same forgiveness that covers our sins also covers our sicknesses. When you take Jesus as your Lord and Savior, you not only take Him as the Lord to save you from sin, but you also take Him as the Lord to save you from sickness.

I came to call sinners to repentance; fasting; Is it lawful to do good on the Sabbath? **MARK 3**
sinners?

17 And Jesus hearing *it* says to them, Those being strong have absolutely no need of the physician, but those having a bad condition; I absolutely did not come to call righteous ones, but sinners to repentance.

18 And the disciples of John and of the Pharisees were fasting, and they come and say to him, Why do the disciples of John and of the Pharisees fast, and your disciples absolutely do not fast?

19 And Jesus said to them, The children of the bridal room do not have power to fast while the bride-groom is with them. What time they have the bride-groom they absolutely do not have power to fast.

20 And days will come when the bride-groom will be lifted away from them, and then they will fast in those days.

21 And absolutely no one sews a patch of un-shrunk cloth upon an old garment, else the new lifts away from the old what fills it, and the split becomes worse.

22 And absolutely no one throws new wine into old leather bottles, else the new wine breaks the leather bottles to pieces, and the wine pours out, and the leather bottles will be destroyed; but new wine is thrown into new leather bottles.

23 And it was, he went along through the grain fields in the Sabbath, and his disciples began to make a way pulling off the heads

of grain.

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

25 And he said to them, Have you absolutely not ever read what David did, when he had need, and was hungry, he and those who were with him?

26 How he entered into the house of God upon Abiathar's *being* the head priest, and ate the bread set forth, which is absolutely not lawful to eat except the priests, and gave also to those being with him?

27 And he said to them, The Sabbath was caused to be because of man, and not man because of the Sabbath;

28 Therefore the Son of Man is Lord also of the Sabbath.

CHAPTER 3

1 And he entered again into the synagogue, and a man was there having a dried up hand.

2 And they scrupulously watched him, if he will heal him on the Sabbaths that they might formally charge² him.

3 And he says to the man having the withered hand, Rise up into the midst.

4 And he says to them, Is it lawful to do inherent good on the Sabbaths, or to do bad? To save a soul, or to kill? And they were silent.

² 3:2 That they might formally charge him. The word is, *kategoreo*, meaning to bring formal charges in court. This early in the public ministry of Jesus the scribes and Pharisees were already contemplating bringing formal charges against him.

MARK 3 *Pharisees and Herodians; He heals many; names of the twelve; He gave them authority*

5 And looking all around on them with anger, being greatly grieved upon the hardness of their hearts, he says to the man, Stretch out your hand. And he stretched *it* out, and his hand was restored healthy as the other.

6 And the Pharisees, having gone out, immediately made counsel together with the Herodians against him, how they might destroy him.

7 And Jesus withdrew with his disciples to the sea, and a large multitude from Galilee followed him, and from Judaea,

8 And from Jerusalem, and from Idumaea, and across the Jordan, and those around Tyre and Sidon, a large multitude, hearing what great things he did, came to him.

9 And he spoke to his disciples, that a boat should be in constant readiness because of the crowd, lest they should press him,

10 Because he healed many; therefore they seized him in order to touch him, as many as had scourges.¹⁰

11 And the unclean spirits, when they saw him, fell before him, and cried out, saying, You are the Son of God.

12 And he restrained them much that they should not make him manifest.

¹⁰ **3:10 scourges**, *mastix*, being scourged with a whip, referring here to being whipped down by sickness. Mark clearly uses it as referring to all sicknesses: 3:10; 5:29, 34; Acts 22:24 describes a legal interrogation with the use of literal scourging; Heb 11:36 describes the sufferings of believers under the literal scourging by government officials.

13 And he goes up into the mountain, and called near to him whom he willed, and they came to him.

14 And he made twelve, that they would be with him, and that he might set them apart and send¹⁴ them out to preach,

15 And to have authority¹⁵ to heal diseases, and to throw out demons;

16 And on Simon he imposed *the* name Peter;

17 And James, the *son* of Zebedee, and John, the brother of James; and he imposed *the* name on them Boanerges, which is, Sons of Thunder;

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James, the *son* of Alphaeus, and Thaddaeus, and Simon, the Canaanite,

19 And Judas Iscariot, who also gave him over.

20 And he comes into a house, and a crowd comes together again, so that they did not have power even to eat bread.

21 And those with him having heard, went out to seize him, because, they said, He is out of his mind.

¹⁴ **3:14 Apostles**. The words **set apart and send them out** are the translation of the one word **apostle**. **Apostle** is a Greek word, *apostello*, not an English word. It means those Jesus set apart and sent out. The **apostles** today are those whom Jesus has set apart and sent out to preach His Word.

¹⁵ **3:15** Those **set apart and sent out** by Jesus today have the same authority to heal sicknesses and to throw out demons that the **apostles** had. Nowhere in the Word of God was this authority which was given to God's **set-apart-and-sent-out** ones ever revoked. Many only stopped believing His words.

A house divided; blasphemy against the Holy Spirit; my brother, sister, and mother; the sower **MARK 4**

22 And the scribes from Jerusalem coming down said, He has Beelzebub, and, He throws out the demons in the chief of the demons.

23 And calling them near to him, he said to them in parables, How does Satan have power to throw out Satan?

24 And if a kingdom is divided upon itself, that kingdom absolutely does not have power to stand.

25 And if a house is divided upon itself, that house absolutely does not have power to stand.

26 And if Satan rises up upon himself, and is divided, he absolutely does not have power to stand, but has an end.

27 Absolutely no one has power to plunder through the vessels of the strong one, having entered into his house, unless first he binds the strong one, and then he will plunder through his house.

28 Amen²⁸ I say to you, All sins will be forgiven to the children of men, and blasphemies whatever they have blasphemed,

29 But whoever blasphemes against the Holy Spirit absolutely does not have forgiveness forever, but is liable of eternal judgment,

30 Because they said, He has an unclean spirit.

²⁸ **3:28 Amen.** Amen is a Hebrew word, *Amen*. At the beginning of a sentence Amen is an affirmation that you should give utmost attention to the truth of what is about to be said. At the end of a sentence amen means a reaffirmation of what has been said. Translators in general translate it **Verily** at the beginning of a sentence, and **Amen** at the end of a sentence or book. We have consistently translated it **amen**.

31 Then his brothers and his mother come, and standing outside, set apart and send to him, calling him.

32 And a crowd sat around him, and they said to him, Behold, your mother and your brothers outside seek you.

33 And he answered them, saying, Who is my mother, or my brothers?

34 And looking all around in a circle on those sitting around him, he says, Behold my mother and my brothers!

35 Because whoever does the will of God, he is my brother, and my sister, and mother.

CHAPTER 4

1 And he began again to teach alongside the sea, and a large crowd was gathered to him, so that he embarked into a ship, to sit in the sea; and all the crowd was on the land *facing* toward the sea.

2 And he taught them in parables many things, and said to them in his teaching,

3 Hear! Behold, the one sowing went out to sow;

4 And it was, in sowing, one indeed fell alongside of the way, and the birds of the heaven came and ate it down.

5 And another fell on rock-like ground, where it absolutely did not have much earth, and immediately it started up because of not having depth of earth;

6 And the sun rising, it was burnt, and because of having no root, it dried up.

MARK 4

7 And another fell into the thorns, and the thorns went up, and smothered it, and it absolutely did not give fruit.

8 And another fell into the beautifully good earth, and gave fruit going up and increasing, going up and growing, and one bore thirty, and one sixty, and one a hundred.

9 And he said to them, The one having ears to hear, let him hear.

10 And when he became at *his* dwelling place, those around him with the twelve asked about the parable.

11 And he said to them, To you has been given to know the mystery of the kingdom of God, and to these, those outside, all things were in parables,

12 In order that looking, they may look, and not see, and hearing, they may hear, and not put it together; so that they should not ever turn back, and their sins be forgiven.

13 And he says to them, Do you absolutely not see this parable? And how will you know all the parables?

14 The one sowing sows the word.¹⁴

15 And these are those alongside of the way, where the word is sown, and when they hear, the Satan¹⁵ comes immediately, and lifts away the word having been sown in their hearts.

¹⁴ 4:14-20 **The seed is the Word.** See Note on Luke 9:11.

¹⁵ 4:15 **the Satan, *Satanas*.** Satan regularly has the article **the** in front of it showing that its proper meaning is The Accuser. **The**

16 And these are likewise those sown on the rock-like ground, who, when they hear the word, immediately take it with joy;

17 And they absolutely do not have a root in themselves, but they are for the occasion only; then tribulation having become, or persecution because of the word, immediately they are offended.

18 And these are those being sown into thorns, those hearing the word,

19 And the cares of this age, and the delusion of riches, and the longings concerning other things entering in, smothers the word, and it becomes unfruitful.

20 And these are the ones being sown upon the beautifully good earth, who hear the word, and receive it to their side, and bear fruit, this one thirty, this one sixty, and this one a hundred.

21 And he said to them, Does the lamp come that it may be placed under the measuring vessel, or under the couch? *Is it* absolutely not that it be placed on the lampstand?

22 Because there is absolutely not one thing secret, except to be manifested, and absolutely not one thing kept secret, but that it may come into light.

23 If any have ears to hear, let him hear.

24 And he said to them, Look at what you hear; in what measure you measure, it will be

Accuser comes immediately.... Remember this when you read the name Satan.

measured to you, and to the ones hearing, it will be added to you,

25 Because whoever has, to him it will be given, and he who absolutely does not have, even what he has will be lifted from him.

26 And he said, Thus is the kingdom of God, as if a man should throw the seed upon the earth,

27 And should sleep, and rise night and day, and the seed sprouts and lengthens itself, he does not see how,

28 Because the earth bears fruit; first vegetation, then a head of grain, then a head of grain with *mature* grain.

29 And when the fruit is given over, immediately he sets apart and sends out the sickle, because the harvest stands ready.

30 And he said, How may we compare the kingdom of God? Or in what parable may we place it?

31 It is like a grain of mustard, which, when it is sown upon the earth, is smaller than all those seeds upon the earth,

32 And when it is sown, it comes up, and becomes greater than all plants, and makes great branches, so that the birds of the heaven settle down under its shade.

33 And *with* many such parables he spoke the word to them, even as they were empowered to hear.

34 And apart from a parable he absolutely did not speak to them, and privately he solved all

things to his disciples.

35 And he says to them in that day, *it* having become evening, Let us go through into the other side.

36 And sending away the crowd, they take him along as he was in the ship. And there were also other boats with him.

37 And there was caused to be a great violent storm of wind and rain, and the waves were thrown up into the ship so that even now it became entirely filled.

38 And he was upon the stern of the ship asleep on a pillow, and they awaken him, and say to him, Teacher, does it absolutely not matter to you that we are being destroyed?

39 And being awakened, he restrained the wind, and said to the sea, Silence! Be muzzled! And the wind was cut off, and there was a great calm.

40 And he said to them, Why are you so cowardly? How is it that you absolutely do not have faith?⁴⁰

41 And they feared a great fear, and said to one another, What then is this, that even the

⁴⁰ 4:37-41 **How is it that you absolutely do not have faith?** Like the disciples, it has never occurred to many believers that we are to exercise faith to control disturbances in the weather that pose potential hurt to them. Legal codes, insurance documents, and similar documents refer to earthquakes, tornadoes, hurricanes, and other disturbances in nature as "Acts of God." They have blamed the wrong person. God's only begotten Son was in that boat. God did not send a storm to try to sink that boat in which was His only Son. God did not try to sink the boat in which were His disciples who were destined to change the world. God did not send the storm so Jesus could show us His power. God does not play

MARK 5 *He restrains the storm The Gadarean saved and a legion of unclean spirits allowed to enter the hogs*
wind and the sea attentively hear him?

CHAPTER 5

1 And they came to the other side of the sea into the region of the Gadarenes.

2 And coming forth out of the ship, he immediately encountered a man out of the tombs in an unclean spirit, *See Note Mrk 1:23*

3 Who had *his* dwelling in the tombs, and absolutely no one had power to bind him with a chain any longer,

4 Because he had often been bound with shackles and chains, and the chains had been pulled to pieces by him, and the shackles shattered, neither could any man tame him.

5 And always, night and day, in the mountains, and in the tombs, he was crying, and chopping himself down with stones.

6 And seeing Jesus from afar, he ran and prostrated himself to him,

7 And crying with a great voice, he said, What *is there* to you and me, Jesus, Son of the most high God? I put you under

games. How could God the Son rebuke what God the Father sent? Think with Spirit revealed thoughts. The Devil determined to sink that boat with its precious cargo. Just like the Devil sent lightning and burned up Job's sheep and servants, Job 1:16, and sent a storm that blew down the house on Job's children and killed them. Job 1:19. God was blamed for it, Job 1:16, but Satan did it, Job 1:12. Joshua caused the sun to stand still, Josh 10:12-13. Elijah stopped the rain, 1 Kgs 17:1. Three and one-half years later he started the rain again, 1 Kgs 18:44. You must act with wisdom in all things, but Jesus is not pleased when we have no faith to resist the demonic disturbances in nature, as He was not pleased with His disciples then. Raise your level of faith!

oath to God not to torture me,

8 Because he said to him, Come out, unclean spirit, out of the man.

9 And he asked him, What *is your name*? And he answered, saying, Legion *is my name*, because we are many.

10 And he called on him much that he would not set them apart and send them outside of the region.¹⁰

11 And there was near to the mountain a great herd of hogs grazing.

12 And all the demons called on him, saying, Send us into the hogs that we may enter into them.

13 And immediately Jesus allowed them. And the unclean spirits coming out, entered into the hogs, and the herd rushed violently down a steep place into the sea (they were about two thousand), and were choked in the sea.

14 And those grazing the hogs, fled and announced *it* to the city and to the fields, and they came out to see what it is that had come to be.

¹⁰ **5:10 region.** Demons want to inhabit and control everyone who will have them. They prefer to stay in the same human family, passing down from parents to children of those who by willful decision or being deceived allow them. Every believer must exercise spiritual weapons to drive away demons who attack them, but this is especially true if a believer knows that there has been demonic activity in his family, especially practices of witchcraft, drugs, homosexual or lesbian behavior, promiscuity, profanity, hate, and other impulsive behaviors. Demons also prefer to stay in the same houses and areas, as in this story. When you move into a new residence, take special precautions to drive out the unclean spirits before or immediately after you move into the new residence.

15 And they come to Jesus, and gaze at the one demonized, sitting, and having been dressed, and being in a saved mind - the one having had a legion - and they feared.

16 And those seeing him related fully to them how it became to the one demonized, and about the hogs.

17 And they began to call on him to go away from their region.

18 And he embarking into the ship, the one demonized called on him that he might be with him;

19 And Jesus absolutely did not allow him, but says to him, Go away to your house, to your own, and announce to them how much the Lord has done for you, and has had mercy on you.

20 And he went away, and began to preach in Decapolis how much Jesus did for him, and all marveled.

21 And Jesus crossing through in the ship again to the other side, a large crowd gathered upon him, and he was alongside the sea.

22 And behold, one of the chiefs of the synagogue comes, Jairus by name, and seeing him, he falls at his feet,

23 And calls on him much, saying, My little daughter has *her* last *hour*; that coming you may lay hands on her that she may be saved and live.²³

24 And he went with him; and a large crowd followed him and thronged him.

25 And a certain woman, existing in a flow of blood²⁵ twelve years, Lev 15:25

26 And having experienced many things by many physicians, and having spent all that was with her, and gained not one benefit, but rather came into the worse,²⁶

27 Hearing about Jesus, coming in the crowd behind, she touched his garment,

²³ **5:23** To exercise faith, be specific in what you ask, and as soon as you have asked, declare your faith that He will do it. Then faithfully stay with Jesus until it is done regardless of how many detours or hindrances may take place before you receive it.

²⁵ **5:25-34 flow of blood twelve years.** Do not allow the wrong application of God's Word to bar you from receiving from God what He has promised. God in Lev 15:19-33 barred anyone with hemorrhaging to come into contact with other people. If she had asked the priests if she was permitted to go to Jesus for healing, they would have censured her for even coming close enough to them to ask. She was not to come to the priest until seven days after she had stopped hemorrhaging. That is why she secretly came behind Him in the crowd. If anyone knew she was in that crowd hemorrhaging, she would have been hauled away to court. But God did not write this law to prevent that woman from seeking a miracle of healing from Him through His minister. She climbed over the fences the leaders had built to keep her from receiving the answer to her prayer. She did not let an erroneous application of the Bible prevent her from pressing through to Jesus to receive what God had promised in Ex 15:25, Ps 103:3, Is 53:4-5, etc. You do the same!

²⁶ **5:26 Using your faith to help your doctor.** (1) Exercise faith, pray, for God to bring you to the right doctor. (2) Use your faith, pray, to help your doctor diagnose and treat your illness. (3) Use your faith to witness to your doctor. Tell him you are asking God to help him do everything necessary to get you well, and that you are going to thank him and God when you are well. (4) Use your faith to believe God to do what doctors cannot do, what God alone can do, make you perfectly whole.

Special NOTE: Do not take the unbiblical position that it is God's will for you to be sick. If you do, you should not go to the doctor. He might get you well, and you would be out of the will of God. If you think God put this sickness on you to teach you something, do not go to the doctor. You might get well and never learn what God wants you to learn. Be biblical, not foolish.

MARK 5*The woman with the flow of blood healed; Jairus' daughter raised up*

28 Because she said, If I may but touch his garments I will be saved.

29 And instantly the fountain of her blood was dried up, and she knew in body that she is healed from the scourge.

30 And Jesus, immediately recognizing in himself that power had gone forth out of him, turning himself about in the crowd, said, Who touched my garments?

31 And his disciples said to him, You see the crowd thronging you, and you say, Who touched me?

32 And he looked all around to see the one having done *this*.

33 And the woman fearing and trembling, seeing what came to be upon her, came and fell before him, and told him all the truth.

34 And he said to her, Daughter, your faith has saved you; go away in peace, and be healthy from your scourge.

35 While he was speaking, they come from the chief of the synagogue, saying, Your daughter has died; why trouble the teacher any further?³⁵

36 And Jesus immediately hearing the word spoken, says to the chief of the synagogue, Do

³⁵ **5:35ff Accepting or refusing the death of a loved one.** There are times when death is not final for this life. This child died, and Jesus raised her from the dead. God did not include this story in the Bible simply to show you that Jesus is the Son of God, but also to give you wisdom as to when to accept the death of a loved one, and when to use the authority God has given you to bring your loved one back from the dead. Jesus instructed Jairus not to give in to death, but to exercise his faith to remove death from his child. Here 1540

not fear; only believe.

37 And he absolutely did not allow anyone to accompany him, except Peter, and James, and John, the brother of James.

38 And they come into the house of the chief of the synagogue, and he sees the disturbance and much sobbing and wailing.

39 And entering, he says to them, Why do you make a disturbance, and weep? The child is absolutely not dead, but sleeps.

40 And they laughed at him; and he, having thrown *them* all out, takes along the father and the mother of the child and those with him, and goes into where the child was lying.

41 And seizing the child's hand, he says to her, Talitha koumi, which is, being translated, Little girl, I say to you, rise up.

42 And immediately the little girl rose up, and walked, because she was twelve years *old*. And they were astounded with a great astonishment.

43 And he charged them much that absolutely no one should know this, and said to give

is some wisdom from God: (1) Do not go by soulish sorrow. Go by what Jesus speaks to you in your spirit. Jesus gave Jairus a special spoken word, just for him at that time. (2) Ask God if the person who has died has finished all God put him or her on earth to do. If the answer is no, command death to give up the person and leave, and command the person to come back. You cannot do this in soulish weeping and selfish sorrow. You can only do this in the power of the Holy Spirit, like Jesus said, Do not fear. Only believe. Many in modern times have done this very thing, and their loved ones have told of coming back from the very gates of heaven. Or if the person is an unbeliever who needs to be saved, the same principles apply. Some have told of coming back from the very brink of hell!

The carpenter? Jesus' brothers/sisters; not honored in His father-land; He instructs the twelve **MARK 6**
her *something* to eat.

CHAPTER 6

1 And he went out from there, and comes into his father-land, and his disciples follow him.

2 And it becoming the Sabbath, he began to teach in the synagogue, and many hearing him were struck with shock, saying, From where has this man these things? And what wisdom^{2a} is this which is given to him, that even such works of power^{2b} come to be through his hands?

3 Is this absolutely not the carpenter, the son of Mary, and brother of James, and Joses, and

^{2a} **6:2 Wisdom.** *Sophia.* Wisdom is broad and full intelligence of the area and nature indicated by the context of the verse in which it is used. The wisdom of this world, 1 Cor 2:6, designates the broad and full fleshly knowledge that the world has, with its outlook and philosophy of what constitutes reality, which in the eyes of God is deception and illusion. The wisdom of God is the broad and full knowledge, revealed by the Spirit, Pro 1:23, with the faith outlook and philosophy that sees reality as God sees it, 1 Cor 2:6. It is the wisdom of God, given by the Holy Spirit, that enables believers to do works of power in serving God and His people.

^{2b} **6:2 Works of power. Miracles.** The Greek word is *dynamis*, our dynamite, dynamic, meaning power or powerful. The word *dynamis* means inherent power, power residing in the person or thing referred to. When this one word is translated "work(s) of power," it means that the word *dynamis* is used as a noun, referring to a miraculous act by Jesus, or by the disciples. It is still only one word, but "work(s) of power" are the closest equivalent words that we have. *Dynamis* is the power that is inherent in God's nature, Mrk 12:24, and the power that flows out of the Lord Jesus when He works a miracle in a believer, Mrk 5:30. *Dynamis* also describes the works of power of false prophets, Mtt 7:22, of the positions of power of unclean spirits in the heavenlies, Mrk 13:25, the power the Lord Jesus will manifest at His second coming, Mrk 13:26, etc. *The Heritage Bible* always translates *dynamis* as power(s) or work(s) of power.

Signs and wonders. The other two words that are sometimes translated by the word miracle, are the two Greek words, *semeion* and *teras*, meaning signs and wonders.

of Juda, and Simon? And are his sisters absolutely not here with us? And they were offended in him.

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

5 And there he absolutely did not have power to do even one work of power, except that he laid his hands on a few without health, and healed them.

6 And he marveled because of their unbelief. And he went around the villages in a circle teaching.

7 And he calls near the twelve, and began to set them apart and send them out two by two, and gave them authority⁷ over unclean spirits;

8 And charged them that they should take up nothing for their journey, except a staff only, no bag, no bread, no copper *coins* for their belt;

9 But sandals bound on their feet, and do not put on two coats.

10 And he said to them, Wherever you enter into a house, there remain until you depart out of there.

⁷ **6:7 authority.** Authority is the Greek word *exousia*, taken into English as executive and execute. *Exousia* means freedom to choose and to do, delegated to someone by another. *Thayer* has "power of choice, liberty of doing as one pleases." This is the authority Jesus gave to us. It means delegated authority and power to freely execute His will by exercising Holy Spirit given wisdom and power in how and what to do. KJV often translates *exousia* as power. *The Heritage Bible* always translates *dunamis* as power or work of power, and *exousia* as authority.

MARK 6

The twelve throw out demons and heal many;

11 And as many as will not receive you, nor hear you, going out of there, shake off the loose dirt from underneath your feet for a witness against them. Amen I say to you, It will be more tolerable for Sodom or Gomorra in *the* day of judgment than for that city.

12 And having gone out, they preached that they should repent.

13 And they threw out¹³ many demons, and anointed many without health with olive oil, and healed *them*.

14 And king Herod heard, because his name became manifest, and he said, John the Baptist has been raised out of the dead, and therefore works of power are supernaturally working in him.

15 Others said, He is Elijah. And others said, He is a prophet, or, As one of the prophets.

16 And Herod hearing it, said, He is John whom I decapitated; he is risen out of the dead,

17 Because Herod setting apart and sending, had seized John, and bound him in the prison

¹³ **6:13 throw out.** The word used for giving demonized people relief from demons is the Greek word *ekballo*. *Ek* means out of, and *ballo* means to forcibly and forcefully throw out with no care as to what happens to what is thrown. So, *ekballo* means to throw out. You have no control over where they go after you throw them out. You are responsible for your own premises. You cannot control what happens in other people's premises. Demons should be treated according to their nature. They are deceptive and malicious intruders. They should be thrown out as such. You must always use the same method of dealing with demons that Jesus used. He did not pray to God to please remove the demons. He addressed the demons directly, and commanded them to leave. So did the apostles. You, as an obedient believer, have the same authority to act in the power of His name. In the name of Jesus throw them out.

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because of Herodias, his brother Philip's wife, because he had married her,

18 Because John had said to Herod, It is absolutely not lawful for you to have your brother's wife. *Lev 18:16, 20*

19 And Herodias held it against him, and willed to kill him, but she absolutely did not have *the* power,

20 Because Herod feared John, seeing him *to be* a righteous and holy man, and kept him safe; and hearing him, he did many things, and heard him with pleasure.

21 And *there* was a well-timed day, when Herod on his birthday made a dinner to his grand rulers, rulers over a thousand, and foremost leaders of Galilee,

22 And the daughter of Herodias entering and dancing, she also pleased Herod, and those reclining *to eat* with *him*. The king said to the little girl, Ask of me whatever you will, and I will give *it* to you.

23 And he swore to her, Whatever you ask, I will give *it* to you, up to half of my kingdom.

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

25 And entering in immediately with earnest speed to the king, she asked, saying, I will that you give me instantly upon a plate the head of John the Baptist.

Herod beheads John; John's disciples bury his body and come to Jesus; Jesus feeds five thousand **MARK 6**

26 And the king was intensely sad, yet because of his oath, and because of those reclining *to eat* with *him*, he absolutely willed not to set her aside.

27 And immediately the king setting apart and sending an executioner, ordered his head to be brought, and having gone, he decapitated him in the prison,

28 And brought his head in a plate, and gave it to the little girl; and the little girl gave it to her mother.

29 And his disciples having heard of it, went and lifted up his dead body, and placed it in a tomb.

30 And the apostles gathered together to Jesus, and announced to him all things, both what they did, and what they taught.

31 And he said to them, Come privately into a desert place, and rest a little, because there were many coming and going away, and they absolutely did not even have an appropriate time to eat.

32 And they went away into a desert place by ship privately.

33 And the crowds saw them going away, and many recognized him, and ran on foot together there from all the cities, and came before them, and came together to him.

34 And Jesus, going out, saw a large crowd, and was moved with compassion upon them, because they were as sheep not having a shepherd, and he began to teach them many things.

35 And now *the* hour being late, his disciples coming near to him, said, This is a desert place, and now *the* hour is late.

36 Set them free, that going away into the surrounding fields and villages, they may buy for themselves bread, because they have absolutely nothing they may eat.

37 And he answering said to them, You give them to eat. And they say to him, Going, should we buy two hundred denarions of bread, and give them to eat?

38 He says to them, How many loaves do you have? Go away and see. And knowing, they say, Five, and two fish.

39 And he ordered them all to recline by groups upon the green vegetation.

40 And they leaned back in rows, by hundreds, and by fifties.

41 And taking the five loaves and the two fish, and looking up to the heaven, he blessed and broke the loaves, and gave them to his disciples in order to place alongside of them; and the two fish he divided to all.

42 And they all ate, and were filled.

43 And they lifted up of the fragments twelve baskets full, and from the fish.

44 And the ones eating of the loaves were about five thousand men.

45 And immediately he constrained his disciples to embark into the ship, and to go before to the other side to Bethsaida, while he set the crowd free.

MARK 7 *Jesus walks on the water; I AM; do not fear; many touched Him and were saved*

46 And having bid farewell, he went out into a mountain to pray.

47 And it becoming evening, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them being tortured, pushing, because the wind was opposite to them; about the fourth watch of the night he comes to them, walking upon the sea, and willed to go by them.

49 And seeing him walking upon the sea, they thought it was a ghost, and screamed,

50 Because they all saw him, and were stirred. And immediately he talked with them, and says to them, Have courage; I AM; do not fear.

51 And he went up to them into the ship, and the wind was cut off; and they were exceedingly astounded within themselves out of measure, and marveled,

52 Because they had absolutely not put it together over the loaves, but their heart was hardened.

53 And crossing through, they came into the land of Gennesaret, and landed.

54 And coming out of the ship, they immediately recognized him,

55 And running around that whole region, they began to carry about upon mattresses those having a bad condition, where they heard that there he is.

56 And wherever he entered, into villages, or cities, or fields, they laid the weak ones in

the market places, and called on him that if they may touch even the fringe of his garment, and as many as touched him were saved.⁵⁶

⁵⁶ **6:56 saved.** Erroneous doctrines have been developed by using a different word than the one used in the original, as here, using the word healed instead of the word saved. Translators have restricted the meaning of words in manners that the Holy Spirit did not restrict them. By using saved only where the spirit or soul is understood, and healed where the body is understood, creates an erroneous notion. Saved should be translated saved wherever it is used. The context will tell you what it means. All words carry their basic meaning, and the meaning turns to some degree to fit the situation, but it still carries its basic meaning. All words convey a picture that came out of the heart of God when He spoke that word from inside Himself. That picture is shaped depending on the need where the word is used. You completely alter the picture by using a synonym instead of the same word. To that extent you corrupt the original picture God gave. I pray the Holy Spirit reveals to you the importance of this truth in receiving the mind of Christ. The Greek word *sozo* means to save. Saved from what and in what way are indicated in the context. As many as touched him were saved. They were saved in whatever way they needed to be saved: the forgiveness of their sins, the healing of their bodies, the casting out of unclean spirits, or the healing of their broken hearts. Whatever they needed, in faith they took, and were saved from their distresses. See Note on Mrk 2:9-12.

CHAPTER 7

1 Then the Pharisees came together to him, and some of the scribes, coming from Jerusalem.

2 And seeing some of his disciples eating bread with common hands, that is unwashed,² they found fault,

3 Because the Pharisees, and all the Jews, unless they wash *their* hands with clenched fist, absolutely do not eat, holding on to the tradition of the elders.

² 7:2ff **unwashed hands.** Understand that the reason the scribes and Pharisees insisted on the washing of hands and vessels was not to cleanse away germs, but to cleanse away religious defilement because the person or thing had come into contact with non-Jews and things that were in religion ceremonially unclean. God gave many commandments of ceremonial washings in Ex 19:10; Lev 6:27; 11:25ff; Lev 13-17; Num 8:7,21; 19:7-21; 31:24. They had misunderstood God's purpose to teach spiritual truth. They thought that outward religious physical washings cleansed away spiritual filthiness. That is why Peter said to Cornelius, Acts 10:28, **You understand how that it is unlawful** [according to religious tradition, not according to the true interpretation of the Word of God] **for a man, a Jew, to be joined to, or even approach a foreigner; even so, God has shown me that I should not call any man common or unclean.** This very idea, that physical, cultural, and outward religious separation from sinners was what God wanted, rather than spiritually clean hands and pure hearts, Ps 24:4, was what Jesus was attacking. They were sticklers for outward legal maneuvers that left them not guilty technically, while their hearts were far from God. They went to extremes to show that they were clean ceremonially, while they gave no attention to the real motivation of their hearts. The worship of such religious people is vain, 7:7, and their religious doctrines are commandments and traditions of men, 7:7-8, and not the Holy Spirit revealed Word of God. True Holy Spirit given knowledge and experience of the Word of God will sweep away religious prejudices, and fill the believing heart with holiness and love.

4 And *coming* from the market, they absolutely do not eat unless they baptize⁴ themselves. And many other things there are, which they have taken to themselves to hold, as the baptizing of cups, and pots, copper vessels, and of beds.

5 Then the Pharisees and scribes asked him, Why do your disciples absolutely not walk according to the tradition of the elders, but eat bread with unwashed hands?

6 And he answering said to them, Beautifully well Isaiah prophesied about you hypocrites, as it has been written, This people honors me with the lips, and their heart they hold far from me.

7 And in vain they worship me, teaching religious precepts of men as teachings, Isa 29:13

8 Because laying aside the commandment of God, you hold the tradition of men, as the baptizing of pots and cups, and many other similar things you do.

9 And he said to them, Beautifully well you set aside the commandment of God that you may keep your tradition,

⁴ 7:4 **baptize, baptizo,** the word baptize. **They absolutely do not eat unless they baptize themselves.** This is the background for God's instituting baptism as the outward symbolic act of repenting of sin and confessing faith in Jesus Christ. This is why Jesus was baptized, to identify Himself with the common people as a sinner (although He did not sin), and to predict His death, burial, and resurrection for the forgiveness of sins. All vessels were immersed in water to show their being cleansed from their soiled state. They immersed their hands in water as a symbol of removing their being soiled by contact with unrighteous people. John's calling everyone to repentance in the heart and the immersing of the body was a one time act of commitment to God, and confession of faith in the arrival of the Messiah who would die, be buried, and rise again.

MARK 7

Evil things that come out of the heart make one common

10 Because Moses said, Honor your father and your mother; and, Whoever uses bad words of father or mother, let him expire by death. Ex 20:12; Deu 5:16; Ex 21:17; Pro 20:20.

11 And you say, If a man says to the father or the mother, Corban, ¹¹ that is, *It is a gift*, whatever you might be benefited of me,

12 And you allow him absolutely no longer to do anything for his father or his mother,

13 Invalidating the word of God by your tradition which you have given over *to others*, and many similar kind of things you do.

14 And calling all the crowd near, he said to them, Hear me, all, and put it together;

15 There is absolutely not one thing from outside the man, entering into him which has power to make him common, but the things coming out from him, those are the things making the man common.

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

17 And when he was entered into a house from the crowd, his disciples asked him about the parable.

¹¹ 7:11 **Corban.** The Greek word *corban* is the Hebrew word *korban*, meaning any offering brought to God, Lev 1:2. Priests taught the people to give special gifts to the priests even if it meant to neglect their needy parents. The tithe is the Lord's, Lev 27:30, and cannot be used for parents, but must be given to the man of God for his support. All other offerings are voluntary, and needy parents are to be cared for before any other gifts are given to God's ministers. St. Paul, declares in 1 Tim 5:8, if a believer does not provide for his needy parents, **he has denied the faith, and is worse than an unbeliever.**

18 And he says to them, Are you thus also not putting it together? Do you absolutely not exercise your mind, that all from outside entering into the man absolutely does not have power to make him common,

19 Because it absolutely does not enter into the heart, but into the belly, and goes out into the toilet, cleansing all the foods?

20 And he said, That which comes out of the man, that makes the man common,

21 Because from inside, out of the heart of men, come forth bad reasonings, adulteries, sexual promiscuity, murders,

22 Thefts, covetousness, depravity, baited entrapment, lack of moral restraint, an evil eye, blasphemy, pride, senselessness,

23 All these evil things come out from inside, and make the man common.

24 And from there rising up, he went away into the borders of Tyre and Sidon, and entering into the house, he willed absolutely no one to know, and he absolutely did not have power to be hid,

25 Because a woman, whose daughter ²⁵ had an unclean spirit, hearing about him, coming, fell down at his feet;

²⁵ 7:25ff **daughter.** Parents have the responsibility for protecting their minor children living at home, to the extent that the children will obediently allow the parents to protect them. This includes protecting or delivering the child from demons. Demons have absolutely no respect for age and innocence. Demons will enter and torment innocent children if the parents in authority over them are careless, do not exercise their authority in Christ to protect the child, and expose or allow the child to be exposed to influences

A Syro-Phoenician woman's daughter; the hearing of one deaf opened; the four thousand fed **MARK 8**

26 And the woman was a Greek, a Syro-Phoenician by kin, and she asked him that he would throw out the demon out of her daughter.

27 And Jesus said to her, Let the children first be filled, because it is absolutely not beautifully good to take the children's bread, and to throw it to the little dogs.

28 And she answered, and says to him, Yes, Lord, because even the little dogs underneath the table eat from the children's crumbs.

29 And he said to her, Because of this word go away; the demon is gone out of your daughter.

30 And going away to her house, she found the demon had gone out, and the daughter thrown upon the bed.

31 And again, going out of the borders of Tyre and Sidon, he came to the sea of Galilee in the midst of the borders of Decapolis.

32 And they bring to him a deaf one, hardly speaking, and they called on him to lay his hand upon him.

33 And fully taking him privately from the crowd, he threw his fingers into his ears, and spitting, he touched his tongue;

that would give demons the right to enter, either by parental rebellion or by carelessness, deception, or ignorance. When this has happened, and the parent realizes it, it is the parent's responsibility to cast out the unclean spirit(s), or call for whatever ministerial help necessary to cast out the unclean spirit(s) from the child.

34 And looking up into the heaven, he sighed under pressure, and says to him, Ephphatha, which is, Be opened completely.

35 And immediately his hearing was completely opened, and the impediment of his tongue was loosed, and he spoke correctly. *Isa 35:5,6.*

36 And he charged them that they should tell no one, and the more he charged them, the more super-abundantly they preached *it*;

37 And they were super-abundantly struck with shock, saying, He has done all things beautifully well; he makes both the deaf to hear, and the mute to speak.

CHAPTER 8

1 In those days the crowd being very great, and not having anything they may eat, Jesus calling near his disciples, says to them,

2 I am moved with compassion on the crowd, because they now remain with me three days, and have absolutely nothing they may eat;

3 And if I set them free fasting to their house they will faint in the way because some of them arrive from afar.

4 And his disciples answered him, From where does anyone have power to fill these with bread here upon the desert?

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

MARK 8

Four thousand fed; one blind healed

6 And he charged the crowd to recline upon the ground, and taking the seven loaves, giving thanks, he broke, and gave to his disciples that they place alongside of *them*, and they placed *it* alongside of the crowd.

7 And they had a few small fish. And blessing *them*, he said to place these also alongside of them.

8 And they ate, and were filled, and lifted up of the pieces of the super-abundance seven baskets.

9 And those eating were about four thousand, and he set them free.

10 And immediately embarking into a ship with his disciples, he came into the region of Dalmanutha.

11 And the Pharisees came out, and began to jointly investigate him, seeking alongside of him a sign from heaven, tempting him.

12 And drawing up sighs out of his spirit, he says, Why does this generation seek a sign? Amen, I say to you, If¹² this generation is given a sign!

13 And leaving them, embarking into the ship again, he went away to the other side.

14 And the disciples forgot to take loaves, and they absolutely did not have one loaf in the

¹² 8:12 If this generation is given a sign!

This is the Hebrew way of saying there will be no sign. It is an abbreviated form of an oath which when said the rest of the sentence is understood, similar to, If this generation will be given a sign (God breaks His Word) – God will not break His Word, so no sign will be given to this generation!

ship.

15 And he charged them, saying, See. Look out! *Stay* away from the leaven of the Pharisees, and the leaven of Herod.

16 And they reasoned thoroughly with one another, saying, *It is* because we absolutely do not have loaves.

17 And Jesus knowing, says to them, Why do you reason thoroughly *among yourselves* because you have absolutely no loaves? Do you absolutely not yet exercise your mind, and absolutely do not put it together? Do you still have your heart hardened?

18 Having eyes, do you absolutely not see? And having ears, do you absolutely not hear? And do you not remember?

19 When I broke the five loaves to the five thousand, how many baskets full of pieces did you take up? They say to him, Twelve.

20 And when the seven to the four thousand, how many baskets full of pieces did you take up? And they said, Seven.

21 And he said to them, Do you absolutely not yet put it together?

22 And he comes to Bethsaida, and they carry one blind to him, and call on him that he would touch him.

23 And seizing the hand of the one blind, he led him outside of the village, and having spit into his eyes, having laid his hands upon him, he asked him if he sees anything.

Peter confesses Jesus is the Christ; What shall a man give in exchange for his soul? **MARK 8**

24 And having looked up, he said, I see men as trees walking.

25 Then again he laid the hands upon his eyes, and made him look up, and he was restored, and saw everyone clearly.

26 And he set him apart and sent him away to his house, saying, Do not go into the village, nor tell it to any in the village.

27 And Jesus went out, and his disciples, into the villages of Caesarea Philippi. And in the way he asked his disciples, saying to them, Whom do men say me to be?

28 And they answered, John the Baptist, and others, Elijah, and others, One of the prophets.

29 And he says to them, And you, whom do you say me to be? And Peter answering says to him, You are the Christ.

30 And he restrained them, that they tell no one about him.

31 And he began to teach them that the Son of Man must suffer many things, and be rejected by the elders, and the head priests, and scribes, and be killed, and after three days to rise.

32 And he was outspoken in the word he spoke. And Peter taking him to himself, began to restrain him.

33 And turning around, and seeing his disciples, he restrained Peter, saying, Go away behind me, Satan, because you do not exercise your mind upon the things of God, but the things of men.

34 And calling the crowd near with his disciples, he said to them, Whoever wills to come after me, let him utterly deny himself, and lift up his cross, and follow me.

35 Because whoever wills to save his soul³⁵ will destroy it, and whoever will destroy his soul on account of me and the gospel's, he will save it.

36 Because what shall it benefit a man, if he gains the whole world, and experience *the* loss of his soul?

³⁵ **8:35-37 Soul.** Your soul is your earthly person as reflected in its earthly appetites and existence. It is the seat of the earthly personality, which includes the mind, emotions, and will. It operates in the natural man without Holy Spirit given revelation, exactly the same way that the personality of an animal operates. A dog, for example, has a soul with a mind, emotions, and will. He learns by experience, and his viewpoint is completely limited by his experiences, by habits of thoughts he learns, feelings of pleasure or pain, or joy or sadness, and the decisions his will develops. His will bases all of his decisions on these learned experiences. In other words, his will is only interested in what satisfies the appetites of his body, the appetites of his mind, and the appetites of his feelings. His outlook is to do anything and everything that brings pleasures in these areas, and makes him look good in the eyes of those from whom he desires approval. Everything in his world is limited to what he experiences in the natural realm physically and psychologically [soulically]. Read Genesis 1:20-30 to see that animals have souls. The dog has no spirit like man, and no eternal outlook. If a human desires to save or keep that type of earthly existence, then ultimately he will destroy his soul, because both his soul and body will be thrown into hell, Mtt 10:28, because he never was made alive in his spirit to the eternal world and eternal life that is in God and offered to him in Jesus Christ. If a man wills to truly save his soul, which is his person, including his mind, emotions, and will, for eternity, he must abandon his soulish attitude of living only for the temporary satisfaction of his earthly pleasures, receive the Holy Spirit to make his spirit alive to God, by believing into the Lord Jesus Christ. By abandoning his earthly life to God to live it for the Lord Jesus and the good news, he is saving his soul forever. His spirit is born from above. His soul

MARK 9

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

38 Because whoever will be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man will also be ashamed of him, when he comes in the glory of his Father with the holy *heavenly* messengers.

CHAPTER 9

1 And he said to them, Amen, I say to you that, There are some of those standing here, who will absolutely not taste of death, until they have seen the kingdom of God having come in power.¹

2 And after six days Jesus takes along with him Peter, and James, and John, and takes them up into a high mountain, privately, alone, and he was transformed in front of them.

becomes subject to his new born spirit, and to the revelation knowledge that God gives him in his spirit. He is no longer limited by his earthly experiences that he sees and feels by means of his soul. He is no longer limited by the closed reasoning of the soulish mind that cannot see anything outside what it can learn by sensual experience. As a born of God believer, he now accesses by his recreated spirit the total knowledge and wisdom of God. He now through spiritual sight sees a whole new and eternal world. He commands his soul to obey the higher revelation and reality in his spirit, receives the Lord Jesus and His good news, and saves his soul. Note Mat 10:39.

¹ **9:1 the kingdom of God having come in power.** The kingdom of God came in power before some of them tasted death, on the Day of Pentecost when the promise of the Father, Acts 1 4, was fulfilled in the baptism, Acts 1:5, or the infilling, Acts 2:4, of the Holy Spirit. In this age the kingdom of God is inside of you, Luk 7:21, and is joy in the Holy Spirit, Rom 14:17. There is coming a future age in which Christ in His kingdom with His people will rule over all the earth, Mat 25:31, Mrk 8:38, etc.

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Jesus transformed before them

3 And his garment became gleaming, exceeding white as snow, such as absolutely no clothier on earth has power to whiten. Dan 7:9. Rev 1:14

4 And they gazed at Elijah with Moses, and they were talking with Jesus.

5 And Peter answering, says to Jesus, Rabbi, it is beautifully good for us to be here, and let us make three tents, one for you, and one for Moses, and one for Elijah,

6 Because he absolutely did not see what to say, because they were frightened out of their mind.

7 And there was a cloud overshadowing them, and a voice came out of the cloud, saying, This is my beloved Son, hear him.

8 And suddenly, looking all around, they absolutely no longer saw anyone, but Jesus alone with themselves.

9 And as they were descending from the mountain, he charged them that they should not relate fully to even one what they saw, except when the Son of Man rises out of the dead.

10 And they seized that word to themselves, and were jointly investigating what is the rising out of *the* dead.

11 And they asked him, saying, Do the scribes say that Elijah must first come?

12 And he answering said to them, Elijah indeed having come first, restores all things, and how much it has been written of the Son of Man that he suffer many

things and be made utterly nothing.

Ps 22:6. Isa 53:3. Dan 9:26.

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

14 And coming to his disciples, he saw a great crowd around them, and scribes jointly investigating them.

15 And immediately all the crowd, seeing him, they were utterly astonished, and running toward him welcomed him.

16 And he asked the scribes, What are you jointly investigating with them?

17 And one out of the crowd answered and said, Teacher, I carried to you my son who has a mute spirit,

18 And wherever he seizes him, he breaks him to pieces, and he foams at the mouth, and grates with his teeth, and dries up, and I spoke to your disciples that they should throw him out, and they did not have *the* strength.

19 And he judging for himself, says, Oh faithless generation, how long shall I be with you? How long shall I bear with you? Carry him to me.

20 And they carried him to him, and seeing him, immediately the spirit convulsed him, and falling on the ground, he wallowed, foaming at the mouth.

21 And he asked his father, How long a time is it since this became to him? And he said, From infancy.

22 And often he also threw him into fire and into water in order to destroy him, but if you have power to do anything, having compassion upon us, help us.

23 Jesus said to him, If you have power to believe, all things are possible to the one believing.

24 And immediately the father of the child screamed, and said with tears, Lord, I believe; help my unbelief.

25 And Jesus seeing that the crowd is running together, he restrained the unclean spirit, saying to him, You mute and deaf spirit, I order you, come forth out of him, and do not enter any more into him.

26 And screaming, and convulsing him much, he came out of him, and he became as if dead, causing many to say that he died.

27 And Jesus having seized *him*, raised him, and he arose.

28 And he going into the house, his disciples asked him privately, Why did we absolutely not have power to throw him out?

29 And he said to them, This kind is empowered to come out in absolutely nothing except in prayer and fasting.

30 And going forth out of there, they traveled along through Galilee, and he willed that absolutely no one know,

31 Because he taught his disciples, and said to them, The Son of Man is given over into the hands of men, and they will kill him, and having been killed, he will rise the third day.

MARK 9

The spoken word; who is greater; whoever is not against us is for us

32 And they did not know the spoken word,³² and feared to ask him.

³² **9:32 spoken word.** The Greek word is *rhema*. The two primary words in Greek for "word" are *logos* and *rhema*. Although they are similar, there is a distinct difference between *logos* and *rhema*. You must understand *logos* before you can understand *rhema*.

Logos means a word or a collection of words, having an inherent character. *Logos* especially emphasizes the fact that words embody inherent pictures and specific ideas. A *logos* has an inherent meaning begotten there by God Who is the author of all words, because words are spirit and life that came out of the inside of God, John 6:63. The *Logos* of God is the entire collection of the Word of God in the Bible miraculously written on earth by inspired men, and miraculously handed down to the following generations. It is also used of any smaller section of God's Word as used or referred to in the passage. *Logos* also means the Lord Jesus who is the very embodiment of the Word of God, that is, the embodiment of all that God has packaged, sent to us, and has spoken to us in the Bible. If you receive Holy Spirit given knowledge of what is said above you understand why it is so very important to see the exact words that God uses. Each word has its own inherent content, and produces a specific kind of living entity when sown in the heart of the believer. With that understanding, now let us see God's use of *rhema*.

Rhema. Rhema is the personal word spoken to the person in a living voice. The emphasis in the use of *rhema* is the action of a living, personal voice speaking God's words personally to the person hearing. If you will check all 69 places where *rhema* occurs in the New Covenant translated **spoken word** in *The Heritage Bible*, you will find that the context shows that the meaning is a personal, living voice communication to the person in the situation.

Rhema means a word that the Holy Spirit personally reveals to you, or attempts to personally reveal to you by His living voice in your spirit. Its emphasis is on the Spirit's move to reveal to you in a living experience what God is saying to you personally. *The Heritage Bible* avoids using multiple words for a Hebrew or Greek word to the extent possible, but *rhema* is one of those words that it takes more than one word to even come close to its meaning. So, *The Heritage Bible* uses **spoken word** to translate *rhema*, in order to maintain a distinction between *logos* and *rhema*. The full meaning of *rhema* is **a personal word given to you in the living voice of the Holy Spirit**. In Mrk 9:31-32 the disciples knew that what Jesus said was a personal word spoken to them in the living voice of the Holy

33 And they came to Capernaum, and being in the house he asked them, About what were you reasoning thoroughly to yourselves in the way?

34 And they were silent, because in the way they had spoken thoroughly to themselves who *was* greater.

35 And sitting down, he called out to the twelve, and says to them, If anyone wills to be first, he shall be last of all, and minister of all.

36 And having taken a child, he stood him in their midst, and having taken him in his arms, he said to them,

37 Whoever receives one of such children on my name, receives me, and whoever receives me, absolutely does not receive me, but the one having set me apart and sent me.

38 And John answered him, saying, Teacher, we saw someone throwing out demons in your name who absolutely does not follow us, and we stopped him, because he absolutely does not follow us.

39 And Jesus said, Do not stop him, because there is absolutely no one who will do a work of power on my name, and has power quickly to use bad words of me.

40 Because whoever is absolutely not against us, is for us,

Spirit inside of them, but they did not understand it. After the resurrection, they remembered this personal, revealed word, and it finally became clear. If you walk with the Lord, you will have many of these *rhemas* that at first you do not understand, but you will understand as events occur in your life.

41 Because whoever gives you a cup of water to drink in my name because you are of Christ, amen I say to you, in absolutely no way will his reward be destroyed.

42 And whoever offends one of these little ones believing in me, it is beautifully better for him that a millstone were laid about his neck, and he be thrown into the sea.

43 And if your hand offends you, cut it off; it is beautifully better for you to enter into life crippled, than having two hands to go away into hell, into the fire never extinguished, Deu 13:6-11 Note

Mtt 5:22

44 Where their worm absolutely does not expire, and the fire is not extinguished.

45 And if your foot offends you, cut it off; it is beautifully better for you to enter limping into life, than having two feet to go away into hell, into the fire that is not extinguished, Is 66:24

46 Where their worm absolutely does not expire, and the fire is not extinguished.

47 And if your eye offends you, throw it out; it is beautifully better for you to enter into the kingdom of God one eyed, than having two eyes to be thrown into hell fire,

48 Where their worm absolutely does not expire, and the fire is not extinguished,

49 Because everyone will be salted with fire, even as every sacrifice will be salted with salt.

Lev 2:13. Ezk 43:24

50 Salt is beautifully good, but if the salt becomes saltless, in what will you season it? Have salt in yourselves, and be at peace in one another.

CHAPTER 10

1 And rising up from there, he comes into the borders of Judaea through the other side of the Jordan, and the crowds gathered to him again, and, as he used to, he taught them again.

2 And the Pharisees coming near, asked him, Is it lawful for a man to set his wife free? Tempting him.

3 And he answering said to them, What did Moses command you?

4 And they said, Moses allowed *them* to write a scroll of divorce, and to set her free. Deu 24:1

5 And Jesus answering said to them, He wrote you this commandment on account of your hard-heartedness,

6 But from the beginning of the creation God made them male and female. Gen 1:27.

7 On this account a man shall leave behind his father and mother, and be glued to his wife; Gen 2:24

8 And they two will become into one flesh, so that absolutely no longer they are two, but one flesh.

9 What therefore God has yoked together, do not let man separate.

10 And in the house his disciples asked him again about it.

MARK 10 *divorce; let the little children come to me; It is hard for those convinced on riches to enter*

11 And he says to them, Whoever sets his wife free, and marries another, commits adultery on her.

12 And if a woman sets her husband free, and marries another, she commits adultery.

13 And they carried young children to him, that he should touch them, and the disciples restrained those carrying *them*.

14 And Jesus seeing *it* was indignant, and he said to them, Let the little children come to me, and do not stop them, because of such is the kingdom of God.

15 Amen I say to you, Whoever does not receive the kingdom of God as a child, shall absolutely not enter into it.

16 And having taken them up in his arms, having placed his hands upon them, he blessed them.

17 And he going out into the way, one running near, and kneeling to him, asked him, Inherently good Teacher, what shall I do that I may inherit eternal life?¹⁷

¹⁷ **10:17-30 Riches, poverty, and the kingdom of God.** This story can be called "the most misunderstood story in the Bible." Many have read this, have given away their earthly possessions, and taken a vow of poverty for the remainder of their earthly life. If you read the entire story you discover that is not what the story teaches. Mrk 10:17-30 teaches exactly the same thing that Mtt 6:33 teaches: **But seek first the kingdom of God, and his righteousness, and all these things will be added to you.** Jesus was not teaching that believers were to divest themselves of earthly possessions, follow Him, and live in poverty the remainder of their lives. This is what it sounded like, and this is the way the young man took it. The disciples even thought that was what He said, but they kept questioning Jesus until they heard the entire explanation. The disciples did not stop with what Jesus said in Mrk 10:21. After Jesus said, **How hard is it for those convinced on riches to enter into the kingdom of God,** and what Jesus said in verse

18 And Jesus said to him, Why do you call me inherently good? No one *is* inherently good except one, God.

19 You see the commandments, Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother. Ex 20

20 And he answering said to him, Teacher, all these I have kept from my youth.

21 And Jesus looking upon him loved him, and said to him, You are lacking one; go away, sell whatever you have, and give to the poor, and you will have treasure in

25, they were astonished, and began to question Him in earnest. The reason Jesus stated it that way is because he knew that the young man and many others love and trust their material possessions more than they love and trust God. Since Jesus was speaking in this manner, Peter wanted to be sure he understood what Jesus was saying. Although the disciples had left all and followed Jesus, they certainly did not plan to be poor the rest of their lives. In response to Peter's insistent questioning, Jesus reveals the financial principle that the rich young ruler, Luk 18:18, completely missed. The principle is that if you turn away from material possessions to put Jesus totally first in your life, God will return material possessions to you **a hundredfold now in this time...with persecutions, and in the age to come eternal life.** The rich young ruler turned his back on the greatest financial investment offer of all time, plus he turned his back on Jesus and eternal life. Jesus does not ask us to follow Him, and become poor. He invites us to put Him before all things, and He will return to us financially far beyond any amount we could acquire otherwise. The spiritual return for giving Jesus your total life, love, and loyalty is eternal life, which is incalculable. If you think that God wills that His children be poor financially, try proving that by the Bible instead of your soulish reasoning that Satan has given you to keep you poor. When you have read your Bible from beginning to end and catalogued every Scripture that deals with finances, you will be convinced that God's will is wealth for His children, and you will cast out the deception of Satan.

James/John want to sit on the right and left hand; blind Bartimaeus; your faith has saved you **MARK 10**
heaven, and here, taking up the cross, follow me.

22 And he being clouded over upon that word, went away grieving, because he was holding many acquisitions.

23 And Jesus looking all around, says to his disciples, Those having riches will enter into the kingdom of God with difficulty!

24 And the disciples were astounded upon his words. And Jesus answering again, says to them, Children, how hard is it for those convinced on riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for one rich to enter into the kingdom of God.

26 And they were superabundantly struck with shock, saying to themselves, And who has power to be saved?

27 And Jesus looking upon them says, Alongside of men it is impossible, but absolutely not alongside of God, because all things are possible alongside of God. Jer 32:17

28 And Peter began to say to him, Lo, we have left all, and have followed you.

29 And Jesus said, Amen, I say to you, There is absolutely not one who left house, or brothers, or sisters, or father, or mother, or wife, or children, or fields, on account of me and the good news,

30 But he takes a hundred-fold now in this time, houses, and brothers, and sisters, and moth-

ers, and children, and fields, with persecutions, and in the coming age eternal life.

31 And many *who are* first will be last, and the last, first.

32 And they were in the way going up into Jerusalem, and Jesus went before them, and they were astounded, and as they followed, they were afraid. And he having taken the twelve again alongside himself, he began to say to them what was about to happen with him,

33 Saying, Behold, we are going up into Jerusalem, and the Son of Man will be given over to the head priests, and to the scribes, and they will condemn him to death, and will give him over to the races;

34 And they will mock him, and will scourge him, and will spit upon him, and will kill him, and the third day he will rise up.

35 And James and John, the sons of Zebedee, come near, saying, Teacher, we will that you should do for us whatever we may ask.

36 And he said to them, What do you will for me to do for you?

37 They said to him, Give us that we may sit, one out from your right hand, and the other out from your left hand, in your glory.

38 And Jesus said to them, You absolutely do not see what you ask; do you have power to drink of the cup that I drink? And be baptized with the baptism with which I am baptized?

MARK 11 *Jesus enters Jerusalem on the donkey; Jesus speaks to the fig tree; He throws out those buying and selling*

39 And they said to him, We have *the* power. And Jesus said to them, You will indeed drink of the cup that I drink, and you will be baptized with the baptism with which I am baptized;

40 But to sit out from my right hand and out from my left hand is absolutely not mine to give, but *it shall be given to them* for whom it is prepared.

41 And the ten hearing *it*, began to be very indignant about James and John.

42 And Jesus having called them near, says to them, You see that those over the races thinking to be first oppress them, and their great ones exercise full privileges against them.

43 And it will absolutely not be so among you, but whoever wills to become great among you, shall be your minister,

44 And whoever of you wills to become first, shall be servant of all,

45 Because even the Son of Man absolutely did not come to be served, but to minister, and to give his soul a redemption for many.

46 And they come into Jericho. And he going out from Jericho, and his disciples and an ample crowd, blind Bartimaeus, son of Timaeus, sat alongside the way begging.

47 And having heard that it is Jesus, the Nazarene, he began to scream, and to say, Jesus, Son of David, have mercy on me.

48 And many restrained him that he be silent, and he screamed much more, Son of David, have mercy on me.

49 And Jesus standing, said to call out to him. And they called out to the blind one, saying to him, Have courage; rise; he calls out to you.

50 And he throwing off his garment, rising up, he came to Jesus.

51 And Jesus answering says to him, What do you will *that* I do for you? And the blind one said to him, Rabbi, that I look up.

52 And Jesus said to him, Go away, your faith has saved ⁵² you. And immediately he looked up, and followed Jesus in the way.

CHAPTER 11

1 And when they draw near to Jerusalem, to Bethphage and Bethany, toward the Mount of Olives, he sets apart and sends out two of his disciples,

2 And says to them, Go away into the village opposite you, and immediately entering into it, you will find a colt tied, on which absolutely no man has ever sat; loosing him, lead him *to me*.

⁵² 10:52 Saved. See Note on Mrk 6:56. **Faith.** Bartimaeus was saved from his blindness by Jesus in response to his insistent faith. Note that Jesus never fails to respond to faith. Jesus said He was pleased with their faith: the centurion, Mtt 8:10; Luk 7:9; the paralytic and those carrying him, Mtt 9:2; Mrk 2:5; Luk 5:20; the woman hemorrhaging, Mtt 9:22; Mrk 5:34; Luk 8:48; the woman of Canaan, Mtt 15:28; Bartimaeus, Mrk 10:52; Luk 18:42; the woman who anointed the feet of Jesus, Luk 7:50; the one leper out of ten who gave thanks to Jesus, Luk 17:19; **Without faith it is impossible to please God**, Heb 11:6.

The colt, Jesus' entry into Jerusalem; the fig tree; My house a house of prayer... **MARK 11**

3 And if anyone says to you, Why are you doing this? Say that the Lord has need of him, and immediately he will set him apart and send him here.

4 And they went away, and found the colt tied by the door outside upon the fork of the road, and they loose him.

5 And some of them standing there said to them, What are you doing loosing the colt?

6 And they said to them just as Jesus commanded, and they let them.

7 And they led the colt to Jesus, and threw their garments on him, and he sat upon him.

8 And many strewed their garments in the road, and others chopped down branches out of the trees, and strewed them in the way.

9 And those going before, and those following, screamed, saying, Hosanna! Blessed *is* the one coming in *the* name of *the* Lord! Psa 118:26

10 Blessed *is* the coming kingdom in *the* name of *the* Lord of our father, David. Hosanna in the highest. Ps 148:1

11 And Jesus entered into Jerusalem, and into the temple, and having looked all around at all things, the hour now being late, he went out into Bethany with the twelve.

12 And the next day, they having come out from Bethany, he was hungry,

13 And seeing a fig tree far off having leaves, he came, if perhaps he will find any on it, and

coming upon it, he found absolutely nothing but leaves, because it was absolutely not time for figs.

14 And Jesus answering said to it, No one eat fruit of you forever. And his disciples heard. ¹⁴

15 And they come to Jerusalem. And Jesus entering into the temple, began to throw out those selling and buying in the temple, and turned the tables of the moneychangers upside down and the seats of those selling pigeons;

16 And absolutely did not allow that anyone carry a vessel through the temple.

17 And he taught, saying to them, Has it absolutely not been written, My house shall be called a house of prayer for all the races? And you have made it a den of thieves. Is 56:7

18 And the scribes and head priests heard, and sought how they might destroy him, because they feared him, because all the crowd was struck with shock over his teaching.

¹⁴ **11:14 Jesus spoke to the fig tree.** Many believers need to learn what Jesus and believers in the Bible knew, to speak directly to the thing you desire to change. Jesus did not pray to the Father to kill the fig tree. He spoke to the plant. It obeyed. God forbids us to use His power to satisfy our appetites contrary to His will, Mtt 4:3; Luk 4:3, but in the center of His will when it is necessary you can command things, and they will obey you. Moses commanded many things, the most dramatic of which was the Red Sea, Ex 14:21, and the rock to give water in the desert, Ex 17:6. Joshua commanded the sun and the moon to stand still, Jsh 10:12. The ax head came out of the water to Elisha, 2 Kgs 6:6. Paul shook off the serpent into the fire, Acts 28:5. Most likely he said something to it. I would have. Usually we are to do things in the normal way, but sometimes there is a need to command objects in a supernatural way.

MARK 11*The fig tree is dried up; Have faith of God; whoever says...believes...forgive*

19 And when it became late in the day, he went out outside of the city.

20 And in the morning, as they went along, they saw the fig tree dried up from the roots.

21 And Peter remembering says to him, Rabbi, behold, the fig tree which you cursed is dried up.

22 And Jesus answering says to them, Have faith of God.²²

²² **11:22 Have faith of God.** These words of Jesus very clearly command us to possess a supernatural faith that comes out of God, and that originated within God. It is God's faith that originated within God, and is given to humans through Jesus Christ, Acts 17:31; Rom 12:3. The faith Jesus speaks of in Mrk 11:22 is the faith belonging to God, not our faith in Him, but His faith residing in us with which we believe Him. Jesus commands us to have the faith belonging to God, and coming from God alone. The phrase **faith of God** is the same construction as the phrase **grace of God** in Luk 2:40 where the Scripture says that the grace of God was upon the boy Jesus. Faith belongs to God just as grace belongs to God. If you have any, you get it from God. We know that grace comes from God. Both grace and faith are the gift of God, Eph 2:8. Faith is something Jesus received from God, and authored, and perfected for all humans who will take Him, Heb 12:2. Fullness of faith comes from God as does the fullness of the Holy Spirit. If you are full of the Holy Spirit, you are full of faith, because faith is a living part of the character of the Holy Spirit, just as love, light, and life. Acts 6:5; 11:24. Faith is worthy of your obedience because it is the character and authority of God, Acts 6:7; 13:8; Rom 1:5. Faith is something you must continue in because it is God's way of viewing all things, Acts 14:22. God's faith is something that can become famous in your life, Rom 1:8. The faith of God is begotten in you when you hear the personal, revealed word [*rhema*, see Note on Mrk 9:32] of God to you personally, and take that word about Jesus as real to your life, Rom 10:17. Because divinely begotten faith in your heart is of God, whatever proceeds out of your life that does not come out of faith is sin, Rom 14:23. True faith in you has its root and standing in the power [*dynamis*] of God, 1 Cor 2:5. You are not justified by your faith. You are justified by His faith which He authored and perfected in His human life on earth, Heb 12:2. His faith which we take and act on as His gift to us, Gal

23 Because amen, I say to you, That whoever says^{23a} to this mountain, Be lifted up, and be thrown into the sea, and does not judge through *it*^{23b} in his heart, but believes that what he says will come to be, it will be to him, whatever he says.

2:16. **That which I now live in the flesh, I live in faith, that [faith] of the Son of God, who loved me, and gave up himself for me,** Gal 2:20.

^{23a} **11:23-26 Faith and the spoken word.** To have what you say come to be, obey the principles set forth in these words of Jesus.

1. Exercise delegated authority by using God's faith that He has authorized you to use. 2. Identify specifically the mountain you desire to move, the thing God wants you to do. 3. Speak directly to the mountain, the thing that needs to happen. 4. Do not reason through it in your heart, that is, do not judge through it on the basis of soulish reasoning. Do not reason through it on the basis of the natural human mind set. Act and speak upon the basis of the clear statements of the Word of God. See special note below on **doubt or judge through**. 5. Believe what you say. Do not speak empty words. 6. Make your prayers and words agree. Do not ask for one thing in your prayers, and say something contradictory in your normal conversation. 7. Believe that you received when you asked. Then thank Him for it until it is manifest to your sight. 8. Sow the seed of the Word. Take the word seeds in the Bible that produce what you are asking for, confess them with your mouth, believe them in your heart, Rom 10:9, and put them into action in your life, Jam 2:20,26, until the answer to your prayer is manifest to your sight. 9. Forgive all those who have sinned against you, and ask forgiveness of others.

11:23 judge through. I was greatly surprised when years ago I discovered the meaning of the Greek word which KJV translates as doubt. It is the word *dia-krino*, made up of two words as I have it hyphenated. *Dia* is our word via which means through, as you fly from Atlanta to Los Angeles via Dallas. *Krino* is the word to distinguish and judge, to separate the parts so as to arrive at a right conclusion. My first response was, "I know God wants us to thoroughly judge through something before we decide to do it, so what does this mean?" The Spirit said to me, "You have already judged through it when you read the Word of God, and God's Word told you what to do. You have already judged through it when you have identified the mountain and made the decision to apply the Word of God and faith to the situation. Once you have done

Forgive; they question His authority; the landworkers take over the lord's vineyard; the head corner stone **MARK 12**

24 Therefore I say to you, All things whatever you ask, praying, believe that you receive, and it will be to you.

25 And when you stand praying, forgive,²⁵ if you have anything against anyone, so that your Father also who is in heaven may forgive you your transgressions.

26 And if you absolutely do not forgive, neither will your Father in the heavens forgive your transgressions.

27 And they come again into Jerusalem, and as he was walking in the temple, the head priests, and the scribes, and the elders came to him,

28 And they say to him, In what authority do you do these things? And who gave you this authority so that you do these things?

29 And Jesus answering, said to them, I will also ask of you one word, and you answer me, and I will speak to you in what authority I do these things.

30 The baptism of John, was it out of heaven, or out of men? Answer me.

that on that issue, never go back and judge through it again. Once you have determined that what you are doing is right according to the Word of God, never go back and judge through it on the basis of natural, human, soulish reasoning. Do not put your hand to the plow and look back. It makes you unfit for the kingdom of God, Luk 9:62. Doubt is a different word, *distazo*, to duplicate, to waver in opinion, Mtt 14:31; 28:17

²⁵ **11:25 forgive**, *aphiemi*. Always remember that the word forgive means to let it go, or allow it to leave or be sent away. This is one of those words that must be translated more than one way: forgive, let, and let go.

31 And they reasoned thoroughly to themselves, saying, If we say, Out of heaven, he will say, Why therefore did you absolutely not believe him?

32 But if we say, Out of men - they feared the people, because everyone held John, that he was really a prophet.

33 And answering, they say to Jesus, We absolutely do not see. And Jesus answering says to them, And I absolutely do not say to you in what authority I do these things.

CHAPTER 12

1 And he began to speak to them in parables. A man planted a vineyard, and enclosed it, and dug a wine vat, and built a tower, and gave it out to landworkers, and went abroad.

2 And at the time he set apart and sent a servant to the landworkers, that he might take from the fruit of the vineyard alongside of the landworkers.

3 And they having taken him, beat *him*, and set *him* apart sent *him* away empty.

4 And again he set apart and sent to them another servant, and having stoned that one, they struck him in the head, and set *him* apart and sent *him* away shamefully treated.

5 And again he set apart and sent another, and that one they killed, and many others, indeed flaying these, and killing those.

6 Having yet therefore one son, his beloved, he also set apart and sent him to them last, say-

MARK 12 *Give to Caesar the things of Caesar; we are not married in the resurrection; the Lord our God is one Lord*
ing, They will be confounded before my son.

7 And those landworkers said among themselves, This is the heir; here, let us kill him, and the inheritance will be ours.

8 And taking him, they killed him, and threw him out outside of the vineyard.

9 What therefore will the lord of the vineyard do? He will come and destroy the landworkers, and will give the vineyard to others.

10 And did you absolutely not read this Scripture, *The stone which those building rejected, this one became the head of the corner:* Psa 118:22

11 This came to be alongside of the Lord, and it is marvelous in our eyes?

12 And they sought to seize him, but they feared the crowd, because they knew that he spoke the parable toward them, and leaving him, they went away.

13 And they set apart and send to him some of the Pharisees and of the Herodians that they might entrap him in a word.

14 And having come, they say to him, Teacher, we see that you are true, and absolutely do not care about anyone, because you absolutely do not look to the face of men, but you teach the way of God upon truth. Is it lawful to give tax to Caesar, or absolutely not?

15 Should we, or should we not give? And he, seeing their hypocrisy, said to them, Why do you tempt me? Bring me a denarion that I may see.

16 And they brought *it*. And he says to them, Whose *is* this image and inscription? And they said to him, Caesar's.

17 And Jesus answering, said to them, Give back to Caesar the things of Caesar, and the things of God, to God. And they marveled at him.

18 And Sadducees come to him, who say there is no resurrection, and they asked him, saying,

19 Teacher, Moses wrote to us, If anyone's brother dies, and leaves behind a wife, and does not leave children, that his brother should take his wife, and raise up seed to his brother. Deu 25:5.

20 Therefore there were seven brothers, and the first took a wife, and dying absolutely did not leave seed.

21 And the second took her, and died, and he absolutely did not leave seed behind, and the third likewise.

22 And the seven took her, and absolutely did not leave seed; last of all the woman died also.

23 Therefore in the resurrection, when they rise, whose wife of them will she be? Because the seven had her as wife.

24 And Jesus answering said to them, Do you absolutely not through this go astray from the truth, not seeing the Scriptures, neither the power of God?

25 Because when they rise out of the dead, they absolutely do not marry, nor are given in marriage, but are as *heavenly* messengers in heaven. Ex 3:6

The great commandments; David calls Him Lord; how is He his son; hypocrisy of the scribes **MARK 13**

26 But concerning the dead, that they are raised, did you absolutely not read in the scroll of Moses, how God spoke to him upon the bush, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is absolutely not the God of the dead, but the God of the living; therefore you greatly go astray.

28 And one of the scribes coming near, hearing them jointly investigating, and seeing that he answered them beautifully well, asked him, Which is *the* first of all commandments?

29 And Jesus answered him, The first of all the commandments is, Hear, Israel; *the* Lord our God is one Lord; Deu 6:4

30 And you shall love the Lord, your God, out of all your heart, and out of all your soul, and out of all the exercise of your mind, and out of all your strength; this is the first commandment.

31 And *the* second *is* like this, You shall love your neighbor as yourself. There is absolutely no other commandment greater than these. Lev 19:18

32 And the scribe said to him, Beautifully well, Teacher; upon truth you say that God is one, and there is absolutely no other besides him; Deu 4:39 Is 45:6,14. 46:9

33 And to love him out of all the heart, and out of all the understanding, and out of all the soul, and out of all the strength, and to love the neighbor as oneself, is super-abundantly more than all whole burnt offerings and sacrifices.

1 Sam 15:22; Hos 6:6; Mic 6:6-8

34 And Jesus seeing him that he answered wisely, said to him, You are absolutely not far from the kingdom of God. And absolutely no one any longer dared to question him.

35 And Jesus answering, teaching in the temple, said, How do the scribes say that the Christ is *the* Son of David?

36 Because David himself in the Holy Spirit, said, The Lord said to my Lord, Sit out from my right hand, until I place your enemies as a footstool for your feet.

2 Sam 23:2; Ps 110:1

37 David therefore himself says of him as Lord, and from what source is he then his son? And the large crowd heard him with pleasure.

38 And he said to them in his teaching, Look away from the scribes, who will to walk about in robes, and greetings in the marketplaces,

39 And the preeminent seating in the synagogues, and the preeminent reclining positions at the feasts,

40 Eating down widows' houses, and for an outward show lengthy praying; these will take super-abundant judgment.

41 And Jesus sitting down directly opposite the treasury, intensely discerned how the crowd threw copper coins into the treasury, and many rich ones threw in much. 2 Kng 12:9

42 And one poor widow coming, threw in two cheap copper coins, which is a kodrantes.

MARK 13 *Signs in the last days; great tribulation; abomination of desolation; false christs*

43 And calling his disciples near, he says to them, Amen I say to you, This poor widow has thrown in more than all those throwing into the treasury,

44 Because all of them threw in out of their superabundance, and she out of her lack threw in all that she had, even all her earthly living.

CHAPTER 13

1 And going forth out of the temple, one of his disciples says to him, Teacher, see what kind of stones and what kind of buildings!

2 And Jesus answering, said to him, Do you see these great buildings? There will absolutely not be left one stone upon another that will absolutely not be loosened down.

3 And he sitting down into the Mount of Olives opposite the temple, Peter, and James, and John, and Andrew asked him privately,

4 Tell us, when will these things be? And what *is* the sign when all these things are about to be entirely finished?

5 And Jesus answering them began to say, Watch out, lest anyone lead you astray,

6 Because many will come on my name, saying, **I AM**, and they will lead many astray.

7 And when you hear of wars and hearings of wars, do not be alarmed, because it must come to be, but the end *is* not yet,

8 Because race will be raised against race, and kingdom against kingdom, and earthquakes

will be in different places, and there will be famines and commotions; these *are* the beginnings of birth pains. See Note Mat 24:7

9 And you look out for yourselves, because they will give you over to tribunals, and you will be flayed in the synagogues, and you will be led before rulers and kings on account of me for a witness to them.

10 And the good news must first be preached to all races.

Rev 14:6

11 Also when they lead you away, giving *you* over, do not be anxious beforehand what you may say, and do not premeditate, but whatever is given to you in that hour, that speak, because you absolutely are not the one speaking, but the Holy Spirit.

12 And brother will give up the brother to death, and a father a child, and children will stand up upon their parents, and will put them to death.

13 And you will be hated by all because of my name, and the one enduring to *the* end, this one will be saved.

14 And when you see the abomination of desolation, the one spoken by Daniel the prophet, standing where it absolutely ought not - let the one reading exercise his mind - then those in Judaea, let them flee into the mountains;

Dan 11:31; 12:11

15 And do not let the one upon the housetop go down into the house, nor enter to lift up anything out of his house;

The coming of the Son of Man; parable of the fig tree; stay awake; anointed with myrrh **MARK 14**

16 And the one in the field, do not let him turn back to the things behind to lift up his garment.

17 And woe to those having *a baby* in the womb, and to those giving suck in those days!

18 And pray that your flight is not in a rainy season,

19 Because tribulation will be in those days, such as has absolutely not been the like from the beginning of creation which God created until now, and absolutely will not be. Dan 9:26; 12:1; Mat 24:21; Mrk 13:19; Rev 3:10

20 And if the Lord had not shortened the days, absolutely not any flesh would be saved, but because of the chosen whom he chose, he shortened the days.

21 And then if anyone says to you, Behold, here, the Christ, or, Behold, there! Do not believe,

22 Because false christs and false prophets will be raised up, and will give signs and wonders to lead even the chosen astray, if they had *the* power. Jer 29:8-9

23 But look; behold, I have told you before all things.

24 But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light,

25 And the stars of heaven will be falling, and the powers in the heavens will be shaken. Joel 2:30-31; Rev 6:13; 8:10-12; 9:1

26 And then they will gaze at the Son of Man coming in clouds with much power and glory. Dan 7:13-14; Rev 19:11-21

27 And then he will set apart and send his *heavenly* messengers, and they will gather together his chosen out of the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 And learn the parable from the fig tree: When its branch becomes tender, and sprouts leaves, you know that summer is near;

29 So also you, when you see these things coming to be, know that it is near, at *the* doors.

30 Amen I say to you, that this generation will absolutely not go away, until all these things come to be.

31 The heaven and the earth will go away, and my words will absolutely not go away. Isa 40:8

32 And concerning that day and the hour, absolutely no one sees, and absolutely not the *heavenly* messengers in heaven, and absolutely not the Son, only the Father.

33 Look, stay awake, and pray, because you absolutely do not see when the time is.

34 As a man going abroad, leaving his house, and giving authority to his servants, and to each one his work, and commanded the gatekeeper to stay awake,

35 You stay awake, therefore, because you absolutely do not see when the lord of the house comes, late in the day, or at midnight, or at the cock-crow-ing, or at dawn,

36 Lest coming suddenly he find you sleeping.

MARK 14 *The myrrh poured on Him; Judas plans with the priests to give Him over; the Passover; the Lord's Supper*

37 And what I say to you, I say to all, Stay awake.

CHAPTER 14

1 And it was the Passover and unleavened bread after two days, and the head priests and the scribes sought how, seizing him in baited entrapment, they might kill him.

2 And they said, Not in the feast, lest there be a disturbance of the people.

3 And being in Bethany in the house of Simon, the leper, reclining *to eat*, a woman came having an alabaster vial of myrrh of nard, genuine, very expensive, and shattering the alabaster vial, she poured it down his head.

4 And some were indignant within themselves, and saying, For what was this destruction of the myrrh?

5 Because this had power to be sold for over three hundred denarions, and have been given to the poor. And they sternly charged her.

6 And Jesus said, Leave her alone; why do you afford her toil? She has worked a beautifully good work to me,

7 Because you have the poor with you always, and whenever you will you have power to do them good, and me, you absolutely do not have always.

Dt 15:11

8 What this one had, she did; she took my body to anoint beforehand for the burial.

9 Amen I say to you, Wherever this good news is preached to the whole world, this also that she did will be spoken for a memorial of her.

10 And Judas Iscariot, one of the twelve, went away to the head priests, to give him over to them.

11 And hearing, they rejoiced, and promised to give him silver. And he sought how he might conveniently give him over.

12 And the first day of unleavened bread, when they killed the Passover, his disciples say to him, Going, where do you will that we prepare that you may eat the Passover?

13 And he sets apart and sends two of his disciples, and says to them, Go away into the city, and you will meet a man lifting a vessel of water; follow him.

14 And wherever he enters, say to the ruler of the house, The Teacher says, Where is the guest room where I shall eat the Passover with my disciples?

15 And he will show you a large upper room spread ready, there prepare for us.

16 And his disciples went out, and came into the city, and found just as he said to them, and they prepared the Passover.

17 And it being evening, he comes with the twelve.

18 And reclining and eating, Jesus said, Amen I say to you that one of you will give me over, one eating with me.

19 And they began to be grieved, and to say to him one by one, It *is* not I? And another, It

Prediction that Peter would deny Him; He prays in Gethsemane; Judas comes **MARK 14**
is not I?

20 And he answering said to them, One of the twelve, one dipping with me into the bowl.

21 The Son of Man indeed goes away as it has been written about him, and woe to that man through whom the Son of Man is given over! It would have been beautifully better for that man if he absolutely had not been born.

22 And they eating, Jesus taking a loaf, blessing, he broke it, and gave to them, and said, Take, eat; this is my body.

23 And taking the cup, giving thanks, he gave *it* to them, and all drank out of it.

24 And he said to them, This is my blood, that of the new covenant, which is poured out for many.

25 Amen I say to you, I will absolutely not drink any longer of the fruit of the vine, until that day when I drink it new in the kingdom of God.

26 And having sung a hymn, they went out into the Mount of Olives.

27 And Jesus says to them, All of you will be offended in me this night, because it has been written, I will strike the shepherd, and the sheep will be scattered.

Zech 13:7

28 But after my rising, I will go before you into Galilee.

29 And Peter said to him, Even if all shall be offended, yet absolutely not I.

30 And Jesus says to him, Amen I say to you that, Today, in this night, before the cock calls

out twice, you will utterly deny me three times.

31 And he spoke the more emphatically, If it is necessary for me to die with you, I will absolutely not utterly deny you. And likewise they all also said.

32 And they come to a place which *was* named Gethsemane, and he says to his disciples, You sit down here while I pray.

33 And he takes along with him Peter, and James, and John, and began to be utterly astonished, and to be distressed,

34 And says to them, My soul is intensely sad unto death; remain here, and watch.

35 And going forward a little, he fell upon the ground, and prayed that, if there were power, the hour might pass from him.

36 And he said, Abba, Father, there is power for all things with you; take away this cup from me, but absolutely not what I will, but what you *will*.

37 And he comes, and finds them sleeping, and says to Peter, Simon, do you sleep? Did you not have strength to watch one hour?

38 Watch and pray so that you do not enter into temptation. The spirit truly is passionately forward, but the flesh is weak.

39 And again going away, he prayed, saying the same word.

40 And having returned, he found them again sleeping, because their eyes were heavy, and they absolutely did not see what to answer him.

MARK 14 *Jesus arrested, Mark flees naked; before the head priests, accused of blasphemy*

41 And he comes the third *time*, and says to them, Sleep the remaining *time*, and rest; it is enough; the hour has come; behold, the Son of Man is given over into the hands of sinners.

42 Rise up, let us go; behold, the one giving me over is drawing near.

43 And immediately, he was yet speaking, Judas arrives, being one of the twelve, and with him a large crowd with swords and clubs from the head priests, and the scribes, and the elders.

44 And the one giving him over had given them a signal, saying, Whomever I kiss is he; seize him, and lead him away securely.

45 And coming, immediately coming near to him, he says, Rabbi, Rabbi, and kissed him again and again.

46 And they threw their hands on him, and seized him.

47 And one of those standing by, drawing the sword, struck a servant of the head priest, and took off his ear.

48 And answering, Jesus said to them, Do you come out as upon a robber with swords and clubs to take me?

49 I was daily with you in the temple teaching, and you absolutely did not seize me - but that the Scriptures may be fulfilled,

50 And forsaking him, they all fled. *Zech 13:7*

51 And one certain young man⁵¹ was following him, having thrown a linen cloth around *his* nakedness, and the young men seized him,

52 And leaving behind the linen cloth, he fled from them naked.

53 And they led Jesus away to the head priest, and all the head priests and the elders and the scribes came together to him.

54 And Peter followed him from far off, until inside, into the courtyard of the head priest, and was sitting down together with the subordinate officers, and warming himself before the fire.

55 And the head priests and all the Sanhedrin sought witness against Jesus to put him to death, and absolutely did not find one,

56 Because many falsely witnessed against him, and their testimonies absolutely were not identical.

57 And some rising up, falsely testified against him, saying,

58 We heard him saying, I will loosen down this temple that is made with hands, and through three days I will build another not made with hands.

59 And also their testimony absolutely was not identical.

60 And the head priest rising up into the midst, asked Jesus, saying, Do you absolutely not answer one thing that these testify against you?

61 And he was silent, and absolutely did not answer one thing. Again the head priest asked

⁵¹ 14:51 Apparently the young man in these two verse was John Mark who wrote this Gospel, having written the Gospel as told to him by Peter.

Peter denies the Lord; before Pilate; Barabbas set free; Crucify him

MARK 15

him and says to him, Are you the Christ, the Son of the Blessed?

62 And Jesus said, I AM: and you will gaze at the Son of Man sitting down out from *the* right hand of power, and coming with the clouds of the heavens.

63 And the head priest tearing his clothes, says, Why yet do we have need of witnesses?

64 You heard the blasphemy! What does it appear to you? And they all judged him to be liable of death.

65 And some began to spit on him, and to cover his face entirely, and to beat him with their fists, and to say to him, Prophecy; and the subordinates threw slaps on him.

66 And Peter being beneath in the courtyard, one of the maids of the head priest comes,

67 And seeing Peter warming himself, looking at him, says, And you were with Jesus, the Nazarene.

68 And he denied, saying, I absolutely do not see nor comprehend what you say. And he went out, outside into the porch, and a cock crowed.

69 And the maid seeing him again, began to say to those standing around, This one is of them.

70 And he denied again. And after a little, the ones standing around said again to Peter, Truly you are one of them, because you also are Galilaean, and your speech is similar.

71 And he began to curse and to swear, I absolutely do not see this man of whom you speak.

72 And a second time the cock called out. And Peter was reminded of the spoken word which Jesus said to him, Before a cock calls out twice, you will utterly deny me three times. And throwing back upon *it*, he wept aloud.

CHAPTER 15

1 And immediately upon *the* dawn the head priests having made counsel with the elders, and scribes, and the whole Sanhedrin, having bound Jesus, carried him away, and gave him over to Pilate. Psa 2:2

2 And Pilate asked him, Are you the King of the Jews? And he answering said to him, As you say.

3 And the head priests formally charged him with many things, and he answered absolutely not one thing.

4 And Pilate asked him again, saying, Do you absolutely not answer one thing? Behold how many things they testify against you.

5 And Jesus still absolutely did not answer one thing, so as for Pilate to marvel. Is 53:7

6 And at a feast he sets free to them one prisoner, whomever they asked to be excused.

7 And there was one called Barabbas, having been bound with the insurrectionists, who had committed murder in the insurrection.

MARK 15 *Hail, King of the Jews!; Simon, a Cyrenian; My God, my God, why did you forsake me?*

8 And the crowd crying aloud began to ask him to do as he always did for them.

9 And Pilate answered them, saying, Do you will *that* I set free the King of the Jews to you?

10 Because he knew that the head priests had given him over through envy.

11 And the head priests stirred up the crowd, that he rather set Barabbas free to them.

12 And Pilate answering again, said to them, What then will you *that* I do to him whom you say *is* King of the Jews?

13 And they screamed again, Crucify him.

14 And Pilate said to them, Why, what evil has he done? And they screamed more abundantly, Crucify him.

15 And Pilate, deciding *it was* the appropriate thing to do with the crowd, set Barabbas free to them, and having scourged him gave Jesus over to be crucified.

16 And the soldiers took him away inside the courtyard, which is *the* Praetorium, and they call together the whole squad.

17 And they put purple on him, and having platted a crown of thorns, they placed *it* around his *head*,

18 And began to embrace him, *saying*, Hail, King of the Jews!

19 And they repeatedly hit his head with a reed, and spit on him, and placing themselves upon *their* knees prostrated themselves before him.

20 And when they had mocked him, they took the purple off of him, and put his own garments on him, and led him out in order to crucify him.

21 And they compel one Simon, a Cyrenian, who passing away from *there*, coming from the field, the father of Alexander and Rufus, that he lift up his cross.

22 And they carry him upon the place Golgotha, which is translated, *the* place of a skull.

23 And they gave him wine mingled with myrrh to drink, and he absolutely did not take *it*.

24 And having crucified him, they divided his garments, throwing a lot on them, what everyone may lift away.

25 And it was the third hour, and they crucified him.

26 And the inscription of his reason was inscribed, **THE KING OF THE JEWS.**

27 And with him they crucify two robbers, one out from *his* right hand, and one out from *his* left.

28 And the Scripture was fulfilled, which says, And he was counted with *the* lawless. Isa 53:12

29 And they traveling by blasphemed him, wagging their heads, and saying, Aha, you, loosing down the temple, and building it in three days,

30 Save yourself, and come down from the cross.

31 And similarly also the head priests mocking to one another with the scribes, said, He saved others; himself he abso-

lutely does not have power to save.

32 The Christ, the King of Israel, let him come down now from the cross, that we may see and believe. And the ones crucified with him reproached him.

33 And it becoming the sixth hour, darkness was over the whole land until *the* ninth hour.

34 And at the ninth hour Jesus shouted with a great voice, saying, Eloi, Eloi, lama sabachthani? Which is, being translated, My God, my God, why did you forsake me?

35 And some of them standing by, having heard, said, Behold, he calls out to Elijah.

36 And one running, also having filled a sponge entirely of vinegar, placing it around a reed, gave him to drink, saying, Leave *him alone*; let us see if Elijah comes to take him down.

37 And Jesus sending out a great voice, expired.

38 And the veil of the temple was split into two from above downwards.

39 And the centurion, standing alongside, opposite him, seeing that he expired, having thus cried out, said, Truly this man was Son of God. Note Mat 27:54

40 And women also looking on from far off, among whom were Mary Magdalene, and Mary, the mother of James the less, and of Joses, and Salome,

41 Who also, when he was in Galilee, had followed him, and ministered to him, and many others who came up with him into

Jerusalem.

42 And even now it becoming evening, since it was *the* preparation, which is, *the* day before the Sabbath,

43 Joseph of Arimathea, a well respected member of the Sanhedrin, who also was receiving to himself the kingdom of God, being daring, entered in to Pilate, and asked for the body of Jesus.

44 And Pilate marveled if even now he had died, and calling near the centurion, he asked him if he had died a long while ago.

45 And knowing from the centurion, he freely gave the body to Joseph.

46 And having bought bleached linen, and having taken him down, he wrapped *him* in the linen, and placed him down in a tomb which was quarried out of a rock, and rolled a stone over the door of the tomb.

47 And Mary Magdalene and Mary, the mother of Joses, looked where he had been placed.

CHAPTER 16

1 And the Sabbath having elapsed, Mary Magdalene, and Mary the *mother* of James, and Salome bought spices in order that coming they might anoint him.

2 And very early in the dawn the first *day* of the week, they come upon the tomb, the sun having risen.

MARK 16 *Jesus seen by the eleven; preach the good news to all the creation; these signs will follow*

3 And they said to themselves, Who will roll away the stone out of the door of the tomb for us?

4 And looking up, they see that the stone has been rolled away, because it was exceedingly great.

5 And having entered into the tomb, they saw a young man sitting down in the right side, clothed in a white robe, and they were utterly astonished.

6 And he says to them, Do not be astonished; you seek Jesus, the Nazarene, who has been crucified; he was raised; he is absolutely not here. Behold! The place where they placed him.

7 But go away, tell his disciples, and Peter, that he goes before you into Galilee; there you will gaze at him, just as he said to you.

8 And going out quickly, they fled from the tomb, and trembling and astonishment held them, and they said absolutely not one thing to anyone because they feared.

9 And Jesus having risen at dawn the first *day* of the week, he appeared first to Mary Magdalene, from whom he had thrown out seven demons.

10 And that one having gone, announced to the ones having been with him, grieving and weeping.

11 And those, hearing that he lives and was seen by her, did not believe.

12 And after these things he was manifest in another form to two of them, walking, going into

the field.

13 And those going away announced *it* to the rest, and they absolutely did not believe.

14 Later he was manifest to the eleven as they reclined *to eat*, and reproached *them* for their unbelief and hardness of heart, because they did not believe those who had seen him risen.

15 And he said to them, Going into all the world, preach the good news to all the creation.

16 The one believing and being baptized will be saved, and the one not believing will be condemned.

17 And these signs will follow alongside of those believing; in my name they will throw out demons; they will speak new tongues;

18 They will take up snakes, and if they drink any deadly thing, it absolutely will not hurt them; they will lay hands on those without health, and they will have beautiful wellness.

19 Therefore indeed, the Lord after speaking to them, was taken up into heaven, and sat out from the right hand of God.

20 And they having gone out, preached everywhere, the Lord working as partner, and establishing the word through the signs following. Amen.