

THE GOSPEL  
OF MARK

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Version 1.1

*“The Gospel of Mark”*

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## OVERVIEW OF MARK

Unlike Matthew the accountant, Mark does not divide up the miracles of Christ into groups; they just flow through his Gospel. For your convenience, however, we have divided the Gospel of Mark into three categories:

1. The Miracles of Jesus
2. The Teachings (parables) of Jesus
3. The Discourses of Jesus

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5. Healing of a Withered Hand 3:1-5
6. Stilling of a Storm 4:35-41
7. Healing of Gergasene Demoniac 5:1-20
8. Raising of Jairus' Daughter 5:22-24,35-43
9. Healing of a Woman with an Issue of Blood 5:25-34
10. Feeding of Five Thousand 6:35-44
11. Walking on the Sea 6:45-52
12. Healing of the Syrophenician's Daughter 7:24-30
13. Healing of Deaf and Dumb Man 7:31-37
14. Feeding of Four Thousand 8:1-9
15. Healing of Blind Man at Bethsaida 8:22-26
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10. Faith and Prayer 11:23-26
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12. The Resurrection 12:18-27
13. The Great Commandments 12:28-36
14. "Beware of the Scribes" 12:34-40
15. Giving 12:41-44
16. The Second Coming 13:1-27
17. The Institution of the Last Supper 14:22-25
18. The Great Commission 16:15-18

## INTRODUCTION

The Gospel of Mark, believed to be the earliest Gospel, was written probably in the 50s A.D. Mark is the most chronological of the four Gospels and gives the most flow in a sequential narrative of the life of Christ found in Scriptures. The other two Synoptic Gospel writers, Matthew and Luke, used Mark's Gospel as a basis for their books. John's Gospel is unlike the other three, which are called the synoptic or "seeing gospels."

Mark was not one of the 12 original disciples, and therefore did not witness firsthand the things of which he wrote. The Church Fathers agreed that Mark received much of his information from the Apostle Peter, who spoke of Mark as his spiritual son (1 Pet. 5:13). He wrote what Peter recounted to him of Jesus' life and ministry.

Mark's Gospel was written for the Romans, who were known to be people of action. Therefore the Gospel of Mark does not focus on detail, but moves quickly from one event in the life of Christ to another. It is a very fast-paced Gospel. Mark many times uses the words "immediately," "straightway," "forthwith," and "anon."

Mark emphasises the *actions* of Jesus more than His *words* and *teachings*. You will notice that the Sermon on the Mount is missing for this very reason. Mark's goal was to present the actions and deeds of Christ to the Romans.

Because it would have meant little to non-Jewish people, Mark did not include the genealogy of Christ, when he wrote to the Romans. Mark interpreted several of the Aramaic words he used so the Romans would understand them. Also, there are relatively few quotations from the Old Testament in comparison with the other Gospels which abound with them.

John Mark, the author of the Gospel, is a very interesting person. Mark was related to the Apostle Barnabas (Col. 4:10), probably his cousin or nephew. Mark's mother's name was Mary. Mark was Peter's spiritual son and companion (1 Pet. 5:13). He also had the privilege of accompanying Paul and Barnabas on their first missionary journey, but deserted them along the way (Acts 12:25; 13:13). For this very reason, Paul refused to take John Mark along with them on their second missionary journey (Acts 15:36-41).

Because of Paul's refusal to take Mark, there was sharp contention between Paul and Barnabas, with the result that they parted ways. Barnabas took John Mark with him to Cyprus, his hometown. Paul took Silas with him on his journeys. Both Paul and Barnabas handled this matter incorrectly. Paul was obviously right—Mark was not yet ready to go on another missionary trip—but they should have prayed and found out the mind of the Lord in this situation. Remember, contention only comes by pride.

Later on, however, there was reconciliation between Paul and Mark. Mark was with Paul in Rome, as seen in Colossians 4:10. With time Mark regained Paul's confidence.

In Philemon 1:24, Paul calls him a *fellowlabourer*. At the end of his life, Paul said that Mark was profitable and useful to him (2 Tim. 4:11). God turned the whole situation around for good. If only Barnabas had submitted and agreed not to take Mark, Barnabas and Paul would never have separated, and Barnabas would have finished his course. Mark eventually did come into what Barnabas had wanted for him, but Barnabas' timing was off. He took up John Mark's offense and lost out because of it.

Because his attachment to Mark was a soulish attachment, Barnabas is not heard of again in Scripture; Silas replaced him and took his crown. If only we can learn to wait, God will work everything out. We must never take up someone else's offense and crusade on his behalf, because it will destroy us.

Mark was a young man who had too much pressure put on him at the beginning of his life. Being in the front line with Paul and Barnabas was just too much for him. Later on, however, God turned it around and he became one of the four Gospel writers; and therefore, one of the most well known people in the world. This background is very important for all of us to understand. Many times people fail in the beginning because they are immature, but in the end God will turn things around and bless them if they turn to Him in their failures.

Another very important lesson taken from the life of Mark, especially for leaders, is that you must be careful about

giving a young minister too many responsibilities all at once, because the pressure will be too much for him to bear. Mark was not ready or mature enough to travel with Paul and Barnabas on their first missionary journey.

Later, Mark was sent by Peter to become the first bishop of Alexandria in Egypt. He was martyred there, and his ashes were brought back to Venice, where they have been preserved in the Cathedral of San Marco. Mark had a very fruitful ministry and hit God's mark for his life.

# 1

## PROLOGUE TO THE GOSPEL

### 1:1-13

#### *The Ministry of John the Baptist (1:1-8)*

**1:1-2** - *“The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.”* In his Gospel, Mark seeks to present the Gospel of Jesus Christ, the Son of God. He begins his Gospel with the story of the forerunner of Christ, John the Baptist. Mark quotes the prophet Malachi who prophesied that John would come before Christ to prepare the way for Him (Mal. 3:1, Mt. 11:10).

**1:3** - *“The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.”* Mark is quoting from Isaiah 40:3. John’s ministry was to prepare the way of the Lord. In ancient days, every king had to have a forerunner to announce his coming. Therefore, the King of kings could not come without a forerunner to announce Him—and that is why John the Baptist was raised up. John announced the coming of the Lord Jesus Christ. John’s mission was to prepare the hearts of the people to receive the Lord. Moses and Elijah will come in the last days to announce the Lord’s Second Coming.

**1:4-5** - *“John did baptise in the wilderness, and preach the baptism of repentance for the remission of sins. And*

*there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptised of him in the river of Jordan, confessing their sins.*” John was baptising the people in water to bring them to repentance. When John baptised the people, they were convicted. They wanted to repent. The word *repent* means “a change of mind” and also “a change of direction.” In other words, when a person repents, he turns around and walks in the opposite direction. He begins walking in the ways of God.

There was a tremendous anointing upon John the Baptist, which caused the people to repent when they heard him preach. As a sign of their repentance, they were water baptised. John’s message was a baptism of repentance.

Water baptism then is an acknowledgment that one has repented. That is what happens in revival. There is tremendous conviction of sin, and people’s hearts are prepared and made ready so that when the new move of God comes, they flow with it. This is why we must start seeking God earnestly so that our hearts will be ready when revival comes.

In every revival there is a stumbling block. The stumbling block of the Charismatic Revival was speaking in tongues. The purpose of a stumbling block is to turn those whose hearts are not right out of the way. God sends the stumbling blocks to give those who are not real an excuse to reject the revival. That is why we must prepare our hearts now so that none of us will be turned out of the way by the new move of God that is coming very soon. There was a tremendous

revival in South Africa many years ago. Andrew Murray, the well-known author and missionary, opposed that revival for about six months until he realised that it was of God. We do not want to stumble at the new move of God when it comes.

**1:6** - *“And John was clothed with camel’s hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey.”* This reminds us of the prophet Elijah, who was described in 2 Kings 1:8 as “an hairy man, and girt with a girdle of leather about his loins...” Elijah and John are similar in many ways. John came in the spirit of Elijah to turn the hearts of the fathers to the sons and the sons to the fathers (Mal. 4:5-6, Mt. 11:9-14). Of course, Elijah will come again before the Second Coming, but John came before the Lord’s first coming—in the spirit of Elijah.

**1:7** - *“And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.”* John bore witness to the coming Messiah. True ministers, those who have humility worked out in their lives, always point people to the Lord, and do not seek to draw attention to themselves. Humility is one of the keys to being used by God in the last day revival.

**1:8** - *“I indeed have baptised you with water: but he shall baptise you with the Holy Ghost.”* John’s statement in verse 8 is very important. The Lord emphasised this before his ascension in Acts 1:4-5: “And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for *the promise of the Father,*

which, saith he, ye have heard of me. For John truly baptised with water; but ye shall be baptised with the Holy Ghost not many days hence.” Before His ascension, Christ promised His disciples that they would very shortly be baptised with the Holy Spirit, referring to the day of Pentecost when the disciples were filled with the Spirit and spoke in other tongues.

The promise of the Father, which they were told to wait for, was that the Father would pour out His Spirit upon the seed of Christ. We read in Isaiah 44:3, “For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring.” This is a promise from the Father to Christ, the servant of Jehovah. The Father promised to pour out His Spirit upon Christ’s seed, which is the Church.

It is interesting that Jesus did not baptise in the Holy Ghost until after His resurrection. From the messages of John, you would have thought that He would have baptised in the Holy Ghost while He was ministering upon earth. We must be careful, however, to put things in their proper dispensations. The baptism of the Holy Ghost was reserved for the Church Age, after Christ’s resurrection.

### ***Jesus Baptised by John in the Jordan River (1:9-11)***

**1:9** - “*And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptised of John in Jordan.*” Matthew 2:23 says of Christ, “And he came and dwelt in

a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.” “Nazarene” is a synonym for *a despised one*. Christ was not a Nazarite, but a Nazarene. “Nazarene” means “an inhabitant of Nazareth.”

Christ was raised in Nazareth, a town with a terrible reputation. Nathanael said in John 1:46, “Can there any good thing come out of Nazareth?” Anyone who came from Nazareth was considered a person of ill repute. Nazareth was a despised city. Thus Christ came as a despised one. He came from Nazareth to be baptised in water by John.

**1:10** - *“And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.”* When Christ came up out of the waters, the Holy Spirit descended upon Him in the form of a dove. The dove is a symbol of peace. Doves do not have a gallbladder (which represents bitterness). Doves are also single-eyed—they can only focus on one object at a time. Another interesting characteristic of doves is that a dove only mates with one other dove. If its mate dies, it does not mate with another dove. We need to have doves’ eyes for the Lord Jesus; in other words, we need to be single-eyed and devoted to Him.

**1:11** - *“And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.”* The Trinity is beautifully portrayed in Christ’s baptism. The Son of God, the Lord Jesus Christ, stood in the water. The Holy Spirit came upon Him in the form of a dove. And God the Father

spoke from heaven. Christ had lived a life of obedience to His Father, and His Father was well pleased with Him.

### ***The Temptation in the Wilderness (1:12-13)***

**1:12** - “*And immediately the Spirit driveth him into the wilderness.*” After His baptism, the Holy Spirit led (or drove) Christ into the wilderness for 40 days. Notice how Mark uses the word *immediately*. As we said in the introduction, Mark’s Gospel is a Gospel of action. Mark presents Christ as a man driven to finish His Father’s work upon earth.

In our own lives, we also need to have a sense of *urgency* as Christ did. We are only allotted a short period of time to fulfil God’s purpose for our lives, and we want to run after Him with all of our hearts, not allowing ourselves to become sidetracked by the things of this world. We must spiritually be at rest and have peace in our hearts, yet at the same time, we must have a holy urgency to accomplish the task that God has given to us.

Another interesting point here is that it was the Spirit of God who led Christ into the wilderness. Clearly, it is God who takes us into the wilderness (dark and dry experiences), but it is also God who brings us out again, leaning upon Him (see Song 8:5).

**1:13** - “*And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.*” Christ had to exercise faith,

and trust in the keeping power of His Father during those 40 days in the wilderness because He was there with the wild beasts.

The temptations of Christ are explained more fully in Matthew 4. Christ was tempted in three areas: the body, the soul, and the spirit. Medical doctors say that after a person fasts for 40 days, hunger returns, with intense hunger pains. Christ was tested when He was at His weakest point. Satan kept saying to Christ, “If thou be the Son of God...” Satan invited Christ to perform a miracle by turning stones into bread to satisfy His natural hunger and His physical needs (Mt. 4:3-4).

Satan wanted Christ to try to prove that He was the Son of God. He quoted Scripture in tempting Christ, but Christ answered by also quoting Scripture. Satan told Christ to throw Himself down, not fearing, for the angels would protect Him (Mt. 4:6). This would have satisfied the soul. We must be very careful that we do not do things to satisfy the soul. We must not tempt God by doing something to see what He will do.

Finally, Christ was tested in the area of His spirit (Mt. 4:8- 10). Satan offered to Him all the kingdoms of this world if He would worship him. Worship involves the realm of our spirit. Satan was not afraid of Jesus performing miracles. Neither was he afraid of Scripture being fulfilled. He was willing to give everything to Jesus, all the kingdoms of this world, if He would worship him. The one thing that

Satan wanted was to deflect Christ from His course, because he knew that if he could disqualify Christ, he would have everything.

Satan thoroughly understood what was happening. As we shall see later, all the demons knew who Jesus was. They knew there was a time coming when they would be tormented before Him. If Satan knew the will of God for Christ, he can know God's will for our lives too. He is going to do everything he can to deflect us from the mark. He will offer us anything to cause us to miss that mark.

We must be very careful with our desires. All our desires must be in God. We must watch our desires and emotions, and also our spiritual desires. We will all be tested in these same three areas: our flesh, our soul, and our spirit. We will be tested at times concerning food and our physical needs. We will also be tested concerning our desires and friendships. **Friendships are good, but sometimes they can keep us from hitting God's mark for our lives.** If we are united with someone who is not going where we are going, the danger is that we will take a lower place in God to maintain that friendship.

When I was young, I attended a church where I got along very well with all of the young people in the church, but they did not believe the way I did. In order to go on with God, I had to leave that church and go to a church that did not have any young people. There was no emotional satisfaction for me in that church, but my spirit was fed there.

We also must be careful of our spiritual desires. There are people who want spiritual prominence, and are willing to pay any price to get it. That is why people get into spiritual error, because deep down in their hearts there is a yearning and desire for spiritual prominence. They have jealousy and envy. Let me warn in the name of the Lord—do not try to make a name for yourself!

The Lord spoke to us once and said that everybody is seeking one thing—happiness. Many people seek happiness in the things of this world instead of in Christ, and are never satisfied. Some ministers seek satisfaction in spiritual attainments, but that never satisfies. **Only Christ can satisfy us.** May our sole desire be to win Christ.

Christ was tempted of the devil in the wilderness for 40 days. These 40 days are comparable to the 40 years the children of Israel spent in the wilderness. You might think, “Why should the Son of God spend 40 days of His precious time in the wilderness?” But there are some lessons that can only be learned in the wilderness. There are treasures of darkness that cannot be obtained anywhere else but in the dark trials of the wilderness (Isa. 45:3).

*Only Christ can  
satisfy us!*

As you study the Song of Solomon, you see the beloved coming out of the wilderness, perfumed with frankincense and myrrh (Song 3:6). Frankincense speaks of faith, and

myrrh represents meekness. In the wilderness, faith and dependency upon God are developed.

Christ was completely alone; there was nobody with Him. Many people are afraid of being alone. It shows a great deficiency in character that they cannot be by themselves. You have to feast on the presence of the Lord that is *within* you. The higher the office you are called to, the more you will experience loneliness. **The purpose of loneliness is to develop a complete dependency upon the Lord.** As ministers, we must be able to cope with loneliness, because the ministry is a very lonely vocation.

## 2

### THE INITIAL PHASE OF THE GALILEAN MINISTRY

1:14 - 3:6

#### *Jesus Preaches the Gospel of the Kingdom (1:14-15)*

**1:14** - *“Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.”* John had to be taken out of the limelight so that Jesus could enter into the fullness of His ministry. Some would be following Jesus and some would be following John. Therefore, in God’s providence, He allowed John to be put in prison.

**1:15** - *“And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.”* Christ was announcing that the times and purposes of God were now at hand. It was “in the fullness of time” that God sent His Son. **God has a time for everything.** We have to be ready, but it also has to be God’s perfect time.

An angel appeared to me once to stop me because I was going to do the will of God before God’s time. Certain things might be God’s will for our lives, but they must also be in His time.

#### *The Call to Become Fishers of Men (1:16-20)*

**1:16-17** - *“Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea:*

*for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.”* Jesus called Simon and Andrew, two fishermen, to be fishers of men. It is interesting that the Lord likened their spiritual ministry to their natural trade. God pre-planned our life before the foundation of the world. God directs our lives even before we are saved. **God has ordained our secular employment, and it equips us for our spiritual ministry.**

I was in the research field before I entered the ministry, and it has helped me tremendously in studying the Word of God. In research, you always ask the question “why?” You always seek to get to the source of things. Looking back on one’s secular life, it is possible to see that the hand of God is directing to prepare one for a future ministry.

**1:18** - *“And straightway they forsook their nets, and followed him.”* When God calls us, we must immediately drop everything and follow Him. There must be no hesitation on our part. We must not begin to rationalise everything with our human minds; when God says, “go,” we must go.

**1:19-20** - *“And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.”* It is interesting that two brothers were *casting* their nets and two, James and John, were *mending* their nets. Peter was an evangelist—casting his net to catch the fish. John had a ministry of mending. In

other words, he was called to be a pastor. Both ministries are needed to bring the Body of Christ to perfection. Evangelists are needed to bring people into the kingdom of God, and pastors are needed to care for them and nurture them.

In a church, you need those who can bring the people in, but you also have to have those who can mend their broken hearts once they are in the church. The pastor cannot do everything; he needs people in his congregation who can help him.

### ***The New Doctrine (1:21-28)***

**1:21** - *“And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.”* Jesus moved very quickly. He did not waste one second. He was a man on a mission.

**1:22** - *“And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.”* All the people marvelled at the authority of Christ’s words, which were notably different than the teachings of the scribes. The scribes would quote someone else’s opinion, and their words held no authority. Some commentaries are full of other author’s opinions, which contradict each other. All this does is confuse the reader.

We must speak the truth as taught in God’s Word, not the opinions of someone else. The difference between the preaching of Christ and that of the scribes and Pharisees

was that Christ spoke with authority. Authority comes from God upon those who practise what they preach and walk uprightly.

**1:23-24** - *“And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.”* The demons knew exactly who Jesus was. That is very comforting. James said that the devils believe in God, and tremble (Jas. 2:19). Demons know they are defeated; their only hope is that Christians will not realise that they (the demons) are defeated. When one minister was casting a demon out of a person he said to the demon, “Do you remember the cross?” The demon replied: “Yes, if we had won that battle, we would have won them all.” The demons knew perfectly the plan of God for the life of Christ.

**1:25-26** - *“And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.”* The demon cried with a loud voice because he no longer had a body to dwell in. Demons crave for a habitation, a body to dwell in. When they are cast out of a person, they no longer have a body to inhabit.

**1:27-28** - *“And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. And*

*immediately his fame spread abroad throughout all the region round about Galilee.*” Christ had authority over the demons while He was upon earth. There is no question as to who was in charge. This miracle spread Jesus’ fame all over the region of Galilee. Miracles propagate the Gospel, beloved, and we need to believe for miracles in our ministries.

### ***The Healing of Peter’s Mother-in-law (1:29-31)***

**1:29-31** - *“And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon’s wife’s mother lay sick of a fever, and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.”* Christ healed Peter’s mother-in-law. Therefore, it is very clear that Peter was married. The Catholics contest this because it contradicts their beliefs, but it is obvious that Peter was married.

### ***The Healing of the Sick at Evening (1:32-34)***

**1:32-34** - *“And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.”* This is a picture of what revival is like. Nearly everyone in the city came to hear Jesus preach. The miracles Christ performed attracted the masses. He healed the sick and cast demons out of those

who were possessed. Again, Mark records the fact that the demons knew who Christ was. This is seen also in the New Testament Church. When the seven sons of Sceva tried to cast a demon out of a man, the demon said to them, “Jesus I know, and Paul I know; but who are ye?” (Acts 19:13-16). Demons know exactly who is who. They know who has the authority and who does not.

I have heard many people cite different kinds of formulas for casting out demons, but the real issue is that to cast out demons we must have the God-given authority for each situation. Shouting at demons will not force them to come out. They only respond to the authority of God.

In England, a demon-possessed woman came into a church service. The Lord spoke to the evangelist who was preaching to go down from the platform and cast the demon out of her. Two rows back from her, there was a lady missionary from India who jumped up and said she had experienced that before in India, and tried to cast the demon out of the woman. The demon came out of her and entered into the missionary. It was spiritual pride that opened the door for the missionary to be attacked by that demon. We must only cast out demons when we feel the prompting and leading of the Holy Spirit, and when the anointing is present to cast them out. We must be careful of presumption.

It is interesting that Christ did not permit the demons to speak and identify Him. Christ did not want to be announced by demons. One reason why Jesus did this, and also many

times told those whom He healed to not tell anyone, is because the crowds became so intense that often He and His disciples did not even have time to eat. Greater crowds would have made His ministry unfruitful, because it would have been chaotic.

When revival comes, everyone will be very busy. It will be a battle just to get rest and sleep, and even to have time to eat. My wife and I experienced revival in New Zealand. Some of the services would continue until four o'clock in the morning. In times of revival, the anointing is so strong that most people do not get tired, but the leaders surely do.

### ***Preaching in Other Towns (1:35-39)***

**1:35** - *“And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.”* Christ went to a secluded place to be alone with His Father and pray. When a person is in the ministry, the mornings are quite often the only time he has to meet with God. A minister should get up early before everyone else and be alone with God and pray. **In the Word of God, you will find that those who made an impact upon their generation were those who rose up early in the morning and communed with God by themselves.** Abraham and Joshua both rose up early and prayed. When revival comes, we must make prayer a priority more than ever before. Martin Luther, during the height of the Reformation, said, “I have so much to do that I have to wake up two hours earlier every day to pray.”

**1:36-39** - *“And Simon and they that were with him followed after him. And when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils.”* Jesus’ ministry was consistently accompanied with great signs and miracles.

Christ started a revival in one town and everyone was seeking Him, but in the midst of the revival He moved on to the next town. He had a course to finish. Philip began a revival in Samaria, and then the Lord told him to go to Gaza to preach to one person, an Ethiopian eunuch (see Acts 8:5-40).

In the wilderness journey of the children of Israel, when the cloud of God which covered the camp moved, the Israelites had to move with the cloud. Similarly, when God speaks to us to move, we must not hesitate, even if we are being blessed where we are currently located. Many times in life, just as we are beginning to see the blessing of God, the Lord tells us to move to another place. Some people refuse, arguing that they have worked hard to build up the place where they are. But after all, whose vineyard is it? Whose work is it, the Lord’s or ours? When the anointing moves, you move—even if you are experiencing tremendous blessing and perhaps even revival where you are now. Peter had his greatest catch of fish when the Lord said to him, “Come and follow Me.”

When my wife and I were in Hong Kong many years ago, doors of ministry began to open up for us. The Lord said to

me one night, “Why did you come to Hong Kong? Did you come to preach or to follow Me?” I said, “Oh God, to follow You.” He said, “Then get on the plane tomorrow and go to Thailand.” The first night in Thailand the angelic prince of Thailand appeared to me. It was no use for us to be in Hong Kong, because God wanted us to be in Thailand at that time. Because we obeyed the Lord, we later had the privilege of ministering in Hong Kong again.

### ***The Cleansing of a Leper (1:40-45)***

**1:40** - *“And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.”* This was an extraordinary thing for Jesus to do. It was contrary to the law. No one was to touch a leper, and if they did they became unclean until evening time.

**1:41-44** - *“And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith sent him away; And saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.”* Jesus had compassion on the leper and healed him. The healing of the leper showed tremendous power.

John Lake, a minister from South Africa, had extraordinary power against diseases. There was virtually no disease that

was not healed through his ministry. Jesus' power is the same today. A friend of ours was in Africa preaching, and a leper came forward to be prayed for. There was a large crowd waiting to see if Jesus could heal. Our friend placed his hands on the leper, and God miraculously healed him.

Christ told the leper not to tell anyone about the healing, because He did not want His ministry to be hampered by the crowds. The Lord upheld the law by telling the leper to go and show himself to the priest. The Lord always upheld the law (Mt. 5:17, Lev. 15:7,13,15). The man was an outcast and could not be reintegrated into society until the priest had approved him.

**1:45** - *“But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.”* Jesus' fame was spread abroad to the extent that He could not even enter into the city openly. This is exactly what the Lord was trying to prevent. The multitudes were in the way.

Celebrities today have bodyguards because otherwise they would not be able to go anywhere due to the great crowds that gather around them. Leaders have to move very quickly, because they have so many things to do. This is how Mark portrays Christ. The Romans, who were the governing power, wanted to get things done. These are the people to whom Mark wrote. That is why this Gospel is filled with momentum. ***Straightway* is the key word in the Gospel of Mark.**

## **Conflict in Galilee (2:1 - 3:6)**

### ***The Authority to Forgive Sins (2:1-12)***

**2:1-2** - *“And again he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.”* This is what revival is like. We have to be prepared for it. We must be prepared vessels. You have to have that relationship with the Lord so that when you are called upon to teach with short notice, you can declare a word from God. You must spend much time in prayer and study. You need to enter into the spirit of prayer so that you are praying wherever you are—always in touch with your Heavenly Father.

**2:3-4** - *“And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.”* The crowd gathered around Jesus was so large that no one could get through. Some people who were carrying a man sick of the palsy were so desperate to get to Jesus that they literally pulled up the roof and let the man down into the house so Jesus would pray for Him.

Can you picture this scene? While Jesus was preaching, these desperate people were on top of the building taking the roof

off. Undoubtedly, pieces fell on the people inside the house. But it did not seem to bother anyone because they were all captivated by the strong anointing that was upon Jesus. This is what happens when the Spirit of God is moving. I have been in revival meetings where there were as many people lined up outside as there were inside.

**2:5** - *“When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.”* Jesus saw their faith. They had great faith that Jesus was able to heal this man.

*Faith brings healing.*

**2:6-8** - *“But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?”*

Jesus knows the very intents and thoughts of our hearts. John 2:24-25 says, “But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he knew what was in man.” As the anointing increases in your life, you can read what people are thinking. They might be saying one thing, but you will know what they are really thinking in their hearts.

**2:9-12** - *“Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy*

*bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.”* In many countries, the service needs to begin with miracles to enable you to preach the Gospel. In one country where I was ministering, the people were more interested in healings than in hearing the Gospel. It was the signs and wonders that drew them to the meetings.

Once when we were ministering in India, the evangelist who was leading the meeting felt led to pray for the sick before he announced me to preach. He prayed for those who were deaf, and they were healed. Then I preached on blind Bartimaeus, and the people were very receptive. Four hundred came forward to receive the Lord as their Saviour—but it was the healing of the deaf at the beginning of the service that prepared the way for that to happen. **Many times it is good to pray that God will perform miracles before you preach because then the people will accept your God-given message.**

### ***The Calling of Levi (2:13-14)***

**2:13** - *“And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.”* Mark’s Gospel gives us the atmosphere of revival, more so than the other Gospels. The other Gospels each present the message

from a different point of view, but Mark tells us what it was really like—busy! The multitude followed the Lord wherever He went. That is exactly what happens in revival. The crowds follow you everywhere.

**2:14** - *“And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.”* This is interjected here. In revival you have to be led by the Spirit, and you have to know what God wants you to do. Instead of concentrating on teaching the multitudes at this time, God had a very important work for Christ to do. That was the calling of one man—Levi. Matthew (or Levi) was a key man. He would become one of the 12 apostles of the Lamb and one of the 12 foundation stones of the New Jerusalem.

You have to look for the key people in your ministry. You can preach to thousands, and perhaps none of them will ever reproduce your message. Sometimes there are one or two key persons that the Lord wants you to minister to, because they will multiply your ministry and bear much fruit for the kingdom of God.

At that particular time the calling of Matthew was more important than teaching the multitudes. In Acts 8, the Lord told Philip to leave the budding revival in Samaria and go into the desert to preach to one particular man. You see, it is very important to know the ones who are going to reproduce our message and ministry. They are the ones that we want to invest in.

On the mission field, you must ask the Lord to show you the leaders that He is going to raise up, because it is through them that you are going to reproduce yourself. You must pour yourself into key people, not into everybody. The key word is *reproduction*. **You want to reproduce yourself wherever you go, and the key is to prepare the leaders in those areas to carry on your vision after you leave.** This is a very important truth. You only have 24 hours in a day; so make sure that people do not waste your time. You must make every minute count as Christ did.

We knew a man many years ago who devoted himself to teaching in secular schools in the Cameroons, instead of ministering to people. Eventually, after about five years, the government expelled him. He said as he was leaving, “I have no lasting fruit in this country.” If he had concentrated on reproducing himself in native leaders, he would have had people to carry on his vision. But he did not. What we want is lasting fruit—fruit that abides!

Levi had sold his soul to the Roman occupation force. He was responsible for collecting taxes for Rome. The Jews despised the tax collectors. In the natural, Levi had been rejected by the scribes and Pharisees. In their eyes he was a publican and a sinner. But he was a chosen vessel of the Lord. **God so often chooses those that are the least likely to become leaders—those who are rejected.** We have to be very careful when we choose leaders. We must not judge with the seeing of our eyes and the hearing of our ears (Isa. 11:3). God is the One who calls people to ministry, not us.

There was a man in England many years ago who experienced revival wherever he went. But he did not have a lot of discernment when it came to choosing leaders. He wanted to raise up pastors to take over the churches he established. Because of his lack of discernment, he made tragic mistakes in the people he chose to have around him.

Jesus prayed before he selected the 12 apostles. You must pray and get the mind of the Lord when you are choosing leaders, because many times it is the least likely ones whom God has called. Saul of Tarsus persecuted the Church before he was saved, but he was the one God had chosen to be the teacher of the New Testament Church. **Therefore, never think that you cannot be used by God because of your past.**

### ***Jesus' Eating with Sinners (2:15-17)***

**2:15** - *“And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.”* Levi was a publican and a sinner, and his friends were publicans and sinners. Jesus went into Levi's house and ate with him.

**2:16-17** - *“And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.”* The

scribes and Pharisees criticised Jesus for eating with sinners. Jesus responded by saying that He had come to heal those who needed a physician. It is not those who are healthy who need a physician, but those who are sick. Christ is the Great Physician. Pastors, in a sense, are physicians too. They have to take care of those who are sick in their congregation.

### ***The Question on Fasting (2:18-20)***

**2:18-20** - *“And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.”*

The disciples of John and the Pharisees, who were accustomed to fasting frequently, asked Jesus why His disciples did not fast. Jesus replied by saying that they could not fast as long as He was with them, but when He returned to heaven, they would fast. Jesus is the Heavenly Bridegroom, and He is coming for His Bride, all glorious within. The Second Coming of Christ is likened to a Jewish wedding feast in Scripture.

### ***Adding New to Old (2:21-22)***

**2:21-22** - *“No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh*

*away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.*” This is a truth that is easily understood in the natural. But the spiritual truth is far more important.

The country of France was opened up to the Pentecostal message by an Englishman named Douglas Scott. I had the privilege of travelling with him. I learned many things from him, some of them positive and some of them negative.

First of all, he went to churches that were established. God poured out His Spirit, and they embraced the baptism of the Holy Spirit. But he visited some of these churches several years later, and they were spiritually dead. He asked the Lord why, and the Lord said to him, “You cannot put new wine into old bottles.” This was the mistake of many in the Charismatic movement. God poured out His Spirit on the Catholics, but they remained in the Catholic Church, and then they lost the vision because they did not move on and leave the Catholic Church.

**You cannot put new wine into old bottles.** The message in the Charismatic movement was that people should take the baptism of the Holy Spirit back to their denominational churches (which did not believe in the baptism of the Holy Spirit). But God spoke to me, “Tell people to go where the river is flowing.” The place where a tree is planted determines whether or not it bears fruit.

***The Son of Man—the Lord of the Sabbath (2:23-28)***

**2:23-24** - *“And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?”* The Pharisees worshipped doctrine. Doctrine was more important to them than anything else. While we must never compromise God’s holy standards, we have to be flexible in certain areas. Legalism is very dangerous indeed. It is the traditions of men. The Pharisees had endless rules and regulations for the Sabbath day that were not Scriptural. To them, the Sabbath was the most important thing. We must be careful of outward holiness. We must worship Christ; He must be more important to us than even doctrine and holiness.

**2:25-26** - *“And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the showbread, which is not lawful to eat but for the priests, and gave also to them which were with him?”* Christ quoted from 1 Samuel 21:4. The High Priest gave the shewbread to David to eat when he was hungry. While the shewbread was reserved only for the priests, it was more important for David to be nourished.

**2:27-28** - *“And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of*

*man is Lord also of the sabbath.*” The whole purpose of the Sabbath day was for the benefit of man. Man was not made for the Sabbath, but the Sabbath was made for man; and the Son of man is the Lord of the Sabbath.

### ***The Healing of the Man with a Withered Hand (3:1-5)***

**3:1-2** - *“And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day; that they might accuse him.”* Jesus entered the synagogue and saw a man who had a withered hand. The Pharisees watched Jesus to see if He was going to heal him. Their motives were completely wrong. They wanted to entrap Jesus.

**3:3-4** - *“And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.”* Jesus consistently attacked the Pharisees’ legalistic traditions concerning the Sabbath day. Their strict observances were pure hypocrisy. They worshipped the Sabbath more than they did the Lord. They had made a god out of the Sabbath day.

**3:5** - *“And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.”* Traditions and legalism harden the heart. “The letter killeth, but the Spirit giveth life” (2 Cor. 3:6). The Lord healed this

man on the Sabbath day, seeking to break the bondage of legalism in which the Pharisees were entrapped.

***The Pharisees and Herodians Take  
Council to Kill Jesus (3:6)***

**3:6** - “*And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.*” This is a very interesting point here. The Pharisees went and took counsel with the Herodians. It is important for us to understand who the Herodians and Pharisees were. The Pharisees arose in the time of the Maccabeans. They were called *separatists* because they did not get involved with politics. They were the guardians of the Law, concerned only with the religious life of the community.

The Herodians, on the other hand, were a political party. They took their name from the family of Herod, deriving their authority from the Roman government. They were interested in the *status quo*—they did not want anything to change.

The Pharisees and the Herodians were archenemies. The Pharisees wanted to bring in a religious Jewish state, while the Herodians were devoted to Herod, who was allied with Rome. But it is interesting that these two enemies were united in the same cause to destroy Jesus. There also is the classic example of Herod and Pilate being reunited at the crucifixion of Jesus. They had a common cause—both

had, in a sense, unjustly condemned Him. This aligning of enemies happens today too. Usually when there is a division in a church, those who were once enemies become united with a common cause, seeking to undermine the authority of the pastor. If you follow the Lord, you will experience this in your lifetime.

# 3

## LATER PHASES OF THE GALILEAN MINISTRY 3:7-6:13

### *Withdrawal to the Sea (3:7-12)*

**3:7-8** - *“But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea, And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.”*

It is amazing how the crowds flocked from everywhere to hear Jesus preach, especially considering their mode of travel in those days (usually by foot or camel). The cities mentioned here are about 100 miles apart from each other. We will see this happen again when revival comes. People will come from all over to hear the truth.

**3:9-10** - *“And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.”*

In order to protect Himself physically, the Lord went into a small ship. There was a danger that the people would overrun Him. They wanted to touch the Lord in order to be healed. When people are sick they are very desperate. They will do anything to be healed.

**3:11-12** - *“And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them that they should not make him known.”* Before the foundation of the world, and before the rebellion by Lucifer in heaven, everyone knew who Jesus was. They knew He was the Son of God. He was seated upon a throne with His Father. Every spirit in heaven knew who He was. When the rebellion took place, those who sided with Lucifer were cast out of heaven. Hell was created, and many of the angels were confined there in chains.

We have to understand the awesome sovereignty of God. In America, the president does not have as much power as the monarch of a kingdom. A king’s word is absolute law. The Lord is the King of kings. His word is absolute law, even in hell. Everyone has to do what He commands them to do. Every spirit is subject to God, even those who have fallen, including Satan. They know the plan of salvation. The demons tremble and believe. They all know that there is a time appointed when they will be tormented.

The unclean spirits in these people knew exactly who Jesus was. They were completely at His command. This is easily seen in the life of Job. Satan could only do to Job what God permitted him to do; Satan could not go beyond those boundaries. We have to realise this when we are dealing with spiritual forces. They can only do what God permits them to do. **God is everywhere, ruling as the King of the universe.**

### ***The Choice of the Twelve (3:13-19a)***

**3:13** - *“And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.”* It is the sole prerogative of the Lord to call people to the ministry. “No man takes this honour unto himself, but he that is called of God” (Heb. 5:4). God has a purpose and a specific work for each one of us to accomplish. We do not have to plan our lives; God has already planned them. We simply have to fit into His plan for our lives.

**3:14-15** - *“And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils.”* Jesus wanted to reproduce Himself so that after He had been crucified and had returned to heaven’s glory, His message would be carried on by these 12 men.

Jesus was limited on earth to be in only one place at a time, so He could not possibly have gone everywhere. He needed men to carry on His vision. When you consider it, a corporate body of 12 men was not a large group to continue His work, but it is quality that counts. Now we have a list of the 12 apostles.

**3:16-19a** - *“And Simon he surnamed Peter; And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus,*

*and Simon the Canaanite, And Judas Iscariot, which also betrayed him.*” Judas was chosen for a specific reason. Judas had to fulfil Scripture; specifically the Scripture that one would betray the Lord. Psalm 109 speaks prophetically of the life of Judas. However, the purpose for choosing Judas was not only to fulfil Scripture, but also to enable Christ to know the suffering that the Father knew when Lucifer rebelled against Him.

In your own life, you will experience betrayal by someone close to you like Judas. It is the only way we can enter into the fellowship of Christ’s sufferings (Phil. 3:10). David had Absalom and Ahithophel who betrayed him; and Paul experienced the cruel betrayal of Demas and of Alexander, the coppersmith.

## **The Character of Jesus’ Family (3:19b-35)**

### ***The Multitudes Come to the House (3:19b-21)***

**3:19b-20** - *“And they went into an house. And the multitude cometh together again, so that they could not so much as eat bread.”* The revival was so intense that they did not even have enough time to eat. We have experienced this in revival—everyone is so busy that it is difficult to find time to eat and rest. But you must make sure that you set aside time for eating and resting, because if the leader becomes too tired and gets burned out, the revival will end in disaster.

**3:21** - *“And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.”* Jesus’ friends were afraid that He was going to wear Himself out.

***The Charge That Jesus Casts Out the Devils by the Prince of Devils (3:22-28)***

**3:22-26** - *“And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.”*

Out of envy and jealousy, the scribes accused Christ of casting out devils by Beelzebub, the prince of devils. That is ridiculous reasoning. The devil would obviously be the last one to cast devils out of people. Then Christ spoke on the power of unity. If a house is divided against itself, it will fall and crumble from within. That is why a church or a fellowship (and a marriage too) must have unity in order to succeed. Without unity there will be divisions.

We need to cry out to God for unity of the brethren as described in Psalm 133:1-2, “Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments.”

**3:27-30** - *“No man can enter into a strong man’s house, and spoil his goods, except he will first bind the strong man; and*

*then he will spoil his house. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit."*

The blasphemy of the Holy Spirit is attributing the works of the Holy Spirit to Satan, with *knowledge*. It is an unpardonable sin. At one of the Bible schools I attended in England, they did not believe in speaking in tongues. I was unaware of this when I enrolled at the school. Because I had been sharing with the other students about the baptism of the Holy Spirit, I was called into the principal's office.

The principal told me that they did not believe in speaking in other tongues. Then the anointing came upon me and I said to him, "Is speaking in tongues of God, or of Satan?" You should have seen the terror on his face. He was trapped, and he knew it. He knew that if he said it was of God I would have said, "Why do you not preach it then?" But acknowledging it was of God would have cost him his position in his denomination. Because he did not want to lose his position, he said, "Speaking in tongues is of Satan."

The principal and I both knew that he had committed the unforgivable sin. He knew the truth, but he attributed the works of the Holy Spirit to Satan.

***Who Is My Mother and My Brother (3:31-35)***

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

At this time, only Jesus’ mother believed. His brothers and sisters did not believe until after His ascension into heaven (see John 7:5, Acts 1:14). James and Jude, two of his brothers who became Bible writers, did not believe in Jesus at this time.

We have to be very careful of family relations. God often calls one person out of a family and even divides a family for His purposes. **You must always love and honour your parents and family, but the will of God for your life must come first.**

You must be wholehearted for Christ. If I had gone into the occupation that my father, who was a righteous man, wanted me to go into, I would not be where I am today. There is the terrible danger that your family will try to influence you not to fulfil the will of God for your life. Our family must not come before God. You must be careful of soulish ties to your family.

Barnabas was offended at Paul because he did not want to take Mark, who was related to Barnabas, along with them. You cannot side with your family if God is telling you to do something else. I have known many ministers who have compromised because of their children. One Pentecostal minister preached against divorce and remarriage until his son remarried; then he changed his doctrine and permitted it in his church. We must not compromise because of our family.

## **Parables Concerning the Kingdom of God (4:1-34)**

### *The Parable of the Sower (4:1-9)*

**4:1** - *“And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.”* The crowds were so great that Jesus had to enter into a ship and teach the people from the ship. There were many people there, but Christ projected His voice so that everyone on the shore side could hear Him. John Wesley used to preach to crowds of up to 60,000 people at a time, without amplification. We need to practise how to project our voices because in many countries they do not have microphones.

**4:2-3** - *“And he taught them many things by parables, and said unto them in his doctrine, Hearken; Behold, there went out a sower to sow.”* Mark’s Gospel was the first Gospel

written. The other Synoptic Gospels amplify Mark's Gospel. Matthew 13 gives an amplification of these parables, but we will consider them as Mark recorded them.

**4:4-7** - *“And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: But when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.”* The seed, representing the Word of God, was sown in three types of soil, which represent three types of hearts, but because of the condition of the soil, the seed did not bring forth any fruit. In other words, the Word of God did not produce fruit in their lives because of their heart conditions.

**4:8-9** - *“And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. And he said unto them, He that hath ears to hear, let him hear.”* The parable of the sower and the seed is very sobering. There are four kinds of hearts listed. Three of them are unsatisfactory in the Lord's eyes, and only one is good. Then there are three levels of productivity of the fruitful ground: 30-fold, 60-fold, and 100-fold. Generally, only about 25 percent of your hearers will bring forth fruit, and only a very few of them will bring forth 100-fold fruit. We have to keep this in mind so that we do not become discouraged when all of our

listeners are not receiving the message and bringing forth fruit. Only a few will be 100-fold Christians. We have to be very realistic as ministers. The whole key here is the heart. Our heart determines whether we will bear fruit or not.

If we look closely at the three levels of fruitfulness, we can see that they are actually *minus 70* (30-fold), *minus 40* (60-fold), and *100 percent*. If you took an examination and you scored a 30, the teacher would say you missed 70 out of 100, or minus 70. No parent would be happy with a child who scored a 30, and neither is our Heavenly Father. He wants us to bring forth 100-fold fruit, as did Isaac (Gen. 26:12). We must not be content if we are bringing forth 30-fold because we are actually bringing forth minus 70.

There are three ways a person is judged: character, ability, and productivity (C.A.P.). I have met many people who have had admirable character and abilities, but are virtually non-productive. We want to bear much fruit. At the judgment seat of Christ, we will have to give account to the Lord for our lives. We will be judged on whether or not we have fulfilled all that He has purposed for our lives. We want to have an abundance of *eternal* fruit!

### **The Reason for Teaching in Parables (4:10-12)**

**4:10-11** - *“And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are*

*done in parables.*” A parable is a story that obscures divine truth; it does not explain truth. The Lord spoke in parables so that only those who really had a heart to know the truth would understand. He did not want to give His pearls and hidden treasures to those who would not appreciate them.

**4:12** - *“That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.”* This is a quotation from Isaiah 6:9. In your church, there may be some unto whom it is not given to understand truth. In revival many people will come into the Church, but not all of them will be given a heart to understand the truth because they do not love the truth. **Revelation comes by relationship. We need to spend much time with the Lord so that He will open our eyes to behold wondrous things out of His Word.**

## **The Interpretation of the Parable of the Sower (4:13-20)**

**4:13** - *“And he said unto them, Know ye not this parable? and how then will ye know all parables?”* The Lord was saying to His disciples that they should have understood the parable of the sower, for it is the most elementary of the parables. It is the key to knowing the interpretation of the other parables. The Lord then goes on to explain the parable of the sower. We are grateful that the disciples did not understand it; otherwise His interpretation of the parable would not have been recorded.

**4:14-15** - *“The sower soweth the word. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.”* The sower is anyone who preaches the Word of God, which is typified by the seed. When someone is preaching, there is activity in the demonic realm, seeking to take away the Word that was sown in people’s hearts. That is why we must guard against wandering thoughts when others are preaching.

**4:16-17**- *“And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word’s sake, immediately they are offended.”* Many people will listen to the preaching of God’s Word and receive it with gladness; but because of a hard and rebellious heart, they become offended and return to their former lifestyle. Because they do not let God’s Word penetrate deep down into their hearts and change them, they become offended at one thing or another and bear no fruit.

**4:18-19** - *“And these are they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.”* Others receive the Word, but the cares of this world choke the Word that was sown in their hearts, and it does not bring forth any fruit in their hearts. We must not become overburdened by the cares of this world. We must be able to compartmentalise

things. Otherwise, things will weigh us down and cause us to be unfruitful.

The lust of the flesh will also choke out the Word. **We must watch our desires.** We must be content with what God has given to us, whether it is a car, a house, or even a ministry. **The truly liberated person is the one who has no desires other than the Lord Himself.** The danger in the ministry is for a minister to be tempted with a high standard of living. This almost always leads a person into immorality, because if your desires go unchecked in one area, you will not be disciplined in other areas.

**4:20** - *“And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.”* The fourth kind of heart is the good ground, open and receptive to the Word of God. However, it is not enough to have a good heart, but we must be productive and bring forth much fruit for the kingdom of God!

### ***To Those Who Hear Shall More Be Given (4:21-25)***

**4:21** - *“And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?”* We must not hide the light that we have received. We must share the light of God’s Word with others. There is no such thing as a *closet Christian*. If we have the life of Christ within us, it will naturally flow out to others.

**4:22** - *“For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.”* In other words, the Lord is saying that a man’s works follow him. First Timothy 5:25 says, “Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.” Everything will be manifested; therefore, we should major on good works.

**4:23** - *“If any man have ears to hear, let him hear.”* This is repeated in the messages to the seven churches in Revelation chapters 2 and 3. We not only need to hear with our natural ears, but also with our spiritual ears. A hearing ear that can hear what God is saying and can understand truth is one of the most precious gifts given unto man (Prov. 20:12). May we covet a hearing ear.

**4:24-25** - *“And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.”* The Lord warned the disciples to be careful what they listened to, because what we listen to will produce fruit in our lives, either good fruit or bad fruit.

Then the Lord went on to give one of the most fundamental principles in the Word of God. It is this: unto him that hath, shall more be given. Those who make the most of the opportunities they have will receive more opportunities. It is a principle in nature. There is the very familiar saying, “Money begets money;” and it is very true.

**If you put your feet in a path, God will confirm you in that path, whatever it is.** In the negative sense, Pharaoh hardened his heart ten times, and in response God hardened his heart ten times. God gives wisdom to the wise (Dan. 2:21). Thus if we seek wisdom, God will give us wisdom. If we are diligent to study and seek out truth, God will give us knowledge. Therefore, let us put our feet in the pathway of righteousness and the Lord will confirm us in that way.

### ***The Parable of the Growth of the Seed (4:26-29)***

**4:26-29** - *“And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.”* In the natural, when

***Seek wisdom  
and set your  
feet on the  
right path!***

a man plants seeds in the ground, it produces fruit in due season, and the farmer does not know how it happened. In a certain sense, you cannot really examine the growth of the Word of God in your heart, but it grows nonetheless. The invisible root system develops first. We have to concentrate on allowing God to break up all of the fallow ground of our hearts so that the seed of God’s Word will take root in our lives. Then in due time it will bring forth much fruit in our lives.

***The Parable of the Mustard Seed (4:30-32)***

**4:30-32** - *“And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.”*

The mustard seed is one of the smallest seeds, but when it grows, it becomes very large. Men on horses are able to take shade from the sun under the branches of a large mustard tree. The kingdom of God is like a little seed, but when it takes root in our lives and grows, it will become mighty.

***Jesus Explains the Parables Privately to His Disciples (4:33-34)***

**4:33** - *“And with many such parables spake he the word unto them, as they were able to hear it.”* Jesus explained the parables to His disciples privately, as they were able to understand. Jesus said to His disciples in John 16:12, “I have yet many things to say unto you, but ye cannot bear them now.”

There is a progression in the Christian life. In life, a child has to progress from kindergarten to first grade, then from first grade to second grade, and keep progressing until he graduates from high school. It is the same in the kingdom of

God. Our level of understanding starts out very elementary. The more we progress and continue to learn, the more of God's Word and His mysteries we are able to understand. This is why we need to continually study the Word of God.

**4:34** - *“But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.”* The Lord spoke in parables in the presence of the multitudes. It was only when He was alone with His disciples that He explained the truth behind the parables to them. This was because of the heart condition of the people. Understanding right doctrine is a heart issue.

## **Jesus Takes Dominion over Evil Powers (4:35-5:43)**

### ***The Quieting of the Storm (4:35-41)***

**4:35-38** - *“And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?”*

The Lord went with His disciples in a ship across the Sea of Galilee. While they were crossing the sea, Jesus fell asleep

in the back part of the ship. A terrible storm arose and the disciples began to sink because the boat was filling up with water. Those who have had visions of this incident say that the disciples tried to bail the water out, but they could not keep up because the water was coming in so fast. Then, in a moment of exasperation, the disciples awakened the Lord and said, “Lord, don’t You care about us?”

*Christ is the  
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everything!*

**4:39** - *“And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.”* The Lord simply stood up and commanded the storm to calm. Christ was the Master of every situation. He just said, “Peace, be still,” and the storm stopped. Who will bruise Satan under our feet? The God of peace (Rom. 16:20). We have the victory over Satan as long as we have the peace of God in our hearts and minds.

**4:40-41** - *“And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?”* Jesus then asked the disciples why they were so fearful and why they lacked faith. Fear indicates a lack of faith. **When we allow fear to grip us, it robs us of faith.** We must believe that the Lord is in control in every situation. **We need to put our hands in His and let Him guide us through the storms of life into perfect peace.**

***The Subduing of the Gergasene Demoniac (5:1-20)***

**5:1-3** - *“And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him, no, not with chains.”*

Mark says there was one man, while Matthew says there were two men here (Mt. 8:28). However, there is no discrepancy here. Mark received his information from Peter. Mark was not an eyewitness, whereas Matthew was. Mark concentrates on one man, while there were actually two men who were possessed with devils. We must be settled in our hearts that there are no contradictions in God’s Word. Although there are many things that need explanation, there are no discrepancies in the Bible.

No one could bind this man, not even with chains. This story illustrates the power of the demonic force. Satan counterfeits the real. No one could bind Samson because of the spirit of might with which the Lord had anointed him. However, in the kingdom of darkness, that same power is many times duplicated. I have seen several strong men try, unsuccessfully, to hold down someone who was demon-possessed.

**5:4-5** - *“Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by*

*him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.”*

This demon-possessed man was tormented by the demons inside him. He would cry often, and cut himself with stones. Demons try to destroy those whom they inhabit.

**5:6-7** - *“But when he saw Jesus afar off, he ran and worshipped him, And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.”* This man saw Jesus afar off, and ran to Him and worshipped Him. The demon inside him said, “What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.”

The demons knew that Jesus was the Son of God. They pleaded with Jesus not to torment them, because they knew that their time of torment had not come yet. The Lord is ruler over all—even over hell. The demons know that they are granted a period of time. Revelation 12:12 says that the devil knows that he hath but a short time. It is amazing that even though they know they are defeated and will be tormented once the Lord returns, they still resist and try to fight against the Lord because of envy. Envy gives people no rest.

**5:8-10** - *“For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he*

*answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country.*” Jesus asked the demon inside of this man, “What is thy name?” and he responded, “My name is Legion: for we are many.” This phrase switches tenses; at first it is singular, then it is plural. This is easily explained. Normally, when a person is demon possessed, he has several demons (because demons are gregarious), but there is one king demon, if I could say that, that is the dominating force in that person’s life. The king of the demons responded by saying, “My name is Legion.” The Greek word for *legion* means “a regiment.” A Roman legion consisted of between 4,500 and 6,000 soldiers. In other words, this man had many demons.

The demon pleaded with the Lord not to send him out of that country. He knew that Jesus had the power to send him anywhere. He did not want to leave. It is believed that demons are the spirits of the former inhabitants of the earth. It is normal for people not to want to leave their hometown. Demons feel the same way. That is why they asked the Lord to not send them out of that region.

**5:11-12** - *“Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them.”* At first, only one demon was speaking, but then all of the demons inside of this man asked the Lord to send them into the swine. They wanted a habitation, a body to dwell in. Demons always want to inhabit something—people, animals, buildings, or idols.

**5:13** - *“And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.”* Jesus gave them leave. They could not do anything until Jesus gave them permission. One can only imagine what happened when all those demons entered into the swine. They took control of them and they rushed down a steep place and fell into the sea. It is interesting that the number 2,000 is mentioned here. There were 2,000 pigs that were inhabited by the demons, and they fell down a steep place and died. Two thousand is the *approximate* amount of time allotted to the Church Age. At the end of the 2,000 years, all the demons will be cast into the pit of hell.

**5:14-15** - *“And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.”* Once that man was set free and came to know the Lord, his mind was renewed and restored. He had a right mind and was clothed with the garments of salvation.

**5:16-17** - *“And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. And they began to pray him to depart out of their coasts.”* The people of that village

did not want Jesus to stay there any longer. They begged Him to leave for they feared for their economic status in that they already had lost 2,000 pigs and did not know what else might befall them.

**5:18-20** - *“And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.”*

The man who had been demon-possessed told the Lord that he wanted to follow Him, but Jesus told him to go back home, and tell everyone what the Lord had done for him. The Lord told some to follow Him, but others He told to go back to their hometowns and evangelise those areas. This is a very important principle. We have to be in the place of the Lord’s choosing. Of what value is it to go to India as a missionary or somewhere else and win people to the Lord in that country if the Lord wants you to stay in your hometown? **We must know what God’s will for our lives is and where He wants us to be.** That is the all-important thing.

This man went on to evangelise that whole area for Christ. People believed him because everyone knew him, and they could see the change that had taken place in his life. He had a personal testimony to tell. Nothing can take the place of

experience. **A man with an experience is not at the mercy of someone with a theory.** We need to press into God to have experiences so that we share from the heart and not from head knowledge.

### ***The Plea of Jairus (5:21-24)***

**5:21-24** - *“And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. And Jesus went with him; and much people followed him, and thronged him.”* When Jesus got to the other side of the Sea of Galilee, Jairus, one of the rulers of the synagogue, came to Jesus and fell at His feet, pleading with Him to go and lay hands on his daughter and heal her.

### ***The Woman with the Issue of Blood (5:25-34)***

**5:25-29** - *“And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.”*

As Jesus was walking with Jairus, a crowd of people surrounded him. A certain woman who had suffered with a haemorrhage for over 12 years pressed in through the crowd and touched the hem of Jesus' garment. She was instantly healed when she touched Jesus. Touching Jesus' clothes did not heal this woman, because many people were touching the Lord. She was healed because she touched the Lord with faith, believing that she would be healed.

**5:30-31** - *“And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?”* Jesus realised that healing virtue had gone out of Him, and He asked who touched Him. His disciples sarcastically said to Him, “What do You mean, ‘Who touched me?’ Do you not see all the people around You who are touching You?”

**5:32-34** - *“And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.”*

As the Lord looked around in the crowd to see who had touched Him, this woman came up to Him and told Him that it was she. The Lord responded by telling her that it was her *faith* that had made her whole. It was a touch of faith.

**We need to reach out and touch God and have Him meet our needs *by faith*.** It is not methods that work and produce miracles, but faith and faith alone!

### ***The Raising of Jairus' Daughter (5:35-43)***

**5:35-36** - *“While he yet spake, there came from the ruler of the synagogue’s house certain which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.”* As Jesus was still speaking, a man came from Jairus’ house and told him that his daughter had died.

**Often things get worse before they get better, and our faith is tested.** Jairus had faith to believe that Jesus could heal his sick daughter, but now he had to believe that He could raise his daughter from the dead. The Lord had a purpose for all of this. It tested and increased the faith of Jairus, and also brought even more glory to God through her resurrection from the dead, because raising someone from the dead is a greater miracle than healing someone.

**5:37** - *“And he suffered no man to follow him, save Peter, and James, and John the brother of James.”* Peter, James, and John were the closest to the Lord. They were privileged to be with the Lord at times when the other disciples were not. They were the only three that were able to see the Lord, Moses, and Elijah, on the Mount of Transfiguration. They were with Him in the Garden of Gethsemane. Now they

were privileged to go with Jesus to Jairus' house to witness this mighty miracle.

**5:38-39** - *“And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.”*

In the Middle East, there were professional mourners who were paid to mourn when someone died. It was quite the ceremony. The Lord asked them why they were making much ado about nothing. Jesus boldly declared that she was not dead, but just sleeping. Everyone laughed at Jesus and mocked Him for saying that Jairus' daughter was not dead.

**5:40-43** - *“And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.”*

The Lord had power over death. He raised this girl from the dead. Then He again told the people not to tell anyone what He had done. He did not run an advertising agency. It

is interesting that He told the man out of whom He cast the devils to tell everyone the great things that God had done for him, because He did not have a large following in Decapolis. However, here He tells the people not to tell anyone because He had too many people following Him.

### ***Rejection at Nazareth (6:1-6a)***

**6:1-2** - *“And he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?”* Christ then returned to His hometown of Nazareth, and taught in the synagogue on the Sabbath day. Jesus’ contemporaries recognised the great wisdom He had and the gracious words He spoke, and they also knew that He had the power of God.

The Apostle Paul was the teacher of the New Testament Church, and these two qualities can be seen in him too. Paul was renowned for his wisdom and for the tremendous miracles that took place in his ministry. Thus we could say that the Last Day Church will be known for these two qualities as well—wisdom and power. This is brought out by Paul in Ephesians 3:10, which says, “To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.” **The purpose of the Church is to reveal the wisdom of God,**

**and also the power of God.** Daniel 11:32 says, “The people that do know their God shall be strong, and do exploits.” *Exploits* mean the miraculous. We need to seek God for wisdom and for a manifestation of His power.

**6:3** - *“Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.”* Mary’s husband Joseph had already passed away at this time. Mary had other children with Joseph after Jesus. This verse disproves the doctrine of the perpetual virginity of Mary. Jesus was known as the carpenter because that was Joseph’s trade. It is good to know a secular trade. This is what the Rabbis, the Lord, and the Apostle Paul all practised and taught. Paul was a tentmaker, and he was willing to work at times to supplement his ministry (Acts 18:3).

It is interesting that even though Jesus’ contemporaries recognised the great wisdom and power He possessed, they were still offended at Him. They were offended at Him because He had not attended the rabbinical schools, and had not sat at the feet of Gamaliel and the great teachers of the day. He was not a student at one of their elite schools. If He had been a student at one of their schools, they would have taken credit for it, but He was not one of them.

Jesus was rejected basically on two points: First, He was rejected because He was a carpenter and had not had the elite schooling of the scribes and Pharisees. Secondly, Jesus did not uphold the traditions of the scribes and Pharisees.

In every revival there is a stumbling block. The stumbling block at that time was the Lord Himself. He did not meet their expectations of a great teacher. The people whom God uses often do not fit the mould that people think they should fit into. Paul said in 1 Corinthians 1:27-29 that the Lord uses the base and the unlikely of this world, so that He receives all the glory.

**6:4-6a** - *“But Jesus said unto them, A prophet is not without honour; but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief...”* It is so true that people tend to reject their own. A prophet is accepted usually everywhere except in his own country. The Jews’ unbelief stemmed from their attitude. Their unbelief hindered the Lord from doing mighty works there. The children of Israel limited what the Lord could do. Psalm 78:41 says, “Yea, they turned back and tempted God, and limited the Holy One of Israel.” We can limit God by our unbelief, and that is what happened in Nazareth.

### ***The Mission of the Twelve in Galilee (6:6b-13)***

**6:6b-7** - *“...And he went round about the villages, teaching. And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits.”* The Lord called the 12 disciples unto Him and sent them forth in pairs. He gave them power over unclean spirits. Demons know who has the power and authority,

and who does not. There is no need to shout at them and call them names; just command them by the authority of the name of Jesus. A drill sergeant shouts, but a colonel speaks softly because he has the authority. The colonel knows that what he says will be done.

**6:8-9** - *“And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse. But be shod with sandals; and not put on two coats.”* Jesus was trying to teach them total dependence upon Him. The Lord was not commanding us to take a vow of poverty, but simply to put our trust in Him and depend upon Him. The convents and monasteries of the Middle Ages began with the principle of poverty.

The Lord spoke to me once concerning this and said: “You do not have to reduce yourself. I am well able to reduce you.” When God reduces us, there is grace to go through it; when we do it ourselves, there is no grace for it. There were times in our lives when my wife and I had nowhere to sleep and nothing to eat. We had to sleep in our car in the dead of winter many times. We used to walk the streets together looking for a dime so that we could share a cup of coffee. However, after we passed our tests God used us as channels of finance to bless others. God’s intention for His people is not poverty, but neither is it luxury. However, the Lord many times takes His people through times of financial difficulty so that they learn to be wise with money and learn to trust Him for their provision.

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

The Lord is saying that when you go somewhere to preach and you are offered a place to stay, you should remain there even if you are offered a better place after you have preached a few days and are appreciated more. You cannot accept a new offer because you would offend the person who first offered you a place to stay.

It is unwise to accept invitations to go with other people without the pastor when you are visiting his church, unless he asks you to, of course. This is because you might be asked a question that you could answer innocently, but the person might have ulterior motives behind the questions. You could jeopardise the authority of the pastor by an innocent answer. That is why I tell ministers not to counsel people in other pastors' churches, unless the pastor is present and there is a specific reason for it.

**6:11** - *“And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.”* When a person or a city or a nation rejects the Lord's messengers, they are actually rejecting the Lord Himself, and it brings great judgment and spiritual darkness over that area.

**6:12-13** - *“And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil*

*many that were sick, and healed them.*” The message of the disciples was basically repentance. They cast out devils and anointed the sick with oil and healed them. The miracles confirmed their message.



# 4

## WITHDRAWAL BEYOND GALILEE

6:14 - 8:30

### *The Imprisonment and Death of John (6:14-29)*

**6:14** - *“And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.”* Herod was not really a king; he was the Tetrarch of Galilee. This story gives us insight into the heart of the wicked; and Herod was certainly a wicked man.

**6:15-16** - *“Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.”* Herod heard of Jesus. Others were saying He was Elijah or one of the prophets, but Herod thought Jesus was John the Baptist risen from the dead. You see, Herod had killed John the Baptist. He knew what he had done to John was wrong, and it still troubled his conscience. The blood of John was on his hands. Now we have the story of how Herod had John killed.

**6:17-18** - *“For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias’ sake, his brother Philip’s wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother’s wife.”* In the New Testament there were so many Herods that we need some clarification.

The Herod mentioned here is Herod Antipas, the son of Herod the Great by Malthace. He married Herodias, the former wife of Herod Philip II, who was his brother. Marrying the wife of your brother while he was still living was forbidden by the Law of Moses (Lev. 18:16; 20:21). This was adultery. Herodias was very upset that John the Baptist condemned this act of adultery. John the Baptist upheld God's marriage standards—and it cost him his life! We must not compromise our beliefs, even in the face of death. We must stand for what is right, as did John.

**6:19-20** - *“Therefore Herodias had a quarrel against him, and would have killed him; but she could not: For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.”* Someone who has committed adultery knows what is right, but they do not have the power to do it. People who commit adultery know they are wrong, but they want people to tell them they are right to ease their conscience. Herod knew John was a just and holy man. In fact, Herod loved to hear John, but he did not have the power to put his life in order, because it was not in his heart to do so. He loved his lifestyle too much.

**6:21-23** - *“And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he*

*sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.*” Herod made a feast on his birthday for all of his lords and rulers in Galilee. This was a disgraceful feast filled with adultery. They were in Machaerus, a city on the east side of the Dead Sea, where there was a fortress and palace. (Mark does not tell us that this is where they were, but Josephus records it for us.)

At this feast Herodias instructed her daughter Salome to go in before all these men and dance in a very licentious manner before them, so that the heart of Herod might be moved to ask her what she wanted. The result of this was that Herod offered her up to half of his kingdom. This is an expression taken from Esther 5:3, “Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee to the half of the kingdom.” (This expression was repeated again in Esther 5:6.) It was a proverbial reference for generosity, but it was not to be taken literally. Salome ran back to her mother to ask her what she should ask.

**6:24-25** - *“And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.”* Herodias was still upset at John, and all she could think of was having him put to death. She was a very wicked woman. Instead of allowing the truth to change her, she hardened her heart. As a result, she plotted the death of John the Baptist. She told her daughter to ask Herod for John the Baptist’s head.

**6:26** - *“And the king was exceeding sorry; yet for his oath’s sake, and for their sakes which sat with him, he would not reject her.”* Herod had given his word, and he did not want to be disgraced and lose respect in the eyes of all his lords. Because he had made an oath, he gave in to the desires of this adulterous woman, Herodias, and gave the head of John the Baptist to her daughter. Herod had no backbone whatsoever. It is no good to know what is right if you do not have the moral fibre to do what is right.

Many people will agree with the standards upheld in the Word of God, but they will not stand for them because of peer pressure. Many politicians say they do not believe in abortion, but they stand for it because of the popular opinion. On judgment day they will be tormented because they knew the truth and yet would not stand for it. We must stand for what we know is right, even if it costs us our lives.

***Stand in the truth  
even in adversity.***

**6:27-29** - *“And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.”* John was being held in prison in Machaerus. After Herod had him beheaded, John’s disciples came and buried his body. This is a parenthetical interlude, and now we return to our original theme concerning the 12 apostles.

***The Feeding of the Five Thousand (6:30-44)***

**6:30-31** - *“And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.”*

The 12 apostles returned from their missionary ventures throughout the regions round about and told Jesus everything that had happened. The Lord told them to get away from the people for a while and rest. They had hardly had time to eat because the crowds were so great. In the Gospels, the Lord constantly seeks to get away from the crowds and rest. Many times after a crusade or a teaching seminar, it is good to rest, get alone with God, and meet with Him afresh. Then you will be refreshed and refilled.

**6:32-34** - *“And they departed into a desert place by ship privately. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.”* The Lord had compassion on the people because they did not have good leaders. They were like sheep without a shepherd.

**6:35-37** - *“And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?”*

It was getting late and the people needed to eat; so the disciples told the Lord to send the people away to buy food for themselves. But the Lord told the disciples that they were to feed the people. The disciples’ reaction was one of unbelief. They knew they did not have enough money to buy food for everyone. A denarius (pennyworth), which was the coin in those days, was a workingman’s daily wage. To feed all the people would have cost 200 days’ wages.

**6:38-39** - *“He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass.”* They had only five loaves and two fish, but that was enough for God to multiply. Jesus told the disciples to have the people sit down on the green grass. Having them sit on the green grass does not contradict verse 32, because you can have patches of grass in a desert. This is actually quite common in Palestine.

**6:40** - *“And they sat down in ranks, by hundreds, and by fifties.”* The people sat down in rows of fifties and hundreds.

(One hundred and fifty is the measurement of the Outer Court of the Tabernacle of Moses.)

**6:41** - *“And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.”* There were five loaves and two fish. Five is the number of grace, and two is the number of witness. Thus this miracle was a witness of divine grace.

**6:42-44** - *“And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men.”* The people ate until they were full. Here is a picture of the Lord, Jehovah Jireh, feeding His people. When the disciples picked up the leftovers, there were 12 baskets of fragments left over. Twelve is the number of government, corresponding with the number of apostles.

### ***Jesus Walks on Water (6:45-52)***

**6:45-46** - *“And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray.”* Jesus sent away His disciples so that He could be alone with the Father. In revival, you must spend time alone with God. Your body and your spirit can only take so much. You have to have communion with the Lord. That can never be neglected, not even in revival.

**6:47** - *“And when even was come, the ship was in the midst of the sea, and he alone on the land.”* The Lord was up on one of the mountains that surround the Sea of Galilee, and He could see the disciples right across the Sea of Galilee.

**6:48** - *“And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.”* Jesus saw His disciples toiling in their boat because of the strong winds. The Lord used His power as the Creator of the universe to walk across the sea. The Sea of Galilee is about six miles across at this point, so Jesus would have walked about three miles at the most. Once He was near their boat, Jesus acted as if He were going to keep on walking.

**6:49-50** - *“But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.”* The disciples saw Him walking on the sea and thought it was a spirit. But He spoke to them and assured them that it was He.

**6:51-52** - *“And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves: for their heart was hardened.”* Jesus then stepped into their boat and the storm immediately ceased. The disciples were amazed and afraid at the same

time. They were with Jesus all the time and had seen His mighty miracles, including the feeding of the 5,000, but they still did not believe because their hearts were hardened. **You can be in revival and experience revival and yet not have revival in you.** The disciples had been used by God, but their hearts were hardened.

### ***Healing the Sick of Gennesaret (6:53-56)***

**6:53-56** - *“And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him, And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.”*

The Lord healed the sick of Gennesaret. As many as touched the Lord by faith were healed. We need to reach out and touch the Lord, and spiritually we will be made whole too.

### ***The Vain Traditions of the Elders (7:1-8)***

**7:1-2** - *“Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.”* A group of scribes and Pharisees came to hear the Lord. Sadly,

they did not come with open hearts; they came to find fault. Those who are steeped in legalism are very critical of others and always find something wrong with those who do not do things the way they do. The Pharisees were offended that Jesus' disciples did not wash their hands before they ate.

**7:3-4** - *“For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.”* The scribes and the Pharisees majored on outward cleanliness and holiness.

*Do not let  
legalism bring  
you in to bondage.*

They had all kinds of legalistic rules and regulations that actually brought them into bondage. They would not eat before they washed their hands, and would not eat or drink out of a vessel that had not been washed. Obviously, cleanliness is a good thing. However, Jesus' point was that they were outwardly pure, but inwardly full of all uncleanness. Let us major, therefore on inward holiness.

**7:5-7** - *“Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath [Isaiah] prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship*

*me, teaching for doctrines the commandments of men.”* The Lord quoted Isaiah 29:13.

The scribes and Pharisees had endless rules, regulations, and traditions, but their heart was far from the Lord. Many of the luminaries of the Middle Ages had mixture in their messages too. Legalism and traditionalism is a bondage. **Do not add your own ideas to the true message of God.**

**7:8** - *“For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.”* Their traditions and their own ideas came before the commandments of God.

### ***The Word of God Made of None Effect by the Traditions (7:9-13)***

**7:9** - *“And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.”* They rejected the commandments of God so that they could keep their own traditions. Romans 10:3 says, *“For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.”* They were seeking to establish their own righteousness.

**7:10-11** - *“For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or*

*mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.*” To show them how they were rejecting the commandments of God through their traditions, Jesus uses the fifth commandment as an example. The Law said to honour your father and mother. However, the Pharisees changed this command to suit their needs. *Corban* means “an offering or a gift devoted to God.”

When an Israelite wanted to give a gift to God, like a cup for instance, he would devote it to God and call it *Corban*, because it was set aside for the use of God. They would say that they had dedicated their lives to God. Therefore, if their father or mother were sick, they were free from the responsibility of taking care of them because their lives had been dedicated to God. Jesus said that was wrong. Just because you have dedicated yourself to the Lord does not mean you do not have to keep the fifth commandment, which is to care for your parents. They had made the Word of God of none effect by their traditions.

**7:12-13** - *“And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.”* We need to be purified of our own ideas and traditions so that we do not make the Word of God of none effect, as the scribes and Pharisees were doing.

### ***The Defilement from Within (7:14-23)***

**7:14-15** - *“And when he had called all the people unto him, he said unto them, Hearken unto me every one of you,*

*and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.*” The Lord showed that the outward form of holiness of the scribes and Pharisees was absolute folly. They were concerned about washing the cups so that they would not be defiled by an unclean cup. **Jesus said that what is important is inward cleanliness and holiness.** It is not what goes into us that defiles us, but what comes out. Therefore, inward purity is more important.

**7:16** - *“If any man have ears to hear, let him hear.”* This message of true holiness cannot be understood by everyone. It is only for those who have a heart to hear and do what is right.

**7:17-19** - *“And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?”*

When He had gone into a house with His disciples they asked Him about this new message, which was so different from the one they had heard from the scribes and Pharisees all of their lives. The Lord explained to them that it is the heart that defiles a man, not what he eats or drinks. We have to guard our hearts from uncleanness.

**7:20-23** - *“And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.”* The Lord lists 13 sins that come out of the heart. Murder begins in the heart, because it is anger that leads to murder. The Lord went to the root of all these sins, the heart.

### ***The Syrophenician Woman (7:24-30)***

**7:24** - *“And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.”* After this denunciation of the outward holiness of the scribes and Pharisees, the Lord went to the region of Tyre and Sidon. His fame was so great that He could not be hidden.

**7:25-28** - *“For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children’s bread, and to cast it unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children’s crumbs.”* A Syrophenician woman had a daughter who was demon possessed, and she asked the Lord if He would cast the demon out of her. In the same account of this story in

Matthew 15:24, the Lord said to her that He was only sent to the lost sheep of the house of Israel (that is, before His resurrection). Therefore, since she was not of the house of Israel she did not qualify for healing.

This would have discouraged most of us, but this woman pressed in and said: “That is true Lord, I do not deserve the least of your mercies, but even the puppies are allowed to eat the crumbs that fall off of the table. So could I please have a crumb that has fallen off Your table?” Because she pressed Him, the Lord granted the deliverance of her daughter. Sometimes even the Lord Himself will try to discourage us from going on, to test our hearts, but we just have to persevere until we receive the answer to our petition.

**7:29-30** - *“And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.”* When the Syrophenician woman returned home, her daughter was already delivered of demon possession. In Matthew’s account of this miracle, the Lord commended her for her faith (Mt. 15:28).

### ***Healing of the Deaf and Dumb in Decapolis (7:31-37)***

**7:31** - *“And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.”* The term *Decapolis* is used

for a group of ten cities and their territories. They were all located around the Sea of Galilee and the Jordan River.

**7:32-35** - *“And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.”*

The Lord healed this deaf and dumb man in Decapolis, and that spread His fame throughout that whole area. It was in Decapolis where He was virtually rejected when He cast out the Legion, however later He was received because the man whom he had delivered had evangelised that area.

**7:36-37** - *“And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.”* Jesus does all things well. **May we trust in Him even when everything is going wrong, because in the end, as it was for this man, it will be good.**

### ***The Feeding of the Four Thousand (8:1-10)***

**8:1** - *“In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him,*

*and saith unto them...*” Mark gives us an excellent idea of what revival is like. In revival the crowds will be great, and we must know how to handle ourselves with large numbers of people. We have to be able to walk in the Spirit.

**8:2-3** - *“I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.”*

Jesus is so compassionate and considerate of the needs of others. He truly is the Good Shepherd. We need to be sensitive to the needs of others as well. Jesus did not want to send them away hungry because they might have fainted along the way, for many of them had travelled long distances to hear Him preach.

**8:4-5** - *“And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven.”* The disciples said the same thing to the Lord that the children of Israel had said when they were in the wilderness. They did not believe that He was able to provide for them.

**8:6-7** - *“And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also*

*before them.*” This is similar to the feeding of the 5,000 in chapter six. Only this time they had seven loaves and a few small fish, whereas in chapter six they had five loaves and two fish.

**8:8-9** - *“So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away.”*

Scripture meticulously records the number of people who were fed both times: 5,000 and 4,000. Therefore, there is obviously a divine truth here. Jesus used seven loaves and a few small fish to feed 4,000 people. There were seven baskets of food left over. Seven is the number of completion and perfection. Four means universal (north, south, east, and west). A thousand speaks of abundance. Therefore, the perfection of universal abundance is seen in this miracle of feeding the 4,000.

We must think in abundance. Christ wants to bring us into abundance in every area of our lives. He wants us to have an abundant entrance into heaven (2 Pet. 1:11). We must believe God to bring us into abundance, even if our beginnings are small. In the beginning of your ministry you will probably have a small congregation, and you have to believe God for the needs of your family and your small church. But God is the God of progression. As we are faithful with little, God begins to bring multiplication and to entrust us with more.

We have to be prepared to be stretched and enlarged. Isaiah 54:2 says, “Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen

thy cords, and strengthen thy stakes.” The key word for the last days is *multitudes*. This is very clearly seen in Mark’s Gospel. Mark constantly speaks of the multitudes that followed Jesus during revival. Even Daniel speaks of multitudes in the last days (see Dan. 11:33; 12:3). We have to think of abundance. **God is the God of abundance.** Why did Jesus not multiply the loaves and fish just enough to feed the people? Why were seven baskets left over? It was to show that He is the God of abundance.

**8:10** - *“And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.”* Jesus performed a miracle and then moved on to the next thing that the Father had for Him to do. He did not waste one minute, and neither should we. We must redeem the time.

### ***The Request for a Sign (8:11-13)***

**8:11** - *“And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.”* The Pharisees asked the Lord to show them a sign from heaven, but they had ulterior motives. They were tempting Jesus.

**8:12-13** - *“And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and entering into the ship again departed to the other side.”*

The Lord would not do something (even though the Pharisees were pressuring Him) that His Father had not told Him to do. You have to watch that when God is using you in the miraculous that the miracles are controlled by God and not by people.

### ***The Leaven of the Pharisees (8:14-21)***

**8:14-15** - *“Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.”* Jesus could really have been exasperated with them because they had forgotten to bring food with them; instead He was very gracious to them. As a leader, you must be gracious when people forget to do things that they are responsible for. We must make allowances for people to make mistakes.

*We cannot expect too much from people or else we will ruin the work that the Lord is doing in their lives.*

Jesus warned the disciples to beware of the leaven of the Pharisees and Herod. Leaven in the Word of God represents sin, hypocrisy, and false doctrine (see Mt. 16:11-12, Lk. 12:1, 1 Cor. 5:6-8). Jesus was telling them to beware of the false doctrines and hypocrisy of the Pharisees and Herod.

**8:16-17** - *“And they reasoned among themselves, saying, It is because we have no bread. And when Jesus knew it, he*

*saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?"* The disciples thought that the Lord was talking to them about leaven because they had forgotten to bring bread. Jesus then asked why they could not understand what He was speaking about. The answer is because they had hardened their hearts. A lack of understanding can usually be traced to a hardened heart.

**8:18-21** - *"Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand?"* Jesus reminded them of the feeding of the 5,000 and the 4,000, and all the fragments that they had picked up. He was very gracious, but also very exasperated with them. How many times did He have to do something before they understood?

You see, you can have eyes and yet not see, and you can have ears, and yet not hear what the Lord is saying. That is what Moses said concerning the children of Israel in Deuteronomy 29:2-4, "Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; The great temptations which thine eyes have seen, the signs, and those great miracles: Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day."

They had seen all the miracles that the Lord had done for them (just as the disciples had) and yet they did not have a heart to perceive and understand. Understanding is a heart issue; that is why we have to concentrate on keeping our hearts pure and soft before the Lord.

### ***The Opening of the Blind Eyes (8:22-26)***

**8:22-24** - *“And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking.”*

Then the Lord came to Bethsaida and they brought a blind man to Him. The Lord was very gracious and gentle with this blind man. He led him by the hand. Jesus was sensitive to his needs. They must have walked a considerable distance out of the town, and He led him by the hand ever so gently all the way.

Isaiah 40:11 says concerning the Lord, “He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.” We must be gentle with people and guide them in the way that they should go, as a shepherd does his sheep.

The Lord spit on the man’s eyes and prayed for him. The Lord did not just pray for the man and then abruptly send him on

his way. He so kindly asked him if he could see anything. The man replied that he could see men as trees walking. In other words, his sight was coming to him, but it was not in perfect focus yet. He could see, but everything was blurry. The Lord did not say, "Praise God," and go on His way, but He prayed for him again until he had received a complete healing.

*We must be  
those that  
persevere in  
prayer!*

**8:25-26** - *"After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town."* After the Lord prayed for the man the second time, he could see perfectly. Sometimes it requires praying more than once for someone. We must persevere in prayer, as Elijah did when he prayed seven times for the rain to come (see 1 Ki. 18:41-46).

### ***The Revelation that Jesus is the Christ (8:27-30)***

**8:27-28** - *"And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? And they answered, John the Baptist: but some say, Elias; and others, One of the prophets."*

After this the Lord and His disciples travelled to the region around Caesarea Philippi. As they were on their way the Lord asked the disciples who the people said that He was. They

replied that some thought He was Elijah, John the Baptist, or one of the other prophets.

**8:29-30** - *“And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. And he charged them that they should tell no man of him.”* Then the Lord asked the disciples who they said He was. Peter said unto Him, “Thou art the Christ.” This is brought out more clearly in the other Gospels (see Matthew 16:13-20 for greater detail). In Matthew 16:17 the Lord said to Peter that it was not flesh and blood that had given him the revelation of who Christ was, but it was His Father which is in heaven. We can only know who the Lord is if the Father reveals Him to us.

# 5

## THE JOURNEY TO JERUSALEM

8:31 - 10:52

*The Sufferings of the Messiah—  
The First Major Prophecy of the Passion (8:31-33)*

**8:31-32** - *“And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly. And Peter took him, and began to rebuke him.”*

Jesus began to reveal to the disciples the sufferings that lay ahead for Him in Jerusalem—how He would be rejected by the religious leaders and be killed, but would then be raised up after three days from the heart of the earth. The Lord openly shared these things with His disciples.

**8:33** - *“But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.”* The Lord had to rebuke Peter because he was so inconsistent. One minute he had a revelation that Jesus is the Son of God, and the Lord pronounced a blessing upon him and gave him the keys of the kingdom of heaven (Mt. 16:17-19). The next minute his heart was lifted up in pride, opening the way for Satan to come into him for a brief moment and speak through him.

Peter rebuked the Lord of glory! Peter thought he knew better than the Lord Himself.

Satan spoke through Peter, trying to persuade the Lord not to go to Jerusalem and be crucified. That cross was planned before the foundation of the world. Satan knew that if Jesus went to the cross he would be defeated. That is why Satan did everything he could to hinder Jesus from going to the cross. To say that the cross was an after-thought is absolutely ridiculous.

### ***The Requirements for Following Jesus (8:34-38)***

**8:34** - *“And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.”* To follow the Lord we have to deny ourselves (our wills, plans, rights, and desires) and take up our personalised cross. What Jesus is saying here to the disciples, and to everyone who desires to be a disciple of Christ, is that He had a cross to go to, but that they also had a cross to bear.

The cross of Christ was a literal cross. He was crucified on that cross, and died for the sins of the world. But for us, it is most likely not a literal cross, but it is a certain reproach and sorrow that we have to bear.

Each one of us has a cross that is tailor-made for us. The Lord knows what trials will cause us to turn to Him with all of our hearts, and that is why each of us goes through

different circumstances and suffers different things. That is why we cannot tell other people that their cross is the same as ours, because it may not be.

In order to take up the cross that the Lord has ordained for us we must deny self. We have to lay down our own will, and say with the Lord, “Father, not my will, but Thy will be done in my life.” **The way of the cross, which is the way to victory over self and the adversary, requires a denial of comforts and securities.**

Many times the Lord asks us to surrender a nice home, a car, and a steady income. This is where so many people fail and give up. They do not want to give up their securities and comforts, and so they do not go any farther in the Lord. In fact, they actually begin to draw further and further away from the Lord. The cross and the trials become greater as we mature and grow.

**8:35** - *“For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel’s, the same shall save it.”* We must lose our identity and will if we are to indeed become one with Christ. If we seek to keep our own identity and do our own thing, we will lose out in the end. We have to constantly deny ourselves, give up what we want to do, and do what the Lord tells us to do.

Sadhu Sundar Singh was walking along in India one day, totally exhausted, when he heard someone crying out to him from a pit. He gathered branches together, lowered them

down into the pit, and pulled the person up out of the pit. Later on that person helped him. If he had passed by and said, "I must conserve my strength and my life," he could well have lost his life later on. But using it to lift someone else up, brought him life in return. We must lose our lives for Christ, for it is only then that we shall find true life.

**8:36-37** - *"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"* Many men who have been greatly esteemed in the eyes of man have ended up in hell. What good is it to have earthly honours bestowed upon you in this life if you go to hell at the end of your life?

We need to have true values. This is like the story of the rich man and the poor man, Lazarus. The rich man had lived a wonderful life, but then he lost his soul and went to hell, while the poor man was comforted. God has shown me the eternal fate of several famous people who were adored by the world during their lifetimes but are now in hell. I can assure you, the accolades of the world mean absolutely nothing. What counts is that the Lord approves of us!

**8:38** - *"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."* **How we treat Christ is how He will treat us.** If we are ashamed of Him, He will be ashamed of us. By the same token, if we exalt and magnify Him in our lives, then He will exalt us to reign with Him in His kingdom.

### ***The Mountain of Transfiguration (9:1-8)***

**9:1-2** - *“And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.”* Matthew and Mark say that it was after six days that Jesus took Peter, James, and John up into the mountain, but Luke records that this event took place about eight days later (Lk. 9:28).

Matthew and Mark simply say that it was *after* six days, and Luke says that it was almost eight days later. There is no contradiction here. It is possible that it was six days to the bottom of the mountain and a day or two more until they reached the top of the mountain. This thought of six days has an important truth behind it. For it is after the 6,000 years of man that the Lord will come in His glory. So we can safely say, with the assurance of the Holy Scriptures, that the Last Day Church will experience great glory!

**9:3-4** - *“And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus.”* The Lord was transfigured before the three disciples that were closest to Him. The glory of God was seen upon Him. This is another incident where only these three were privileged to be there. It is those who are

closest to the Lord that will see Him in His glory and have experiences like these.

Elijah and Moses, the two anointed ones that stand before the Lord of the whole earth (Zech. 4:14), appeared and talked with the Lord on the mountain. Luke tells us what they were talking about (Lk. 9:31). They were talking about His demise. They came to comfort and strengthen Him for the things that He was about to face. There were tremendous pressures coming against Jesus, especially in the Garden of Gethsemane, trying to keep Him from going to the cross, and Moses and Elijah were sent to strengthen and encourage Him.

We also need to encourage others to continue on in the will of God for their lives, especially when they are being pressured to not go on. It is not enough to tell people not to be discouraged; we must lift up their spirits and encourage them.

Jesus needed encouragement. Nearly all of His contemporaries and the religious leaders of His day rejected Him. He was very lonely, and He needed this experience to strengthen Him to go on and hit the mark for His life, which was the cross. Jesus had to believe that He was the Son of God. This was not an easy thing to do. This was His weakest point and His life-long battle, and Satan knew it. That is why when Satan tempted Him in the wilderness in Matthew chapter four, he kept saying to Him, "If thou be the Son of God..." He knew that would

cut Him to His heart, and he hoped it would cause Him to doubt if He really was the Son of God. Satan knew He was the Son of God; his only hope was that he could persuade Jesus not to believe it.

Therefore, if the Lord Himself battled with believing, you can be sure that His servants will too. Just as it was His greatest battle and test, so it is with us. Consider the disciples. They had seen all those miracles, but they still had difficulty in believing. They are the apostles of the Lamb, and their names (all except Judas') are written in the foundation stones of New Jerusalem. They were the closest to the Lord while He was upon earth, and yet they still had difficulty in believing. Therefore, brethren, think it not strange concerning the fiery trials of your faith, because they are purifying your faith, to bring praise and glory to the Lord.

The Mountain of Transfiguration had two basic purposes: to encourage and strengthen the Lord, and to give a foretaste of the glory that the Last Day Church will experience. This latter purpose is brought out in Isaiah 60:1-2 and 2 Corinthians chapter three. Moses and Elijah played a part in the first coming of the Lord, and they will have a part in His Second Coming too. Moses and Elijah are the two olive trees and candlesticks that Zechariah saw (Zech. 4).

They had been in heaven together by this time for many years. They were ministering, one on the right hand and the other on the left hand of the Lord. They had seen the Lord stand up from His throne and take off His royal apparel and glory and

descend to become the Son of man, to die for the sins of man. They knew that He had come to be crucified, for their very redemption depended upon it. They are the ones who were closest to Him in heaven and on earth they strengthened the Lord for His crucifixion. He had strengthened them during their lives, and now they strengthened Him. Jesus needed encouragement. This experience took place about six months before His crucifixion.

**9:5** - *“And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.”* Peter, as usual, did not know what to say, so he said something anyway. “Lord, it is good for us to be here,” Peter said. That is possibly the greatest understatement of all time. Peter told the Lord that they should build three tabernacles: one for Him, one for Moses, and one for Elijah.

The mention of *tabernacles* here signifies that there is a spiritual truth behind this. Spiritually, this speaks of the Feast of Tabernacles. In the last day revival, when the Church spiritually celebrates the Feast of Tabernacles, there will be great glory like there was upon that mountain. The glory of God came down upon Solomon’s Temple during the Feast of Tabernacles (1 Ki. 8).

I know of a church in France where a literal cloud of glory filled the church. We should expect to see the glory of God come down in these last days. We need to believe for supernatural manifestations of the glory of God, for the

glory of God is going to be seen upon the faces of the saints of the Most High!

**9:6-8** - *“For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.”* This is exactly what happened in the Temple of Solomon. In 1 Kings 8:10-11 we read, “And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.”

A cloud overshadowed them and the Father said, “This is my beloved Son: hear Him.” This is the second time God spoke these words from heaven during Jesus’ ministry. The first time was when Christ was baptised by John in the Jordan River. The Lord said, “This is My beloved Son, in whom I am well pleased.” Then the Father said, “This is My beloved Son: hear Him.” In other words, there was a new authority and anointing upon the words of Jesus.

### ***The Coming of Elijah (9:9-13)***

**9:9-10** - *“And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with*

*another what the rising from the dead should mean.” We should pray for these mountaintop experiences, but then we have to come down from those experiences, revived, to minister to those in the valley and to bring them up into that place in God. Why was Jesus so adamant that the disciples not tell anyone about this experience, and who He was until after He had risen from the dead? Paul tells us why in 1 Corinthians 2:7-8, saying, “But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.” If the princes (rulers) of this world had known who Jesus was, they would not have crucified Him. Therefore, it had to be hidden from them, so that the purpose of God might be fulfilled.*

**9:11** - *“And they asked him, saying, Why say the scribes that Elias must first come?” It was a commonly held belief that Elijah would come before the Lord did. This is taken, of course, from Malachi 4:5-6, which says, “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”*

**9:12-13** - *“And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is*

*written of him.*” Christ upheld this belief that Elijah would come before the coming of the Lord (the Second Coming of the Lord), and said that he would indeed come. Jesus said that one had already come *in the spirit of Elijah*, and that was John the Baptist (Lk. 1:17). Although John came in the spirit (or anointing) of Elijah, that does not mean that Elijah will not come in person before the Lord’s Second Coming. John was not Elijah, he only came in the spirit of Elijah. The multitudes asked John if he was Elijah, and he said that he was not (Jn. 1:21). The ministries of John and Elijah are very similar; they both point to the Lamb of God.

### ***The Healing of a Possessed Boy (9:14-29)***

**9:14-15** - *“And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.”* There must have been an awesome aura upon the Lord Jesus Christ as He came down that mountain. He was glowing with the glory of God. The people were amazed and ran after Him. People run to those who know God and have His presence.

**9:16-18** - *“And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.”* A certain man had a son who was demon

possessed. He brought him to the other nine disciples, who did not go up the mountain with Jesus, Peter, James, and John, but they were unable to cast the demon out of him.

**9:19-20** - *“He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.”* The nine disciples did not have enough faith to cast that demon out, and the Lord addressed their lack of faith.

**9:21-22** - *“And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.”* This boy had been demon possessed since he was a young child. It is sad to see young children who are demon possessed because they are tormented. The demons try to destroy them, as they did this boy. The father’s bleeding heart pleaded with the Lord to have compassion on them, because the father was suffering terribly as well.

*Ask the Lord  
to fill you with  
His faith.*

**9:23-24** - *“Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.”*

All things are possible to those who believe. This man said to the Lord, “Lord, I believe; help thou mine unbelief.” In other words, he believed that the Lord could heal his child, but he did not have the faith to bring this miracle to pass. It is good to ask the Lord to help us when we lack faith, and if our hearts are right, He will fill us with His faith.

**9:25** - *“When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.”* The Lord commanded the demon to leave the child and not return. That is very important, because I have seen people repossessed. They get delivered, but then the demons come back.

**9:26** - *“And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.”* Jesus cast the demon out, but on the way out it almost killed the little boy. All the people said to Him in effect: “Oh great, Jesus, you have really done it now. Now he is dead.” Jesus had to believe that the Father could bring this boy back from near death.

**9:27-29** - *“But Jesus took him by the hand, and lifted him up; and he arose. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting.”* Some demons are very stubborn and they do not come out except through prayer and fasting.

***The Second Major Prophecy of the Passion  
(9:30-32)***

**9:30-32** - *“And they departed thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him.”* Jesus again spoke to His disciples about His death, sufferings, and resurrection, but the disciples did not understand it.

This was obviously a completely new doctrine to them, and the reason is because of the Jews' mentality. The Jews thought that their Messiah would be a mighty general and would cast out the enemy, Rome. That was fully justified by numerous prophets who spoke of their Messiah as coming and delivering the defenders of Zion. Therefore, for Jesus to say that the Son of man, whom the disciples believed to be the Messiah, must suffer and die and then be raised again was something totally different than what they were accustomed to hearing.

Even to this day, the majority of Jews do not accept Jesus because they do not believe that their Messiah could have died. The whole nation of Israel believes that the Messiah is coming. They did not understand that their Messiah would be killed. They did not understand Isaiah chapter 53. They thought it was referring to another prophet.

***True Greatness (9:33-37)***

**9:33-34** - *“And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest.”* The Lord and His disciples went to Capernaum and entered into a house. The disciples had been arguing on the way over which one of them would be the greatest. So you can see the problems the Lord had on His hands. First of all, the disciples did not believe. Secondly, they could not understand. Moreover, they were all consumed with being the greatest.

**9:35** - *“And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.”* Jesus was very gracious to His disciples. He said to them, “What were you talking about along the way?” They did not want to tell Him, but the Lord knew everything, including the subject about which they were arguing. The Lord went on to show them what is true greatness. He said to them, “If any of you are interested in being the first and the greatest, I will show you the qualification—you have to be the servant of all.” The Lord’s ways are so much higher than our ways. Jesus said that in order to be the greatest, we have to take the low place and become the servant of all.

**9:36-37** - *“And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said*

*unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.*” When we kindly receive other Christians, we are doing it unto the Lord Himself. Similarly, when we reject His messengers, we are rejecting Him. This is developed further in the other Gospels.

### ***Exorcism Through Jesus’ Name (9:38-42)***

**9:38** - *“And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.”* John had seen someone casting out devils in the name of Jesus, but because he did not follow them, John told him to stop. This was the beginning of denominational struggles and divisions. So many people say, “You are not in our denomination or fellowship, so why do you preach like that? Do you not realise that only our fellowship has the whole truth?” John had the problem of being exclusive and sectarian, as so many people do today.

**9:39-40** - *“But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.”* Jesus told John that he should not have done that, because if someone does not oppose Him, he is for Him.

**9:41** - *“For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.”* The Lord then spoke on

good works and the rewards of little acts of kindness. We knew a lady who died when she was 17 years old, and in heaven she was shown that we are rewarded in heaven for every little act of kindness, including handshakes and smiles.

In heaven we have to give account for every idle word we speak on earth. By the same token, every kind word is rewarded in heaven. We want to be full of good works. Ephesians 2:10 says, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." We need to perform good works every day. Ask the Lord to reveal to you the good works that He has ordained for you to perform each day.

**9:42** - *"And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea."* If we offend people and cause them to stumble, we will be severely judged.

### ***The Price of Discipleship (9:43-50)***

**9:43-44** - *"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched."* The Lord then spoke of the demanding requirements of discipleship. He said that if our hand offends us, it is better that we cut it off than to go to hell. The Lord is not teaching that we should

cut off different parts of our body, but He is simply saying that we need to put things right in our life. His point is that being maimed is better than being cast into hell, but He is in no wise advocating self-mutilation.

**9:45-46** - *“And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched.”* Hell is everlasting; it lasts until the end of the millennium, at which time it will be cast into the eternal lake of fire (Rev. 20:14).

**9:47-48** - *“And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched.”* The Lord repeats three times the phrase: “Where their worm dieth not, and the fire is not quenched.” It is a repetition of Isaiah 66:24, which says, “And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.”

Christ spoke much about eternal judgment to warn people. In fact, it is estimated that the Lord spoke more about hell, eternal judgment, and the fate of the wicked than He did about heaven and the rewards of the righteous. If we have an understanding of hell we will try to save everyone we can from it.

**9:49-50** - *“For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.”* Salt is used to season foods; it brings out the flavour of food. For instance, you add a little salt to a cake to bring out the taste. Another interesting characteristic of salt is that too much of it will kill the leaven in baking.

We are called the salt of the earth by the Lord Himself (Mt. 5:13). Our calling is to bring the good out of people and destroy the leaven in their lives. Leaven speaks of sin, hypocrisy, and false doctrine. However, salt can lose its savour if it is exposed to moisture, and we must be careful that we are not spoiled and corrupted by this world. Paul said in 1 Corinthians 15:33 that evil communications corrupt good manners. We must keep ourselves undefiled from the world, and yet at the same time show the world the way to holiness.

### ***Divorce (10:1-12)***

**10:1-2** - *“And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.”* The Pharisees asked the Lord about divorce, hoping to entrap Him into saying something contrary to the Law so that they could have something to accuse Him with.

**10:3-4** - *“And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away.”* Jesus said to them, “Well, what did Moses command?” Moses had *permitted* (it was allowed, not approved of) the Israelites to divorce their wives (see Deut. 24:1-4).

**10:5** - *“And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.”* Jesus tells us why Moses allowed the Israelites to divorce their spouses—it was because of the hardness of their heart. The root of divorce is hardness of heart. People have become hardened and callused toward their mates and inconsiderate of their needs.

**10:6** - *“But from the beginning of the creation God made them male and female.”* The Lord went back to the beginning—to God’s original plan and intention. Divorce came as

*May we, by God’s grace, show the world the way to holiness.*

a result of the fall, after men’s hearts had become hardened.

**Divorce was *never* blessed or sanctioned by God.** Divorce was never in the heart of God, but during the age of the Law He permitted it because of the hardness of their hearts. This was a judgment from God (cf. Ezek. 20:24-25).

Now He has raised the standard again to what it has always been in His heart and mind. God’s standard is that divorce is wrong, and that divorce and remarriage while one’s first partner is still living is adultery.

**10:7-8** - *“For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh.”* This is a quotation from Genesis 2:24. This is what God said *in the beginning*. His plan and purpose is that a couple should be united in marriage and become one flesh. He desires that they become one stick in His hand (Ezek. 37:16-19). Therefore, if they become one flesh in marriage, they should not be separated.

**10:9** - *“What therefore God hath joined together, let not man put asunder.”* Divorce is a terrible thing, but even worse is when ministers counsel people to divorce. That is a direct violation of God’s Word. When ministers counsel people to divorce, they are separating something that God has put together, and God will hold them responsible for it. Divorce is *never* an option in God’s eyes, so how can His ministers make it an option for people? Those who advocate divorce have no idea of the judgment they will receive for breaking God’s standards.

Jesus always went back to the beginning, to God’s original plan. We have to be careful in our days that we are not influenced by contemporary morals. The morals of this world and the government at this moment are very wicked, and regrettably they are permeating the Church too. Much of the Church is beginning to adopt a very loose and contemporary moral standard. Many advocate divorce and remarriage because that is what people want. Well, I am sorry, but I refuse to agree with something that God’s Word

clearly condemns. I will not stand for it; nor should any true minister of God.

The tendency is to be humanistic. When we were on the East Coast many years ago, we were invited to the house of a lay leader in a local church. He was not there when we arrived, but his wife was. She told us that they were having a problem in their marriage. She had divorced her first husband and married this man, who had divorced his first wife. After a short time of being married, this man felt guilty for divorcing his first wife and marrying again, and he kept leaving his current wife.

The tendency is to sympathise with someone in this situation, which we fell prey to. We sympathised with her. Well, I never want another night like that night. That night God visited us and it was like there was a dark cloud of judgment coming against me because I had sympathised with her. The Lord said to me very clearly: “It is My Word and My Law, and you must not sympathise with those who break My Word.”

The Lord began to speak to me concerning David and Bathsheba. He said that once a couple has remarried, even if they come to repentance and acknowledge that it was wrong (as David and Bathsheba did), they have to remain married and accept their judgment. Of course, there is mercy and forgiveness for divorce and remarriage, if the couple acknowledges their sin, but divorce and remarriage disqualifies people from certain ministry positions.

The next day we prayed with this woman that her current husband would come back. He eventually came home and I told him what God had spoken to me. We left, and about a year later I saw him again. He said to me, “After you counselled us to stay together, everything has been so wonderful.” You see, divorce and remarriage is clearly wrong, but when a couple remarries, they should remain together, acknowledge their sin and accept the consequences.

Divorce and remarriage has become such a big issue in the Church. The majority of the Church is compromising so that the people will not be offended. They do not tell people the truth because they do not want them to leave their church. That is absolute compromise!

When you think about it, even most unsaved people know that divorce and remarriage is wrong. F. Lee Bailey, one of the most distinguished lawyers in America, wrote a book about lawyers. In his book he said: “I would never take a prosecuting attorney’s position because I think they should have high standards, and I am divorced. So I do not think that I qualify.”

The Queen of England has a royal box reserved for her at the Epson Race Course. The interesting thing is that she will not allow anyone who is divorced and remarried to sit in that royal box. Everyone knows that divorce and remarriage is wrong. Many people who are divorced and remarried are only interested in having someone agree with them and justify their marriage, but they still know that it is wrong.

**10:10-12** - *“And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.”* The Lord made it crystal-clear that divorce and remarriage is adultery.

I would like to recount a story for you. There was a pianist of a certain church who met a divorced man who was attending another church. They began seeing each other, and after a time he asked her to marry him. She asked her pastor if he would marry them, but he said, “I cannot perform the ceremony because my denomination does not permit it.” “But,” he said, “I will ask your fiancé’s pastor if he will perform the ceremony, and we will have the wedding in our church.” The other minister accepted and they had the wedding in her church. Her pastor, because of his denomination, could not perform the ceremony, but he preached the sermon at the wedding and pronounced a blessing on the marriage. Because of this hypocrisy, the Lord put a spirit of blindness over that church. As a result, the church split and that man is no longer the pastor of that church.

Many years ago I was ministering in Australia at a pastors’ seminar. At the end of the seminar, the different pastors who had attended the meetings asked if they could have a time of asking questions. I gladly accepted. After a while the senior pastor who was directing the meetings said to me: “We all know your stand on divorce and remarriage. Well, what if two divorced people in my church wanted me to

marry them? Now, of course, my denomination would not permit me to perform the ceremony. But what if I sent them down the road to a church that will marry them and then I receive them back into my church? Would you say that I was a hypocrite?" I said, "You are most definitely a hypocrite." Needless to say, that terminated the meeting. The thing is that he was wrong and he knew it, but he wanted to circumvent the Word of God anyway.

Even if a couple were divorced and remarried before they were saved, they have still disqualified themselves from certain ministry positions. If someone commits murder and then suddenly gets saved, is that murder washed away according to the law? No, of course not. He will be tried and judged according to the law, even though he has been born again. So it is with divorce and remarriage. Yes, there can be forgiveness, but the consequences remain. The bottom line, though, is that so many people want to justify their remarriage and never acknowledge their sin. There is no repentance or forgiveness for them.

God's Word clearly condemns divorce and remarriage, and I must as well. However, I want to give hope to those who have divorced and remarried, perhaps even before they were saved. If you are willing to acknowledge your sin, put things right, and accept the consequences of your sin, you can live a very happy and fruitful Christian life.

Divorce and remarriage is not an unpardonable sin. There is hope for you if you are in this position. God wants to restore

your life and make you a solid couple in your local church. Do not give up or despair, but turn to the Lord with all of your heart, and He will forgive you and restore you. Of course, there are limitations, but there are so many ways in which you can be a blessing to the kingdom of God and grow in your Christian life.

### ***The Blessing of the Children (10:13-16)***

**10:13** - *“And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.”* The disciples still had a lot of roughness in their lives. They rebuked the people who had brought their children to be blessed by Jesus. We always need to be gracious and gentle with people.

**10:14-15** - *“But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.”* A true citizen of the kingdom of God is child-like—humble and dependent on his Father. A child absolutely trusts in his father, and we must *blindly* trust in our Heavenly Father.

**10:16** - *“And he took them up in his arms, put his hands upon them, and blessed them.”* This is the reason why we have infant dedication. It is scriptural. Jesus blessed the children, but He did not baptise small children or infants.

There was a certain pastor in Australia whose denomination believed in infant baptism. One day a member of his church told him that she had a friend who had told her that infant baptism was unscriptural. The pastor, totally bewildered, went to the bishop who was over him and asked him about infant baptism. The bishop said to him, "Oh, it is scriptural. They brought the children unto Jesus and He picked them up in His arms and baptised them." This satisfied the pastor and he gave this answer to the lady in his church. That lady said to her friend when she saw her again, "It is scriptural, our bishop said that they brought the children unto Jesus and He baptised them." Her friend said to her, "That is not in the Bible."

So the lady went back to her pastor and told him that. He did not know where that was found in the Bible so he asked his bishop. The bishop did not know where it was either. This convinced the pastor that he should study it out for himself. He studied the Word of God and found that infant baptism was unscriptural. The result was that he left that denomination. There are no scriptural grounds for infant baptism, but infant dedication is scriptural.

### ***Riches and the Kingdom of God (10:17-27)***

**10:17-18** - *"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God."* A certain man came running to

Jesus and asked Him what the requirements were to inherit eternal life. In this passage, we will receive the answer to that question.

**10:19** - *“Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.”* Jesus enumerated the commandments that deal with how we treat people, rather than our duty toward God.

**10:20-21** - *“And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.”* This man was very devout and upright. He had kept all these commandments since his youth.

Scripture says that Jesus *loved* him. This is an amazing thing to be recorded of someone. The Lord loved him and thought he was wonderful, but saw that he had one problem—a love for money. The Lord told him to give away everything to the poor, take up his cross, and follow Him. He was calling him to be a disciple. Jesus was saying that the important thing is to have treasures in heaven.

**10:22** - *“And he was sad at that saying, and went away grieved: for he had great possessions.”* That man turned away and left because he did not want to give up all his earthly treasures. Money was his idol. He wanted to follow

Jesus, but money had a tight grip on his heart and kept him from doing so. His heart was like the type of heart that Jesus spoke about in Mark 4:18-19. The seed (the Word of God) was sown in his heart, but the deceitfulness of riches choked that Word and kept it from producing fruit in his life.

**10:23-24** - *“And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!”*

It is very hard to find rich people who are totally committed to God. When the Lord asks them to give up their riches (usually only for a time) and follow Him, they cannot because those riches have a hold on their hearts.

The problem is not money, but our attachment to it. Abraham, Job, and David were very rich, and yet they were some of the finest saints in the Old Testament. **It is the love of money that is the root of all evil, not money itself (1 Tim. 6:10).** At times God reduces us to nothing so that our confidence will not be in money but in Him. When we have passed the test, He can bring us out into a place of abundance so that we can provide for others.

**10:25-27** - *“It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying*

*among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.”*

Jesus did not say that a rich person could not enter into heaven, but that it was very hard, because many rich people are bound by money and their trust is in their wealth. In the Western world, most people are concerned about having a nice pension when they retire. This is not wrong, but many people put their trust in pensions instead of in God.

### ***The Rewards of Discipleship (10:28-31)***

**10:28** - *“Then Peter began to say unto him, Lo, we have left all, and have followed thee.”* Peter, who did the majority of the speaking for the apostles, said to the Lord that they (the 12 apostles) had left all and followed Him. In other words, Peter was asking the Lord what their reward would be. Jesus responded by speaking of the rewards of discipleship.

**10:29-30** - *“And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.”*

As followers of Jesus, what can we expect? The world says that we are in for a bad time, but what does Jesus say? He says that we will receive a hundredfold. When do we receive a hundredfold? We will receive rewards now, in this life, and in heaven.

**We receive a hundredfold in return for everything that we give up for the Lord.** Our motives must not be to receive rewards, but if we follow the Lord, we receive a hundredfold in due time.

**10:31** - *“But many that are first shall be last; and the last first.”* Jesus concluded this teaching with a warning: many who are first shall be last, and the last shall be first. Many who have been leaders and first in the kingdom of God will be last because they did not wholeheartedly follow the Lord; and those who were last, and possibly occupied a minor position in the Church, will be first in the kingdom of God because they have wholly followed the Lord.

***The Third Major Prophecy of the Passion***  
***(10:32-34)***

**10:32** - *“And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him.”* On the way to Jerusalem, Jesus spoke to His disciples again concerning the sufferings that awaited Him in Jerusalem.

**10:33-34** - *“Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill*

*him: and the third day he shall rise again.*” The Lord told the 12 disciples what was going to happen in Jerusalem. Scripture clearly states that, “Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets” (Amos 3:7).

Never at any time can you say that something happened and Jesus did not know it. Christ’s sufferings and death were pre-ordained and pre-planned. In the Feast of Passover it was the whole congregation of Israel that killed the Passover lamb (Ex. 13:6). This was fulfilled when Jesus—the Lamb of God—was killed by the whole congregation of Israel.

### ***The Greatest in the Kingdom (10:35-45)***

**10:35** - *“And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.”* James and John, along with Peter, were the closest disciples to the Lord, but they had self-seeking motives in their lives, which were purified with time. The Lord called them “the sons of thunder” (Mk. 3:17). They wanted to call down fire from heaven on a Samaritan village (Lk. 9:54). They said to Jesus, “We want You to do for us whatever we ask.” This was terrible presumption on their part. Jesus is the King of kings. A person would never approach a reigning monarch like this. Yet this is how James and John talked to the Lord Jesus Christ. Many Christians today only serve the Lord for what He can do for them.

**10:36-37** - *“And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may*

*sit, one on thy right hand, and the other on thy left hand, in thy glory.*” The Lord answered them very graciously, by saying, in effect, “Well, My dear disciples, what is it that you want Me to do for you?” Jesus did not respond sarcastically or rebuke them. He was longsuffering and had the patience to wait until they had been transformed and emptied of all their self-seeking motives. We need to be longsuffering and patient with people.

**10:38** - *“But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptised with the baptism that I am baptised with?”* James and John wanted the prestigious position of sitting on the left hand and right hand of Jesus. The Lord replied by saying that there are qualifications for positions in heaven. Suffering is one of the main qualifications. Second Timothy 2:12 says, *“For if we suffer with Him we shall reign with Him.”*

**Suffering is one of the four baptisms  
spoken of in Scripture:**

1. The baptism of water (Mt. 3:13-16, Rom. 6:3-4).
2. The baptism of the Holy Spirit (Mt. 3:11, Acts 2:3-4).
3. The baptism of fire (Mt. 3:11, Acts 2:3-4).
4. The baptism of suffering (Mk. 10:38, Heb. 2:9-10).

Hebrews 6:2 speaks of the doctrines of *baptisms* (plural). The Lord was water baptised by John in the Jordan and then was anointed with the Holy Spirit when He rested upon Him

in the form of a dove. Later on He experienced the baptisms of fire and suffering.

**10:39** - *“And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptised withal shall ye be baptised.”* James and John answered quite confidently that they could drink of the same cup as Jesus. These words were quite prophetic because in years to come they did drink of the same cup as Jesus. They experienced tremendous sufferings. James was martyred by Herod (Acts 12:2), and John was boiled in oil, but survived and was then exiled to the isle of Patmos.

Who is Jesus? He is the Man of Sorrows and acquainted with grief (Isa. 53:3). When my wife was in the hospital many years ago undergoing a series of heart operations, the Lord appeared to me in His normal figure and said to me, “You have known Me as your healer.” Then He walked over to the corner of the room and turned around and was transfigured as the Man of Sorrows as Isaiah saw Him and said to me, “But you must know Me as the Man of Sorrows.”

We must know the Lord as the Man of Sorrows, not only as our Saviour and perhaps as Jehovah Jireh our Provider. The only way we can know Christ, as the Man of Sorrows, is to pass through the valley of Baca (the valley of tears and sorrow) spoken of in Psalm 84:6.

**10:40** - *“But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom*

*it is prepared.*” The Lord made it very clear that He is not the One who assigns people positions in heaven; this is the Father’s responsibility. There are different levels of position in heaven. We want to be as close to the Lord as we can, but the requirement is to be baptised with the baptism of suffering as He was.

**10:41** - *“And when the ten heard it, they began to be much displeased with James and John.”* The other disciples were very upset with James and John. They were jealous of them because they had asked first. Can you picture this scene in your mind? It was only a few months before His crucifixion, and all His disciples were concerned about was who was going to be the greatest. These were the men that He was trusting in to carry on His message after He died. This must have grieved His heart.

**10:42-45** - *“But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister. And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”*

In the world’s eyes, true greatness is viewed as being in a position of authority over others and having them serve you. How different this is from greatness in the kingdom of

God. In the kingdom of God, true greatness is achieved by becoming the servant of all.

### ***The Healing of Blind Bartimaeus (10:46-52)***

**10:46** - *“And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.”* Now we are introduced to blind Bartimaeus, who was a beggar.

**10:47-48** - *“And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.”*

Bartimaeus kept calling out to the Lord as He was walking by, saying, “Jesus, thou Son of David, have mercy on me.” Everyone would have recognised that title as Messianic. The people tried to stop him, but he persisted until he got through to the Lord. There are always obstacles to overcome and opposition when coming to Jesus. But that did not stop Bartimaeus; he was persistent.

**10:49** - *“And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.”* First, the crowd told Bartimaeus to be quiet and then they told him, “Be of good comfort, He is calling for you.” People go from one extreme

to another. In Acts 14:8-19, the multitude wanted to make sacrifices to Paul and Barnabas one minute, and the next minute they stoned Paul. People, in general, are unreliable—one minute they love you, the next they hate you.

**10:50** - *“And he, casting away his garment, rose, and came to Jesus.”* Bartimaeus cast away his old garments, which were the garments of a beggar, and came to Jesus. This signified that he was going to put off his old life and have a new life. **We need to put off our old life and put on the new life of Christ.** Colossians chapter three speaks about putting off the old life and putting on the virtues of the new life. (For further study, please see our book on Colossians entitled *The Way to Holiness*.)

**10:51** - *“And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.”* The Lord asked Bartimaeus what he wanted Him to do for him. He replied, “Lord, that I might receive my sight.” The Lord said this same thing to Solomon, “Ask what I shall do unto thee” (1 Ki. 3:5-14). When the Lord brings you to this place where He asks you what you want Him to do for you, you have to be careful what you ask for, because you will get what you ask for. We should ask the Lord for wisdom that we might hit the mark that He has for our lives.

**10:52** - *“And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.”* Time and again Jesus used these

same words to people He healed, “Go thy way; for thy faith hath made thee whole” (Mk. 5:34, Lk. 17:19). **It is faith that makes us whole.** Bartimaeus had to have faith in order to believe and receive his healing. It is possible for us to have faith for someone to be healed, but if they do not have faith, they will not be healed.

# 6

## ***THE MINISTRY IN JERUSALEM***

**11:1 - 13:37**

### ***The Triumphal Entry into Jerusalem (11:1-11)***

**11:1** - *“And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples.”* Mark chapters 11 to 16 record Jesus’ final days in Jerusalem. Mark devoted more than a third of his Gospel to the last days of the Lord Jesus Christ upon earth.

**11:2** - *“And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.”* We have to pause here and examine this verse. First of all, why did Jesus want this colt? It was to fulfil Zechariah 9:9, which says, “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.” This epitomised the humility of Jesus. In His first coming, Jesus entered Jerusalem riding upon an ass, a very lowly animal. But when He comes again in power, He will come riding upon a white horse as the Victorious One (Rev. 19:11). Numbers 19:2 says, “This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without

spot, wherein is no blemish, and upon which never came yoke.” For sacred purposes, an animal was not to have been subjected to ordinal use. This colt had never been used for a common purpose, and that was the requirement for sacred use by the King of kings.

**11:3** - *“And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.”* Jesus told the disciples that if anyone asked them what they were doing, to just tell him that the Lord had need of the donkey.

There was a missionary to India who was asking the Lord for a Scripture so that he might be sure of his calling. The Lord said to him, “The Lord hath need of you.” He began declaring this everywhere and then he wondered where it was found in Scripture, and when he discovered it in the context of this verse, he acquired a true perspective of his calling.

**11:4** - *“And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.”* This is an interesting little phrase: *“where two ways met.”* **Which way are we going to take—the way of the Lord or the way of the world?** Two ways met there. There was Christ and the religious leaders; people had to make their choice whom they wanted to follow.

**11:5-7** - *“And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them*

*even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.*” Two of the Lord’s disciples went and found the colt, loosed him, and brought him to Jesus.

**11:8** - *“And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.”* The people spread their garments in the way in recognition of His kingship (2 Ki. 9:12-13). It was a compliment to a sovereign.

**11:9-10** - *“And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord. Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.”* They were quoting Psalm 118:26. Jesus was the Son of David.

**11:11** - *“And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.”* It appears that the events of this verse lasted for a short time since they took place in the evening. It is good to note this verse. It indicates that when Jesus cleansed the temple the next day (Mk. 11:15-16), He did *not* move out of reaction, but out of premeditation.

He saw the terrible situation in the temple, but He did not act immediately. He went back, presumably prayed, and determined what He was going to do the next day. When

we have a situation presented to us, we should not move quickly, out of reaction. Sleep on it if at all possible. A night's sleep can give you a clear mind in the situation.

### ***The Unproductive Fig Tree (11:12-14)***

**11:12** - *“And on the morrow, when they were come from Bethany, he was hungry.”* While on their way from Bethany, Jesus became hungry. Jesus was the Son of God, but He was also the Son of Man. He experienced everything that we do. He knows what it is like to be hungry and thirsty.

**11:13** - *“And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.”* This event presents a problem. How could Jesus expect to find figs on the tree when the time of the figs had not yet come? It was April, the time of the Feast of Passover. Figs were not expected until the time of the Feast of Tabernacles in October. However, the fig tree is a type of the nation of Israel (Jer. 8:13; 29:17, Hos. 9:10,16, Joel 1:7). In this story, the fig tree was associated with Israel.

My wife wrote an article many years ago entitled *Fruit Not Leaves*. We must have fruit, not leaves in our own lives. Leaves look very nice, but they are not fruitful, very much like some Christians. Our goal is to bear much fruit. As the Creator, Jesus had every right to do what He did to the fig tree. It was a type of Israel. He had been looking for fruit

all along in Israel and had not found any. It was now the end of His ministry, and they still were not bearing any fruit.

**11:14** - *“And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.”*

This is a very interesting statement, because Israel was the one who was supposed to spiritually feed the nations. What He is saying is, “You are not going to feed the nations any more, someone else is going to do that.” The one who is going to feed the nations now is the Church (cf. Deut. 32:21). Our ministry is to feed others spiritually.

### ***The Cleansing of the Temple (11:15-19)***

**11:15-16** - *“And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple.”*

The temple is a type of the Church. It is not mentioned in Mark, but John’s Gospel records for us that Jesus cleansed the temple at the beginning of His ministry and at the end of His ministry (Jn. 2:14-17). Therefore, we can expect that as Christ purified the Early Church by the baptism of fire, He will also purify the Last Day Church by fire. When Jesus did things, He was obviously not just performing a physical act, but He was demonstrating a spiritual truth.

Jesus purified the temple from commerce. In the New Testament Church, Ananias and Sapphira had to be removed

because of their problem with finances and greed. The Lord will purify His Church in the last days to be without spot or wrinkle. It will be a house of prayer.

The moneychangers were changing the Roman money into the temple money, because everyone had to pay a temple tax. These booths were set up just prior to the Passover, for it was then that the temple tax had to be paid. They were taking an unreasonable commission for their job. They were cheating the people. The others were selling doves, lambs, and other animals for temple sacrifices. Caiaphas had introduced a system of commerce whereby nobody was allowed to offer up a sacrifice that had not been purchased in the temple, and the prices were outrageous. All the proceeds went to Caiaphas.

We have to be purged of greed. We need financial integrity. Some people say to send them 1,000 dollars and you will be healed. In one church, when a person would ask prayer for his wife, they would ask him how much her healing was worth to him. He would give them a certain amount of money and they would say, "Surely your wife is worth more than that," pressuring him to give more. The Lord will purify the Last Day Church from this, as He did with the Early Church.

**11:17** - *"And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves."* This is a quotation from Isaiah 56:7. The Lord's house is to be a house of prayer and worship to Him, and not a place of commerce.

**11:18-19** - *“And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. And when even was come, he went out of the city.”* The scribes and priests wanted to kill Jesus because He was threatening their source of income and influence, but all the common people were astonished at His doctrine.

***The Withered Fig Tree, Faith, and Prayer***  
***(11:20-26)***

**11:20-21** - *“And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master; behold, the fig tree which thou cursedst is withered away.”* The next day they passed by that fig tree and it had already dried up from its roots. There comes a time when, if we do not bear fruit, the Lord says we will never be fruitful, and our opportunity in life will be over.

**11:22** - *“And Jesus answering saith unto them, Have faith in God.”* This verse reads a little differently in the original Greek: “Have the faith of God.” The following verses are predicated on having, not simply faith in God, but the faith of the Son of God.

**11:23** - *“For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have*

*whatsoever he saith.*” You have to be very careful about this. Many people have gone into error with this verse. I have known people who have declared things, and those things have come to pass, but it was only to benefit themselves. After a time, another spirit took over.

Job 22:28 says, “Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.” We declare the things that God has said, not our own will. Many people have gone into serious error with the “name it and claim it” doctrine. **There is tremendous power in the spoken word, but we must only decree what God tells us to decree.** We are only to echo what God says. In humility, we ask God to speak to us, and we declare what He speaks to us. Pride is to say, “I want this and I am going to speak it into existence.”

**11:24** - *“Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.”* When you pray, you must ask God for your request, believing He will give you a reply. Sometimes the answer is “no.”

**11:25-26** - *“And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.”* We must have the spirit of forgiveness. If we do not forgive others, the Lord will not forgive us when we fail Him.

Forgiveness is rooted in forgetfulness. The way to forgive is to forget the wrong that has been done to us. Joseph named his first son Manasseh, which means *forgetfulness*. Joseph was able to forgive his brethren of all the evil they had done to him because the Lord had caused him to forget it (Gen. 41:51).

### ***The Authority of Jesus (11:27-33)***

**11:27-28** - *“And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?”* The religious leaders asked the Lord who had given Him the authority to do what He was doing. Envy was at the root of this question.

**11:29-30** - *“And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me.”* Jesus answered their question with a question of His own. He asked them if the baptism of John was from heaven or of men.

**11:31-32** - *“And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.”* The Lord trapped them. They had rejected John the Baptist. Therefore, if they said he was from God, they knew

the Lord would then ask them why they did not believe him. However, if they said that John's baptism was of men, they knew the common people who believed John was a prophet from God would be upset with them and cause a riot.

**11:33** - *“And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.”* The Lord took control here. The religious leaders thought they were going to put Jesus on the spot and belittle Him in the eyes of the people, but instead the Lord turned it on them. He was in command, not the Pharisees. This shows the hypocrisy of the Pharisees.

### ***The Parable of the Husbandmen (12:1-12)***

**12:1** - *“And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.”*

This parable is very similar to Isaiah chapter five. Israel is referred to as the vine throughout Scripture (cf. Ps. 80:8,14, Jer. 2:21, Hos. 10:1). The vine is symbolic of Israel. The man who planted the vineyard (Israel) was God the Father. The purpose of a vineyard is to produce fruit. In John chapter 15 the Lord uses this same illustration, saying that He is the True Vine and His Father is the Husbandman, the One who planted the vineyard.

**12:2-5** - *“And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some.”* The servants can be interpreted as the prophets. The Lord sent many servants to Israel, but they rejected them, killing some and beating others.

**12:6-7** - *“Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.”* The well beloved son is the Lord Jesus Christ. The Lord is speaking of His own crucifixion at the hands of the husbandmen (the priests and religious leaders). We see the awesome contempt with which the priests treated the Son of God. The priests were seeking to gain control of the Jews through their position. The priests loved their position and loved to receive the praise of men.

**12:8** - *“And they took him, and killed him, and cast him out of the vineyard.”* This is exactly what happened. The Lord was rejected by the nation of Israel and they crucified Him.

**12:9** - *“What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.”* This is what God did in A.D. 70,

He destroyed Jerusalem because they had rejected His Son. The Roman army, under the leadership of Titus, plundered Jerusalem. Then the Father gave the vineyard (the spiritual ministry) to another nation—the Church, which is called a “holy nation” in 1 Peter 2:9.

**12:10-11** - *“And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: This was the Lord’s doing, and it is marvellous in our eyes?”* This is a quotation from Psalm 118:22-23. The builders were the priests. They rejected the Cornerstone, the Lord Jesus.

**12:12** - *“And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.”* The chief priests understood this parable. They knew that the Lord was speaking about them. Deep down in their hearts they knew they were doing wrong.

### ***Tribute (12:13-17)***

**12:13** - *“And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.”* The Pharisees, as we mentioned earlier, were the religious leaders and the Herodians were a political party. They were enemies, but they joined together for a common cause.

**12:14** - *“And when they were come, they say unto him, Master; we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the*

*way of God in truth: Is it lawful to give tribute to Caesar, or not?"* This was a very interesting question. Rome was subjugating Israel's worship. They asked Jesus if He supported Caesar or was against Caesar. They thought this question had cornered Him into making a statement that would turn the Jews against Him or the Romans.

**12:15-17** - *"Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's. And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him."*

Christ is wisdom personified, and He answered with such wisdom. We are to give to Caesar what belongs to Caesar (this world), but give to God the things that He deserves, the things that belong to Him—obedience. In other words, we should pay taxes to this world, and we should give to God what belongs to Him.

### ***The Resurrection (12:18-27)***

**12:18** - *"Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying."*

The Pharisees were conservatives and the Sadducees were liberals. The Sadducees did not believe in angels, demons, or the resurrection.

**12:19** - *“Master, Moses wrote unto us, If a man’s brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.”* This is taken from Deuteronomy 25:5. The Sadducees were twisting Scripture to prove their beliefs, for they did not believe in the resurrection of the dead.

**12:20-25** - *“Now there were seven brethren: and the first took a wife, and dying left no seed. And the second took her, and died, neither left he any seed: and the third likewise. And the seven had her, and left no seed: last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.”*

We err when we do not know the Scriptures. Therefore, we need to diligently study the Word of God. Jesus told the Sadducees that they were in error because they did not know the Scriptures, because in heaven people are not given in marriage.

**12:26-27** - *“And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err.”* The

Lord pointed out to the Sadducees that God is (present tense) the God of Abraham. Therefore, Abraham must be alive in heaven, disproving their belief that there is no resurrection or afterlife.

### ***The Greatest Commandment (12:28-34)***

**12:28-30** - *“And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.”* A certain scribe asked the Lord what the first and greatest commandment was. The Lord replied by quoting Deuteronomy 6:4-5. The greatest commandment is to love God with all our heart, soul, mind, and strength.

**12:31** - *“And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.”* Jesus quotes here from Leviticus 19:18. This commandment flows out from the first. If we love God, we will love our brethren who were made in the image of God.

**12:32-33** - *“And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with*

*all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.”* **To love God and our neighbour means more to God than all that we could ever sacrifice to Him.** He wants us to have a relationship with Him, and then for love to flow out of that relationship to others. The Pharisees were majoring in minors. If only they had read Psalm 40:6-8 carefully. **It is not sacrifices that God wants from us, but a personal relationship and obedience.** Matthew 22:40 develops this a little further, saying, “On these two commandments hang all the law and the prophets.”

**12:34** - *“And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.”* That scribe was on the right road, but whether or not he eventually converted to Jesus is not recorded. I want to emphasise here that it is so important that we make a full commitment to the Lord. Many people come very close to embracing the Lord, but never seem to make it into the kingdom of God.

### ***The Son of David (12:35-37)***

**12:35** - *“And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?”* All the scribes taught that Christ came from the house of David, but Jesus was intent on showing that Christ is so much greater than David. He is, in fact, King David’s greater Son.

**12:36-37** - *“For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.”* The Lord Jesus Christ quoted Psalm 110:1. Christ was called the Son of David because He was descended from David, but in reality, He is the Son of God. David will have to bow down before Him. Christ is actually David’s Lord.

It is interesting that it is the common people who gladly heard Jesus; the religious leaders were looking for ways to kill Him because He was jeopardising their positions.

### ***Beware of the Scribes (12:38-40)***

**12:38-39** - *“And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, And the chief seats in the synagogues, and the uppermost rooms at feasts.”* The scribes and Pharisees loved their position. It was an idol to them, and they would do anything to keep it, even if it meant killing Jesus.

Ministry can become an idol to us if we are not careful. The ministry must be in its proper perspective in our life. Yes, the Lord has a calling for us to fulfil, but it is a minor concern compared to our relationship with Him. Of course, if we love God with all our hearts, we will do all we can do to fulfil our ministry.

**12:40** - *“Which devour widows’ houses, and for a pretence make long prayers: these shall receive greater damnation.”* The scribes made people pay for prayers. This religious spirit is very covetous. Also, Jesus spoke of eternal judgment. Those who do such things will receive the greater torment. Those who knew the truth but did not walk in the truth will receive the greatest judgment in hell. Hypocrites will suffer the most in hell.

### ***The Widow Who Gave Everything (12:41-44)***

**12:41-42** - *“And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing.”*

The Lord was in the temple, over by the treasury, watching people put their offerings into the treasury. Many rich people were putting a lot of money into the treasury. Then He observed a poor widow putting in two mites. This was a quarter of a day’s wages.

**12:43-44** - *“And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.”*

***Are we giving  
God our all?***

One person had a vision of this widow's house in heaven. It was magnificent. She gave all that she had; the others gave small percentages of what they possessed. The Lord wants us to give Him our best and our all, for those who do so will receive the greatest rewards of all.

## **The Olivet Discourse (13:1-37)**

### ***Jesus' Prophecy of Impending Destruction (13:1-4)***

**13:1-2** - *“And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.”* On His way out of the temple, Jesus foreshadowed the destruction of the temple by Titus in A.D. 70. Then He went up to the Mount of Olives.

**13:3-4** - *“And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?”*

The disciples were interested in the last days (Acts 1:6). It was a subject that preoccupied the nation of Israel. Their hope was in the coming of the Messiah when He would deliver them and restore the kingdom of Israel. They asked Jesus when the time of the end would be.

### ***Warning against Deception (13:5-8)***

**13:5** - *“And Jesus answering them began to say, Take heed lest any man deceive you.”* The first thing the Lord said about the End Times was a warning against being deceived. A good teacher always starts with the most important thing. It is obvious that many Christians will be deceived in the last days, because this warning was to the Lord’s disciples.

Second Thessalonians 2:11 says, “And for this cause God shall send them strong delusion, that they should believe a lie.” The spirit of delusion is the hallmark of the events surrounding the Second Coming. Because there will be such great delusion, we must be careful that we are not deceived. We must very carefully analyse what the Lord said concerning the Second Coming, because it is those who do not know the Scriptures that err (Mk. 12:24).

**13:6** - *“For many shall come in my name, saying, I am Christ; and shall deceive many.”* The first two verses related to the Second Coming deal with deception. **Let us have a love for the truth so that we are not deceived.** Many will come in the Lord’s name and deceive many—not a few, but many!

**13:7** - *“And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.”* Many wars and rumours of wars will precede the Second Coming. We can see this

happening today. There are rumours of wars all around the world, but the Lord tells us that the end has not come yet.

**13:8** - *“For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.”* Today, we are seeing nation rising against nation, earthquakes, famines, and all sorts of troubles. But these are only the *beginnings* of sorrows. They are all signs that the end is near.

### **A Call to Steadfastness Under Persecution (13:9-13)**

**13:9** - *“But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.”* The Church will be persecuted tremendously in the last days. That is very clear indeed. We are already seeing an increase of persecution against the Church today.

**13:10** - *“And the gospel must first be published among all nations.”* Every nation must hear the Gospel before the Lord returns. The Lord said to a friend of ours, who was a pastor in the Far East: “I am the Lord of the Americas. I am the Lord of Europe and Africa. But I shall become the Lord of Asia.” I believe with all my heart that the Church is going to have a tremendous harvest in China and in the other nations of Asia.

**13:11** - *“But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.”* The fact that the Lord puts these three verses together makes it clear that revival and persecution will take place at that same time in the last days. In revival there will come great persecution against the Church.

**13:12** - *“Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.”* Another aspect of the last days is betrayal. Families are going to divide. We saw this first hand. We had this happen in Yugoslavia many years ago when the nation was under communism. We travelled into the country by train and were met by a pastor who had just been released from prison. He had been betrayed by people in his own congregation to the communist authorities.

In East Germany many years ago, people who wanted to secretly leave the country could not even tell their children of their plans, because they were afraid that their children would turn them in. One out of every ten in East Germany was reckoned to be an informer. We will see this happen again in the last days. Children will give their parents up to death.

**13:13** - *“And ye shall be hated of all men for my name’s sake: but he that shall endure unto the end, the same shall*

*be saved.*” The Church will be hated by many, but we must never be ashamed to bear the reproach of Christ (Heb. 11:26). It is those that endure *to the end* that will be saved.

### **The Abomination of Desolation (13:14-23)**

**13:14** - *“But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judaea flee to the mountains.”*

Daniel spoke of the abomination of desolation in Daniel 12:11: “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.” The holy place can only refer to the temple site, Mount Moriah. It is the place where Abraham offered up Isaac. (See our book on *Daniel* for more detail).

The only time period that is given for the Second Coming is the abomination of desolation, and it is given by the Lord Himself. It is the only reference point that you have for any calculations on the Second Coming. You cannot make any calculations until after the abomination of desolation. Any other calculations are completely erroneous, because this is the point of reference that Jesus gives. Therefore, I warn you on behalf of the Lord not to give dates for the Second Coming before the abomination of desolation. And even after the abomination of desolation we only have an approximate time period—three-and-a-half years. Jesus went on to say

that even He did not know the day of His coming. The Father alone knows the exact time of the Second Coming.

Another interesting truth in this verse is that Jesus says that those who are in Judea when the Great Tribulation begins should flee to the mountains. Now, the Lord could not tell them to flee Judea and go to the mountains *unless* the persecution and troubles were not as great in the mountains. So the mountains will be a place of safety, relatively speaking. Judea and Jerusalem will see the majority of trouble. Tribulation will not be global. There will be places that will be spared from it.

**13:15-18** - *“And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house. And let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter.”*

Once the abomination of desolation is offered up, all the demonic forces of Satan will be unleashed. Those who are in Judea have to get out of there very quickly or else they will be in terrible danger. That is why the Lord tells them to get out quick and not return to their houses to get their belongings.

**13:19** - *“For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.”* The Great Tribulation begins

immediately after the abomination of desolation is offered up on the wing of the temple (Mt. 24:15).

Daniel makes it very clear that the abomination of desolation is offered up on a wing of the temple. He says in Daniel 9:27 (NIV), “He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And on a wing *of the temple* he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.”

**13:20** - *“And except that the Lord had shortened those days, no flesh should be saved: but for the elect’s sake, whom he hath chosen, he hath shortened the days.”* The elect are the redeemed, so the elect are upon the earth during the Great Tribulation. That is not even debatable according to the words of Jesus. Therefore, this erroneous doctrine that the whole Church will be raptured before the Great Tribulation is totally contradictory to Scripture and the words of Jesus Himself.

**13:21-22** - *“And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect.”*

The unholy trinity will be extremely active during the Great Tribulation. The Antichrist and many other false christs will perform miracles and wonders, deceiving many. Revelation chapter 13 speaks of the great signs and wonders the unholy trinity will perform in the last three-and-a-half years.

**13:23** - *“But take ye heed: behold, I have foretold you all things.”* The Lord is very clearly warning His people to take heed so that they are not deceived. That makes it abundantly clear that many of the redeemed will be deceived and led astray to follow the Antichrist, just as many Christians and even ministers followed Hitler in Nazi Germany.

### ***The Second Coming (13:24-27)***

**13:24-27** - *“But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.”* When will Christ come? *After* the three-and-a-half years of Great Tribulation. There are further things that will happen after the Great Tribulation. The sun and the moon will be darkened, the stars will fall from the skies, and there will be many other phenomena. Then, and *only* then, will Christ come with great power and glory, as He is pictured in Revelation chapter 19, coming on a white horse.

### ***The Lesson of the Fig Tree (13:28-31)***

**13:28-29** - *“Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these*

*things come to pass, know that it is nigh, even at the doors.”*

All this evidence is a sign that the end is near, just as you can tell that summer is near by the leaves on a fig tree.

**13:30-31** - *“Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away.”* The Lord says that *this* generation shall not pass away until all these things shall be fulfilled. This generation is referring to the generation that sees the Great Tribulation. They will also see the coming of the Lord. This also refers to the dispensation of the Church Age. It will not pass until all these things are fulfilled. Then the Lord will come and establish His millennial kingdom.

### ***The Call to Vigilance (13:32-37)***

**13:32** - *“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.”* Christ made it very clear that even He did not know the exact day of His Second Coming. That is reserved for the Father to know (Acts 1:7). This is confirmed by the Jewish wedding feast. The Second Coming is likened to a Jewish wedding (Mt. 22:1-14).

In Jewish culture, it was the father of the bridegroom who decided when his son went for his bride. The son would know the approximate time, but he did not know the exact day. That is what the Lord Jesus Christ is saying here. He said He did not know the exact day of His coming. Therefore, it

is impossible for any mortal man to know the exact day of the Lord's Second Coming. Be extremely careful not to give dates for the Second Coming.

**13:33** - *“Take ye heed, watch and pray: for ye know not when the time is.”* The Lord again makes it very clear in this verse that we will not know the exact day, and He admonishes us to watch and pray.

**13:34-35** - *“For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning.”*

The Lord has given each of His servants a ministry and task to accomplish, and we will be rewarded for fulfilling that work. We should watch and pray until the Lord comes. Our responsibility is not to figure out when He is coming back, but to watch and pray until He returns.

**13:36-37** - *“Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.”* The admonition is to watch. So many Christians take this to mean that the Lord can come any day. So many pastors say to their congregation at the end of the service, “We will see you Wednesday for service unless the Lord comes before then.” However, that theology and mindset is not based on Scripture. Scripture says that He will come *after* the tribulation of those days, which

lasts three-and-a-half years. Therefore, since that period has not even begun as of yet, the Lord *cannot* come tomorrow. The Lord will not come until all prophecy is fulfilled.



# 7

## ***THE PASSION NARRATIVE***

**14:1 – 15:47**

### ***The Plot to Seize Jesus (14:1-2)***

**14:1-2** - *“After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people.”*

The chief priests and scribes were not God-conscious; they were people-conscious. They were so hypocritical. They did not want to kill Jesus on the feast day, not because it was wrong, but because they did not want to upset the people. This is a trap that many ministers fall into. They become people-conscious and people-oriented instead of God-conscious and God-oriented. They are governed by the desires of the people instead of seeking to please God, and ultimately they are rejected by God as Saul was (1 Sam. 13:8-14; 15:24-30).

Joseph Stalin once invited a bishop to come to his private house for a visit. Stalin himself had gone to seminary when he was a young man and had known this bishop very well since they were both very young. This bishop opted to dress in civilian clothes when he went to see Stalin because he did not want to offend Stalin. Stalin said to the bishop when he saw him dressed in civilian clothes, “I see you fear me

more than you fear God.” Many people, like that bishop, fear man more than God. This was also true in Nazi Germany. The majority of the ministers followed Hitler so that they would not lose their lives or their comforts.

### ***The Anointing in Bethany (14:3-9)***

**14:3** - *“And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.”*

A girl in those days would save up all her money to buy an alabaster box and fill it with costly ointments, to be broken on her wedding day. The fragrance of that alabaster box would fill the house. A girl reserved this alabaster box for her bridegroom. Spikenard is a symbol of peace. (Compare Song 4:13-14 with Galatians 5:22-23.) The woman was anointing her Heavenly Bridegroom.

**14:4-5** - *“And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.”* This upset some of the disciples. They would have rather spent that money on charity for the poor than to anoint the Lord of Glory. They did not have their priorities right.

John brings it out that it was Judas Iscariot who said this, because he was the treasurer and wanted that money for himself

(Jn. 12:4-6). That discord spread to the other disciples and they began to reiterate this. Three hundred pence was a whole year's wages in those days. Three hundred speaks of walking with God (Gen. 5:22). Therefore, in a sense, this was a type signifying that Jesus was indeed the Anointed One of God who fulfilled His Father's will.

**14:6-7** - *“And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.”* Giving to the poor is

*Is God on the  
throne of our heart?  
Is He our first love?*

good, make no mistake about it, but our relationship with the Lord is more important. We must have our priorities right. He is more important than any of His creatures.

**14:8** - *“She hath done what she could: she is come aforehand to anoint my body to the burying.”* She anointed the Prince of Peace with spikenard, which speaks of peace, for His burial. Jesus was the peace offering, who would break down the middle wall of partition by His death upon the cross. He is our peace (Eph. 2:14-16).

**14:9** - *“Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.”* This woman spent her costly possession on the Lord, and she received something far greater in return. Her act of love and devotion to the Lord was recorded for eternity.

***The Betrayal by Judas (14:10-11)***

**14:10-11** - “*And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.*” Judas was very covetous and greedy. If covetousness is not dealt with in our lives, it will lead us down the path that Judas took.

Jesus knew who the traitor was. He knew that Judas would betray Him when He selected him to be one of His 12 disciples. He knew that Judas had to fulfil prophecy, but there was another reason for Judas’ betrayal. God the Father desires fellowship, but fellowship is based upon going through *like* experiences. Lucifer rebelled against the Father and took one third of the angels that God had created with him.

The purpose of Judas’ betrayal was so that the Son could know the agony of the Father, thereby qualifying Him to have intimate fellowship with His Father.

If you go on with God in life you will have your own personal *Judas*, someone who is very close to you and then betrays you. David had Absalom and Ahithophel as his betrayers so that he could know the heart of the Father. Paul had several who betrayed him, including Demas and Alexander the coppersmith. The reason for betrayal is so that we can have fellowship with the Father, because only

when you have been betrayed can you know the agony of the Father's heart.

### ***The Preparation of the Passover (14:12-16)***

**14:12-13** - *“And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.”*

Luke's Gospel records that it was Peter and John whom Jesus sent on this mission (Lk. 22:8). This was a very extraordinary sign. In many Middle East countries, it was normally the women who carried the water (cf. Gen. 24:13-16, Ex. 2:16, Jn. 4:7). It would have been very rare to see a man carrying a pitcher of water. So this shows the humility of this man.

Let us now consider the spiritual significance of this water carrier. In a sense, Jesus was a water bearer too. He promised to pour out the water of His Holy Spirit upon the Church after His death (Jn. 7:37-38). This will be fulfilled in the last days when the Church spiritually celebrates the Feast of Tabernacles.

The sign of Aquarius on the Zodiac chart is represented by a water carrier. *Aquarius* is a Latin word which means “water carrier.” The Zodiac chart changed in February of 1962 from the Pisces (Latin for “fishes”) constellation to

the Aquarius constellation. That was a very significant time in history. On February 28 of that year, all the planets lined up. Many people predicted that great problems were ahead for America, which has since come to pass. President Kennedy was assassinated shortly afterward, and prayer was banned from public schools. However, as Isaiah 60:1-2 says, when great darkness covers the earth, the glory of the God will be seen upon the Church. Therefore, the change to the sign of Aquarius also has a positive connotation. It is a sign of a great, last-day outpouring of the Holy Spirit upon the Church. While this was partially fulfilled through the Charismatic Revival of the late 1960s, it will be fulfilled in its entirety in the last-day revival during the time of the spiritual celebration of the Feast of Tabernacles.

By this we do not wish to suggest that we are encouraging horoscopes or astrology. In Isaiah 47:13-14 we read, “Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from *these things* that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: *there shall not be* a coal to warm at, *nor* fire to sit before it.”

**14:14-16** - “*And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared: there make ready for us. And his disciples*

went forth, and came into the city, and found as he had said unto them: and they made ready the passover.” The purpose of this man’s life was to prepare that upper room for the Lord Jesus. He was a prepared vessel. This is like the time when Simeon was led up by the Spirit into the temple on that certain day to receive the baby Jesus in his arms. Sometimes people are created for one significant event in the whole of their lives. Everything else is preparation. Therefore, let us diligently prepare ourselves for the special service that God has for us to perform.

### ***The Announcement of the Betrayal (14:17-21)***

**14:17-19** - *“And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?”* Jesus told His disciples at the Last Supper that one of them would betray Him. One by one they begin saying to Him, “Is it I?” Finally Judas hypocritically asked, “Is it I?”

**14:20** - *“And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.”* This was prophesied in Psalm 41:9, “Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.”

**14:21** - *“The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed!*

*good were it for that man if he had never been born.”*

There have to be offences, but Jesus said, “Woe to them by whom offences come” (Mt. 18:7). Jesus had to be betrayed, but that does not exonerate Judas for betraying the Lord. Because Judas delighted in wickedness, the Father used him to fulfil His purposes for His Son.

### ***The Institution of the Lord’s Supper (14:22-26)***

**14:22** - *“And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.”* At the Last Supper the Lord instituted what is called “the Lord’s supper,” or communion. The bread we partake of during the communion service is symbolic of His body, which was broken for us. He is the Bread of Life (Jn. 6:35).

**14:23-24** - *“And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many.”* The cup is representative of His blood that was shed for us on Calvary’s cross. We are saved by that blood.

Paul developed communion in 1 Corinthians 11:23-26, “For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the

same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

**14:25-26** - *"Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives."* After the Last Supper they sang a hymn and went to the Mount of Olives. Many theologians have suggested that they sang Psalm 118.

### ***The Prophecy of Peter's Denial (14:27-31)***

**14:27** - *"And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered."* This is a quotation from Zechariah 13:7. The Good Shepherd, the Lord Jesus, would be smitten, and the sheep (the disciples) would be scattered. If a wolf can wound the shepherd, then he can easily attack the sheep at will. It is the same in the kingdom of God. If Satan can wound the leader or pastor of a church, he will be able to easily attack the members of his congregation.

**14:28** - *"But after that I am risen, I will go before you into Galilee."* After the Lord was resurrected He appeared to the disciples in Galilee. These words are repeated by two angels to the disciples in Luke 24:6.

**14:29** - *“But Peter said unto him, Although all shall be offended, yet will not I.”* Peter was contradicting the Lord and Scripture. He was lifting himself up above the other disciples. Peter said in effect: “Although all these (referring to the other disciples) forsake You, I will never forsake You. I can understand how they would forsake You, but I never would. I am more devoted to You than they are.” As soon as you lift yourself up you are opening yourself up to a big failure and you open the door for Satan to come in. In Luke 22:31, Christ told Peter that Satan desired to sift him as wheat. This was the opportunity for Satan to come in and try to destroy Peter. Be careful not to set yourself up as a target for failure. I agree with preaching against sin, but do not major on it. If you do, you will set yourself up as a target. A certain minister used to wage war against alcoholism, and he ended up an alcoholic himself. When the occasion arises and you have to speak out against something, do not feel timid about it; at the same time, do not major on the negative, major on the positive.

**14:30-31** - *“And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.”*

The Lord told Peter that he would indeed deny Him three times before the cock crowed twice. Peter argued with Jesus and told Him that He was wrong. Peter should have taken the humble position and cried out to the Lord to give him grace

not to fail. Let us learn from the failure of Peter so that we do not make the same mistake.

***In the Garden of Gethsemane (14:32-42)***

**14:32** - *“And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.”* They went to Gethsemane, a garden on the Mount of Olives. Gethsemane means “the olive press.” Many years ago, when we were going through a difficult trial, I saw in a vision two stones similar to the stones used in Israel to press olives. I saw the top stone going around one way and the bottom stone going around the other way. Then I saw a little olive in between the two stones being crushed. As the olive was crushed, oil came out. I knew in my spirit that the little olive was me, and that the trial was crushing me to produce oil (the anointing of the Holy Spirit).

There is only one way to get oil from an olive, and that is to crush it. The olive is demolished and loses all its beauty and shape, but wonderful oil is produced as a result. The only way to obtain the anointing in our lives is for us to be broken and crushed. As it says in Isaiah 61:3, He gives us beauty for ashes. Jesus went to Gethsemane to be crushed, but through that crushing He would obtain a precious anointing for His people.

**14:33-34** - *“And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto*

*death: tarry ye here, and watch.” Only Peter, James, and John were privileged to go with the Lord. His heart was exceedingly sorrowful.*

**14:35-36** - *“And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.”* Jesus prayed to His Father to remove the cup from Him if it were possible, but He prayed that the Father’s will would be done and not His own. The cup that Jesus had to drink was filled with the sins of the world. Jesus could not have died unless He had become sin, because He was the Sinless One. The Apostle Paul develops the thought in Romans that death reigns because of sin (Rom. 5:12-16). Death had no power over Adam and Eve until they sinned, and death had no power over the Lord Jesus Christ because He was perfect. The only way He could have died was to become sin. In Gethsemane, He became sin by drinking the cup of the sins of the world. It was not the cross that troubled the Lord, but becoming sin. The Lord was not asking the Father to spare Him from the cross, but from drinking the sins of the world in that cup. The Holy One was shrinking at the thought of becoming sin.

**14:37-38** - *“And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is*

*weak.*” Jesus came back to His disciples and found them sleeping. In the time of His greatest need, Jesus was left alone. Even His closest disciples could not pray with Him for one hour. Satan wanted to sift Peter, but instead of earnestly seeking the Lord, what did Peter do? He fell asleep. He should have been crying out to the Lord with all of his heart to be spared from denying Jesus. By his lack of prayer, temptation came upon him. **If we do not live a life of prayer, temptation will eventually overcome us.**

**14:39-40** - *“And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.”* The Lord went back and prayed to His Father again. Then He came back and found the disciples sleeping again.

We have to understand what was going on in Gethsemane. This was one of the last opportunities Satan had to stop Jesus from hitting the mark. All the demonic powers were coming against His mind and heart. The blood vessels in His physical mind broke in Gethsemane (Lk. 22:44). He was resisting all the temptation that Satan can put on a human body. Yet His disciples could not stay awake to pray with Him. That must have made Jesus very sad.

**14:41-42** - *“And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth*

*me is at hand.*” The Lord had won the battle in prayer, and He was filled with the renewed vigour that a warrior feels after winning a battle. He was prepared to meet His betrayer.

### ***Jesus’ Betrayal and Arrest (14:43-52)***

**14:43** - *“And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.”* While Jesus was speaking, Judas the betrayer came. The wording in the Greek suggests that approximately 2,000 armed men were sent out against Jesus. In sending out such a large number of men, the Jewish leaders were actually paying the Lord a tremendous honour. They knew the mighty power that He possessed, and they wanted to make sure that He did not escape from them.

**14:44-45** - *“And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.”* Traitors are the most hypocritical people. They flatter you to your face, but behind your back they seek to destroy you.

**14:46-47** - *“And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.”*

As they laid hands upon Jesus to take Him away, Peter cut off the guard's right ear (Jn. 18:10). The guard's name was Malchus. The Lord rebuked Peter for this in John 18:11: saying, "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?"

**14:48-49** - *"And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled."* The Lord was showing them their hypocrisy. If He was doing wrong, why did they not take Him when He was in the temple? The answer, of course, is that they knew they would not have been able to justify their actions before the people. They wanted to make it look as if they had to take Him by force.

**14:50** - *"And they all forsook him, and fled."* Everyone forsook the Lord as He had said they would. This was prophesied in Scripture, and Scripture could not be broken. Even John fled from the Lord at this point, but later he was with Peter in the house of the High Priest, watching the Lord's trial. John deeply loved the Lord, but Scripture had to be fulfilled. The disciples could not stand with the Lord because it was not their time to be martyred. There was only grace for the Lord Jesus to be martyred at that particular time.

**14:51-52** - *"And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: And he left the linen cloth,*

*and fled from them naked.*” This is only recorded in Mark, and therefore it is commonly thought that the young man referred to by the author is actually Mark. Mark desperately wanted to follow the Lord. In every situation, he wanted to follow Him, but in this situation he did not have the grace to do it. He also turned back when he was with Paul and Barnabas because he had not grown enough in the grace of the Lord to be able to stand firm under pressure (Acts 13:13), but in the end he was counted a faithful minister of the Lord.

### ***Jesus in the High Priest’s Palace (14:53-65)***

**14:53-54** - *“And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.”*

The Lord was led away to the High Priest’s palace to be tried. Peter had forsaken the Lord at Gethsemane, but now followed Him into the palace with John. Peter was very courageous. It was Peter who had walked on the water, not the others; and now it was Peter who went into the palace. John and Peter entered the palace apparently because of John’s influence (Jn. 18:15-16).

**14:55** - *“And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.”*  
The council was seeking for people to bear false witness

against the Lord Jesus so that they could justify putting Him to death, but they could not find any credible witnesses.

**14:56-59** - *“For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together.”* There were many false witnesses who testified against Jesus, but none of their stories agreed so their testimony could not be counted as evidence.

**14:60** - *“And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?”* The High Priest stood up and rebuked Jesus by saying, “Do you not have anything to say for yourself!” But Jesus did not respond. He was the Lamb of God and He did not seek to defend Himself. He fulfilled Isaiah 53:7, which says, “He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”

**14:61-62** - *“But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”* The religious leaders were intent on killing Jesus, but they had to try

Him according to their law. The High Priest finally asked Him point blank whether or not He was the Christ. Jesus had to answer honestly, so He said that He was the Christ (the Messiah).

**14:63-65** - *“Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.”* Jesus’ words infuriated the priests. They began to hit Him and spit upon Him. This was a fulfilment of Isaiah 50:6, “I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.”

### ***Peter’s Three Denials of Jesus (14:66-72)***

**14:66-71** - *“And as Peter was beneath in the palace, there cometh one of the maids of the high priest: And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak.”*

Peter denied the Lord three times just as Jesus had said he would. We should not condemn Peter for this, but say what D. L. Moody said when he saw a drunk stagger out of a bar, “There go I, but for the grace of God.”

**14:72** - *“And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.”* Peter wept bitterly after he denied the Lord. Godly sorrow worked repentance in his life (2 Cor. 7:10).

### ***The Trial Before Pilate (15:1-15)***

**15:1** - *“And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.”* The priests had certain judicial powers, but they did not have the power to crucify Jesus. So they sent Him to Pilate, hoping that Pilate would condemn Him to death.

**15:2** - *“And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.”* Pilate asked Jesus if He was the King of the Jews and He acknowledged that He was indeed the King of the Jews.

**15:3-5** - *“And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled.”* The chief priests accused the

Lord of many things, but He did not answer any of their charges. He had committed the keeping of His soul to His Father. None of these things moved Him. He knew that He had to be crucified and He had given Himself to fulfil that mission. Pilate was amazed by Jesus' demeanour and by how calm He was.

**15:6-7** - *“Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.”*

Every year at the Feast of Passover, Pilate would release one prisoner, whomever they chose. Pilate wanted to release Jesus, but the Jews wanted Barabbas, a notorious criminal, to be released. Barabbas was a very wicked man who had led an insurrection and killed many people.

**15:8-10** - *“And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy.”* Pilate asked the Jews if they wanted him to release Jesus, the King of the Jews.

Pilate was accustomed to judging cases, and he knew that the priests had delivered Jesus because of envy. Envy is as cruel as the grave (Song 8:6), and it will not give a person any rest or peace until it has hurt and defamed the

object of his envy. Obviously, Pilate was very familiar with the priests and their love of position and titles, and he perceived that Jesus had threatened both of these.

**15:11** - *“But the chief priests moved the people, that he should rather release Barabbas unto them.”* The priests were leading an insurrection against the King of kings, and they persuaded the people to ask for Barabbas to be released instead of Jesus.

**15:12-14** - *“And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.”* As a judge, Pilate should not have talked to the people. He should simply have weighed the facts and made a decision based upon what he thought was justice in the matter.

**15:15** - *“And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.”* Pilate knew that Jesus was innocent, but to please the people he gave permission for the Jews to crucify Him. Pilate did this because the people were blackmailing him. John 19:12 brings this out, “And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar’s friend: whosoever maketh himself a king speaketh against Caesar.”

The people had reported Pilate to the Roman emperor because of his injustice in other cases. This put Pilate in a difficult situation. Because he was in danger of losing his position, he delivered Jesus over to the people.

Pilate had no backbone whatsoever. He should have stood for what he knew was right. His wife even told him not to touch Jesus because she had had a dream about Him the night before (Mt. 27:19). To ease his conscious concerning what he knew was wrong, Pilate hypocritically washed his hands before the people, saying, "I am innocent of the blood of this just person."

### ***Jesus Mocked (15:16-20)***

**15:16-20** - *"And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, And began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him."* The soldiers took Jesus away and put a purple garment upon Him and a crown of thorns upon His head. Then they hit him on the head, spit on Him, and mocked Him by pretending that they were worshipping Him.

### ***The Crucifixion of Jesus (15:21-37)***

**15:21-22** - *"And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and*

*Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.”* Because Jesus was weary from all the beatings, He could not carry His cross all the way and the soldiers compelled Simon to carry it for Him.

Jesus was crucified at Golgotha, which means “a skull.” The Latin word is *calvaria*, from which we get our English word *Calvary* (Lk. 23:33). Golgotha is a hill to the north of Jerusalem, where the sin offering was taken. Jesus was the Lamb of God who would take away the sin of the world. Every aspect of Jesus’ crucifixion fulfilled Scripture.

**15:23** - *“And they gave him to drink wine mingled with myrrh: but he received it not.”* The reason that Jesus would not drink the wine mixed with myrrh was because it was given to drug those who were being crucified, and He did not want to be drugged.

**15:24** - *“And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.”* The soldiers parted Jesus’ garments and cast lots for them, which was prophesied in Psalm 22:18, “They part my garments among them, and cast lots upon my vesture.” One of the most distasteful duties of a soldier was to officiate at a crucifixion and behold the agonies of the condemned. As a reward, they were permitted to keep the clothing of those who were crucified.

**15:25** - *“And it was the third hour, and they crucified him.”* The Jewish day began at six a.m. and went to six p.m., whereas

the Gentile day is from midnight to midnight. The Jewish third hour is actually nine o'clock a.m. our time. One time the Lord spoke to me to preach on the cross, and I could not sleep at all the whole night before I had to preach. I asked the Lord why I was unable to sleep and He said to me, "So that you would realise that I did not sleep the night prior to My execution."

**15:26** - *"And the superscription of his accusation was written over, THE KING OF THE JEWS."* The crime of those who were crucified was written above them. The Lord's only crime was being the King of the Jews. All they could accuse Him of was being Himself. Jesus was spotless! There was no sin in His life that Satan could point to and accuse Him of.

**15:27** - *"And with him they crucify two thieves; the one on his right hand, and the other on his left."* Jesus was crucified with two thieves, one to His right and the other to His left. Both of the thieves reviled Him at first, but then, Luke records, one of them repented and obtained salvation (Lk. 23:39-44). Even while He hung upon the cross, Jesus was reviled by those whom He had come to save. What beautiful character Jesus exuded to the very last!

**15:28** - *"And the scripture was fulfilled, which saith, And he was numbered with the transgressors."* This is a quotation from Isaiah 53:12. Jesus' death was very humiliating and degrading. He was numbered with the transgressors.

**15:29-30** - *"And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple,*

*and buildest it in three days, Save thyself, and come down from the cross.*” People walked by and mocked the Lord. They had no compassion on Him. He could have come down from the cross, but He chose to remain upon it.

**15:31-32** - *“Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.”* They were committing blasphemy. They were trying to tempt Jesus to come down from the cross. That was a terrible temptation for Jesus, but He was resigned to fulfil the will of His Father.

**15:33** - *“And when the sixth hour was come, there was darkness over the whole land until the ninth hour.”* The Jewish sixth hour is noon our time and the ninth hour is three o’clock p.m. There was darkness over the whole land from noon until three o’clock p.m. our time.

**15:34** - *“And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?”* At three o’clock p.m. the Lord cried out to His Father in agony, “My God, My God, why hast Thou forsaken Me?” This was a prophetic utterance from Psalm 22:1. The greatest agony the Lord experienced was that His Father turned away from Him. The Father, because of His absolute holiness, could not look upon His Son because His Son had become sin. That is what hurt Jesus the most.

**15:35-36** - *“And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.”* Those who stood by misunderstood what the Lord was saying in Aramaic. They thought He was calling for Elijah. They realised that this was no common man they were crucifying.

**15:37** - *“And Jesus cried with a loud voice, and gave up the ghost.”* The Lord died at three o’clock p.m., crying with a loud voice. He had completed His mission in life. It was now all over. In three days He would rise up from the grave in triumph.

### ***The Rent Veil (15:38)***

**15:38** - *“And the veil of the temple was rent in twain from the top to the bottom.”* When the Lord was crucified, the veil of the temple that separated the Holy Place from the Holy of Holies was rent from top to bottom. The spiritual interpretation of this is given by Paul in Hebrews 10:19-20, *“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.”* The veil opened up the way for us to enter into the Holy of Holies, into the manifest presence of God. The rent veil represents the body (or flesh) of Christ that was crucified for us. In other words, we must die to self in order to enter within the veil into the Holy of Holies.

### ***The Centurion's Testimony (15:39)***

**15:39** - *“And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.”* That is an awesome declaration. This Roman centurion, who had undoubtedly witnessed many crucifixions, was in a unique position to have noticed the difference between the demeanour of Christ upon the cross and all other criminals whom he had seen crucified in the past. He realised and testified that Jesus of Nazareth was indeed the Son of God.

### ***The Women Who Stood Afar Off (15:40-41)***

**15:40-41** - *“There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.”* There were several women who stood afar off. Their names were Mary Magdalene, Mary the mother of James and Joses, and Salome. These godly women had supported Jesus in His ministry.

### ***The Burial of Jesus (15:42-47)***

**15:42** - *“And now when the even was come, because it was the preparation, that is, the day before the sabbath.”* Jesus Christ, our Passover Lamb, was slain for us and fulfilled the Feast of Passover (Ex. 12:6).

**15:43** - *“Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.”* Joseph of Arimathaea went boldly unto Pilate and asked permission to bury Jesus’ body. By doing this, Joseph was openly declaring himself a disciple of Jesus. Joseph was a devout man who waited for the kingdom of God.

**15:44-45** - *“And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph.”* We know from Psalm 69:20 that Jesus died of a broken heart. “Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.” Christ did not die from the physical cross, although it would have killed Him; He died from a broken heart. The cross was a very slow and painful death and it would not have killed Him so soon. When the soldiers came by to break the legs of the other two who were crucified with Jesus, they found that Jesus was already dead. The soldier took a spear and pierced His side, and blood and water came out. His heart had broken, and that is why blood and water came out (Jn. 19:31-37). This fulfilled the Scripture that none of His bones would be broken (Ps. 34:20). The Passover Lamb could not have any of His bones broken (Ex. 12:46), since lambs only have their legs broken by their shepherd if they wander away. Christ was the Obedient One.

**15:46** - *“And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.”* Joseph wrapped Jesus in fine linen, which speaks of righteousness (Rev. 19:8). Jesus was that Just One. Joseph placed Him in his own sepulchre, fulfilling Isaiah 53:9, which says, *“And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.”* Christ received a burial worthy of royalty, and He truly was the King of the universe.

**15:47** - *“And Mary Magdalene and Mary the mother of Joses beheld where he was laid.”* These two women went and looked at Jesus’ burial place. Mary Magdalene had been delivered of seven devils, and Mary the mother of Joses was a devout woman by all accounts. These two women represent the Church, which is composed of the faithful and restored backsliders. This is typified in Song of Solomon 6:4, which compares the Bride of Christ (the Church) to Tirzah, the capital of backslidden Israel, and Jerusalem, the capital of faithful Judah.



# 8

## THE RESURRECTION OF JESUS

### 16:1-18

#### *The Stone Rolled Away (16:1-8)*

**16:1** - *“And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.”* They had not embalmed the Lord yet because of the sabbath.

**16:2** - *“And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.”* This was very early Sunday morning, the day after the weekly sabbath (Saturday). We know that Christ was crucified on a Wednesday, because He Himself said that He would be in the heart of the earth for three days and three nights. Thursday was a sabbath because it was a feast day (Jn. 19:31). So Christ was in the tomb from Wednesday afternoon until very early Sunday morning, when He arose from the dead.

**16:3-4** - *“And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great.”* The stone had to be rolled away from the Lord’s sepulchre. I have seen the traditional tomb site of Christ in Israel. There is a little gutter where the stone rolled down and came to cover the entrance of the tomb.

That stone was very large and heavy, impossible for a couple of women to roll away. To their surprise, the stone had already been rolled away by an angel (Mt. 28:2).

**16:5-6** - *“And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.”* An angel appeared to these women and told them that Jesus had risen from the dead. The angel showed them the place where His body had lain.

**16:7** - *“But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.”* The angel instructed them to go tell the disciples and Peter that the Lord had arisen and would appear to them in Galilee. The Lord had told the disciples in Mark 14:28 that He would appear to them in Galilee after His resurrection. It is amazing that the angel singled out Peter. The Lord was concerned that Peter’s faith not fail because he had denied Him and had not understood His crucifixion. The Lord really loved Peter and wanted him to succeed so that he could preach with power on the day of Pentecost. Jesus had a purpose for Peter’s life, and He did not want him to give up because of discouragement.

**16:8** - *“And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.”* The women quickly left the tomb, and went to tell the disciples.

***The Closing Verses of Mark (16:9-20)***

The closing verses of Mark are a hotly contested portion of Scripture because they speak of other tongues and miracles. However, the mathematics of these verses prove that no man could have written them or added them, but they could only have been divinely inspired.

Many people who do not believe that speaking in other tongues is for today challenge this passage. They say that it was added and that it was not in the original text. But the following evidences prove beyond the shadow of a doubt that these verses are divinely inspired. No man could have written these verses with such a mathematical exactitude.

First of all, we have listed the Greek Alphabet and the numerics associated with each letter. (Please see chart on following page.) In the Greek, you can work out the numerical value of each word because every letter and word in Greek has a numerical value.

**THE GREEK ALPHABET**

<b>Numerical Value</b>	<b>Name</b>	<b>Greek Letter</b>	<b>English Equivalent</b>
1	Alpha	A α	A
2	Beta	B β	B
3	Gamma	Γ γ	G
4	Delta	Δ δ	D
5	Epsilon	E ε	E (short)
7	Zeta	Z ζ	Z
8	Eta	H η	E (long)
9	Theta	Θ θ	Th
10	Iota	I ι	I
20	Kappa	K κ	K
30	Lambda	Λ λ	L
40	Mu	M μ	M
50	Nu	N ν	N
60	Xi	Ξ ξ	X
70	Omicron	O ο	O (short)
80	Pi	Π π	P
100	Rho	Ρ ρ	R
200	Sigma	Σ σ	S
300	Tau	Τ τ	T
400	Upsilon	Υ υ	Y
500	Phi	Φ φ	Ph
600	Chi	Χ χ	Ch, Kh
700	Psi	Ψ ψ	Ps
800	Omega	Ω ω	O (long)

\* The Greek Alphabet has twenty-four letters.

\* There were no numbers in Greek, but every letter had a numerical value.

The mathematics of the Greek text of Mark 16:9-20 are so extraordinary that it is impossible that any mortal man could have fabricated these verses. They are absolutely divine. This passage is a compilation of *sevens* and multiples of *sevens*.

MARK 16:9-20

There are 175 words in this passage	25	-7s
Verses 9-11, a separate division, have 35 words	5	-7s
Verses 12-18 have 105	15	-7s
The last two verses (19-20) have 35	5	-7s
The number of forms is 133 (sum is 7)	19	-7s
There are 112 of these forms that occur once	16	-7s
There are 21 that occur more than once	3	-7s
There are 98 vocabulary words	14	-7s
The number of letters: 553	79	-7s
The number of vowels: 294	42	-7s
The number of consonants: 259	37	-7s
Vocabulary words Christ used: 42	6	-7s
The balance of vocabulary words is 56	8	-7s

\* This chart is taken from the original Greek.

***His Appearance to Mary (16:9-11)***

**16:9-11** - *“Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they,*

*when they had heard that he was alive, and had been seen of her, believed not.*” The first person the Lord appeared to was Mary Magdalene. This appearance is recorded in more detail in John’s Gospel. (Please refer to our book on *The Gospel of John*.) After her meeting with the Lord, Mary went and told the disciples that she had seen Him, but they did not believe her. They were mourning for His death, and that sadness hindered them from believing that He had been resurrected.

### ***His Appearance to the Two Disciples on the Road to Emmaus (16:12-13)***

**16:12-13** - *“After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them.”* This appearance to the two in the country on the road to Emmaus is developed in more detail in Luke 24:13-33.

### ***His Appearance to the Eleven (16:14)***

**16:14** - *“Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.”* The Lord then appeared to the 11 disciples. He reprimanded them for not believing and for their hardness of heart. However, He did not cast them away for this. As leaders, we must have patience with those who are young in the faith, as the Lord had patience with the disciples.

***The Great Commission (16:15-18)***

**16:15** - *“And he said unto them, Go ye into all the world, and preach the gospel to every creature.”* The Lord gave His followers a charge to go into all the world, and to preach the gospel to every creature. This “Great Commission” is for every believer. We need to be active in the spreading of the Gospel. We are the only hope that some people have, and if we do not tell them about the Lord Jesus Christ, they may never hear the Gospel.

**16:16** - *“He that believeth and is baptised shall be saved; but he that believeth not shall be damned.”* Jesus said that everyone who believes in Him and is baptised in water will be saved, but those who do not believe will be damned. Now, I must make it clear that Jesus was not saying that we cannot enter heaven if we are not water baptised. However, I have often seen that those who give their lives to the Lord, but are not water baptised often backslide and forsake the Lord. Therefore, we should exhort everyone to be water baptised. It is an act of righteousness. We cannot be completely righteous and like Christ unless we are water baptised (Mt. 3:15).

**16:17** - *“And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues.”* The reason many people have challenged this passage is that they do not believe in speaking in other tongues, and this passage confirms the validity of speaking in other tongues. Speaking in tongues is for all who believe.

Those who reject the baptism of the Holy Spirit, which is evidenced by speaking in other tongues, are rejecting a large part of the Gospel. They will never know the fullness of the Holy Spirit or Christ. Also, as believers we also have power by the blood of Jesus Christ to cast out demons.

We do not want to limit the Lord by our unbelief or our theology. The Lord did not say that these miracles and speaking in other tongues were for the New Testament Church only; He said that they were for all who believe on the name of Jesus.

**16:18** - *“They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”* This verse needs some clarification, because some have taken it to extremes. Jesus was *not* telling us that we should take up serpents and drink poison as a normal practice, but that if we did, we can believe for divine protection. As believers, when we do the will of God, we have divine protection.

Healing is also part of the Great Commission. Healing is part of God’s plan for the world. He often uses healing to bring people to salvation. **We want to believe the Lord for His power to come upon us in these last days to heal the sick and raise the dead.**

# 9

## THE ASCENSION OF CHRIST

### 16:19

**16:19** - *“So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.”* The Lord ascended into heaven in the clouds, just as He will return. (Acts 1:9-11). His ascension took place upon the Mount of Olives (Acts 1:12), and when the Lord returns, He will return upon the Mount of Olives (Zech. 14:4). He had accomplished the purpose for which He was sent into the world—to die upon the cross.

Now the Lord Jesus could sit down at the right hand of His Father, the place where He was seated before He descended from heaven’s glory to become a man and die for the sins of the world (Heb. 1:3).



# 10

## THE MINISTRY OF THE DISCIPLES AFTER PENTECOST

### 16:20

**16:20** - *“And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.”* This is a description of the ministry of the disciples after the day of Pentecost, which was ten days after the ascension of Christ. This verse flows right into the Acts of the Apostles. They preached the Word with signs following. We need to believe that when we preach, the Lord will confirm His Word with signs and miracles.

The Acts of the Apostles does not have a finale. It closes with the Holy Spirit still working through His servants. Mark and Acts both close in a way that points to a continual outpouring of the Holy Spirit in signs and wonders throughout the whole of the Church Age, not just in the New Testament Church. Therefore, let us expect great things from God!

## EPILOGUE

As we stated at the beginning, the Gospel of Mark is a fast-moving account of the life of the Lord Jesus. Its main theme is that the life of Jesus was action-packed and that He moved with purpose and speed to fulfil the work that His Father had given Him to accomplish.

Meditating upon Mark's Gospel, I am reminded of a skilled master craftsman, who works swiftly without haste; every move is calculated and purposeful. One who is a master of his trade moves with smooth rhythm as he creates his masterpiece. A novice is known so often for the flurry that accompanies his efforts.

It is the same in the spiritual life. Those who are mature are known for their serenity and ease of movements, seemingly accomplishing their work for the Lord with effortless grace.

My prayer is that each one of us will be Spirit-controlled so that all of our actions count for eternity. In so doing, we will be as fruitful and productive as our Lord Jesus!

# APPENDIX

## THE OLD TESTAMENT IN MARK'S GOSPEL

It is remarkable that Mark, the earliest of the four Gospels, has such an abundance of the Old Testament quotations and references, especially since it was not written for Jews, but for Gentiles. There are at least 64 references (quotations or allusions) to Old Testament passages.

<b>Mark</b>	<b>Parallel</b>	<b>Old Testament Reference</b>
1.	1:2 ———	Mal. 3:1
2.	1:3	Mt., Lk. Isa. 40:3
3.	1:15 ———	O. T. prophecy implied
4.	1:44	Mt., Lk. Lev. 13:49
5.	2:24	Mt. Ex. 20:9-11
6.	2:25-26	Mt., Lk. 1 Sam. 21:6
7.	4:12	Mt., Lk. Isa. 6:9
8.	4:29 ———	Joel 3:13
9.	4:32	Mt., Lk. Ezek. 17:23, Dan. 4:12, 21,
10.	6:15 Mt.	Mal. 4:5, Deut. 18:15
11.	6:18 Mt.	Lev. 18:16; 20:21
12.	6:34 Mt.	1 Ki. 22:17, Num. 27:17, Ezek. 34:5
13.	7:6 Mt.	Isa. 29:13
14.	7:10a Mt.	Ex. 20:12; 21:17, Deut. 5:16
15.	7:10b Mt.	Ex. 21:17
16.	8:18 ———	Jer. 5:21, Ezek. 12:2

17. 8:28 Mt. cf. refers to Mark 6:15  
 18. 9:4 Mt., Lk. Moses, Elijah

**Mark Parallel****Old Testament Reference**

19. 9:11, 12a, 13 Mt. Mal. 4:5  
 20. 9:12b Mt. Ps. 22:6-7, Isa. 53:2-3, Zech. 13:7  
 21. 9:48 ——— Isa. 66:24  
 22. 10:3-4 Mt. Deut. 24:1-4  
 23. 10:6 Mt. Gen. 1:27  
 24. 10:7 Mt. Gen. 2:24  
 25. 10:19 Mt., Lk. Ex. 20:12-17, Deut. 5:16-20  
 26. 10:27 Mt., Lk. Gen. 18:14, Zech. 8:6  
 27. 11:9 Mt. Ps. 118:25-26  
 28. 11:17a Mt., Lk. Isa. 56:7  
 29. 11:17b Mt., Lk. Isa. 56:7  
 30. 12:1 Mt., Lk. Isa. 5:1  
 31. 12:10-11 Mt., Lk. Ps. 118:22  
 32. 12:19 Mt., Lk. Deut. 25:5, Gen. 38:8  
 33. 12:24 Mt. Old Testament  
 34. 12:26 Mt., Lk. Ex. 3:6  
 35. 12:29 ——— Deut. 6:4  
 36. 12:30 Mt. Deut. 6:5  
 37. 12:31 Mt., Lk. Lev. 19:18  
 38. 12:32a ——— Deut. 6:4  
 39. 12:32b ——— Deut. 4:35  
 40. 12:33a Mt., Lk. Deut. 6:5  
 41. 12:33b Mt., Lk. Lev. 19:18  
 42. 12:33c ——— 1 Sam. 15:22  
 43. 12:36 Mt., Lk. Ps. 110:1  
 44. 13:8 Mt., Lk. Isa. 19:2  
 45. 13:12 Mt., Lk. Mic. 7:6

46. 13:14 Mt. Dan. 9:27; 11:31; 12:11

47. 13:19 Mt. Dan. 12:1

**Mark Parallel Old Testament Reference**

48. 13:22 Mt. Deut. 13:1

49. 13:24-25a Mt. Isa. 13:10

50. 13:25b Mt. Isa. 34:4

51. 13:26 Mt., Lk. Dan. 7:13

52. 13:27 Mt. Deut. 30:4

53. 14:12 Mt., Lk. Ex. 12

54. 14:18 ——— Ps. 41:9

55. 14:24 Mt. Ex. 24:8, Zech. 9:11

56. 14:26 Mt. \* From Psalm 114-118

57. 14:27 Mt. Zech. 13:7

58. 14:29 Mt. ———

59. 14:62 Mt. Ps. 110:1, Dan. 7:13

60. 15:24 Mt., Lk. Ps. 22:18

61. 15:28 Lk. Isa. 53:12

62. 15:29 Mt. Ps. 22:7, 109:25

63. 15:34 Mt. Ps. 22:1

64. 15:36 Mt. Ps. 69:21

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