



# THE GOSPEL OF MARK

Three Rivers Fellowship

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February 2025 to April 2026

***PART ONE – Jesus' Galilean Ministry***





# THE BOOK OF MARK

# High-Level Project Agenda

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- **PART ONE – Introduction and Jesus’ Galilean Ministry**
  - **Introductory Material**
    - **The Geography, Authorship, and Dating of Mark**
    - Mark the Man
    - John the Baptist: The Voice Crying in the Wilderness
    - Baptism of Jesus
    - Temptation of Jesus
  - **Messiah’s Galilean Ministry (Mark 1:13 to 8:21)**
    - **Local Galilean Geography**
    - **Messiah’s Early Ministry**
- **PART TWO – Jesus’ Samaritan Traveling Ministry**
  - **Messiah’s Traveling Ministry (Mark 8:22 to 10:52)**
    - Details on-going
- **PART THREE – Jesus’ Jerusalem Ministry**
  - **Messiah’s Jerusalem Ministry (Mark 11:1 to 16:8[20])**
    - Details on-going



# INTRODUCTORY MATERIAL



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# THE GEOGRAPHY, AUTHORSHIP, AND DATING OF MARK

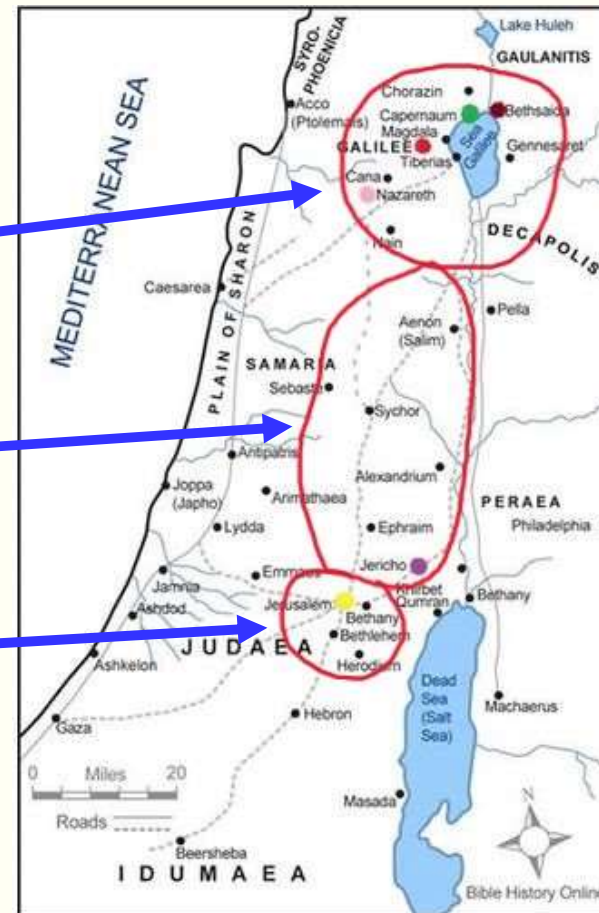
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# The Geographical Scope of the Gospel of Mark

The Gospel of Mark comprises three (3) geographical areas of the Lord's Ministry.

1. Galilee (Mark 1:13 to 8:21)
2. Area Between Galilee and Jerusalem (Mark 8:22 to 10:52)
3. Jerusalem (Mark 11:1 to 16:8[20])



See <https://thegospelaccordingtomark.weebly.com/journey-of-jesus.html>

## The Book: The Gospel of Mark (1 of 3)

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### Authorship and Dating of Mark's Gospel

- Note that unlike Paul the Synoptic Gospels (Matthew, Mark, Luke) do not provide the names of their authors.
- There is some internal evidence to answer the question “Who wrote Mark”. We will also carefully examine external witnesses.
- It was universally accepted by the post-Apostolic “Fathers” that Mark is the author: **Papias** (95AD), Justin Martyr (100AD), Irenaeus (130AD), Clement of Alexandria (150AD), Tertullian (155AD), Origin (185AD), Jerome (347AD), Augustine (354AD).
- **Papias**, who argued to have been taught by an elderly Apostle John stated that John told him that Mark learned the details from Peter (1 Pet 5:13).
- Note also slight internal Biblical authority for the authorship by Mark is that he was included in the Canon Committee (2 Tim 4:13) and all 4 members were authors of the Inscripturated text. *Unless Mark is the exception!*

## The Book: The Gospel of Mark (2 of 3)

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### Authorship and Dating of Mark's Gospel

- Assuming the main qualification of membership in the Canon Committee was “authorship” then Mark had to be written before 62AD (Paul’s Roman Trial/Imprisonment), then Mark more than likely was written no later than the mid-50s [see Osborne].
- Both Matthew and Luke contain additional details on items covered by Mark, which indicates an addition to Matthew and Luke rather than a subtraction from Mark. This implies that Mark was written BEFORE Matthew and Luke.
- Mark tends to use frank language, often toned down by Matthew and Luke.
- Redactions in Matthew are better explained by Matthew editing Mark and not the other way around of adding text to Matthew.
- **The latest “scholarship” indicates that Mark was written first, no later than the mid-50s!**



# MARK THE MAN

## Mark the Man (1 of 3)

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- Mark, as the author of the Gospel, is historically attributed to him. He is referenced no less than 10-times in the New Testament.
  - **Acts 4:36; 12:12;13:5; 15:37-39; Col 4:13; 2 Tim 4:11; Phm 24; 1 Pet 5:13**
- 1. Mark's full name is John (Heb) Mark (Rom) – Acts 12:12, 25; 15:37.
- 2. Mother's name was Mary (Maria) – Acts 12:12.
- 3. Nephew of Barnabas – Col 4:10.
- 4. Accompanied Paul and Barnabas on their Second Missionary Journey – Acts 12:25.
- 5. May have misrepresented or slandered Paul's Ministry/Gospel in some way – Acts 13:13; 15:36-41.**
- 6. Became part of Barnabas' Kingdom Ministry – Acts 15:37-39
- 7. Replaced by Silas (Silvanus) – Acts 15:40
- 8. Became part of the final Canon Committee – 2 Tim 4:11-13**
  - ❖ **Thus, regaining Paul's trust!**

## Mark the Man (2 of 3)

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### 1. Mark may have slandered Paul's Ministry to the Body of Christ in some way – Acts 13:13; 15:36-41.

- Acts 13:13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.
- The scene seems quiet enough, but later we see Paul's obvious anger at Mark's leaving.
- Acts 15:36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see how they do.*
- *37 And Barnabas determined to take with them John, whose surname was Mark. 38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. 39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;*
- *40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.*
- **What could have been the circumstances surrounding Mark's abandoning Paul and Barnabas then later instilling such a reaction from Paul?**
- ***Could it be that in some way Mark did not see eye-to-eye with Paul's Gospel at that time?***

## Mark the Man (3 of 3)

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### 2. Mark became part of the final Canon Committee – 2 Tim 4:11-13

- 2 Tim 4:11 Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. 12 And Tychicus have I sent to Ephesus. 13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.
  
- Note that Paul offers a reason for Timothy to bring Mark with him on his way to visit Paul.
- As such, Paul apparently wants Mark there to be part of his visiting team.
- Mark seems to have spent his entire post Acts 13 life manifesting himself as a dearly beloved Kingdom Saint in the eyes of Paul?
  
- Could it be that:
  - Paul desiring of Mark's participation, and
  - The collecting of all the books and parchments point to these four men selecting the Canon BEFORE Paul is martyred? And
  - John Mark being one of the earliest of Kingdom saints and the author of the first Gospel?
  
- ***Could this be reason enough to gather these four men for selecting the Inscripturated text for the early church BEFORE Paul's death?***



# CHAPTER ONE

## The Book: The Gospel of Mark (3 of 3)

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### **Mark 1:1 The beginning of the gospel of Jesus Christ, the Son of God;**

- Our English translations precede “beginning” with the definite article “the”, but it is not in the original. This absence suggests that verse 1 may be the title of Mark’s book. Also note that Mark uses the Lord’s full name “Jesus Christ”. This full usage occurs only once in Mark (vs.1), and twice in both Matthew (1:1,18) and John (1:17; 17:3). Luke does not use it in his Gospel but uses it ubiquitously in Acts!
- The Lord’s individual names (“Jesus” or “Christ”) are ubiquitous throughout the Gospels.
- Mark without delay gets right into the topic referring to the Beginning of the Messianic activities with the great John the Baptist (see slides below on John the Baptist).



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# JOHN THE BAPTIST: THE VOICE CRYING IN THE WILDERNESS

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## The Fore Runner – John the Baptist (Mark 1:2-8) [1 of 5]

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Mk 1:2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

- Verses 2 and 3 form a compound reference to John the Baptist from Mal 3:1 and Isa 40:3.
  - Mal 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.
  - Isa 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.
- John is to prepare Messiah's Way (see Mal 4:4,5)
  - Mal 4:4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments. 5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

## The Fore Runner – John the Baptist (Mark 1:2-8) [2 of 5]

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Mark 1:4 John did baptize in the wilderness and preach the baptism of repentance for the remission of sins. 5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. 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; 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. 8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

- **Eremos** (wilderness) refers to an area of land that is sparsely populated or uninhabited. Often the area just of the east of the Jordan River.
- BUT - Galilee was an area not known for academic or Biblical scholarship.
- The Synagogue of Nazareth was nothing per se to write home about, which is partly the reason for such shock that the Greatest Biblical Scholar should come from Nazareth! Recall the question that Nathanael posed:
  - ***Can anything good come out of Nazareth?*** (John 1:42-51)

## The Fore Runner – John the Baptist (Mark 1:2-8) [3 of 5]

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Mark 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;

The description of John's wardrobe is like Elijah the Tishbite:

- 2 Kings 1:8 And they answered him, *He was a hairy man and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.*
- John's diet was very rich in protein but comprising a very non-Western cuisine though in-line with the Law of Moses. 🤢
  - Lev 11:20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you. 21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth; 22 Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. 23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

## The Fore Runner – John the Baptist (Mark 1:2-8) [4 of 4]

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Mark 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. 8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

- John's preaching including explaining his ministry of Baptism AND the coming of Messiah.
- His Baptism identifies the Kingdom saint with the Messianic kingdom and the nation of Israel waiting for their Messiah. A Kingdom saint repents and is Baptized to indicate a "newness of life" (see 2 Kings 5:14 [Naaman]).
- "with the Holy Spirit" is from the Greek "ἐν πνεύματι ἁγίῳ" and more appropriately translated as "with holy spirit". This is NOT a reference to the Person of the Holy Spirit.
- This is 1 of 52 occurrences of "pneuma hagion" without the definite articles and is never a reference to the Third Person of the Trinity.
- It is more accurately translated as "holy breath" or rather "divine power". The power out of God's Messianic Power (Isa 32:15; Ex 36:25,26; Joel 2:28).

## The Fore Runner – John the Baptist (Mark 1:14) [5 of 5]

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### Why Was John the Baptist such a Great Prophet as stated by the Savior Himself?

- As we saw, John's wardrobe was like Elijah the Great Non-Literary Prophet.
- This identification was important to Israel in that it fulfilled Biblical Prophecy (as we saw).
- In a very public way, John's Ministry ended the 400-year of silence Israel had experienced as to God's Prophetic Calendar.
- Privately it came to an end with the Angelic visits to Elizabeth and Mary some 30-years before.
- John the Baptist plays a very important role in the resumption of Israel's Kingdom Prophecies.



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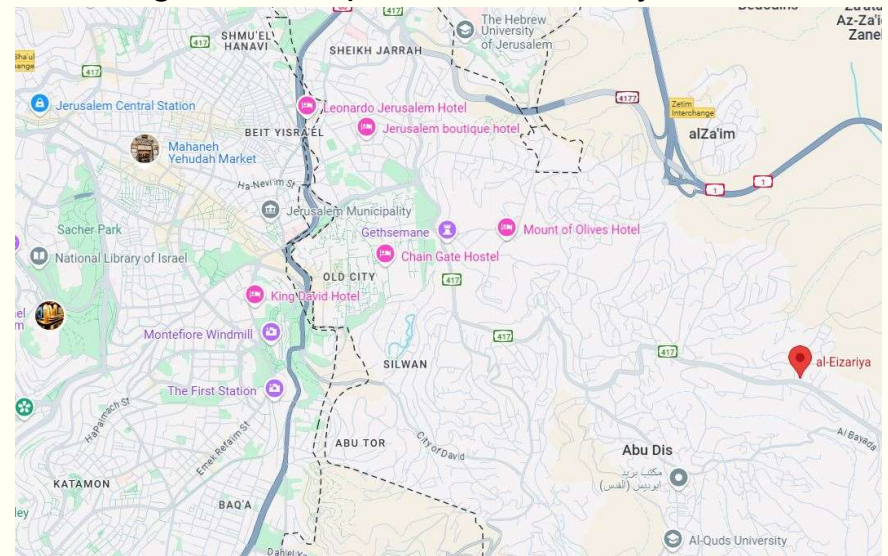
# THE BAPTISM OF JESUS

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# The Baptism of Jesus [1 of 3]

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- Mark 1:9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. 10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: 11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.
- Note that Jesus came TO John and is explicitly referenced as coming from Nazareth of Galilee.
- John Baptized Jesus in *Bethany* (John 1:28,29) [Overwhelming manuscripts have Bethany, not Bethabara].
  - ~2.5 miles east of Jerusalem
  - Many Galileans lived in Bethany Area
  - Home of Mary, Martha, Lazarus, and Simon the Leper
  - Location, Lazarus was resurrected (Jn 11)
  - Location of Jesus' Ascension (Luke 24:50). Thus, Messiah's ministry both begins and ends in Bethany.
  - More...



## The Baptism of Jesus [2 of 3]

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### A Gospel Harmony of Jesus' Baptism

- **Mat 3:3-17; Mark 1:9-11; Luke 21-23; John 1:29-34. See also Psm 2:7**
- Note that John knew precisely who Jesus was by putting up resistance to baptize Jesus (Mat 3:14,15; Jn 1:29).
- The Ministry of Messiah begins with a Baptism and ends with a Baptism.
  - **Mat 20:22 Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?**
- **10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:**
- “the Spirit” is from the Greek “τὸ πνεῦμα”.
- Considering this articulated phrase after its anarthrous usage “holy spirit” (vs.8) the context seems to allow the definite article be understood as an “Article of Previous Reference”.
- Thus, it could have been better translated as “**THIS spirit**” (meaning **Divine Power**)

## The Baptism of Jesus [3 of 3]

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- **Mark 1:11** And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.
  - Since the Father is unseen and unheard (John 5:37), we must understand that this Voice is that of Logos / Ancient of Days / Second Person “vocalizing” the Father’s desire / will / thoughts.
  - A partial quote from Psm 2:7?
    - **Psm 2:7** I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.



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# THE TEMPTATION OF JESUS

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## The Temptation of Jesus [1 of 3]

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- Mark 1:12 And immediately the Spirit driveth him into the wilderness. 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.
- **There is no delay.** Immediately (εὐθὺς) after the Baptism of Jesus, He is driven by the Spirit (same discussion as above) into the Wilderness to suffer and be tempted of Satan for 40 days.
- See Matt 4:1-11 and Luke 4:1-13 for both parallel and more detailed accounts.
- Here is a case where Mark provides very little detail on the Messiah's Temptation, unlike Matthew and Luke.
- It clearly seems that Mark's purpose in his accounting of Messiah's Temptation is to merely provide a high-level summary.

## The Temptation of Jesus [2 of 3]

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A Comparison of Jesus' Temptation Accounts				
Robert Walsh				
12-Feb-25				
Number	Event	Matthew	Mark	Luke
1	Spirit led into the Wilderness	4:1	1:12	
2	Spent 40 Days in Wilderness	4:2	1:13	
3	General Reference to Temptation		1:13	
4	In danger of wild animals		1:13	
5	Comforted by Angels		1:13	
6	Hunger Temptation	4:3,4		4:3,4
7	Temptation of Proof / Doubt	4:5-7		4:9-13
8	Temptation of Ownership and Power	4:8-10		4:5-8

- Given the lack of detail in Mark's Temptation Account, it seems that his purpose is to provide a very high-level summary of the entire Temptation Period (per previous note).
- Both Matthew and Luke provide details with one unusual twist.
- The Second and Third Temptations are each Reversed from the other. See #'s 7 and 8 in the above table. **See Bullinger's Appendix 116 in the Companion Bible for additional details.**

## The Temptation of Jesus [3 of 3]

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- Note that Adam as the First Man was tempted within the pleasantries of the Garden of Pleasure and failed, while Jesus as the Last Man was tempted in an arid and dangerous place, with no food or water and succeeded.

***▪ The comparison is too stark to ignore!***



# THE MESSIAH'S GALILEAN MINISTRY



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# LOCAL GALILEAN GEOGRAPHY

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# The Geography of Galilee

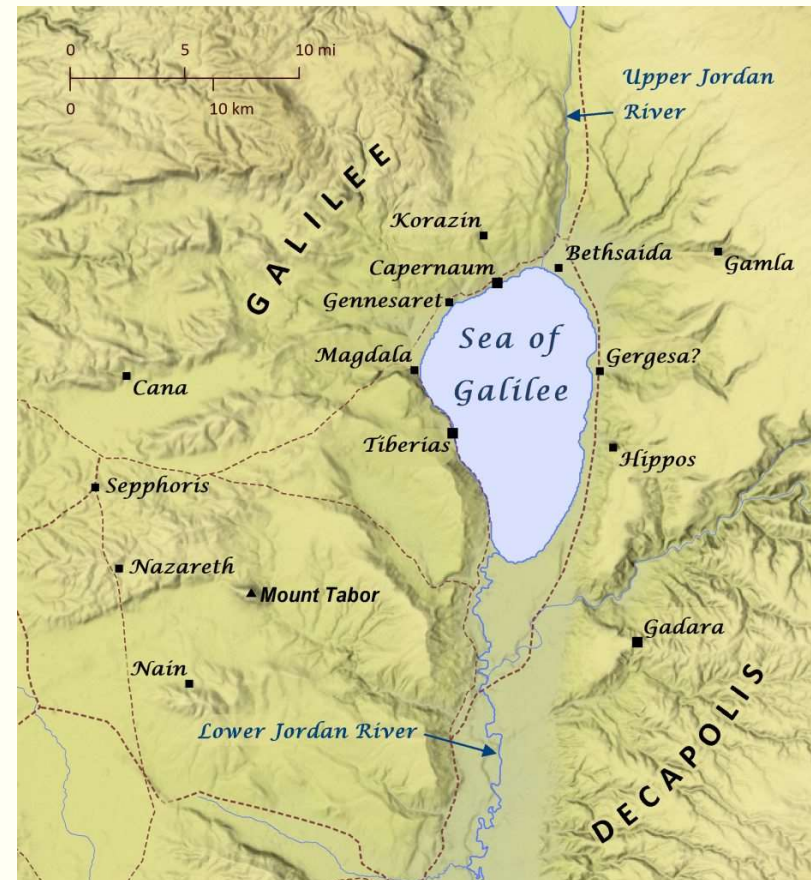
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The Galilean Area comprises:

## 1. Sea of Galilee

## 2. Important New Testament Towns as:

1. Capernaum (Mark 4:13)
2. Chorazin and Bethsaida (Mat 11:21; Luke 10:13) [Bethsaida is Peter's Hometown]
3. Magdala (Mark 15:40) [Mary MagdalENE]
4. Cana [Early Miracle] (John 2:1,11)
5. Nazareth [City of Jesus' Youth] (Mat 2:23) [~15mi from the SoG Shore]



# The Geography of Galilee

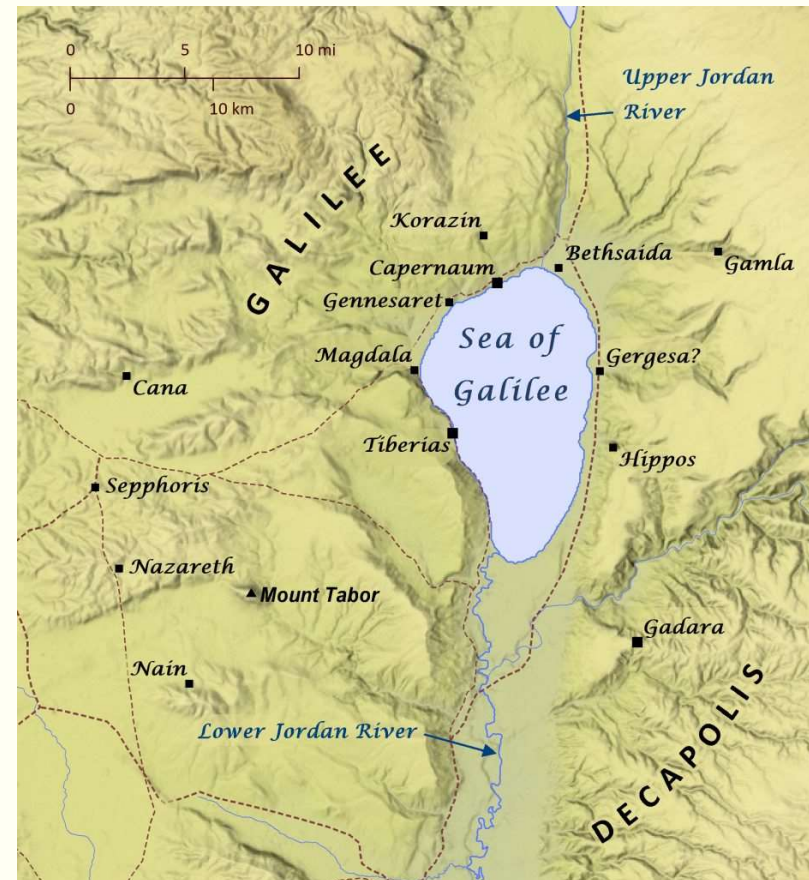
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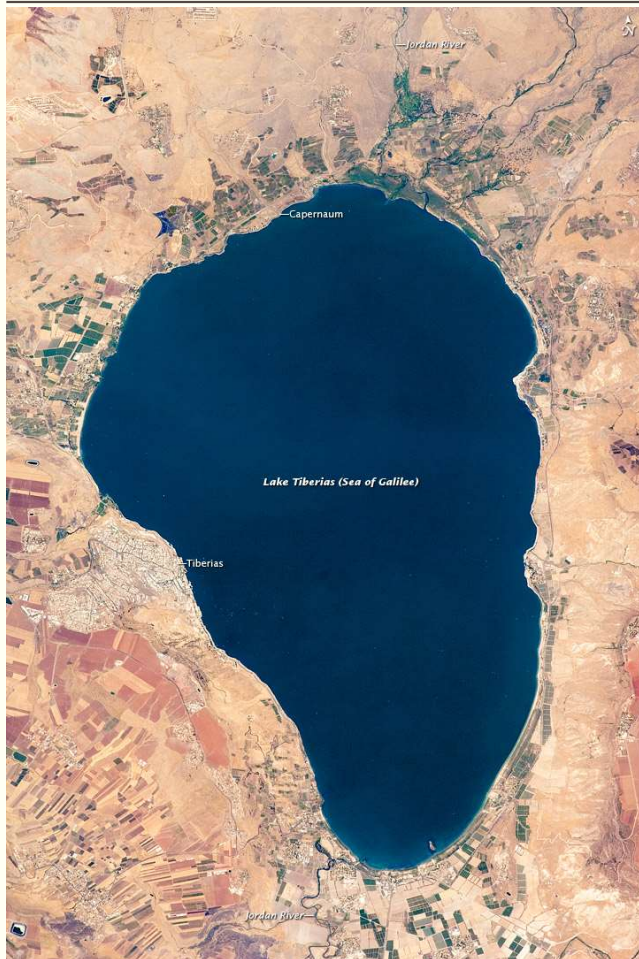
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4. Cana [Early Miracle] (John 2:1,11)
5. Nazareth [City of Jesus' Youth] (Mat 2:23) [~15mi from the shore of the Sea of Galilee]



## Photos of the Galilean Area (Sea of Galilee)

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[https://en.wikipedia.org/wiki/Sea\\_of\\_Galilee](https://en.wikipedia.org/wiki/Sea_of_Galilee)

<https://earthobservatory.nasa.gov/images/40147/lake-tiberias-sea-of-galilee-northern-israel>

# Photos of the Galilean Area (Magdala and Capernaum)

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Magdala



<https://en.wikipedia.org/wiki/Magdala>

Capernaum



<https://www.thereignofgod.com/2019/03/13/capernaum-the-village-of-jesus/>

# Photos of the Galilean Area (Chorazin and Nazareth)

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<https://en.wikipedia.org/wiki/Chorazin#/media/File:Korazim-view.jpg>

<https://en.wikipedia.org/wiki/Nazareth>

## Photos of the Galilean Area (Mount Tabor from Nazareth)

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# MESSIAH'S GALILEAN MINISTRY PROPER

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## Early Galilean Ministry [1 of x]

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- John's Imprisonment and subsequent Murder are the cues for Messiah to begin His ministry.
  - Mark 1:14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.
- While Jesus is in Judea, John is placed in prison, cueing Jesus to go back to Galilee and begin His earthly ministry.
- Mark first records Jesus Ministry in and around the SoG coming to Capernaum.
  - Mark 1:16 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. 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18 And straightway they forsook their servants and followed him. 19 And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. 20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants and went after him
- Jesus starts forming His Apostleship, beginning with Peter, Andrew, James, John. Each are fishermen.

## Early Galilean Ministry [2 of x]

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- John's Imprisonment and subsequent Murder are the cues for Messiah to begin His ministry.
  - Mark 1:21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. 22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. 23 And there was in their synagogue a man with an unclean spirit; and he cried out, 24 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. 25 And Jesus rebuked him, saying, Hold thy peace, and come out of him. 26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. 27 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. 28 And immediately his fame spread abroad throughout all the region round about Galilee.
- They came to the small village of Capernaum and Jesus began teaching in the city's Synagogue (compare Luke 4:14-31 in Nazareth) no doubt as a Meturgeman (Interpreter).
- Mark apparently picks up Jesus' early Galilean ministry after Nazareth (Luke 4), where there are similar events.
- He shuts up the mouth of the demoniac and people are astonished. Note that the Demons know precisely Who Jesus of Nazareth is. "***Even the Devils Believe and Tremble***" (James 2:19).
- ***Because of His preaching and miracles Jesus' fame spreads like wildfire.***

## Early Galilean Ministry [3 of x]

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- Mark 1:30-35 detail many miracles which Jesus performed
    - Healing Peter's Mother-in-Law (vss. 30, 31)
    - Many exorcisms and healings (vss. 32-34)
    - Note that Jesus commanded the demons not to reveal His real identity!
    - Continuing His ministry throughout the Galilean area (vss. 35-45)
  - The healings caused the entire countryside to flock to him. The Kingdom is at hand, but as we so often see... people simply want to see the latest fad and not interested in the truth!
  - Mark 2:1-13 detail many miracles including the man with palsy AND FAITH!
    - Jesus perceiving the faithlessness of the Scribes deals with their unbelief directly and provides concrete evidence as to His identity by having the sick palsy man cured and walk away with his bed!
    - Due to this remarkable miracle and handling of the Scribes many people glorified God.
- ***MORE TO COME NEXT TIME!***

## Early Galilean Ministry [4 of x] (*Religious Legalism*)

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- Mark 2:14-22 detail both the calling of Matthew (Levi) and the Controversy it Spawned
  - Mark 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. 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. 16 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? 17 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. 18 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? 19 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. 20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 21 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. 22 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.
- **Let's Discuss...**

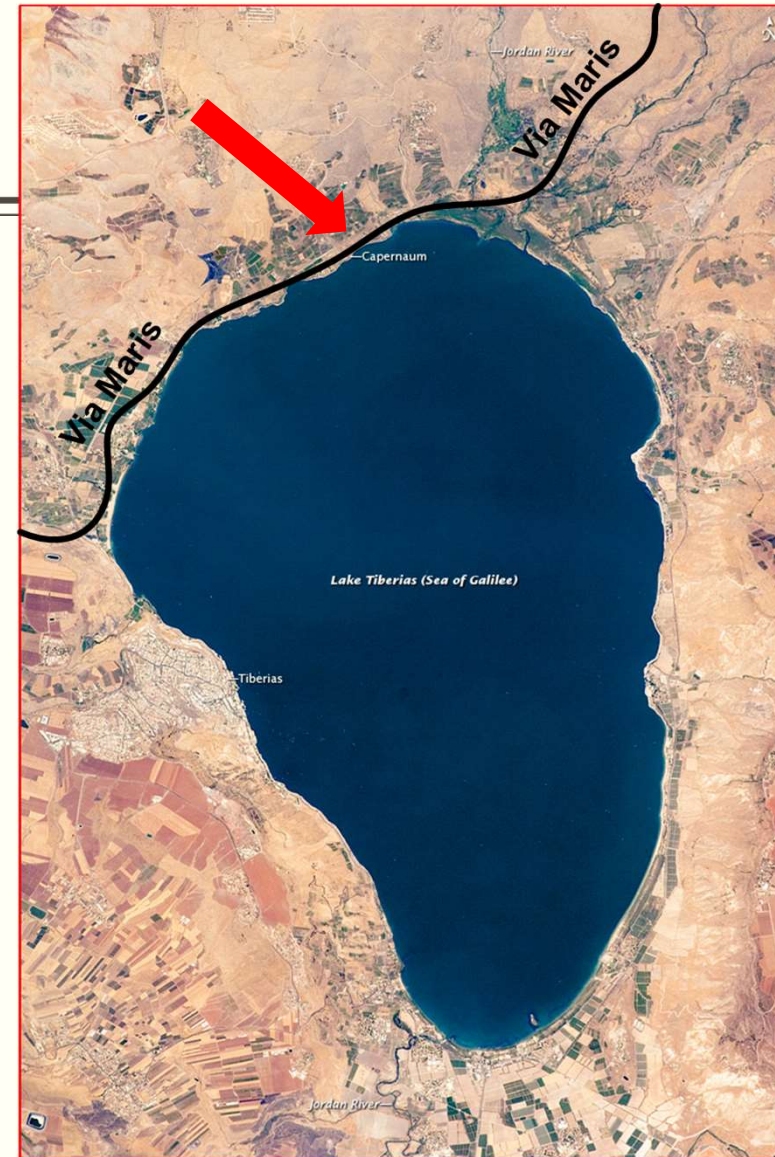
## Early Galilean Ministry [5 of x] (*Religious Legalism*)

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- In the author's view vss.14-22(28) form Part 1 a complete theological thought. Part 2 being Mark 3:1-3:6, addressing a major problem within both the nation of Israel as a whole and the Pharisees specifically. *The choosing of Matthew as an Apostle conveniently brought this problem to the surface!*
  - **PRIDE AND SELF RIGHTEOUSNESS**
- It shows the elevation of the oral and written tradition (Rabbinic Law) being placed over Moses Law, the Prophets, and the Writings ... **God's Word!**
- Levi otherwise named Matthew was called to be an Apostle of Christ (vs.14).
- As a tax collector, Levi was hated by the everyday Jew because they were viewed as traitorous, "working for Rome" (see Mat 10:3; Mk 3:18; Luke 6:15).
- The tax that Levi collected was not the Imperial tax as addressed in Mark 12:14 (rendering to Ceasar), but an indirect tax (tariff) on goods coming into the city (probably Capernaum). This went directly to Herod Antipas as permitted by and representing Caesar.
- These tax collectors had authority to tax at their own rate and "skim off the top" so many of these guys were rich, but all were hated by the Jews.

## Early Galilean Ministry [6 of x] (*Religious Legalism*)

- Levi's Tax Station was probably located along the Via Maris, the major highway and trading route in and around the Galilean cities including Capernaum.
  - **Isaiah 9:1** Nevertheless the dimness *shall not be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by the way of the sea*, beyond Jordan, in Galilee of the nations.
- The LXX of Isa 9:1 translates it as the same "way of the sea", with the usual Greek word for sea, THALASSA ... a term used to metaphorically refer to Gentiles. Recall Rev 13's "beast out of the sea" – referring to the land of Gentiles where Diaspora lives.
- Also, recall that in Isa 19:23,
  - **Isa 19:23** In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.



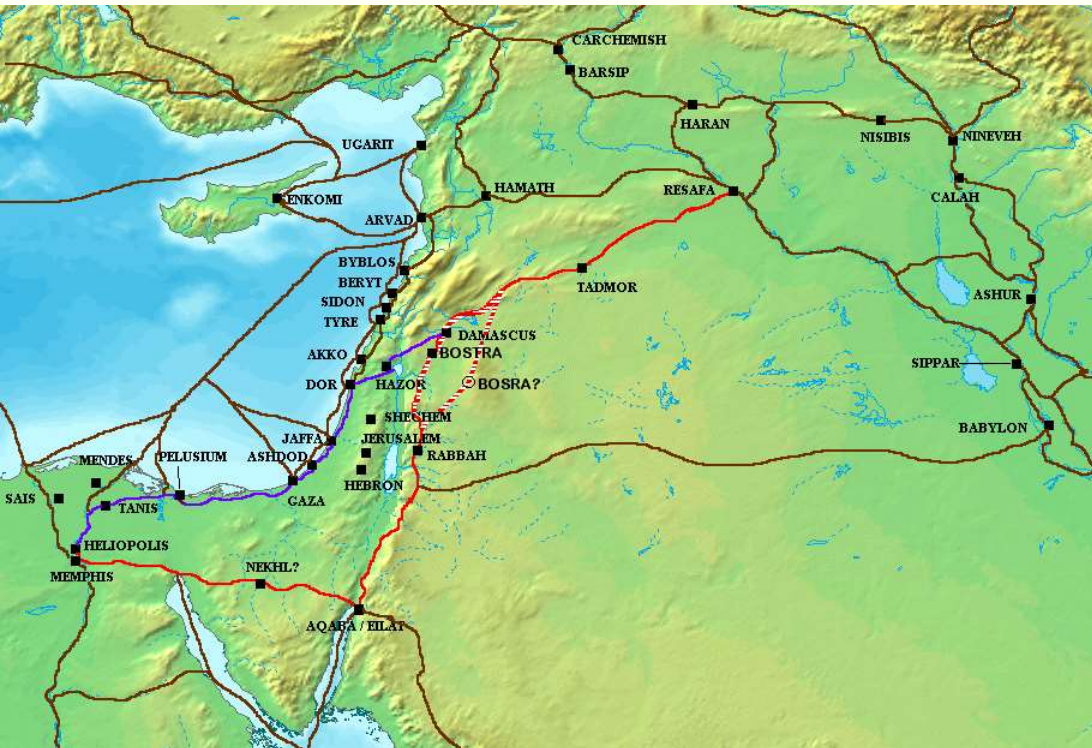
## Early Galilean Ministry [7 of x] (*Religious Legalism*)

- The Via Maris was the route that led from Egypt to Ninevah in Assyria in the Bronze Age and still around at the time of Messiah.
- Correlating this with Levi the Tax Collector and the Millennial Kingdom, perhaps Levi an “experienced financier” will be one of the Apostles overseeing the finances of the Millennial Kingdom. **Remember: He is now a righteous man, made righteous by the Blood of Christ and Regenerated by the Holy Spirit!**



## Early Galilean Ministry [8 of x] (*Religious Legalism*)

### ▪ The Via Maris

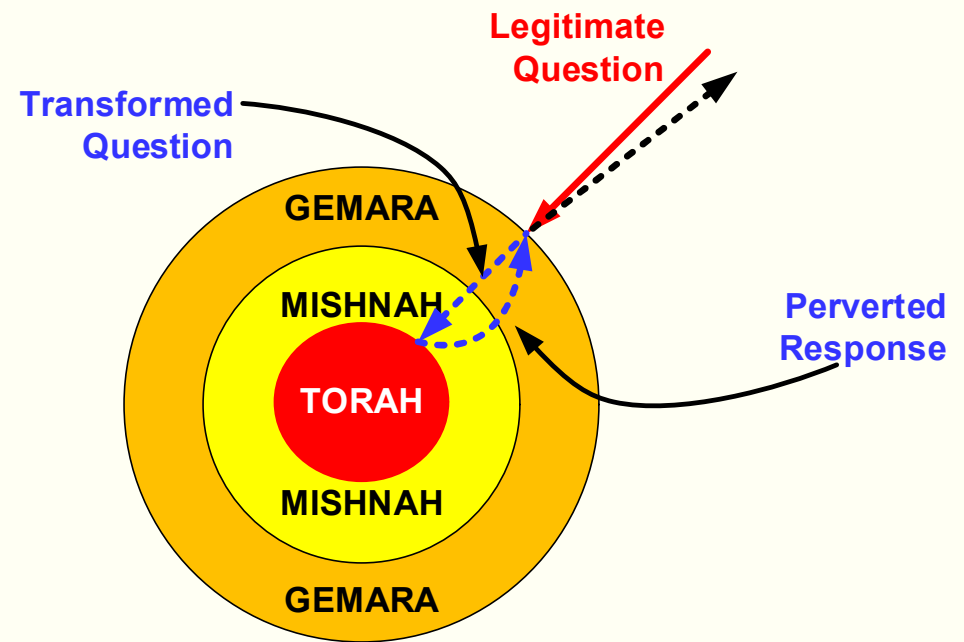


### ▪ The Via Maris in the Valley of Armageddon

## Early Galilean Ministry [9 of x] (*Sabbath Law: Real .vs. Rabbinic*)

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- Mark 2:23 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. 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 25 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? 26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? 27 And he said unto them, The sabbath was made for man, and not man for the sabbath: 28 Therefore the Son of man is Lord also of the sabbath.
- This is one more example of Israel's Religious Leadership building "hedges" around God's Word keeping the People IGNORANT and the Religious Leaders IN POWER!



## Early Galilean Ministry [10 of x] (*Sabbath Law: Real .vs. Rabbinic*)

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- This is Part 2 of our complete theological verse set dealing with Israel's corruption of Moses, specifically the Sabbath (Weekly, High, and Land).
- Weekly Sabbath Defined: Ex 16:5, 23-30; 20:8-11; 23:12; 34:21; Lev 23:1-3
- Penalties for Violating: Ex 35:2,3 (work=DP); Lev 23:29-32 (work=DP); 26:2,34-35 (land sabbath=diaspora); Num 15:32-36 (work=DP by stoning), etc. [DP = Death Penalty]; Neh 10:31; 13:15-22; Jer 17:21-22,
- At "the end of the day" however the defining of a "Sabbath infraction" is not well defined.
- This lack of precision was used by the religious leaders to corrupt God's intent of the Sabbath and His notion of "rest". Jehovah did **NOT** say "*Don't get out of bed on My Sabbath!*"
- The Religious Leaders chose to forget that the Sabbath was designed FOR man and NOT AGAINST man as the Savior essentially states Himself. See also Deut 5:14,15,
- Jubilees 5:6-13 enumerates many Sabbath infractions including, harvesting, business discussion, walking distance (= 1+ km), eating or ascertaining food or water not gathered on the 6<sup>th</sup> day, marital relations, fire building, boating, slaughtering of animals. The Talmud also provides a list of prohibitions in Tractates Shabbath, Erubin, and Bezah all in Seder Moed.

## Early Galilean Ministry [11 of x] (*Sabbath Law: Real .vs. Rabbinic*)

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- So, the scene is picked up with Jesus and the disciples allegedly violating the Sabbath Law of maximum Sabbath walking distance and picking food not from the day before.
- Where the Pharisees became obsessed with “straining at gnats” they lost sight of the real purpose of the Sabbath.
- It took the Lord of the Sabbath to point them in the proper direction. But they rejected His course correction and began proceedings for Capital Punishment of Israel’s Messiah. The Savior Himself brings a different flavor to the Sabbath that was wholly foreign to the long since corrupted Pharisees.
- Jesus and His disciples plucking wheat or corn from a neighbor’s field is in strict keeping of the Law (Lev 19:9,10; 23:22). The corners were to be spared for the stranger and hungry.
- The Savior does not argue details, since the corrupt Pharisees posed none, but just provides contrary Scripture for their refutation (1 Sam 21:1-6).
- Thus, based on David’s overriding of the law of the Shewbread (Ex 25:30; Lev 24:5-9), the Lord of the Sabbath was well within His authority to do so as well. ***That the Sabbath was made for man!***

## Early Galilean Ministry [12 of x] (*Sabbath Law: Real .vs. Rabbinic*)

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- Finally, the Lord uses the Appellative “Son of Man” (second time herein) to contrast Himself to David. In other words, if David can take advantage of the grace within the Law, so can the very Lord (as Creator and Master) of the Sabbath.

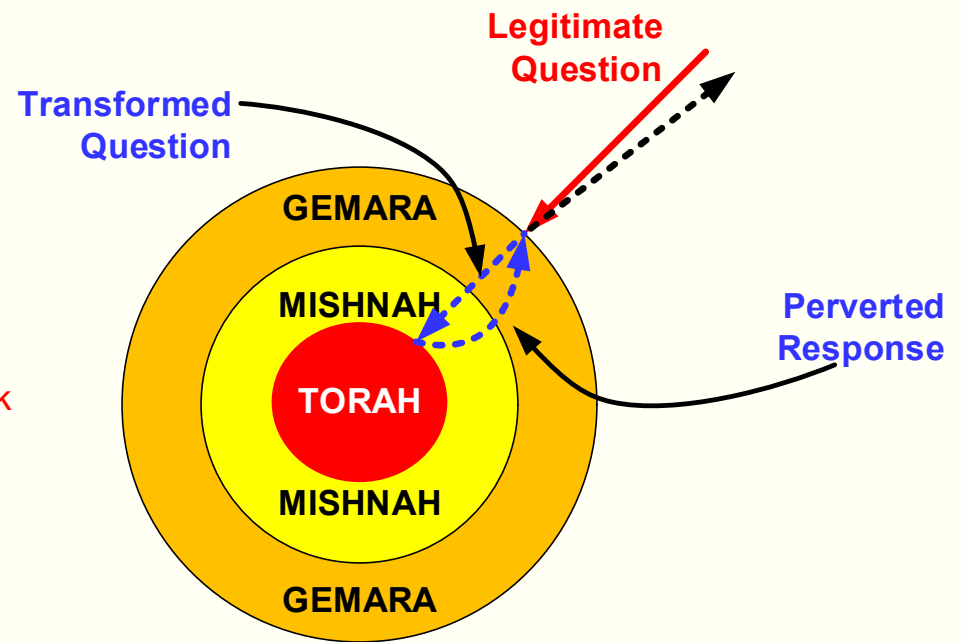
▪ ***ONTO PART 2!***

## Early Galilean Ministry [13 of x] (*Sabbath Law: Real .vs. Rabbinic*)

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- Mark 3:1 And he entered again into the synagogue; and there was a man there which had a withered hand. 2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him. 3 And he saith unto the man which had the withered hand, Stand forth. 4 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. 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. 6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

- PART 2 of Legalism of the Pharisees...



## Early Galilean Ministry [14 of x] (*Sabbath Law: Real .vs. Rabbinic*)

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- Since this Pharisaic meeting took place near Capernaum, we assume the Synagogue into which Jesus and His disciples enter is in that village.
- The Rabbi's forbade healing on the Sabbath, such as de-scabing (scraping) or placing ointment on a wound except in the case of possible loss of life.
- Imagine now healing a man's lifeless arm.
- He sets the stage by asking them "is it lawful to do good on the Sabbath?". They keep their peace because HE had them already defeated via the very question! There is no middle ground, YES or NO!
- Jesus was angry because of the hardness of their hearts generally a term used for someone who will never repent.
- The man is healed in the sight of everyone. Note the lack of detail offered by Mark on the healing itself. The focus of this incident is between the Lord of the Sabbath and the Apostate Religious Leaders of the day.

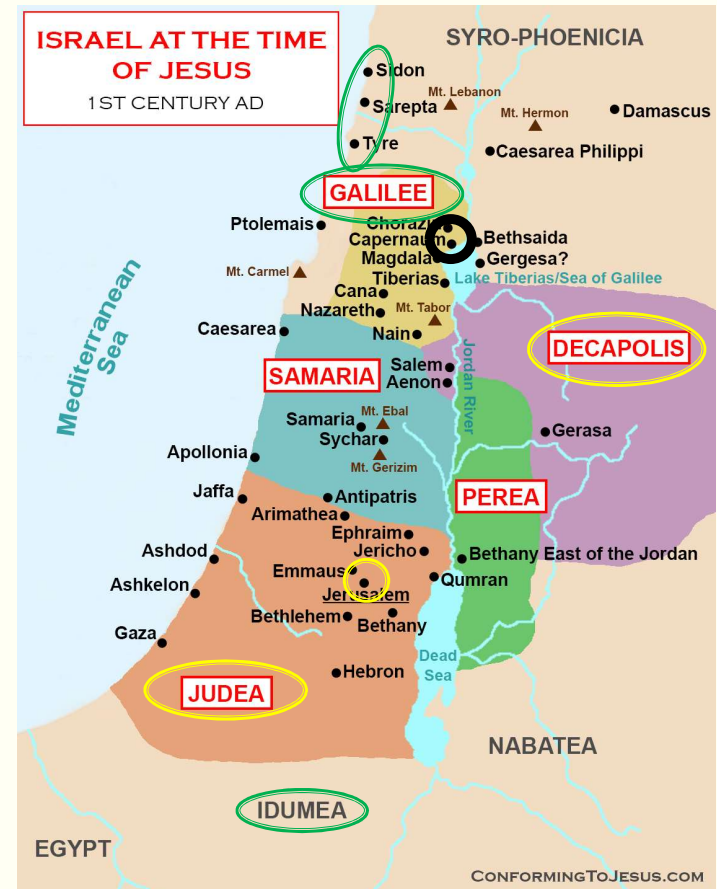
## Early Galilean Ministry [15 of x] (*Sabbath Law: Real .vs. Rabbinic*)

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- The Pharisees wasted no time as they hastily left the service. Then they conspired with the Herodians to get “Death Orders”.
- **A historical note is in order.** Between 6AD to 37AD they were chosen from within the Sadducean Branch via Rome. Before and after 6AD to 37AD the High Priests were selected from out of the Pharisaic Branch of the Sanhedrin via Herod.
- The Herodians were politicians who leaned toward the Sadducees and NOT the Pharisees, except in the manner which they could corner Israel’s Messiah.
- Jesus is flawless next to Moses Law but contradicted many Rabbinic precepts - which were themselves contrary to Moses Law. For this they crucified Him!

## Early Galilean Ministry [16 of x] (*Preaching from the Seashore*)

- Mark 3:7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea, 8 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. 9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. 10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. 11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. 12 And he straitly charged them that they should not make him known.
- Jesus withdraws Himself to a neutral location and preaches from the seashore.
- He has his disciples set up a boat from which He can preach and teach without being overwhelmed by the crowd and His preaching inhibited by the corrupt religious leaders.
- **Early in His ministry His reputation spreads quickly!**



[https://www.conformingtojesus.com/images/webpages/israel\\_at\\_the\\_time\\_of\\_jesus\\_christ\\_1.png](https://www.conformingtojesus.com/images/webpages/israel_at_the_time_of_jesus_christ_1.png)

## Early Galilean Ministry [17 of x] (*Preaching from the Seashore*)

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- The unclean spirits identify Jesus of Nazareth as the Messiah and immediately Christ stops them cold. This is not the first time Jesus had to shut their mouths (Mark 1:25, 33,34).
- Here Jesus rebuked or (**ordered** epitamao [Imperative]) them to keep their mouths shut. Why?
- First, having demons as character witnesses is not a good thing.
- Second, most Jews at this time thought that Messiah was coming as a conquering king, not a suffering servant. (Very similar today as people discuss the nature of the times prior to the Rapture)
- Nothing was to thwart the ministry of Messiah and it did not!

## Early Galilean Ministry [18 of x] (*Calling of the Twelve*)

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- Mark 3:13 And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him. 14 And he ordained twelve, that they should be with him, and that he might send them forth to preach, 15 And to have power to heal sicknesses, and to cast out devils: 16 And Simon he surnamed Peter; 17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: 18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddaeus, and Simon the Canaanite, 19 And Judas Iscariot, which also betrayed him: and they went into a house.
- Like Moses being called to the Mountain, so Christ takes those whom He will chose to be His extended Messiahship, the Twelve Apostles.
- Each apostle will have similar authority as Christ. This shows the Twelve are His extended Messiahship.
- Unlike the Savior, the Apostles both succeeded and failed in these activities.

# Early Galilean Ministry [19 of x] (*Calling of the Twelve*)

The Twelve Apostles				
Group	Matthew 10:2-4	Mark 3:16-19	Luke 6:14-16	Acts 1:13, 26
A	<b>PETER</b>			
	Andrew	James	Andrew	James
	James	John	James	John
	John	Andrew	John	Andrew
B	<b>PHILIP</b>			
	Bartholomew	Bartholomew	Bartholomew	Thomas
	Thomas	Matthew	Matthew	Bartholomew
	Matthew	Thomas	Thomas	Matthew
C	<b>JAMES</b>			
	Labbeus	Thaddaeus	Simon Zealotes	Simon Zealotes
	Simon Zealotes	Simon Zealotes	Judas of James	Judas of James
	Judas Iscariot	Judas Iscariot	Judas Iscariot	Matthias
		Same Person		

## Early Galilean Ministry [20 of x] (*Incident inside the house*)

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- Mark 3:20 And the multitude cometh together again, so that they could not so much as eat bread.
- Jesus and His Apostles enter a non-identified, non-descript house.
- The crowd that was just with him on the Sea Shore in Capernaum, remains with Him and enters the house with Him and His Apostles.
- The home is so filled with people there is no way to prepare a meal or even eat.

## Early Galilean Ministry [21 of x] (*Charges Brought Against Him and His Defense*)

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- The next set of verses form an Introversion.
- [1A] His family is thinking He is “beside Himself” [vs. 21]
  - [2A] Religious Leaders claiming He operates through the power of Satan [vs. 22]
  - [2B] Defending against the Religious Leaders’ Charges [vss. 23-30]
- [1B] Addressing His currently unbelieving family [vss. 31-35]
- Charges are made and Christ defends Himself against each of these charges in reverse order in which they occurred.

## Early Galilean Ministry [22 of x] (*Charges Brought Against Him*)

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- [1A] His family thinks He is “beside Himself” [vs. 21]
  - Mark 3:21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.
- Verse 21 is an interesting exegetical conundrum. On one hand, “His friends” can’t be the Apostles, since they are already in the house with Him. On the other hand, the underlying text does not fully support “His friends” being his “soon to arrive family”.
- The least objectionable solution appears to be “His family”, especially since they try to convince Him in the next section to come home.
- Also, it is highly dubious that the Apostles would consider the Man they are following to be a bit off His game (beside Himself)!
- His family thinks He is “beside Himself” or perhaps too excited about the many followers He has appropriated, and they want to save Him from Himself?

## Early Galilean Ministry [23 of x] (*Charges Brought Against Him*)

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- [2A] Religious Leaders claim He operates through the power of Satan [vs. 22]
  - Mark 3:22 *And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.*
- “Coming down from Jerusalem” means that this is a formal committee assessing the Savior.
- “Said” (from lego [elegon]) is an *Imperfect*, Active, Indicative verb. The “Imperfect” tense indicates the *continuous* claim of the religious leaders - not just a one-time statement.
- Beelzebub, meaning **Lord of the Flies** as found in 2 Kings 1:2,3:
  - 2 Kings 1:2 *And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baalzebub the god of Ekron whether I shall recover of this disease.*
  - 3 *But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baalzebub the god of Ekron?*

## Early Galilean Ministry [24 of x] (*His Defense Against the Charges*)

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- [2B] Defending against the Religious Leaders' Charges [vss. 23-30]
  - Mark 3:23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand. 26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. 27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. 28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: 30 Because they said, He hath an unclean spirit.
  - Verses 23b-26 refute the idea that Satan's kingdom is fragmented and fighting against itself. Thus, if Jesus is casting out demons by demonic power, then Satan's kingdom is soon to fall.
  - The second parable [vs. 27] about the strong man shows that to rob from his house, one must first bind the strong man. Reminds us of Satan being bound for 100-years.
    - Rev 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

## Early Galilean Ministry [25 of x] (*His Warning Against Those Who Blaspheme*)

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- [2B] Defending against the Religious Leaders' Charges [vss. 23-30]
  - Mark 3:28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 29 But he that shall blaspheme against the Holy Ghost hath never forgiveness but is in danger of eternal damnation: 30 Because they said, He hath an unclean spirit.
- Apparently, not all blasphemy is unforgiveable, which Jesus' statement indicates.
- But there is one which is unforgiveable ... **BLASPHEMY OF THE HOLY SPIRIT!**
- ***Slander, used to directly harm!***
- Recall that the religious leaders sought to kill Christ immediately from the day He healed the man's hand at the beginning of His ministry and claimed his ministry was "of the Devil"!

## Early Galilean Ministry [26 of x] (*His Warning Against Those Who Blaspheme*)

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- [2B] Defending against His Family's Charges [vss. 31-35]
  - Mark 3:31 There came then his brethren and his mother, and, standing without, sent unto him, calling him. 32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. 33 And he answered them, saying, Who is my mother, or my brethren? 34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren! 35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.
- Verse 32 tells us specifically that both His mother and sibling-brothers (Including His brother, James) came to "rescue" Him from the mob (or from Himself). Yet, it is the mob that made Him aware His family was outside calling for Him to come out and no doubt go home with them to the safety of His home.
- The Savior addresses their current unbelief as expressed through their "fear for Him" in the form of a parable.
- Those who seek Him and do His will are is brothers and mother. This directly addresses their problem of unbelief.
- It is particularly interesting that Mary who was specifically told He was Messiah fell into this trap. Remember too that James His brother is to become a huge leader of the Messianic Church.



# CHAPTER 4

## Early Galilean Ministry [27 of x] (*The Rules and Usages of Parables [1 of 3]*)

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- Before jumping into Chapter 4 we need to review the Rules and Usages of Parables.
- We shall start with reviewing the famous Figure of Comparison - **Simile**.
- A **Simile** is a declaration that one thing *resembles* or is *similar* to another – A comparison by *Similarity* (Homology). An Example...
  - **Sally's hair is like waxed string**
- Note 1. In the Simile both items being compared are explicitly stated (e.g., hair and waxed string) and each of these items are “literal” while the “**figurative intent**” is driven by the preposition “**like**”.
- Note 2. By the references to both items being literal we are not getting too far away from reality but rather stating the case in a very weakly veiled manner. Namely, Sally's hair needs some tender loving care. But we are not trying to embarrass or humiliate her. Thus, the *emotion* loaded in this Simile is minimal.
- Note 3. In the Simile, each item within the comparison is a singular entity – a single object.

## Early Galilean Ministry [28 of x] (*The Rules and Usages of Parables [2 of 3]*)

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- Since we are now armed with the Figure of Simile let us define what we mean by “Parable”.
  - A Parable is constructed by the first object of a Simile being compared not to a single object but to a *story*. This suggests that the second object is an extended object. Thus, a Parable is an ***Extended Simile***.
  - Like the Simile, the character of a Parable is seen in the using of the word “like” or “similar” but comparing to a more complex object.

# Early Galilean Ministry [29 of x]

## *(The Rules and Usages of Parables [3 of 3])*

COMPARISON TABLE OF THE LORD'S PARABLES**							
Number	Description	Matthew	Mark	Luke	John	Classification	Comments
1	The Cloth and Wineskins	9:16-17	2:21-22	5:36-39			
2	The Two Builders and Two Foundations	7:24-27		6:46-49			
3	<b>The Sower</b>	<b>13:1-23</b>	<b>4:1-25</b>	<b>8:4-15</b>			
4	The Wheat and Tares	13:24-30, 36-43					
5	Mustard Seed	13:31-32	4:30-32	13:18-19			
6	The Leaven	13:33-43		13:20-21			
7	Treasure Hidden in a Field	13:44					
8	The Pearl of Great Price	13:45,46					
9	The Net	13:47-50					
10	The Scribe	13:52					
11	The Pharisees and the Plant	14:13-20					
12	The One Hundred Sheep	18:12-14					
13	The Debtor	18:23-35					
14	The Laborers	20:1-16					
15	The Man and Two Sons	21:28-32					
16	The Evil Husbandman	21:33-46	12:1-9	20:9-19			
17	The Marriage Feast	22:1-14		14:16-24			
18	The Fig Tree	24:32-35	13:28-31	21:29-33			
19	The Ten Virgins	25:11-27					
20	The Talents	25:14-30					
21	The Two Debtors			7:40-50			
22	The Good Samaritan			10:30-37			
23	The Persistent Friend			11:5-10			
24	The Rich Fool			12:16-23			
25	The Ravens			12:24			
26	The Lilies of the Field			12:27-34			

\*\* Robert. Walsh, *The Parables of Christ*, 2002 TGF Bible Conference, Bradford Woods, PA 15015

## Early Galilean Ministry [30 of x] (*Mark Chapter 4 – the Breakdown*)

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- **Mark Chapter 4 is broken down as follows.** \*\*
- 1. **Setting the Context (vss. 1,2)**
- 2. **Parable of the Sower (vss. 3-9)**
- 3. **The Purpose of Parables (vss. 10-12)**
- 4. **The Interpretation of the Parable of the Sower (vss. 13-20)**
- 5. **Short Parables on Revelation and Response (vss. 21-25)**
- 6. **Additional Parables About the Seed (vss. 26-32)**
- 7. **Editorial Comments – Parables and Explanations (vss. 33,34)**

\*\* See R.T. France, *The Gospel of Mark*, NIGTC, Eerdmans, Grand Rapids, MI, 2002, p. 187.

## Early Galilean Ministry [31 of x] (*Setting the Context [vss. 1,2]*)

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- Mark 4:1 And he began again to teach by the seaside: and there was gathered unto him a great multitude, so that he entered a ship, and sat in the sea; and the whole multitude was by the sea on the land. 2 And he taught them many things by parables and said unto them in his doctrine.
- Jesus has gone back and forth between the formal Synagogue and the non-formal outside of the Synagogue, here the shore of the Sea of Galilee (See Mark 1:16; 2:13; 3:7). Note that unlike Matthew, Mark's emphasis is on Jesus' teaching not His miracles or otherwise.
- As such when the religious leaders reject Him and His teaching, he retires to a neutral location where He is free to teach beyond their Rabbinic Tradition.
- To facilitate His teaching, Jesus separates Himself from the crowd (ochlos) and apparently both He and His disciples (3:9) are in the boat, so it had to be a relatively large vessel.
- Note too that Jesus is "sitting" while teaching in the boat. Often the Rabbis taught their students while sitting, also teaching their students not just theology but a trade as well. Recall Paul was a tent maker, and his dissertation advisor was Gamaliel. Imagine sitting down sewing your tent and being taught by Gamaliel as he sewed his tent.

## Early Galilean Ministry [32 of x] (*Parable of the Sower* [vss. 3-9]) (1 of x)

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- Mark 4:3 Hearken; Behold, there went out a sower to sow: 4 And it came to pass, as he sowed, some fell by the wayside, and the fowls of the air came and devoured it up. 5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 6 But when the sun was up, it was scorched; and because it had no root, it withered away. 7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 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 a hundred. 9 And he said unto them, He that hath ears to hear, let him hear.
- Note that we have three major elements making up this Parable.
  - The Sower (Explicit)
  - The Seed (Implicit)
  - The Type of Ground (Explicit)
- Interesting that the seeds or the type of seeds are never mentioned but assumed. In the context of this Parable the seed is the Gospel, the teaching of Jesus, the Kingdom Gospel and everything it comprises.
- We focus on the “explicitly” referenced items: (Sower and Ground)

## Early Galilean Ministry [33 of x] (*Parable of the Sower* [vss. 3-9]) (2 of x)

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- It is interesting even after a casual reading of this Parable, the Sower of the seed does not play a central role in this Figure. It seems clear that the main element in this Parable is:
  - ***The Ground and Its Condition***
  
- In English we call this the Parable of the Sower and it is so entrenched that to call it anything else might be considered heresy of the highest order, but the Germans have saved the day. They call this Parable:
  - **Gleichnis vom viererlei Acker, *or translated***
    - ***The Parable of the Four Kinds of Soil***
  
  - or***
  - ***The Parable of the Four Fields***

## Early Galilean Ministry [34 of x] (*Parable of the Sower* [vss. 3-9]) (3 of x)

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- Here four Ground Types are briefly discussed below.
  1. **The *WAYSIDE (para hodos)*** – a place along the normal walking paths, hardened over time where when the seeds falling on have no ability to root themselves and thus just sit, waiting for the seed-eating fowl to feast upon them. No germination.
  2. **The *STONY GROUND (petrodes)*** – a place of very little soil and when the seeds came up, they had very little root and could not handle the hot sun and were scorched to death. Little germination and die quickly.
  3. **The *THORNY GROUND (akantha)*** – a place where thorns had taken hold and choked out the seeds from maturing and they eventually disappeared and died. Have been robbed of sun and eventually choked out by the thorns and weeds.
  4. **The *GOOD GROUND (kalos ge)*** – literally, “good earth” with rich soil to such a degree that the seeds produced bumper crops.
- The condition of the first three areas where the seeds are sown degrade.

## Early Galilean Ministry [35 of x] (*The Purpose of Parables* [vss. 10-12]) (1 of 4)

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- Mark 4:10 And when he was alone, they that were about him with the twelve asked of him the parable. 11 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: 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.
- After the crowds had left and gone home for the night, the Twelve asked Jesus about the Parable.
- Instead of answering their question first, He defined the Purpose for Parables. No doubt, this would enhance their understanding of all Parables yet to come, including this one!

## Early Galilean Ministry [36 of x] (*The Purpose of Parables* [vss. 10-12]) (2 of 4)

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- Mark 4:10 And when he was alone, they that were about him with the twelve asked of him the parable. 11 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: 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.
- After the crowds had left and gone home for the night, the Twelve and possibly a few others have now joined to ask Jesus about the Parable. Jesus paraphrases Isa 6:9,10:
  - Isa 6:9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.
- Those with Jesus are told that knowing the meaning of the Parables is for them and for those who are outside, not!
- The meaning of a Parable is not something incomprehensible, but something that is “secret” - hidden from some and known to others.

## Early Galilean Ministry [37 of x] (*The Purpose of Parables* [vss. 10-12]) (3 of 4)

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- Mark 4:12a That seeing they may see, and not perceive; and hearing they may hear, and not understand;
- Those outside (ochlos) will see the Parable but not perceive it.
- Those outside (ochlos) will hear the Parable but not understand it.
  - Mark 4:12b lest at any time they should be converted, and *their* sins should be forgiven them.
- Interesting, as Amy has pointed out this partial verse poses problems for both Arminians and Calvinists when surface reading this passage.
- For Arminians 'cause it contradicts their thinking that God wants everyone one to be saved as in the sense from sin and eternal judgment.
- For Calvinists 'cause apparently if allowed to hear the *literal* data a man will get saved unless it is hidden in Parabolic language. All he needs to do is hear the raw data and he will believe it.

## Early Galilean Ministry [38 of x] (*The Purpose of Parables* [vss. 10-12]) (4 of 4)

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- Mark 4:12a That seeing they may see, and not perceive; and hearing they may hear, and not understand;
- However, as Amy has implied that by surface reading vs. 12, a person effectively takes it out of its context thereby ripping it away from the Parable to which it refers and more specifically to the element within the Parable to which it refers – the Ground and its Condition.
- First. Very important is that man does not have any capability within himself to believe the Gospel since he is in fact “dead in his trespasses and sins.”
- Second. God is not capricious and simply waiting to cast the next victim into torment.
- It seems that if we keep this attached to the Parable of the Sower, we find a hint of sarcasm if not outright irony. It seems that the outsiders (ochlos) find themselves described by the three first types of soil and therefore in keeping with all Scripture that addresses the nature of man. Their “soil” is not prepared to receive the seed.

## Early Galilean Ministry [40 of x] (*The Interpretation of the Parable [vss. 13-20]*) (1 of 5)

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- Mark 4:13 And he said unto them, Know ye not this parable? and how then will ye know all parables? 14 The Sower soweth the word. 15 And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. 16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; 17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution arises for the word's sake, immediately they are offended. 18 And these are they which are sown among thorns; such as hear the word, 19 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. 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 a hundred.

## Early Galilean Ministry [41 of x] (*The Interpretation of the Parable [vss. 13-20]*) (2 of 5)

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- Mark 4:13 And he said unto them, Know ye not this parable? and how then will ye know all parables? 14 The Sower soweth the word.
- Verse 13 clearly states that the Parable of the Sower is the keystone Parable to understand all Parables. The Parable of Parables.
- Thus, the Savior's interpreting this Parable for them is important for them to learn all the Parables coming hereafter.
- The Sower is the person who proclaims the Word, which in this context is the Earthly Kingdom Gospel.
- What is interesting about this Parable is that the Disciples are BOTH the Sowers and the Good Soil as they learn the Lord's teaching and the details of the Earthly Kingdom Gospel. The final lessons come after the Lord's Ascension when the Comforter comes and teaches them for many years through the Book of Acts, when they have long since become great sages of the Kingdom-Messianic faith.

## Early Galilean Ministry [42 of x] (*The Interpretation of the Parable [vss. 13-20]*) (3 of 5)

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- 15 And these are they by the wayside, 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 Wayside people hear the Kingdom Gospel, but nothing ever comes of it. It falls on deaf eyes so to speak.
  - 16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; 17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution arises for the word's sake, immediately they are offended.
- These Stony Ground people at first *appear* to have taken root, but after a short while other persecutions and ridicule take them away.

## Early Galilean Ministry [43 of x] (*The Interpretation of the Parable [vss. 13-20]*) (4 of 5)

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- 18 And these are they which are sown among thorns; such as hear the word, 19 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.
- The Thorny people hear the Kingdom Gospel, but *this life* gets in the way, and they never really germinate. Recall the Rich Young Ruler.

## Early Galilean Ministry [44 of x] (*The Interpretation of the Parable [vss. 13-20]*) (5 of 5)

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- 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 a hundred.
- The Prepared Ground people are precisely those who have been regenerated by the Spirit of God, produce an incredible harvest of both new Kingdom saints and maturing saints.
- Note that the fruit of these Good Soil people is not monolithic but varies based on their diligence in the Kingdom Gospel as they have been given differing abilities to do so.

## Early Galilean Ministry [45 of x] (*Short Parables on Revelation and Response [vss. 21-25]*) (1 of 2)

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- 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? 22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. 23 If any man have ears to hear, let him hear.
- This rhetorical question requires a NO and YES response in that order. The purpose of a candle is to shed light (as much light as possible) in an area that can be clearly seen.
- It is not to be hidden under a cover but placed on a stand so that as much available light gets to every corner of the room.
- In the Kingdom gospel nothing is to be kept secret which is to be known.
- The light exposes those things under a table or behind a person. Nothing is hidden.
- Christ as the Light of the World will bring all things into sight (John 1:5-9; 3:19,20; 9:5; 12:46, etc.).

## Early Galilean Ministry [46 of x] (*Short Parables on Revelation and Response [vss. 21-25]*) (2 of 2)

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- 24 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. 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.
- Here we see the Lord using the Figure of Polyptoton, several times in this section, to emphasize His Kingdom teaching.
- “Take heed what ye hear” The idea being “See to it that you hear properly” and “with what measure ye mete”, specifically “measure out everything rigorously and fairly”.
  - Note the reference to the Law of Reciprocity of “just weights and measures”.
- All will be assessed by how they measure out the Scriptures and in doing so correctly even more of a blessing will follow. Thus, God’s “butterfly effect” when dealing with His Kingdom saints, effects a disproportional level of blessing to those who properly study and honor the Word of God.
  - *Butterfly Effect* – Even small consistent study and obedience habits generates a disproportionate blessing.
  - Lack of honoring the Word of God causes great loss.

## Early Galilean Ministry [47 of x]

### *(Short Parables on Revelation and Response [vss. 26-34]) (1 of 2)*

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- 26 And he said, So is the kingdom of God, as if a man should cast seed into the ground; 27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.
- Once the seed is sown the ground becomes the object of the parable. The seed is in the ground (a “prepared ground”) and God’s nature “is doing its thing”. If the ground is good the harvest will be excellent. If the ground is not good, the harvest will not be either.
- This parable teaches that Kingdom saints are to develop their relationship with Scripture and care for it just as a gardener would masterfully manage his garden and the soil thereof.
- By careful study of God’s word, they will glean even greater harvests for themselves and receive great blessing.

## Early Galilean Ministry [48 of x]

### *(Short Parables on Revelation and Response [vss. 26-34]) (2 of 2)*

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- 30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? 31 *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: 32 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. 33 And with many such parables spake he the word unto them, as they were able to hear *it*. 34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.
  
- The point behind the Parable of the Mustard Seed is not biology, but rather two-fold.
  1. That a well-prepared ground no matter how small can produce a disproportional harvest.
  2. Both the Kingdom of God and the nation Israel start small immediately after the Rapture and grow into worldwide phenomena.
  
- Parables are for everyone, but the precise articulation of them is for the saints.  
**Regeneration drives the Kingdom saint to the Scriptures properly understood!**

Early Galilean Ministry [49 of x]  
(*Onto the Other Side – The Storm [vss. 35-41]*) (1 of 5)

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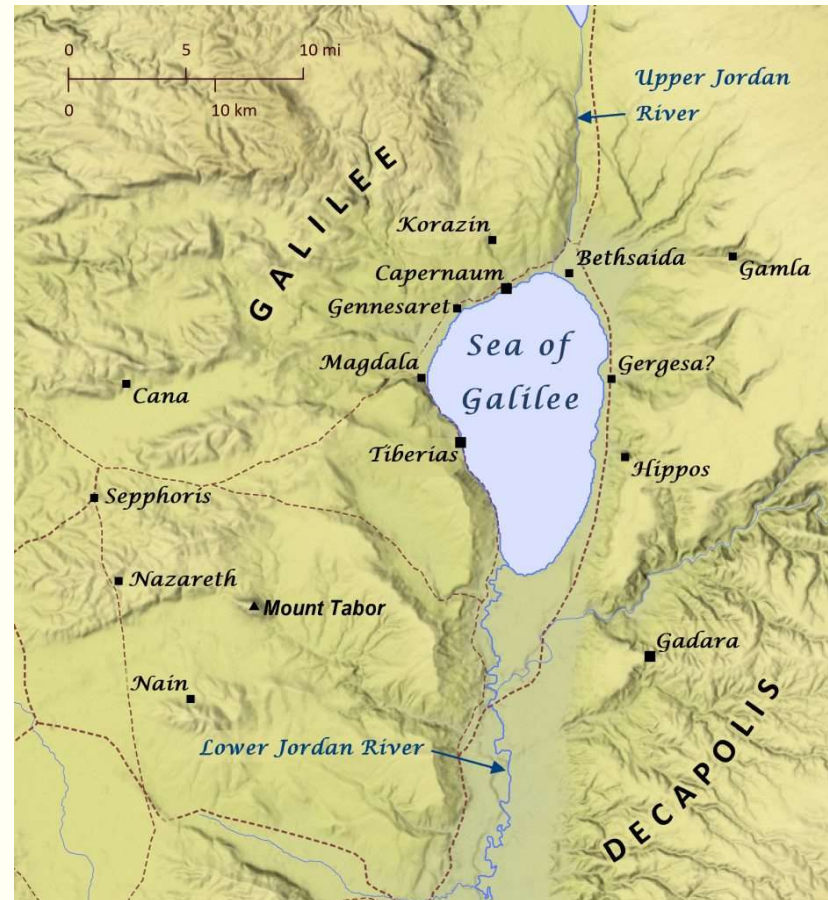
- Mark 4:35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. 36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. 37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. 38 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? 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. 40 And he said unto them, Why are ye so fearful? how is it that ye have no faith? 41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Early Galilean Ministry [50 of x]  
(*Onto the Other Side – The Storm [vss. 35-41]*) (2 of 5)

**Modern Day Israel**



**New Testament Israel**



## Early Galilean Ministry [51 of x] (*Onto the Other Side – The Storm [vss. 35-41]*) (3 of 5)

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- Mark 4:35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. 36 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.
- The day Jesus taught in parables is the same day He chose to sail to the other side of the Sea of Galilee.
- When finished teaching, Jesus dismissed the overwhelming number of people.
- The disciples and Jesus together were in the same larger boat, while a small number from the crowd chose to “tag along” in other “little ships”.
- Comparing Mat 8:28 (Gergesa) and Mark 5:1 (Gadara) it seems that the “other side” is the Decapolis (East Coast), which includes both these cities.
- Recall also, that no doubt 2000-years ago the Sea of Galilee was no doubt larger in extent. Today Gadara is about 30 miles from the shore.

## Early Galilean Ministry [52 of x] (*Onto the Other Side – The Storm [vss. 35-41]*) (4 of 5)

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- 37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. 38 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?
- Apparently, this was very powerful storm which filled the boat with water.
- Jesus was asleep through the whole affair, but was awakened by His faithless disciples,
- The disciples show a lack of both respect and understanding as to the real identity of Jesus of Nazareth. Biblical ignorance was ubiquitous during these times, only later solved by the coming of the Comforter. See John 14:16,26; 15:26; 16:7,13.
  - John 14:26 But the Comforter, *which is* the Holy Ghost (the 3<sup>rd</sup> Person), whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

## Early Galilean Ministry [53 of x] (*Onto the Other Side – The Storm [vss. 35-41]*) (5 of 5)

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- 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. 40 And he said unto them, Why are ye so fearful? how is it that ye have no faith? 41 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 the Master of His creation calmed the conditions, when Jesus asked His disciples, “why they had such great fear”.
- “They feared exceedingly” is a Polyptoton (ἐφοβήθησαν φόβον μέγαν).
  - Literally translated “they feared a great mega fear”.
  - The Polyptoton used with the word “mega” really shows their *shivering fear* of what they just witnessed.
- This One Jesus of Nazareth even controls the weather. Who is this man? This is the question in the mind of the faithless disciples at this time.
- Showing the lack of knowledge in the Word of God reminds us of...

## Early Galilean Ministry [54 of x] (*Onto the Other Side – The Storm [vss. 35-41]*) (5 of 5)

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- Hosea 4:1 Hear the word of the LORD, ye children of Israel; for the LORD hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land.
- See also Isa 5:13 and Hosea 4:6.
- They lacked the knowledge of Messiah coming FIRST as a **humble Suffering Servant** (Psm 22; Isa 53), and **SECONDLY coming as a Righteous Judge** judging the nation and bringing them into their land.
- The eschatological (prophetic) understanding of the Word of God within Israel (disciples included) was grossly underwhelming and therefore were in grievous error. **It seems that Jesus cannot send the Comforter too soon!**



# CHAPTER 5

## Early Galilean Ministry [55 of x] (*Onto the Other Side – LEGION [vss. 5:1-20]*) (1 of 6)

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- Mark 5:1 And they came over unto the other side of the sea, into the country of the Gadarenes. 2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, 3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains: 4 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. 5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.
- No sooner did Jesus and His disciples disembark, that they came upon a man with a great demonic problem.
- This man lived among the tombs (hewn out of the rocks) which is great to hide from both people and the weather.
- His strength is seen in a threefold manner:
  1. Tore his chains apart
  2. Broke his shackles (fetters)
  3. No one could overpower him

## Early Galilean Ministry [56 of x] (*Onto the Other Side – LEGION [vss. 5:1-20]*) (2 of 6)

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- 5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.
- He was a vocal nuisance, living among the mountains and tombs.
- Israel was to be a holy people separated unto God. Self-Mutilation was forbidden by the Law since it cut the body and made it impure.
  - Lev 19:28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.
  - Lev 21:5, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. They shall not make baldness upon their head
  - Deut 14:1 Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. 2 For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.
- The demons seemed to be trying to kill this man? See Mark 9:18,22,26 regarding the “foaming boy”.

## Early Galilean Ministry [57 of x] (*Onto the Other Side – LEGION [vss. 5:1-20]*) (3 of 6)

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- Mark 5:6 But when he saw Jesus afar off, he ran and worshipped him, 7 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.
- Note the demon(s) recognizes Jesus IMMEDIATELY and KNOWS WHO HE IS!
- **Worshipped Him**, *not really* ... bowing before him, humbling himself(ves). The man has just been “overpowered” by Jesus of Nazareth.
- **Jesus, thou Son of the most-high God**. A sad situation indeed, while in contrast the disciples have no clue as to Who their Master really is, the demon(s) know fully well.
  - James 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.
- Interesting, the demon(s) seem to be asking Jesus NOT to ship them off to Gehenna before their time (Rev 20:10,14).

## Early Galilean Ministry [58 of x] (*Onto the Other Side – LEGION [vss. 5:1-20]*) (4 of 6)

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- 8 For he said unto him, Come out of the man, *thou* unclean spirit. 9 And he asked him, What is thy name? And he answered, saying, My name *is* Legion: for we are many.
- Jesus gives the Imperative command to come out of the man!
- These demons are unclean spirits possessing unclean animals.
- Jesus, asks for the demon's name and it turns out there are more than one possessing this man. The demon's name was Legion indicating that there are more than one demon and if to be correlated with Rome it would number between 4000-5000.
- The real meaning however is likely "far more than one". On the other hand, this is Gentile land, and the Roman Legion may provide a picture of the man's inhabitants.
- The Greek phrase "for we are many" is literally "for many are we".

## Early Galilean Ministry [59 of x] (*Onto the Other Side – LEGION [vss. 5:1-20]*) (5 of 6)

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- 10 And he besought him much that he would not send them away out of the country. 11 Now there was there nigh unto the mountains a great herd of swine feeding. 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them. 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..
- Some have suggested that they unclean spirits do not wish to be cast into Tartarus. Does Tartarus include only those angels “who left their first estate” siring the Nephilim?
- Unlike the fathers of the Nephilim, unclean spirits seem to simply possess people.
- To avoid judgment, these unclean spirits request to possess the pigs, unclean animals.
- However, once entering the pigs, the pigs stampede over the hill into the sea and the pigs die anyway. The question now is, what happens to the unclean spirits? Are they judged or do they move on?

## Early Galilean Ministry [60 of x] (*Onto the Other Side – LEGION [vss. 5:1-20]*) (6 of 6)

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- 14 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. 15 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. 16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine. 17 And they began to pray him to depart out of their coasts. 18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. 19 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. 20 And he departed and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.
- The caretakers related the story to the entire community. The citizens went to visit Jesus and to see the formerly possessed man.
- They saw both Jesus and the man finally in his right mind. But they feared. Reminds us of “Perfect love casts out all fear”.
- The man wanted to personally follow Jesus, but instead the Lord directed to tell his family and stay at home in Decapolis (at least for now).

## Early Galilean Ministry [61 of x]

### *(Back on the West Side – Death and Health [vss. 5:21-43]) (1 of 6)*

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- 21 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. 22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, 23 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. 24 And Jesus went with him; and much people followed him and thronged him.
- Jesus and His disciples return to the West Coast where many people seem to be waiting for him.
- Interestingly, in a rare event, a ruler of one of the local Synagogues (perhaps Capernaum) urgently seeks for Jesus desiring He heal his little 12-year-old daughter. It is also interesting that Jairus' name means "God enlightens". See Mat 9:18-26.
- His acknowledgement of Christ and his belief that He can heal his daughter manifests his saving faith in Israel's Messiah.
- The crowds were so intense that everyone was pressing upon Jesus as He walked to Jairus' house. This "crowding" sets the context for Jesus' next encounter.

## Early Galilean Ministry [62 of x]

### *(Back on the West Side – Death and Health [vss. 5:21-43]) (2 of 6)*

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- 25 And a certain woman, which had an issue of blood twelve years, 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 When she had heard of Jesus, came in the press behind, and touched his garment. 28 For she said, If I may touch but his clothes, I shall be whole. 29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague. 30 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? 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace and be whole of thy plague.
- Remember as Jesus is walking to Jairus' daughter, many people are brushing up against Him.
- A woman of great faith sought Him out only to touch his garment that she may be healed of an "issue of blood". Sadly, for the woman, for twelve years her menstrual cycle was problematic where she was in a constant state of uncleanness. Lev 15:19-33.
- Note the difference in social status of this woman to the high status of Jairus. Yet, the Savior interrupted His current quest to heal this faithful woman.

## Early Galilean Ministry [63 of x]

### *(Back on the West Side – Death and Health [vss. 5:21-43]) (3 of 6)*

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- **[need not read]** 25 And a certain woman, which had an issue of blood twelve years, 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 When she had heard of Jesus, came in the press behind, and touched his garment. 28 For she said, If I may touch but his clothes, I shall be whole. 29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague. 30 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? 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace and be whole of thy plague.
- Jesus “knew (epiginosko) in Himself” that “power” (dunamis) left Him when she touched His garment.
- Immediately, she is healed and physically feels her healing happening.
- Notice that she is now referred to by Jesus as “daughter”.
- For a Pauline mimicking of this miracle see Acts 19:12.

## Early Galilean Ministry [64 of x]

### *(Back on the West Side – Death and Health [vss. 5:21-43]) (4 of 6)*

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- 35 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? 36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. 37 And he suffered no man to follow him, save Peter, and James, and John the brother of James. 38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. 39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. 40 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. 41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. 42 And straightway the damsel arose and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment. 43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.
- Jairus' messenger had met them to offer the bad news of Jairus' daughter.
- Jesus tells Jairus to believe. The same word “pistis” is used here of belief just as the woman's faith “pistis”. “Believing” and “Faithing” are the same action, just as “belief” and “faith” are the same object.
- Addressing Jairus' despair, Jesus tells Jairus to *believe*, just like the lower-social-class lady they just left. The comparison is too obvious to ignore. Both, of these two dear Kingdom saints have been given saving faith.

## Early Galilean Ministry [65 of x]

### (*Back on the West Side – Death and Health [vss. 5:21-43]*) (5 of 6)

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- **[need not read]** 35 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? 36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. 37 And he suffered no man to follow him, save Peter, and James, and John the brother of James. 38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. 39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. 40 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. 41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. 42 And straightway the damsel arose and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment. 43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.
- When they arrive, Jesus allows only Jairus, his wife, Peter, James, and John to go in with Him to witness the event.
- In Aramaic, Jesus commands “Little girl, get up” and have something to eat. Note that she was 12-years old, whence for every year of this little girl’s life the poor woman had an issue of blood.
- The Savior not only has powers of healing, but powers over life and death. **He IS the Resurrection and the Life.**

Early Galilean Ministry [66 of x]  
(*Observations and Insights [vss. 5:21-43]*) (6 of 6)

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- There is nothing of “faith healing” in these circumstances.
- Jesus compassion for faithful hurting people overrules the law. The law is for people, not people for the law. There is no cleaning period from the woman with an issue and no cleaning period for touching a dead body as required by the law.



# CHAPTER 6

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## Early Galilean Ministry [68 of x] (*Back to Galilee-Nazareth* – [vss. 6:1-6]) (1 of 3)

- Mark 6:1 And he went out from thence and came into his own country; and his disciples follow him.
- Jesus goes back to His hometown area of Galilee and Nazareth as seen in the blue encircled area.
- No doubt Jesus and His disciples took the same route FROM Capernaum that His family took TO Capernaum to allegedly save Him from Himself (Mark 3:21).



## Early Galilean Ministry [69 of x] (*Back to Galilee-Nazareth – [vss. 6:1-6]*) (2 of 3)

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- 2 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? 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. 4 But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house. 5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*. 6 And he marveled because of their unbelief. And he went round about the villages, teaching.
- On the Sabbath He teaches in His home synagogue for the second time, the first occurring about a year earlier in Luke 4:16-30.
- While they are amazed at Jesus' wisdom, they are nevertheless "offended" at "their own". After all, Jesus was merely a construction worker and had no formal education in theology nor taught by any rabbi. Jesus was a nobody according to His own people. NOTE: They are amazed and disbelieved because of the SOURCE of this wisdom ... they have no answer to their own question ... *where did this wisdom come from?*
- From whence come this wisdom, for HE is merely a construction working born of Mary?
- Like the crowds (Mark 1:27; 2:12) they are amazed, but unlike the crowds they disbelieved. Jesus, rejected by His own friends and neighbors.

## Early Galilean Ministry [70 of x] (*Back to Galilee-Nazareth – [vss. 6:1-6]*) (3 of 3)

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- **[need not read]** 2 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? 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. 4 But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house. 5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*. 6 And he marveled because of their unbelief. And he went round about the villages, teaching.
- A prophet has no respect with His own people (Luke 4:24; John 4:44).
- James will become a believer – (1 Cor 15:7; Acts 1:14; book of James). Jude will become a believer – (book of Jude). Perhaps all His siblings, especially His brothers become believers (1 Cor 9:5)?
- The plight of the prophets is found in Hebrews 11:32-38 with John the Baptist up next (Mark 6:14-29), after additional apostolic ministry.
- Their faithlessness produced little miracles. Whereas the people elsewhere are amazed at the power and authority of Jesus, here we see Jesus Himself amazed at the unbelief of the people... *His own people (family and friends)*.

## Early Galilean Ministry [71 of x] (*Apostolic Training*– [vss. 6:7-13]) (1 of 2)

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- 7 And he called *unto him* the twelve and began to send them forth by two and two; and gave them power over unclean spirits; 8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse: 9 But be shod with sandals; and not put on two coats. 10 And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place. 11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city. 12 And they went out and preached that men should repent. 13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*..
- Jesus calls the Twelve to be sent out (“apostello” = apostelize).
- Note that this apostelizing event is sandwiched between two sad events related to their up-coming ministry.
  1. The sad rejecting of Jesus by His own friends and family.
  2. The martyrdom of John the Baptist.
- They are given precise instructions:
  1. Take only the clothes on your back and the sandals on your feet.
  2. Take only a walking stick.
  3. Take no luggage, no extra clothing, no food, and no money.
- This apostelizing event does not end until verse 30, when the disciples return, but as we will see, it is interrupted with a “flash back” account of John the Baptist.

## Early Galilean Ministry [72 of x] *Apostolic Training– [vss. 6:7-13](2 of 2)*

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- **[need not read]** *7 And he called unto him the twelve and began to send them forth by two and two; and gave them power over unclean spirits; 8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 9 But be shod with sandals; and not put on two coats. 10 And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place. 11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city. 12 And they went out and preached that men should repent. 13 And they cast out many devils, and anointed with oil many that were sick, and healed them..*
- Here now we see the final step in a three-step process defining the Twelve's training.
  - The Twelve's **Calling** (Mark 1:16-20)
  - The Twelve's **Commissioning** (Mark 3:13-19)
  - The Twelve's **Sending** (Mark 6:7-13, 30)
- The Sending Out is done Two-by-Two following the Mosaic Law (Num 35:30; **Deut 17:6**; 19:15)
  - **Deut 17:6** At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness, he shall not be put to death.
- In this context, the “kicking of the dust”, w.r.t. those who do not receive the Gospel of the Twelve, manifest themselves as worthy of death and not fit for the Kingdom, thus requiring two witnesses to assess.
- Jesus APOSTELIZED the Twelve as Six teams of Two assessing the Nation for their Kingdom Worthiness!
- Note the believers were exorcised and healed, but the sinners were left to their own sinfulness!

## Early Galilean Ministry [73 of x]

### *Flash Back to John the Baptist– [vss. 6:14-29](1 of 9)*

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- Mark 6:14 And king Herod heard *of him* (*Concerning Jesus*); (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. 15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. 16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead. 17 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. 18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife. 19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20 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. 21 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; 22 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. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25 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. 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. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. 29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

## Early Galilean Ministry [74 of x]

### *Flash Back to John the Baptist– [vss. 6:14-29](2 of 9)*

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- **Mark 6:14** *And king Herod heard of him (Concerning Jesus); (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. 15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. 16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.*
- In keeping with the Biblical ignorance of this time, people were unsure of Messiah's coming as His reputation grew like wildfire.
- Many "theories" were bandied about like wildfire concerning the Biblical Identification of Jesus of Nazareth.
  - John the Baptist risen from the dead (Herod's position)
  - He is Elijah
  - An unspecified prophet, or
  - One of the Old Testament Prophets has come back to life.
- It is rather magical that Herod bought into the John the Baptist Theory. He must have been overtly fearful and filled with unrepentant guilt (just like another traitor we know... Judas Iscariot)
- To fully appreciate the happenings here we need to understand the religio-politics and geo-politics of the time, including the identification of each of the Herodian rulers.

## Early Galilean Ministry [74 of x]

### *Flash Back to John the Baptist– [vss. 6:14-29](3 of 9)*

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#### ▪ ***Who are Herod the Great's ancestors and who are his progeny?***

- Initially, the Hasmoneans ruled the area of the holy land on both sides of the Jordan River. Their rule started during the Maccabean Revolt during the Seleucid Empire. This Revolt took place about 167 BC.
- As tensions grew throughout the decades, Rome finally cracked down and replaced the Hasmoneans with Herod the Great in 37 BC.
- Herod the Great lived from 72 BC to 4 BC. It was this Herod who sought to kill Jesus of Nazareth.
- Herod the Great's parents...
  - His father was Herod Antipater from Idumea, who was forced to become a Jew. Herod Antipater was Arab.
  - His mother was an Arab Princess from Petra.
- Thus, Herod the Great was an Arab, not a genetic Jew, but merely gave lip service to Judaism. Nevertheless, this “lip service” gave way to a remarkable rehabbing of Zerubbabel's Temple, referred to as the *Second Temple*. The Temple of Apostolic times.
- Herod's Progeny is complex but not impossible to cipher. What often makes these New Testament references to Herod a confusing matter is a lack of clarity of the Geo-Political Layout of the time and Herod's Progeny.
- Let's look at Herod's progeny then we will examine the Geo-Political climate ... *things will become clear!*





# THE PROGENY OF HEROD, AND THE GEOPOLITICAL SCENE OF THE TIMES

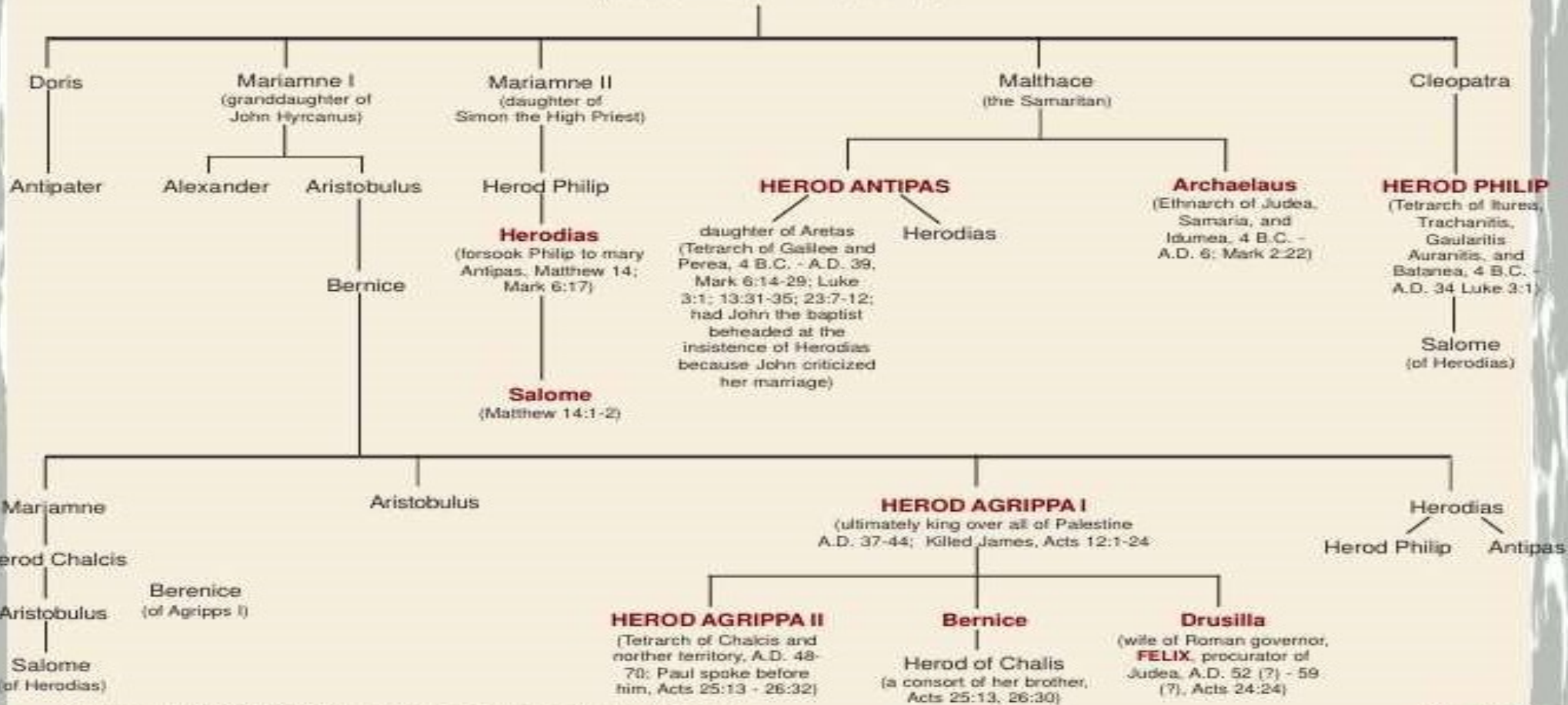
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# The Herodian Family

## HEROD THE GREAT

King over Palestine  
37-4 B.C.

(Jesus born—Matthew 1:1-19; Luke 1:5)



**NOTE:** {

- Names in UPPER CASE letters denote reigning kings in the New Testament
- This is only a partial genealogy of the total Herodian dynasty

## Early Galilean Ministry [77 of x] *Flash Back to John the Baptist– [vss. 6:14-29](6 of 9)*

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- **Herod Antipas** – Tetrarch of Galilee, Perea, and Decapolis (**Mk 6:14-29**), Lk 3, 13, 23.
- **Herod Archelaus** – Tetrarch of Judea, Samaria, and Idumea (**Mat 2:22**)
- **Herod Phillip** – Tetrarch of Iturea, Gaulanitis, Auranitis, Trachanitis, Batanea (**Luke 3:1**). All part of eastern Decapolis (not shown).
- **Herod Agrippa, I** – like Herod the Great labeled as “king”. Murdered James (**Acts 12:1-24**).
- **Herod Agrippa, II** (Son of Herod Agrippa, I). Tetrarch of Chalcis, included areas under Herod Phillip. Paul stood before (**Acts 25-26**). Last of the Herodian Line.



## Early Galilean Ministry [78 of x]

### *Flash Back to John the Baptist– [vss. 6:14-29](7 of 9)*

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- 16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead. 17 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. 18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife. 19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20 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. 21 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; 22 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. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.
- Herod Antipas took Herodias the wife of his brother Herod Phillip to marry. As this is forbidden by Moses, John the Baptist warned Herod Antipas that he should not have his brother's wife.
  - Lev 18:16 Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.
  - Lev 20:21 And if a man shall take his brother's wife, it *is* an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.
- Salome was the Daughter of Herod Phillip and Herodias, the niece of Herod Antipas.
- ***A HOUSE OF INCEST!***

## Early Galilean Ministry [79 of x]

### *Flash Back to John the Baptist– [vss. 6:14-29](8 of 9)*

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- **[need not read]** 16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead. 17 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. 18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife. 19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20 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. 21 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; 22 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. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.
- Herod Antipas is the same Herod who is called a FOX by our Lord.
  - Luke 13:31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. 32 And he said unto them, Go ye, and **tell that fox**, Behold, I cast out devils, and I do cures today and tomorrow, and the third *day* I shall be perfected.
- He respected John the Baptist and yet had him killed. Jesus know the man of Herod! An adulterer and murderer. ***A man without honor!***
- He found no fault with Jesus of Nazareth, yet sent him to his political rival, Pontus Pilate to be later crucified. See Luke 23:8-12, when condemning Jesus, Herod Antipas and Pilate become good friends.

## Early Galilean Ministry [80 of x]

### *Flash Back to John the Baptist– [vss. 6:14-29](9 of 9)*

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- 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she (Salome) went forth, and said unto her mother (Herodias), What shall I ask? And she said, The head of John the Baptist.
- Where else have we seen an infatuated king offer to give up half his kingdom?
  - 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. (See also Est 5:6; 7:2 (1-10))
- The niece and now step-daughter of Herod Antipas, no doubt danced “lustfully” and asked her vile and adulterous mother what she should request of her uncle and stepfather.

### ▪ ***The HEAD OF JOHN THE BAPTIST!***

- Whereas Esther saved Mordecai and her people from destruction, Salome, through Herodias accomplished the murder of the Voice Crying in the Wilderness, the greatest of all Prophets before the Savior.
- This flashback to John the Baptist is a lesson learned as far as potential ministry is concerned. We see rejection from one’s loved ones and brutality for those who hate Christ and the truth.
- All this for sake of teaching the Twelve.

## Early Galilean Ministry [81 of x] *Feeding of the 5000 – [vss. 6:31-45](1 of 4)*

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- Mark 6:31 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. 32 And they departed into a desert place by ship privately. 33 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.
- The Apostles just returning from their first Apostolic mission were no doubt “beat” and in need of food and rest.
- The Lord determined He and His Apostles go to a private place by ship.
- However, this was not to be ... YET!
- The people saw them leaving and outran the Apostolic group and ran in front of them, longing for Christ.
- They did not want Jesus to leave their area ... they wanted more ... a true indication of regeneration! (?) 😊

## Early Galilean Ministry [82 of x] *Feeding of the 5000 – [vss. 6:31-45](2 of 4)*

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- Mark 6: 34 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. 35 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: 36 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.
- Jesus even in a depleted state showed compassion for these people who were deeply saddened at His departure.
  - The word here for “compassion” comes from the word meaning “Gut or Bowel” showing the depth of compassion the Lord has for these disciples. ***They longed for Him and His teaching.***
- The Sheep analogy brings only heart felt compassion from the Great Shephard.
  - John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 14 I am the good shepherd, and know my *sheep*, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one-fold, *and* one shepherd. 17 Therefore doth my Father love me, because I lay down my life, that I might take it again.
- While John 10 occurs sometime between the events of Mark 9 & 11, could this have been a similar sermon summary?

## Early Galilean Ministry [83 of x] *Feeding of the 5000 – [vss. 6:31-45](3 of 4)*

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- John 6:35 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: 36 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. 37 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? 38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.
- The Apostles are about to participate in and learn from the next step in the Lord's discipling.
  - This is the next step in the Apostles education and maturing.
- The Apostles correctly observe that the day is winding down and the people are hungry and ought to go home and eat their dinner.
- The Apostles **do not suggest** that Jesus "send them away", rather **they COMMAND Him**, ordering the Lord to send the 5000+ away. **The verb "send" is in the Imperative Mood! YIKES!**
- At Jesus' response, the Apostles are ***DUMBFOUNDED!***
- The Apostles think the Lord is suggesting spending 200 pennyworth of their own money to feed the 5000+ people (5000 men plus women and children make 5000+). In 2025 this is equivalent to \$300. About 92 loaves at \$3.25.

## Early Galilean Ministry [84 of x] *Feeding of the 5000 – [vss. 6:31-45](4 of 4)*

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- Mark 6:39 And he commanded them to make all sit down by companies upon the green grass. 40 And they sat down in ranks, by hundreds, and by fifties. 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. 42 And they did all eat and were filled. 43 And they took up twelve baskets full of the fragments, and of the fishes. 44 And they that did eat of the loaves were about five thousand men. 45 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.
- Jesus tells the crowds to sit down in groups called “symposia” in collections of 50 and 100 people.
- Furthermore, He tells them to sit in the “green pastures”, indicating the beauty of the area they were in. Capernaum lies at the edge of the green Gennesaret valley.
- The Lord then looks up to “the heaven” and gives thanks.
- He broke (Aorist Tense) the loaves but gave (Imperfect Tense) the pieces to everyone. **This is a picture of the Savior’s salvation work. He was broken ONCE, but CONTINUALLY sustains His elect.**
- The crowds are certainly “stuffed”, and the Apostles collect the “leftovers”.
- Immediately upon completing their task, Jesus “compels” the Apostles to get into the ship and head to Bethsaida down the shore east of Capernaum, while Jesus stays back to meet up with them in Bethsaida.
- No doubt they took the leftovers with them and satiated themselves on ship (perhaps).

## Early Galilean Ministry [85 of x] *The Apostles' Failure – [vss. 6:46-56](1 of 2)*

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- Mark 6: 46 And when he had sent them away, he departed into a mountain to pray. 47 And when even was come, the ship was in the midst of the sea, and he alone on the land. 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. 49 But when they saw him walking upon the sea, they supposed it had been a spirit and cried out: 50 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. 51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure and wondered. 52 For they considered not *the miracle* of the loaves: for their heart was hardened. 53 And when they had passed over, they came into the land of Gennesaret and drew to the shore. 54 And when they were come out of the ship, straightway they knew him, 55 And ran through that whole region round about and began to carry about in beds those that were sick, where they heard he was. 56 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.
- Whereas Jesus was looking for a wilderness area to rest before the crowds nabbed Him, many scholars believe that just as Jesus had His “wilderness experience” so must His apostles, and so these trials and tribulations are SIMILAR (See Mark 6:31,32,35).
- However, what is sad indeed, is just like Israel and their “Wilderness Journey” of failure the Apostles fail as well (vss. 48-54).
- Furthermore, just as Moses went up to the mountain to commune with the Lord, so does Jesus and like Moses descends to the failure of Israel, and here for Jesus, the failure His apostles.

## Early Galilean Ministry [86 of x] *The Apostles' Failure – [vss. 6:46-56](2 of 2)*

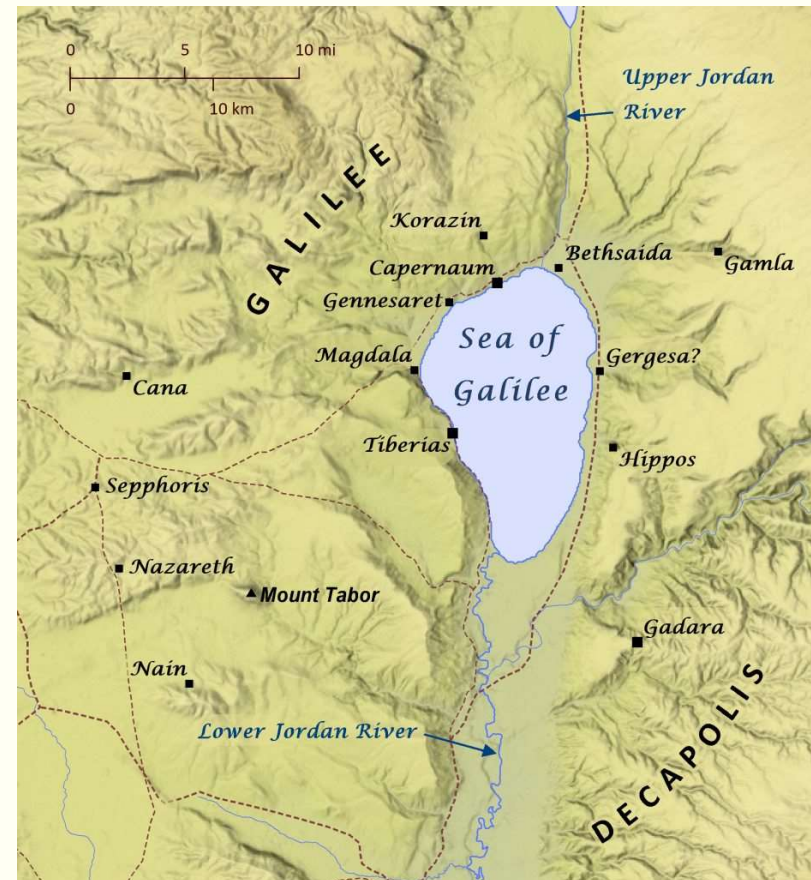
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- Mark 6:46 And when he had sent them away, he departed into a mountain to pray. 47 And when even was come, the ship was in the midst of the sea, and he alone on the land. 48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night, he cometh unto them, walking upon the sea, and would have passed by them. 49 But when they saw him walking upon the sea, they supposed it had been a spirit and cried out: 50 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. 51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure and wondered. 52 For they considered not *the miracle* of the loaves: for their heart was hardened. 53 And when they had passed over, they came into the land of Gennesaret and drew to the shore. 54 And when they were come out of the ship, straightway they knew him, 55 And ran through that whole region round about and began to carry about in beds those that were sick, where they heard he was. 56 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.
- (1) In handling the weather, they failed to rely on the Lord for safety; (2) Even after calming their hearts AND calming the sea, they were utterly shocked and in confusion; (3) All this based on not learning the lesson of the feeding of the 5000; and finally, (5) their hearts were hardened.
- Only until they disembarked did they come to realize what had just transpired yesterday. LIKE ... it DAWNED ON THEM! And went about announcing the presence of Jesus!
- However, instead of condemning and making fun of the “stupid” Apostles, let’s understand our own dumbfoundedness ***through them!***

## Early Galilean Ministry [87 of x] *Summary – [vss. 6:31-56](1 of 1)*

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1. It seems that Jesus and His apostles are in Capernaum when feeding the 5000+.
2. The apostles head off into the boat for Bethsaida just east of Capernaum.
3. As experienced fishermen and ones who just witnessed an incredible miracle seem to lose all sense of ability and belief. This is the start of this particular “apostolic failure”.
4. They lost control of the ship and were blown off course back to the west of Capernaum to Gennesaret. 180 deg!
5. According to John 6:19 they had only rowed about 4 miles in all that time.





# CHAPTER 7

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## Early Galilean Ministry [89 of x] *Rabbis .versus. Moses – [vss. 7:1-13](1 of 7)*

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- **The Rabbis .vs. Moses**
- **The Rabbinic Literature .vs. “The Law, the Prophets, and the Writings”**
- Mark 7:1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. 2 And when they saw some of his disciples eat bread with defiled with unwashed, hands, they found fault. 3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. 4 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. 5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands? 6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honors me with *their* lips, but their heart is far from me. 7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. 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. 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. 10 For Moses said, Honor thy father and thy mother; and, Whoso curses father or mother, let him die the death: 11 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 might be profited by me; *he shall be free*. 12 And ye suffer him no more to do ought for his father or his mother; 13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

## Early Galilean Ministry [90 of x] *Rabbis .versus. Moses – [vss. 7:1-13](2 of 7)*

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- The fact that the Pharisees and Scribes came to observe Jesus and His disciples indicates a somewhat official evaluation party of this One Man Who is now known to heal thousands at a time.
- Upon their arrival they noticed many of Jesus' disciples eating food WITHOUT washing their hands.
- The Rabbis taught that one must wash their hands prior to eating bread and by extension before a meal. This is clearly seen in the Talmudic Literature. One nice example is in ZERA'IM – Berakoth, pg. 326.
- This Talmudic reference is part of the Gemara, the many oral traditions on the “written” part of the Talmud, called the Mishnah. Thus, the practice of hand washing and its absolute insistence is twice removed from the Scriptures ...!
- An interesting point on this is that the portion of the Mishnah in which these oral traditions are provided refers to a detailed accounting of the differences between the House of Hillel and the House of Shammai.
- Also interesting is that some have argued that Jesus would have been raised in the House of Shammai, while Paul was raised within the House of Hillel, as his dissertation advisor, Gamaliel was the Grandson of the Great Hillel.

## Early Galilean Ministry [91 of x] *Rabbis .versus. Moses – [vss. 7:1-13](3 of 7)*

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- Thus, handwashing had grown from a suggestion and good idea to a religious law upon which the Rabbis considered **CREEDAL**. See verse 3.
- The Scriptures only teach the washing of hands for the Priesthood but never requires it for Jews outside of the Priesthood. Ex 30:19-21.
  - **Exo 30:19 For Aaron and his sons shall wash their hands and their feet thereat: 20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: 21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.**
- The tradition of the elders refers to the Rabbinic Literature which like so many today who uphold commentaries over the Word of God, so the Rabbis held the Rabbinic Literature above the Law, the Prophets, and the Writings.
- They sought to kill Jesus NOT because He violated Moses, but because He violated “the traditions of the fathers”.
- In His response to this contingent of apostates, Jesus replies...

## Early Galilean Ministry [92 of x] *Rabbis .versus. Moses – [vss. 7:1-13](4 of 7)*

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- Jesus gets right into their face and quotes Scripture against their Rabbinic traditions.
  - Isa 29:6. ... Well hath Esaias prophesied of you hypocrites, as it is written, This people honors me with their lips, but their heart is far from me. 7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.
- Jesus immediately calls them what they are are.... HYPOCRITES, people who claim to represent the truth, but do not.
- This decree from Christ was not a mere allegorical application of this section of Isaiah onto these Rabbis, He is EXPLICITLY stating that they ARE the fulfillment of Isa 29, which can be exegeted by the student of Scripture prior to exegeting Mark 7.
- Their rejection of Moses, Prophets, and the Writings along with the legalistic clinging to their own empty words speaks volumes concerning their hypocrisy.
- Their clinging to the Rabbinic Tradition OVER the Scriptures is indicating their “emptiness”, their “purposeless”, self-imposed meanderings of the “traditions of men”.
- Traditions of Men == Rabbinic Literature (doctrines and commandments of men).

## Early Galilean Ministry [93 of x] *Rabbis .versus. Moses – [vss. 7:1-13](5 of 7)*

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- Mark 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. 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.
- This section (vss. 8-13) explicitly deals with the intention or result behind the “commandments of men”.
- The religious leaders have “laid aside” God’s commandments so that they may “grasp” the traditions of men.
- But “grasp” is a PRESENT, CONTINUOUS action better translated “grasping” the traditions of men. They are ACTIVELY grasping the Rabbinic Law over Moses Law even as Jesus speaks of this and condemns them for it as they themselves fulfill the prophecy of Isaiah.
- The Rabbinic Literature (vss. 8,9) became a way of *circumventing* the Law, especially when it was inconvenient to follow the Law. While there are parts of Rabbinic Literature which were supported by Jesus (e.g., the Passover Meal) much of the material is pointless dribble, especially the Gemara (Rabbis’ opinions after Rabbis’ opinions) on the writings of Rabbis (Mishnah).
- Now the Savior condemns the Rabbis with a very pointed example of their Rabbinic Circumventing...

## Early Galilean Ministry [94 of x] *Rabbis .versus. Moses – [vss. 7:1-13](6 of 7)*

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- Mark 7:10 For Moses said, Honor thy father and thy mother; and, Whoso curses father or mother, let him die the death: 11 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 might be profited by me; *he shall be free*. 12 And ye suffer him no more to do ought for his father or his mother; 13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.
- The precise example is the Fifth Commandment (Exo 20:12; Deut 5:16) comprising the Honoring thy Parents.
- Added to this commandment is Exo 21:15 where the severity of cursing one's parents in any way requires the death penalty.
  - Exo 21:15 And he that smiteth his father, or his mother, shall be surely put to death. 16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. 17 And he that curseth his father, or his mother, shall surely be put to death.
- However, if an individual is given a gift and that gift is a “sacred” it can only be used for their personal use. This sacred gift is called the “Corban Gift” and it became a major problem in Israel, and this is PRECISELY what the Lord is dealing with.
- The Rabbis invented traditions that were used to circumvent the Parental Laws, and this produced a culture of parents in poverty and not being taken care of by their families.

## Early Galilean Ministry [95 of x] *Rabbis .versus. Moses – [vss. 7:1-13](7 of 7)*

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- Mark 7:10 For Moses said, Honor thy father and thy mother; and, Whoso curses father or mother, let him die the death: 11 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 might be profited by me; *he shall be free*. 12 And ye suffer him no more to do ought for his father or his mother; 13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.
- The Traditions of Men were designed and used in this manner. Over the generations the conditions became so bad that the problem had to be dealt with and much of the SEDER NASHIM, Nedarim contains provisions for this.
- The Savior is dealing with this problem because these traditions during this time were used to circumvent the Parental Laws of the children and families and parents were impoverished, sometimes let to die or be in poor health unnecessarily.
- It was thought that this treatment was a form of dishonoring and slander (cursing) and worthy of death, yet these Rabbis encouraged their traditions to be used in like manner.
- It became a societal problem on a national scale and therefore a form of “Lawlessness”.
- Once again, the Lord goes right for the Rabbinic Jugular!!!

## Early Galilean Ministry [96 of x]

### *Resulting Sermon Due to the Pharisees – [vss. 7:14-23](1 of 7)*

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- Mark 7:14 And when he had called all the people *unto him*, he said unto them, Hearken unto me every one of you, and understand: 15 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.
- As a result of the hypocrisy of the Pharisees the Savior commands the crowds to come to him and LISTEN in no uncertain terms. Indeed, He goes as far as to emphasize the importance of this coming sermon by essentially saying “... each and everyone of you”. He gives a command to listen (**AKOUSATE**) ... the **IMPERATIVE** Mood.
- Thus, the coming sermon is of utmost importance. But there is more...
- Jesus also command the crowds to UNDERSTAND (**SUNETE**).
- **SUNETE (IMPERATIVE** Mood) – meaning to have total understanding (complete understanding) of a thing. The “thing” being the meaning of the up-and-coming sermon.
- Jesus is saying...

▪ **HEAR AND COMREHEND!**

## Early Galilean Ministry [97 of x]

### *Resulting Sermon Due to the Pharisees – [vss. 7:14-23](2 of 7)*

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- Mark 7:14 And when he had called all the people *unto him*, he said unto them, Hearken unto me every one of you, and understand: 15 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.
  - From the very setup (vs. 15) for His coming sermon, it is clear that the Lord is not making a nutritional point. Those who would claim such a thing are ignorant of the Old Testament. See Deut 8:15; 29:18; 32:33; (Deut 32:33; Pro 23:32 both alcohol); 2 Kings 4:38-40 (actual poisoning with antidote); Hos 10:4; Isa 59:5; Job 20:14,16; Lam 3:19, etc. Note the connection between poison of any sort food or snake with the poison of false doctrine.
  - One can not use this verse to teach the ingesting of Poison Ivy for an example.
  - Man's defilement comes from **WITHIN** ... something that is already there ... his Sin Nature!
    - Rom 3:10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: 14 Whose mouth *is* full of cursing and bitterness.
    - See also Gen 8:21; Ecc 9:3; Jer 17:9; Psm 51:5; Rom 5:12; 8:7,8; Eph 2:1-3, for a few further examples of the Nature of Man.
- **THE LORD IS MAKING A SPIRITUAL POINT!**

## Early Galilean Ministry [98 of x]

### *Resulting Sermon Due to the Pharisees – [vss. 7:14-23](3 of 7)*

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- ~~Mark 7:16 If any man have ears to hear, let him hear.~~ 17 And when he was entered into the house from the people, his disciples asked him concerning the parable. 18 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; 19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? 20 And he said, That which cometh out of the man, that defileth the man.
- While verse 16 is in the majority of manuscripts, it is not in the earliest of manuscripts. I favor EARLIER OVER NUMBERS for many reasons, one of which is less time for transcribal errors. Thus, for our discussion here, I will not include verse 16.
- Note in verse 17 Mark's careful and explicit reference to the new location of Jesus and His disciples. They have come FROM the crowd and are ALONE, together in the house. There may be others such as the homeowners and service staff, but the point is Jesus and His disciples are AWAY from the crowds.
- This sets up what we have seen so often in the Gospels, where Jesus provides a sermon or enumerates His doctrine in the form of Parables, but the meaning or interpretation of His talk is done privately with His disciples. See Mark 4:10-12; 33-34; and recall our work on the Kingdom Parables in Mat 13 (see Session 4 - <https://www.7ones.org/the-earthly-ministry-of-christ>).
- The Lord is a bit disappointed that the Disciples are not yet where they need to be.

## Early Galilean Ministry [99 of x]

### *Resulting Sermon Due to the Pharisees – [vss. 7:14-23](4 of 7)*

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- ~~Mark 7:16 If any man have ears to hear, let him hear.~~ 17 And when he was entered into the house from the people, his disciples asked him concerning the parable. 18 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; 19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? 20 And he said, That which cometh out of the man, that defileth the man.
- Verse 18 has Jesus reiterating what He stated earlier in verse 15. ***He is not talking about nutritional health!***
- The reason for this lack of defilement is because Jesus is talking about the heart (kardia) not the stomach (koilia). Here we see Jesus using a literal with a figurative reference. Using stomach in the literal biological sense of the stomach AGAINST the allegorical usage of the word heart.
- Here heart is used for the entire soul of the individual... “the me”, “the I”, indeed the very person and his/her nature. Interestingly, there are cases when stomach is used in its allegorical sense.
- Verse 19 declares that food enters the stomach and exits into the latrine (draught = aphedroma [rare word, meaning *toilet* or *latrine*]). In contrast to the nature of the heart and what it contains, longing to come out!
- Out of the heart (e.g., soul) of a man defiles him, that is “manifests his sinful nature”.
- The Lord is about to give a list of items that show man’s defiled nature and therefore his desperate need of Christ and His salvation.

## Early Galilean Ministry [100 of x]

### *Resulting Sermon Due to the Pharisees – [vss. 7:14-23](5 of 7)*

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- Mark 7:21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23 All these evil things come from within and defile the man.
- While verses 18 and 19 address the first half of Jesus Parable, verse 21-23 address the second part.
- Jesus begins in verse 21 stating that which is ALREADY inside of man COMES OUT and then proceeds to enumerate things which come from the very nature of man.
- **Proceed** (ekporeuontai – **MIDDLE** Voice) – The Middle Voice shows that man himself is the actor and the one receiving its actions. He is both the perpetrator and recipient of those things resulting from his own depraved nature. What an ugly mess – to use the Figure of Understatement!
- This remarkable list is given in the form of an Asyndeton indicating that it builds to a Crescendo concerning the nature of the enumerated items.

## Early Galilean Ministry [101 of x]

### *Resulting Sermon Due to the Pharisees – [vss. 7:14-23](6 of 7)*

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- **Mark 7:21** For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23 All these evil things come from within and defile the man.
- **Evil thoughts** (literally, “the thoughts the evil”) - both words are articulated in the Greek emphasizing the overwhelming evil nature of these thoughts. These Evil Thoughts are driven by our word *proceeds*. The rest of the enumerated items are elements of the set of EVIL THOUGHTS!
- **Fornications** (poneriai) – Used for all sorts of sexual perversion. See Evil below.
- **Thefts** (kloipai) – Thefts, Robberies
- **Murders** (phonoï) – Murders, Manslaughters
- **Adulteries** (moixeiai) – Sexual perversion. Often used in contrast to Fornication, meaning sexual impropriety in general and moixeiai used for sexual impropriety when married.
- **Covetousness** (pleoneksiai) – Greedy desires
- **Evil** (poneros [evil by result]) – Often poneros is used for taking something normally good and perverting it. Poneros is the result of perverting something. See FornicationS above.
- **Blasphemy** (blasphemia) – Slander with the intent to hurt. Gossip!

## Early Galilean Ministry [102 of x]

### *Resulting Sermon Due to the Pharisees – [vss. 7:14-23](7 of 7)*

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- Mark 7:21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23 All these evil things come from within and defile the man.
- **Pride** (huperaphania) – thinks highly of oneself, Pride, Conceit. Therefore, uncritical of oneself.
- **Foolishness** (aphrosune) – Foolishness, Boastful, Silly, Unknowing, Unwise, Simpleminded.
- **The Crescendo of this List is the Nature and History of Mankind.**

## Early Galilean Ministry [103 of x]

### *Tyre, Sidon, and the Syrophenician Woman*– [vss. 7:24-30](1 of x)

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- Mark 7:24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know *it*: but he could not be hidden. 25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: 26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. 27 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. 28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. 29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. 30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.
- To appreciate this distinctive passage and remarkable happening, we must first understand why the Jews loathed the Samaritans, the people to whom this woman belonged and Tyre and Sidon two Samaritan cities.
- There are no less than two historic events and one continual process that generated this disgust. We will deal with the oldest event, then the not-so-old event, then briefly discuss the continual problem-process.

## Early Galilean Ministry [104 of x]

### *The Impact of Ham's Sin – [vss. 7:24-30](1 of 7)*

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- The first event happened long before Israel came onto the scene. Noah's sons chose the specific land parcels they were to inherit, presumably thru angelic mediation via the Book of Jubilees. Upon hearing and reviewing them Noah blessed the global land parcels. We read about this in the Pseudepigraphal Book of Jubilees.
- **Remember! We understand Jubilees within the framework of Scripture not the other way around!**
  - Jub 8:9 And they divided it secretly amongst themselves and told it to Noah. 10 And it came to pass in the beginning of the thirty-third jubilee [1569 A.M.] that they divided the earth into three parts, for Shem and Ham and Japheth, according to the inheritance of each, in the first year in the first week, when one of us who had been sent, was with them. 11 And he called his sons, and they drew nigh to him, they and their children, and he divided the earth into the lots, which his three sons were to take in possession, and they reached forth their hands, and took the writing out of the bosom of Noah, their father.
- So, after presenting their “work” to Noah their father, he blessed it, and they eventually headed out to claim their inheritances.
- This is where the problem starts for future Shem, via Abraham, via Israel.

## Early Galilean Ministry [105 of x] *The Impact of Ham's Sin– [vss. 7:24-30](2 of 7)*

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The figure below (bottom-right) illustrates a “general” not an exact picture of the inheritances of the Sons of Noah.

- We should note that Noah and his families did not want to come down from Ararat immediately, due to local flooding, especially within the Plain of Shinar.
- Finally, many, if not most migrated to the area just north of the Persian Gulf.
- There Nimrod built the Tower of Babel and mankind split-up, migrating according to their agreed upon inheritances and their languages.
- Canaan and his sons no doubt followed the fertile crescent and eventually turned south into the “Pleasant Land” as they made their way to their inheritance...

### The Inheritances of the Sons of Noah

(<https://www.youtube.com/@harborcalvarychapel>)



## Early Galilean Ministry [106 of x] *The Impact of Ham's Sin– [vss. 7:24-30](3 of 7)*

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- Jub 9:1 And Ham divided amongst his sons, and the first portion came forth for Cush towards the east, and to the west of him for Mizraim, and to the west of him for Phut, and to the west of him [and to the west thereof] on the sea for Canaan.
- **Remember! We understand Jubilees within the framework of Scripture not the other way around!**
- The figure to the right, we see the approximate lands promised to Ham's sons of Africa.

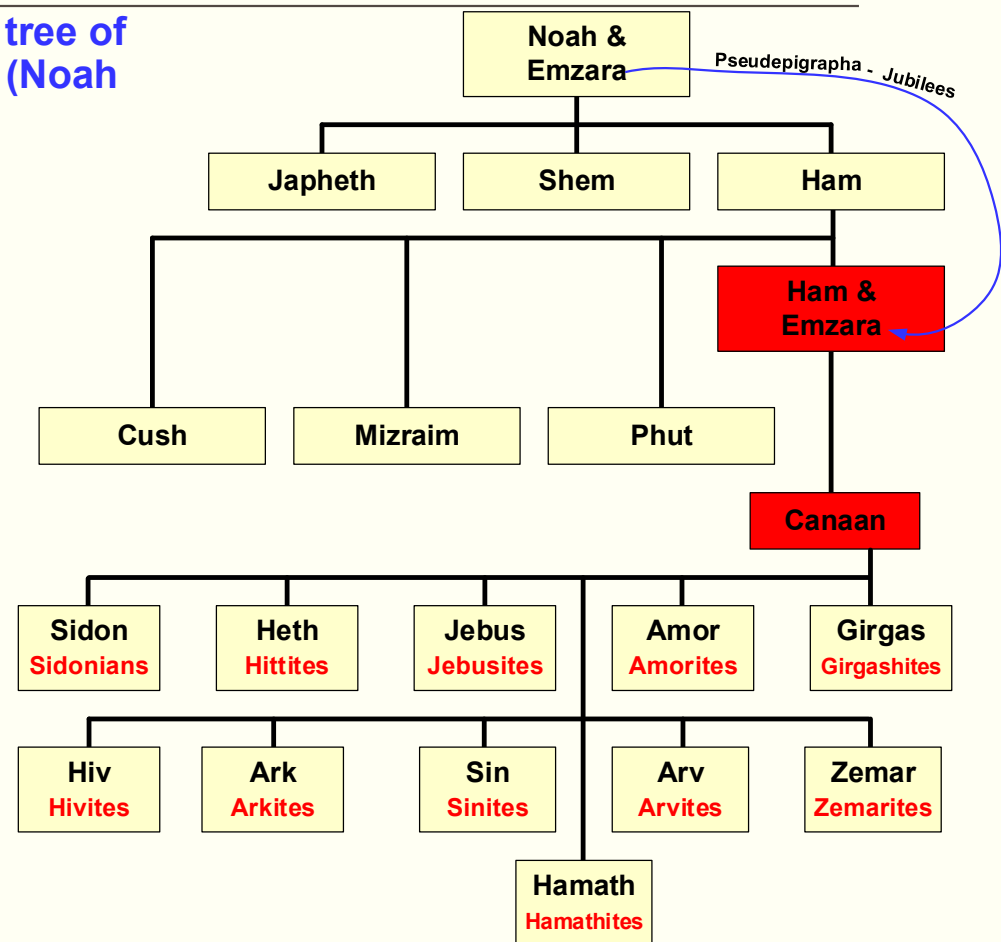
▪ Modified from <https://commons.wikimedia.org/wiki/Africa>



## Early Galilean Ministry [107 of x] *The Impact of Ham's Sin*– [vss. 7:24-30](4 of 7)

The figure to the right shows the genealogical tree of Ham's First Generation along with his Parents (Noah and Emzara)

- As we have shown elsewhere, Ham had relations with his mother and Canaan was the progeny of that union.
- As a product of very close incest Canaan is genetically compromised, but it is unclear to what degree.
- As a result, God's curse was upon Canaan and not Ham.
- Canaan and his descendants are doomed to servitude.
- God's curse is not in vogue today, since this is the Body age and God is not dealing with nations on a soteriological basis.



## Early Galilean Ministry [108 of x]

### *The Impact of Ham's Sin– [vss. 7:24-30](5 of 7)*

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- Jub 10:28 And Ham and his sons went into the land which he was to occupy, which he acquired as his portion in the land of the south. 29 And Canaan saw the land of Lebanon to the river of Egypt, that it was very good, and he went not into the land of his inheritance to the west (that is to) the sea, and he dwelt in the land of Lebanon, eastward and westward from the border of Jordan and from the border of the sea. 30 And Ham, his father, and Cush and Mizraim his brothers said to him: 'You have settled in a land which is not yours, and which did not fall to us by lot: do not do so; for if you do, do so, you and your sons will fall in the land and (be) accursed through sedition; for by sedition, you have settled, and by sedition will your children fall, and you shall be rooted out forever. 31 Dwell not in the dwelling of Shem; for to Shem and to his sons did it come by their lot. 32 Cursed are you and cursed shall you be beyond all the sons of Noah, by the curse by which we bound ourselves by an oath in the presence of the kodesh judge, and in the presence of Noah our father.' 33 But he did not listen to them and dwelt in the land of Lebanon from Hamath to the entering of Egypt, he and his sons until this day. 34 And for this reason that land is named Canaan.
- **Remember! We understand Jubilees within the framework of Scripture not the other way around!**

## Early Galilean Ministry [109 of x] *The Impact of Ham's Sin– [vss. 7:24-30] (6 of 7)*

- Note that this agreement of lot was approved by all three sons of Noah, Noah himself, and the angel (Kodesh Judge).
- By the time Abraham came to the Jordan area, all the cities, towns, and almost all his land were completely settled by the progeny of Canaan.
- The cities of Sidon / Tyre are Sidonian cities. The sons of Heth (Hittites) settled both in the south and north (modern Turkey). Northern Hittites were a major civilization which laid in obscurity until the mid 19<sup>th</sup> Century.
- Jerusalem was a Jebusite town, originally named Jebus. The Amorites figure strongly in Israel's history and were very tall (perhaps eventually Nephilimic).
- Dinah, the daughter of Jacob was raped by Hamor a Hivite (Gen 34). The Gibeonites, a Hivite group deceived Israel (Josh 9).
- The Canaanites living in or near the Gaza area were no doubt heavily impacted by the Nephilim. Israel never fully conquered this area, which was inhabited by the "Sea Peoples". Recall Goliath of Gath.



# Early Galilean Ministry [110 of x] *The Impact of Ham's Sin – [vss. 7:24-30] (7 of 7)*

- Sarah was buried in a Hittite cave (Gen 23).
- Recall Uriah the Hittite, an elect and righteous Gentile, who was a commander in David's Army and husband to Bathsheba.
- In summary,
- The Canaanites were a constant source of immorality and problems for Israel. Joshua, Judges, and the historical books provide us with half-hearted victories over the Canaanite usurpers and Israel never freed themselves from the Canaanite curse. This will be taken care of by God's army of vengeance the 144K (see Joel 3).
- Thus, Judah loathed the 10 tribes though it was Judah's fault that they were still there. This forms the most ancient history of Israel's loathing of the Canaanites. Though as Uriah clearly shows, the Canaanites are not far from salvation (as we shall soon discuss [see also John 4]).



## Early Galilean Ministry [111 of x]

### *The Evil Rehoboam and Beyond – [vss. 7:24-30](1 of 2)*

- 1 Kings 12:1 And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. 2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) 3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spoke unto Rehoboam, saying, 4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. 5 And he said unto them, Depart yet for three days, then come again to me. And the people departed. 6 And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? 7 And they spoke unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. 8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: 9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? 10 And the young men that were grown up with him spoke unto him, saying, Thus shalt thou speak unto this people that spoke unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus, shalt thou say unto them, My little finger shall be thicker than my father's loins.



## Early Galilean Ministry [112 of x] *The Evil Rehoboam and Beyond – [vss. 7:24-30](2 of 2)*

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- Why was Jeroboam in Egypt and why did he have to run from the sword of Solomon?
- For details see 1 Kings 11; 12; 2 Chron 9-12; Deut. 17:17; 1 Kings 3:3; 1 Kings 9:4-7.
- Solomon was warned of God NOT to marry women from the surrounding pagan tribes (Canaanites, Moabites, Ammonites, etc..)
- In his later years he did all of this and much of his heart was held captive by his wives and their gods (Chemosh, Moloch, Baal, Asherah, Anat, Astarte, Mot, Dagon, Hadad, etc.)
- As a result, the kingdom was to be divided, but for the sake of David, God waited until Solomon died. Solomon knew that Jeroboam was to be the non-Davidic king of the 10-tribes of Israel, **so instead of repenting he sought to kill a fellow Israelite**. Thus, Jeroboam fled to Egypt.
- The prophet Ahijah prophesied all of this in 1 Kings 11.
- As a result of this split not one King of the 10-Tribes was righteous.
- They intermarried with the Canaanites, worshipped their gods, and participated in all the sexual perversion of their pagan-gods had to offer even to a greater degree than their Gentile “live-ins”.
- Thus, Samaria became an area filled with half Jew-Gentile people all of whom the nation of Judah loathed. (Now knowing this history, see John 4:1-26 and the Lord’s gracious witness in Sychar – grab a handkerchief).

## Early Galilean Ministry [113 of x]

### *Tyre, Sidon, and the Syrophenician Woman*– [vss. 7:24-30](2 of 3)

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- Mark 7:24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know *it*: but he could not be hidden. 25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: 26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. 27 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. 28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. 29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. 30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.
- It is quite interesting at this time that Tyre was the major marketing and agricultural center for Galilee.
- Tyre and the surrounding area was the homeland of the evil Jezebel, and its paganism was still a major stumbling block for the Northern Nation (Israel).
- This Syro-Phoenician Woman had nothing going for her as far as Israel was concerned. She was the lowest of the low.
  1. She is a lowly Gentile.
  2. She is a lowly Woman (it is unclear if she is married) [note the sexism!].
  3. She has a child with an unclean or Impure spirit (demon).
- Yet the Savior did not cast her aside but challenged her to manifest herself as a righteous Gentile-Woman.

## Early Galilean Ministry [114 of x]

### *Tyre, Sidon, and the Syrophenician Woman– [vss. 7:24-30](3 of 3)*

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- First, she addresses the Savior as He is Lord. Not Rabbi or Teacher.
  - This is strong evidence that she is already saved.
- While the unregenerate Jews rejected the Gentiles as unclean, they were abandoning their hope as the channel of blessing to the Gentile nations. The Savior here fixes this problem.
- By stating that the dogs eat from the table which fall on the floor, she is acknowledging her blessing through Israel. In this regard, she places herself into a position of comparing herself to a dog, an unclean animal.
- See John 4 for a similar passage in the city of Sychar, often referred to as Christ's greatest witness.

## Early Galilean Ministry [115 of x]

### *The Healing of the Deaf and Dumb Man – [vss. 7:31-37](1 of 2)*

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- Mark 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. 32 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. 33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; 34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And straightway his ears were opened, and the string of his tongue was loosed, and he spoke plain. 36 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*; 37 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 departs the land of the Samaritans and makes His way back to the Decapolis.
- Despite being Jewish land, Decapolis means “10 cities” and refers to 10 Gentile cities which had permission from Rome to be independent. Since 63BC.
- Thus, we have a specific land where Gentiles are living within Israel’s Land.

## Early Galilean Ministry [116 of x]

### *The Healing of the Deaf and Dumb Man – [vss. 7:31-37](2 of 2)*



- The 10-Cities of the Decapolis are: (<https://en.wikipedia.org/wiki/Decapolis>)
  - [Canatha](#) (modern [Qanawat](#), Syria)
  - [Dion](#) (modern [Tell al-Husn](#), Jordan)
  - [Gadara](#) (modern [Umm Qais](#), Jordan)
  - [Gerasa](#) (modern [Jerash](#), Jordan)
  - [Hippos](#) (modern [Qal'at al-Husn](#), Israel)
  - [Pella](#) (modern [Tabaqat Fahl](#), Jordan)
  - [Philadelphia](#) (modern [Amman](#), Jordan)
  - [Raphana](#) (modern [Abila](#), Jordan)
  - [Scythopolis](#) (modern [Beit She'an](#), Israel), the only city west of the Jordan River
  - [Damascus](#) (Damascus, Syria)
- **This miracle speaks of Israel being healed of their *blindness and preaching the Kingdom Gospel to a wider audience including Gentiles. See Isa 35:5,6.***



# CHAPTER 8

Page 156

## Early Galilean Ministry [119 of x] *The Feeding of the 4000 – [vss. 8:1-10](1 of 8)*

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- Since we are now picking up Mark 8 after our 7-Month Hiatus of the Prophetic Clocks, let's review where we are geographically in Mark 8.
- The feeding of the 5000 took place around the area north of the Sea of Galilee (Mk 6) in Jewish Territory.
- The feeding the 4000 occurred somewhat farther south of the Sea of Galilee in Gentile Territory.
- We find ourselves in the context of Phase 1 of Messiah's Ministry coming to an end and about to enter Phase 2 in Samaria.
- Here we see the Second Feeding and the yet immature status of the Disciples.



## Early Galilean Ministry [120 of x] *The Feeding of the 4000 – [vss. 8:1-10](2 of 8)*

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Mark 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, 2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: 3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. 4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness? 5 And he asked them, How many loaves have ye? And they said, Seven. 6 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. 7 And they had a few small fishes: and he blessed and commanded to set them also before *them*. 8 So they did eat and were filled: and they took up of the broken *meat* that was left seven baskets. 9 And they that had eaten were about four thousand: and he sent them away. 10 And straightway he entered into a ship with his disciples and came into the parts of Dalmanutha.

- Another feeding of a multitude is to occur. The difference here being it is a Gentile audience in contrast to the feeding of the 5000 Jewish folk in Mark 6.
- This is one of many instances of Christ being a Channel of Blessing to the Gentiles, just as Israel should be as their part of the Abrahamic Covenant (Gen 12:1-3).

## Early Galilean Ministry [121 of x] *The Feeding of the 4000 – [vss. 8:1-10](3 of 8)*

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### **Verses 1-3**

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

- For whatever reason, our KJV Translators in verse 1 chose not to translate into English the Greek word “παλιν” which means “again”. It would have been preferable to translate as follows:
  - In those days, *again* a great multitude...
- It is clear Mark intentionally relates this distinctive “feeding” with that of chapter 6. This settles the debate with those who claim Mark is simply duplicating the first feeding miracle. Instead, this second feeding is not the same event repeated, it is an actual second feeding, each of which comprise different audiences (See below).
- It is a remarkable thing that these people are so enthralled with the Lord’s message and miracles, they have stayed with Him for 3-days, WITHOUT nourishing food! The Savior with all due compassion on the crowd, realizes that if He should send them away without something to eat, they might perish on the way home which is “afar off”!
- In contrast to the Jewish believers on the West Side of the Sea of Galilee, these people to whom Christ is ministering is Gentile.

## Early Galilean Ministry [122 of x] *The Feeding of the 4000 – [vss. 8:1-10](4 of 8)*

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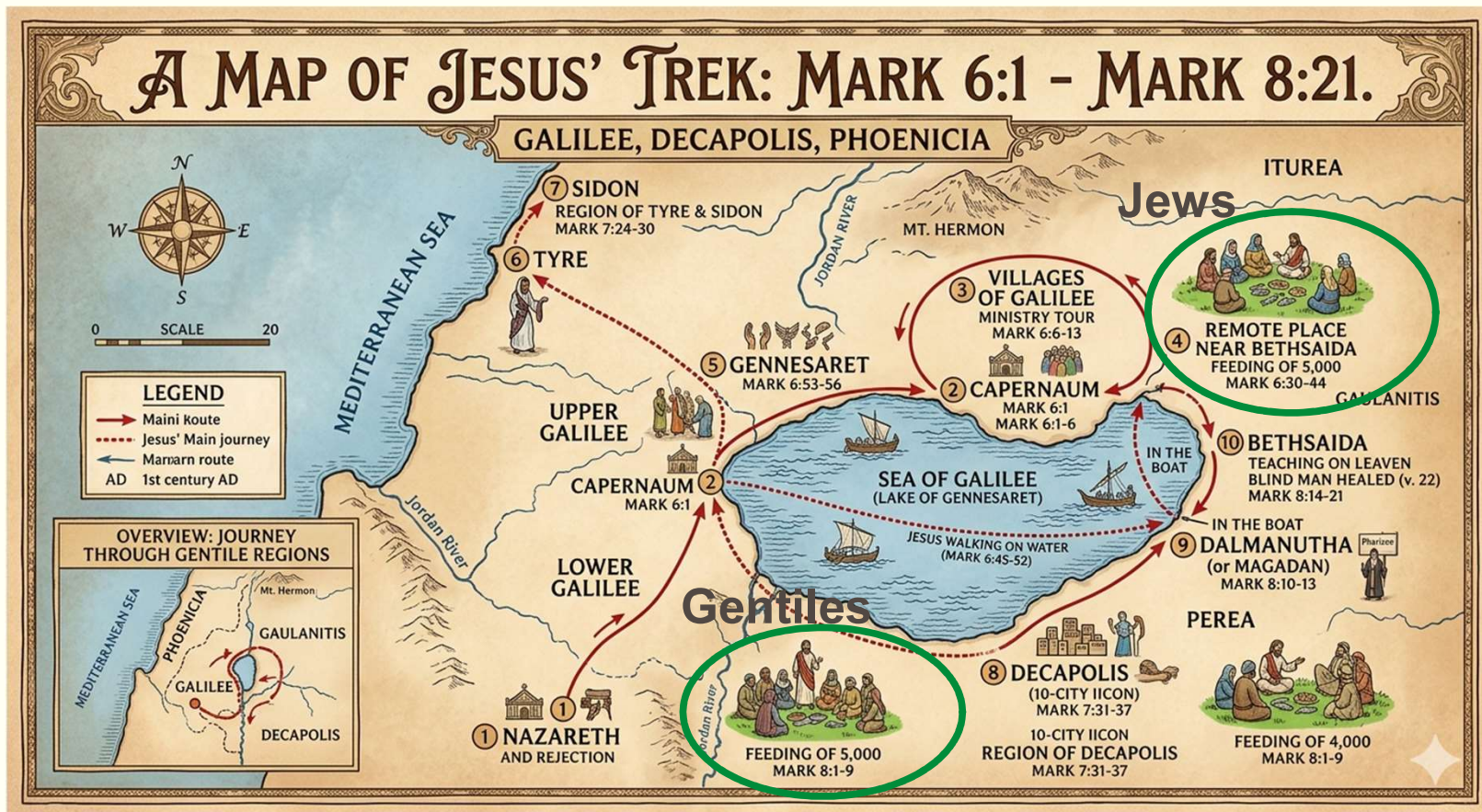
### **Verses 1-3**

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- We note the reference to those who come from far away. Another way of enumerating Gentiles as those who are “far off” (physically AND spiritually from the blessings of Israel [Eph 2:13]).
- It is clear Mark intentionally relates this distinctive “feeding” with that of chapter 6. This settles the debate with those who claim Mark is simply duplicating the first feeding miracle. Instead, this second feeding is not the same event repeated, it is an actual second feeding, each of which comprise different audiences (See below).
- It is a remarkable thing that these people are so enthralled with the Lord’s message and miracles, they have stayed with Him for 3-days, WITHOUT nourishing food! The Savior with all due compassion on the crowd, realizes that if He should send them away without something to eat, they might perish on the way home who are “afar off”!
- In contrast to the Jewish believers on the West Side of the Sea of Galilee, these people to whom Christ is ministering are Gentile.

# Early Galilean Ministry [123 of x]

## *The Feeding of the 4000 – [vss. 8:1-10] (5 of 8)*



## Early Galilean Ministry [124 of x] *The Feeding of the 4000 – [vss. 8:1-10] (6 of 8)*

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Mark 8:4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness? 5 And he asked them, How many loaves have ye? And they said, Seven. 6 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. 7 And they had a few small fishes: and he blessed and commanded to set them also before *them*. 8 So they did eat and were filled: and they took up of the broken *meat* that was left seven baskets. 9 And they that had eaten were about four thousand: and he sent them away. 10 And straightway he entered into a ship with his disciples and came into the parts of Dalmanutha.

- Forgetting about what happened a few days ago, the disciples asked how they were supposed to feed all these people when they only had a few morsels of bread and fish.
- These people of the Decapolis of mostly Gentile and therefore Christ is extending His ministry to include the Gentiles in fulfillment of the Abrahamic Covenant.
- A regenerated Jew, who understood what this Gentile interest meant would normally be ecstatic.

Gens 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and **in thee shall all families of the earth be blessed.**

Early Galilean Ministry [125 of x]  
*The Feeding of the 4000 – [vss. 8:1-10] (7 of 8)*

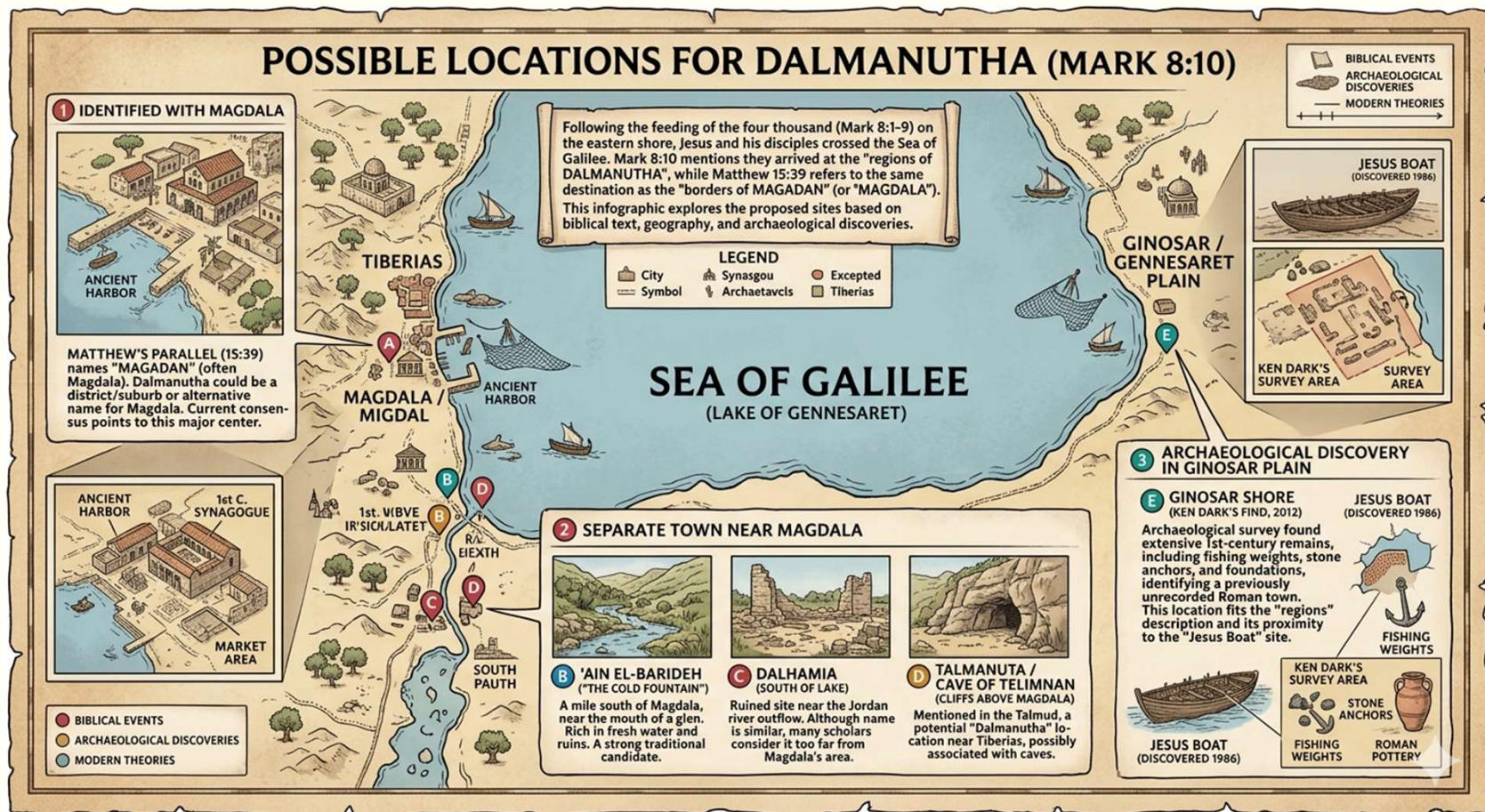
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## Comparative Overview

Feature	Feeding of the 5,000 (Mark 6)	Feeding of the 4,000 (Mark 8)
Location	Bethsaida/Jewish territory	Decapolis/Gentile territory
Duration	One day	Three days
Initial Resources	5 loaves and 2 fish	7 loaves and a few small fish
Action	Jesus sits them in groups of 50s/100s	Jesus has them sit on the ground
Leftovers	12 baskets ( <i>kophinoi</i> )	7 large baskets ( <i>spyridas</i> )
Recipient Group	Primarily Jewish	Primarily Gentile

# Early Galilean Ministry [126 of x]

## The Feeding of the 4000 – [vss. 8:1-10] (8 of 8)



## Early Galilean Ministry [127 of x]

### *The Slow Learning Apostles– [vss. 8:11-21](1 of 5)*

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- Mark 8:11 ¶ And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. 12 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. 13 And he left them, and entering into the ship again departed to the other side. 14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf. 15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. 16 And they reasoned among themselves, saying, *It is* because we have no bread. 17 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? 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. 20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. 21 And he said unto them, How is it that ye do not understand?
- It is no accident that the Pharisees came to question Christ, no doubt hearing of his miracles of feeding no less than 9000 people. Magdala, the major city near Dalmanutha was a center of Pharisaic groups as they cloistered in the synagogues as opposed to the Sadducees who centered around the Temple in Jerusalem.
- Note the Pharisees were seeking a sign acting out their nature ... “an adulterous generation seeks after signs”. However, here no sign is given, unlike Mat 12:39, Mark 16:4 (the Resurrection = the sign of Jonah).
- No more time was given the Pharisees on this occasion.

## Early Galilean Ministry [127 of x]

### *The Slow Learning Apostles– [vss. 8:11-21](2 of 5)*

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- Mark 8:13 And he left them, and entering into the ship again departed to the other side. 14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf. 15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. 16 And they reasoned among themselves, saying, *It is* because we have no bread. 17 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? 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. 20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. 21 And he said unto them, How is it that ye do not understand?
- This incident is an interesting one because we have all been in this situation in our own lives. Here after seeing the second great outdoor banquet provided by the Lord, the disciples forget to take the “left-overs” with them. OOPS!
- In the context of recalling their mistake, they immediately find themselves being taught by Christ warning them about the leaven of the Pharisees. They erroneously think that the Savior is somehow referring to the bread they did not bring with them. Why haven’t they recognized Who they are with? Who their Lord really is? It is not difficult at this point in the disciples’ lives to consider them “not so sharp”; not the sharpest tools in the shed. Of course, we know later that they become some of the greatest theologians of all time, but in the present ... “*they ain’t even close!*”
- They are with the One Who could easily repeat the miracle for them from their one messily loaf!

## Early Galilean Ministry [127 of x]

### *The Slow Learning Apostles– [vss. 8:11-21](3 of 5)*

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- Nevertheless, I don't think it wise to think more highly of ourselves when reading from the outside about their immaturity. Have we not all been there before? Are we not all there still, at least in some manner?
- What means the "leaven of Pharisees and the leaven of Herod"?
- Leaven is used in Scripture in both positive and negative ways. Here of course we see its negative usage, referring to the Pharisee's and Herod's stuck-up pride and hypocrisy. They think more highly of themselves than they ought (Compare Mortimer Adler and C.S. Lewis) and here we see both religion and politics working "hand-in-hand".

## Early Galilean Ministry [127 of x] *The Slow Learning Apostles– [vss. 8:11-21](4 of 5)*

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The Usage of Hypocrisy		
Aspect	Negative Meaning (Warning)	Positive Meaning (Promise)
Source	Hypocrisy, false teaching, sin	The Word of God, the Kingdom
Action	Spreads corruption and "puffs up" with pride	Gradually transforms character from within
Result	Moral decay and lack of substance	A life fully aligned with God's will

## Early Galilean Ministry [127 of x] *The Slow Learning Apostles– [vss. 8:11-21](5 of 5)*

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- Finally, Jesus challenges them directly showing them love and compassion, as well as His human frustration that they are not picking “things” up as quickly as they “ought”.
- As mentioned early in a slide, they could have admitted to their lack of foresight and asked the Lord to help-out for lunch.
- Finally, the Lord’s challenge question ***“How is it that you do not understand?”***

# Continue Studying to Show Thyself Approved...

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2 Cor 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

**LET EVERY THOUGHT BE CAPTIVE TO THE WORD OF GOD!**

**QUESTIONS /  
COMMENTS**

A Man Studying the Word of God



<https://www.verachristian.com/connecting-the-dots/practicing-observation>