

The Gospel of Mark

Introduction From of The International Bible Society

AUTHOR

Although there is no direct internal evidence of authorship, it was the unanimous testimony of the early church that this Gospel was written by John Mark (“John, also called Mark,” [Ac 12:12,25](#); [15:37](#)). The most important evidence comes from Papias (c. a.d. 140), who quotes an even earlier source as saying: (1) Mark was a close associate of Peter, from whom he received the tradition of the things said and done by the Lord; (2) this tradition did not come to Mark as a finished, sequential account of the life of our Lord, but as the preaching of Peter—preaching directed to the needs of the early Christian communities; (3) Mark accurately preserved this material. The conclusion drawn from this tradition is that the Gospel of Mark largely consists of the preaching of Peter arranged and shaped by Mark (see note on [Ac 10:37](#)).

JOHN MARK IN THE NT

It is generally agreed that the Mark who is associated with Peter in the early non-Biblical tradition is also the John Mark of the NT. The first mention of him is in connection with his mother, Mary, who had a house in Jerusalem that served as a meeting place for believers ([Ac 12:12](#)). When Paul and Barnabas return to Antioch from Jerusalem after the famine visit, Mark accompanied them ([Ac 12:25](#)). Mark next appears as a “helper” to Paul and Barnabas on their first missionary journey ([Ac 13:5](#)), but he deserted them at Perga in Pamphylia (see map, p. 2273) to return to Jerusalem ([Ac 13:13](#)). Paul must have been deeply disappointed with Mark’s actions on this occasion, because when Barnabas proposed taking Mark on the second journey, Paul flatly refused, a refusal that broke up their working relationship ([Ac 15:36–39](#)). Barnabas took Mark, who was his cousin ([Col 4:10](#)), and departed for Cyprus. No further mention is made of either of them in the book of Acts. Mark reappears in Paul’s letter to the Colossians written from Rome. Paul sends a greeting from Mark and adds: “You have received instructions about him; if he comes to you, welcome him” ([Col 4:10](#); see [Phm 24](#), written about the same time). At this point Mark was apparently beginning to win his way back into Paul’s confidence. By the end of Paul’s life, Mark had fully regained Paul’s favor (see [2Ti 4:11](#) and note).

DATE OF COMPOSITION

Some, who hold that Matthew and Luke used Mark as a major source, have suggested that Mark may have been composed in the 50s or early 60s. Others have felt that the content of the Gospel and statements made about Mark by the early church fathers indicate that the book was written shortly before the destruction of Jerusalem in a.d. 70. See essay and chart, p. 1943.

PLACE OF ORIGIN

According to early church tradition, Mark was written “in the regions of Italy” (Anti-Marcionite Prologue) or, more specifically, in Rome (Irenaeus; Clement of Alexandria). These same authors closely associate Mark’s writing of the Gospel with the apostle Peter. The above evidence is consistent with (1) the historical probability that Peter was in Rome during the last days of his life and was martyred there, and (2) the Biblical evidence that Mark also was in Rome about the same time and was closely associated with Peter (see [2Ti 4:11](#); [1Pe 5:13](#), where the word “Babylon” may be a cryptogram for Rome; see also Introduction to [1 Peter](#): Place of Writing).

RECIPIENTS

The evidence points to the church at Rome, or at least to Gentile readers. Mark explains Jewish customs ([7:2–4](#); [15:42](#)), translates Aramaic words ([3:17](#); [5:41](#); [7:11,34](#); [15:22,34](#)) and seems to have a special interest in persecution and martyrdom ([8:34–38](#); [13:9–13](#))—subjects of special concern to Roman believers (and to Peter as

well; cf. [1 Peter](#)). A Roman destination would explain the almost immediate acceptance of this Gospel and its rapid dissemination.

OCCASION AND PURPOSE

Since Mark's Gospel is traditionally associated with Rome, it may have been occasioned by the persecutions of the Roman church in the period c. a.d. 64–67. The famous fire of Rome in 64—probably set by Nero himself but blamed on Christians—resulted in widespread persecution. Even martyrdom was not unknown among Roman believers. Mark may be writing to prepare his readers for such suffering by placing before them the life of our Lord. There are many references, both explicit and veiled, to suffering and discipleship throughout his Gospel (see [1:12–13](#); [3:22,30](#); [8:34–38](#); [10:30,33–34,45](#); [13:8–13](#)).

EMPHASES

1. *The cross.* Both the human cause ([12:12](#); [14:1–2](#); [15:10](#)) and the divine necessity ([8:31](#); [9:31](#); [10:33–34](#)) of the cross are emphasized by Mark.
2. *Discipleship.* Special attention should be paid to the passages on discipleship that arise from Jesus' predictions of his passion ([8:34–9:1](#); [9:35–10:31](#); [10:42–45](#)).
3. *The teachings of Jesus.* Although Mark records far fewer actual teachings of Jesus than the other Gospel writers, there is a remarkable emphasis on Jesus as teacher. The words "teacher," "teach" or "teaching," and "Rabbi" are applied to Jesus in Mark 39 times.
4. *The Messianic secret.* On several occasions Jesus warns his disciples or others to keep silent about who he is or what he has done (see [1:34,44](#) and notes; [3:12](#); [5:43](#); [7:36](#); [8:30](#); [9:9](#)).
5. *Son of God.* Although Mark emphasizes the humanity of Jesus (see [3:5](#); [6:6,31,34](#); [7:34](#); [8:12](#); [10:14](#); [11:12](#)), he does not neglect his deity (see [1:1,11](#); [3:11](#); [5:7](#); [9:7](#); [12:1–11](#); [13:32](#); [15:39](#)).

SPECIAL CHARACTERISTICS

Mark's Gospel is a simple, succinct, unadorned, yet vivid account of Jesus' ministry, emphasizing more what Jesus did than what he said. Mark moves quickly from one episode in Jesus' life and ministry to another, often using the adverb "immediately" (see note on [1:12](#)). The book as a whole is characterized as "The beginning of the gospel" ([1:1](#)). The life, death and resurrection of Christ comprise the "beginning," of which the apostolic preaching in Acts is the continuation.

TAKING NOTE OF CHAPTER 16:9-20

In chapter 16, the verses 9-20 are lacking in Codex Sinaiticus and Codex Vaticanus, although nearly all other manuscripts of Mark contain them.

Introduction to Mark

Lecture by Steve Gregg

I. Perceived significance:

- Until recent history, the most neglected gospel by scholars—now the most studied
- Once believed to be an abbreviated version of Matthew
- Now generally considered the first, because considered the source of others

II. Authorship:

A. Anonymous, like all the gospels. Early attributed to John Mark.

- Nicknamed “stump-fingered” according to the Muratorian Fragment (AD 170)
- John Mark first mentioned in Acts 12:12 (his mother’s house)
- Went to Antioch from Jerusalem w/ cousin Barnabas (& Saul) after famine visit (Acts 12:25)
- Accompanied Barnabas & Saul at beginning of 1st missionary journey (Acts 13:5)
- Left the mission at Perga of Pamphylia to return home (Acts 13:13)
- Paul wouldn’t take him on the 2nd missionary journey; he went w/ Barnabas (Acts 15:36-39)
- Later a companion with Paul, in Rome (Colossians 4:10/ Philemon 24/ 2 Timothy 4:11)
- Later still, a companion of Peter, also (probably) in Rome (1 Peter 5:13)
- Mark was associated with three Christian leaders (Barnabas, Paul, Peter) and with three major centers of Christianity (Jerusalem, Antioch, Rome)
- Eusebius says he was the founder of the church in Alexandria (Eccl.Hist. 111:39)
- Jerome said he was first bishop of Alexandria, but Alexandrian fathers are silent on this
- Mark was too insignificant to be regarded as the author, if it was not actually the case.
- May be the young man mentioned in Mark 14:51-52

B. Associated with Peter’s preaching by Papias, Justin, Irenaeus, Clement of Alexandria

- The most Aramaic of the gospels, outline coincides with Peter’s preaching in Acts 10:36-43
- Uniquely adds “and Peter” at 16:7
- Vivid details give the impression of first-hand account (e.g., 1:14-20, 29-34)
- Depictions of disciples unflattering (especially Peter)—would not have been, if not true

III. Circumstances of writing:

A. Written (probably) in Rome to a Roman audience (mention of Rufus—15:21 w/ Rom. 16:13)

- More “Latinisms” than any other book of N.T. [Uses *modius* for “bushel”(4:21); *census* for “tribute” (12:14); *speculator* for “executioner” (6:27); *centurio* for “centurion” (15:39,44). Even uses a Latin term (*quadrans*) to explain a Greek word (12:42)].
- Jewish customs are explained for the readers, as if they are unfamiliar (7:3-4)
- Aramaic expressions are translated into Greek—e.g., *Talitha Koumi* (5:41); *ephphatha* (7:34)

B. Date of writing

- Irenaeus (170) says written after death of Peter. Clement of Alexandria (195) says written while Peter still lived. May have been begun in Peter’s lifetime and finished after he died.
- Frequent use of Aramaic terms suggests early date
- Many scholars say AD 50-60, while others say AD 60-70.
- Some say after AD 70 (13:1-37)

IV. Purpose?

- Evangelistic: To present the gospel of Jesus Christ (1:1)?
- Christological: To present the human and divine sides of Jesus?
- Historical: To preserve the stories told by Peter to prevent their being lost?

V. Contents:

- Little emphasis on teaching—no sermon on the Mount, only 4 parables (of possible 30 known)
- Emphasis on preaching and the gospel (1:1,14; 6:13; 8:35; 10:29; 13:9f; 14:9)
- No genealogy, birth narrative, childhood stories, ministry prior to John's imprisonment
- 2/5 deals with Jesus' journey to Jerusalem and passion
- No resurrection appearances (apart from the disputed ending—16:9-20)

VI. Characteristics:

- Episodal, impressionistic—"Like a snapshot album devoted to one person, it gives a series of characteristic poses of Jesus, without attempting close continuity between them." (Tenney)
- Rough Greek style—Use of historical present (151 times) mixed with past tenses
- Gospel of action—"immediately" (over 40 times)
- Many vivid first-hand reminiscences
 - The breaking up of the roof (2:4); demoniacs falling down (3:11); the boat "now filling" with water (4:37); the green of the grass (6:39).
- Focus on Jesus' emotions: compassion (1:41; 6:34; 8:2); indignation (3:5; 8:2; 10:14); distress and sorrow (14:33-34); sighing (7:34; 8:12)
- 23 references to crowd reactions (e.g., amazed, puzzled, afraid, hostile, astonished)
- Gentile sympathies (11:17; 13:10; 14:9)
- Less favorable depiction of apostles than other gospels
 - a. Their frustration with Jesus (5:31) is omitted by Matthew; softened by Luke
 - b. Their dullness about resurrection predictions (9:10) omitted by Matthew & Luke
 - c. Their impatience with children being brought (10:13-14) omitted in other gospels
- High Christology—called "Son of God"
 - a. By Mark (1:1)
 - b. By the Father (1:11; 9:7)
 - c. By demons (3:11; 7)
 - d. By Himself (13:32; 14:61f)
 - e. By the centurion (15:39)
- Abrupt ending (in the short version; there are several alternate endings)

VII. Sections of the Book:

1. Period of preparation (1:1-13)

[John's baptism and wilderness temptation]

2. Galilean Ministry (1:14—8:26)

A. Chapters 1-5: Demonstrations of authority: over demons (1:19-22; 3:11, 20-30; 5:1-20); to forgive (2:1-12); over Sabbath (2:23-28; 3:1-6); nature (4:35-41); death (5:35-43)]

1. Calling the fishermen; ministry in synagogue, at Peter's house and beyond (1:14-45)
2. Five conflicts with Pharisees (2:1—3:6)
3. Futile attempts to withdraw lead to more ministry; choosing the twelve (3:7-35)
4. Parables discourse followed by stilling storm and helping demoniac (4:1—5:20)
5. Miracles done in Capernaum (5:21-43) Woman with issue of blood & Jairus' daughter

B. Chapter 6:1—7:23: Additional emphasis on conflict: with townsmen (6:6); with Herod (6:27-29); with Pharisees (7:1-23)]

1. Fruitless ministry in Nazareth (6:1-6)
2. Sending out the twelve (6:7-13)
3. Herod's reaction (6:14-29)
4. Feeding 5,000 (6:30-44); walking on water (6:45-52)

5. Ministry in Genesaret (6:53-56)
6. Conflict over traditions of men (7:1-23)

C. Chapter 7:24—8:26: Ministry in Tyre, Decapolis, Dalmanutha and Bethsaida]

1. In region of Tyre and Sidon: Syro-Phoenician woman (7:24-30)
2. In Decapolis: Deaf-mute man (7:31-37); feeding 4000 (8:1-9)
3. In Dalmanutha: Pharisees seek sign (8:10-12)
4. Crossing to Bethsaida: Dullness of the disciples (8:13-21)
5. In Bethsaida: two-stage healing of blind man (8:22-26)

3. Private ministry with disciples (8:27—9:50)

[Caesarea Philippi; transfiguration; one unavoidable exorcism; announcements of His death]

4. Perean Ministry (chapter 10)

[Question of divorce; blessing children; rich ruler; request of Zebedee's sons; Bartimaeus]

5. Judean Ministry (chs.11-13)

A. Chapter 11:1-26: Making a scene

[Triumphal entry (11:1-11); Cursed fig tree (11:12-14, 20-26); Cleansing temple (11:15-19)]

B. Chapter 11:27—12:44: Confrontations with the religious rulers

1. Question of authority (11:27-33)
2. Vineyard parable (12:1-12)
3. Tribute to Caesar? (12:13-17)
4. The Sadducees' question (12:18-27)
5. The greatest commandment (12:28-34)
6. Jesus questions them (12:35-37)
7. Beware of scribes (12:38-40)
8. The widow puts in her two cents (12:41-44)

C. Chapter 13: The Olivet Discourse

6. The Passion Narrative (chs.14-15)

[Anointing at Bethany (14:3-9); Judas' plot (14:10-11); the Last Supper (14:12-25); Gethsemane (14:26-52); trials before Jews and Pilate (14:53—15:20); crucifixion (15:21-41); burial (15:42-47)]

7. Resurrection (chapter 16)

[Various alternative endings—see below]

VIII. Long or short ending?

Short ending has Mark abruptly cut off with 16:8; long ending includes verses 9-20.

Some 6th, 7th and 8th century manuscripts append a few additional verses to the shorter ending.

Arguments against inclusion of verses 9-20:

1. These verses are missing from the early Greek manuscripts, *Sinaiticus* and *Vaticanus* (early fourth century), as well as some early Latin, Syriac, Armenian, and Georgian manuscripts;
2. Some early fathers (e.g. Origen and Clement of Alexandria) did not seem to be familiar with them;
3. Eusebius and Jerome say that these verses are missing from most of the manuscripts available to them in their time;

4. Non-Markan vocabulary (of the 183 words in the long ending, 53 are not found elsewhere in Mark; 21 are not found elsewhere in the New Testament);
5. The transition from verse 8 to verse 9 is rough, not smooth (subject of sentence in v.9);
6. Mary Magdalene is identified in more detail in verse 9 than in verse 1 (as if she had not been mentioned previous to v.9)

Arguments against ending at verse 8:

1. Mark would then end without recording any resurrection appearances;
2. Mark would then end with only women having heard the angels' report, but left bewildered and frightened and not telling anyone else about it;
3. It would make Mark the only known book in Greek literature to end with the word *gar* ("because");
4. Verse 7 predicts Jesus' meeting the disciples in Galilee, but its fulfillment is unrecorded, making it the only prediction in Mark whose fulfillment goes unmentioned;
5. An alternative short ending adds the following after verse 8:
Then they briefly reported all this to Peter and his companions. Afterward Jesus himself sent them out from east to west with the sacred and unfailing message of salvation that gives eternal life. Amen. (NLT)
6. Yet another ending, found in one ancient manuscript, adds, after verse 14:
And they excused themselves, saying, "This age of lawlessness and unbelief is under Satan, who does not permit God's truth and power to conquer the evil spirits. Therefore reveal your justice now." This is what they said to Christ. And Christ replied to them, "The period of years of Satan's power has been fulfilled, but other dreadful things will happen soon. And I was handed over to death for those who have sinned, so that they may return to the truth and sin no more, and so they may inherit the spiritual, incorruptible, and righteous glory in heaven."

Arguments for inclusion of verses 9-20:

1. They are found in the Syriac *Peshita* (dated from mid-2nd to late-4th century);
2. They are included in the Old Latin Version (prior to the Vulgate), which dates from AD 150-170, the source of the Waldensian Bible;
3. The Gothic translation, from AD 350, includes the long ending;
4. Irenaeus (AD 170) quoted from the long ending, and Tatian (AD 175) included it in his harmony of the Gospels, the *Diatessaron*;
5. Tertullian (AD 215) refers to Mark 16:19; Hippolytus (AD 235) twice quotes 16:18-19;
6. As for "non-Markan" terminology, all of the "unique" words are forms of words found elsewhere in Mark. Mark has 102 unique words outside the long ending.
Compare the other Gospels:
 - a. Luke 1:1-12 has 20 words not found elsewhere in the New Testament;
 - b. Matthew has 137 unique words; Luke has 312; John has 114
7. As for the rough transition from verse 8 to verse 9, Mark has other abrupt story changes in 14:53-55 and 14:65-66;
8. The more detailed reference to Mary in verse 9 does not prove that a later writer added it, since that later writer could see as easily as could Mark, that she had already been mentioned in verse 1.

Mark Chapter 1

1. According to Mark, where does the Gospel of Jesus Christ begin?

2. Read Isaiah 40:1-5. Initially, what is it that God is calling for His people?
 - a. Knowing the context and fulfillment of this passage, what would the spiritual Jerusalem receive and from whom?

 - b. In ancient times, when royalty was making a trip to a particular city, it was the custom to create a path that raised up the holes and brought down the bumps so that the royal individual would have a smooth entrance into the city. In looking at verses 3-4 of this passage in Isaiah 40, what is the spiritual significance?
 - i. Who was in charge of sounding the cry first during that generation?

3. Read Malachi 3:1-3. How does this passage pertain to Mark 1?
 - a. How is Malachi describing the Messiah and the actions that He will take?

 - b. Reference Malachi 4:5-6. Also, read Mark 9:11-13 and Matthew 17:11-13. Who does Malachi's prophecy apply to?
 - i. Read John 1:19-23. Read also Luke 1:13-17. When John the Baptist was questioned by the Jewish authorities, how did he respond that seems to contradict Jesus' statements? How can this be reconciled?

4. In looking at this 1st chapter of Mark, what is the purpose of John's baptism (reference Acts 19:1-4)?
 - a. Why wouldn't this baptism be appropriate for babies?

5. What demonstrated that John was humble in appearance and lifestyle living as a servant to others?
 - a. What, in his language, also demonstrated being humble?

6. What is one of the most powerful demonstrations of the trinity in this chapter of Mark?
7. Where was Jesus "driven" to once He was baptized and how can this relate to our own walk in faith?
8. What was Jesus' initial message to the people and does that message still apply today?
9. In Mark, the first encounter that we find of Jesus with Simon and Andrew is Jesus asking them to follow Him to be fishers of men. In reading John 1:35-42, what insight are we given concerning an earlier meeting, and how does it make the passage in Mark more understandable?
10. Where did Jesus teach where the people were amazed at His teaching and why were they amazed?
11. In this first chapter of Mark, what evidence displays that the demons understand part of their eschatological (end times) circumstances?
 - a. What resulted in the news of Jesus rapidly spreading?
12. What demonstrations of power, in Mark 1, was Jesus using that provided confirmation that His message was from God?
13. Since so many people from the region of Galilee were eager to see Jesus in the community where he was serving, why didn't he just stay there for an indefinite time?
14. Jesus provided miraculous healing to the leprous man in Mark 1. Jesus told him not to spread the news, but the leper ignored Him. What resulted due to the news spreading?

Mark Chapter 2

1. When the four men came bringing the paralyzed man, what did Jesus indicate, by priority, was needed first? Why was this more important?

2. In this chapter, concerning the men accompanying the paralytic, it is indicated that Jesus "saw their faith". What did He see that confirmed their faith to Him?

3. The teachers of the law indicate that only God can forgive sins. Read John 20:21-22. What is Jesus teaching in this passage to His apostles?
 - a. Read also, Matthew 6:14-15 and Matthew 18:15-35. How does Jesus indicate we are to handle issues of wrongdoing in the community of the Body of Christ?
 - i. What are the multiple consequences of deciding not to forgive?

4. With Jesus calling Levi (Matthew), how might this have been awkward (for Levi) to join the rest of this tight-knit group of disciples?

5. The scribes and Pharisees were complaining about the gathering at Levi's house and who was included. In our modern-day, how do we need to be like Jesus, but also be careful concerning how we can be influenced (reference also 1 Corinthians 15:33)?

6. Who did Jesus indicate he came to call (what he indicated when he was dining at Levi's house)?
 - a. What does it mean to be in the category of those who don't need to be called and what is the danger for some who think they are in that category but aren't?

7. John the Baptist and the Pharisees had disciples who were regularly fasting. What was the concern that John's and the Pharisees' disciples had with Jesus' disciples?
 - a. How did Jesus respond to their concerns?

8. When God completes something totally new through the power of His Spirit and His Son, why is this challenging for many, who are used to the old ways, to get behind it?
 - a. In what manner does Jesus try to explain this to them?

9. What were the Pharisees accusing Jesus' disciples of and what points did Jesus make concerning the Sabbath?
 - a. Read John 5:8-18. Based on reading Mark 2, how was it legitimate for Jesus to break the sabbath?

- **Mark Chapter 3**

1. In the scriptures, there are some occasions where the passages imply that Jesus is angry, but there is only one passage in scripture that states that He is – and it occurs in this chapter. What caused Jesus to be angry and so distressed or grieved and why?
 - a. What was the response of the Pharisees and who did they conspire with?
 - b. Read Matthew Chapter 23. What so disturbed Jesus and why was it disturbing to Him?
 - c. Read John 2:13-17. What caused Jesus to respond with fury in this passage and why?
 - d. Read Matthew 21:12-13. In this second time, Jesus visits the temple with fury, what caused Him to take these actions?
2. This brings up the question of anger. Read Psalm 4:4 and Ephesians 4:26. Is it ok to be angry and if so, in what manner?
 - a. Read Proverbs 6:34-35. On the subject of adultery, is it OK for the spouse to be angry?
 - i. In the Old Testament, God likens Israel to His spouse. What were the consequences that Israel experienced for their spiritual adultery and how did this demonstrate God's anger?
 - b. What are examples of times when we should be angry?
3. What was the reason Jesus told His disciples to have a boat ready?

4. What did the unclean spirits do and say when they saw Jesus?
 - a. How did Jesus respond and why did He say this?

5. When Jesus appointed the 12 disciples what did he give them the power to do and are these gifts still applicable today?
 - a. Read verses Mark 3:16-19. Read also Matthew 10:2-4, Luke 6:13-16, and Acts 1:13. There are some differences in the list of the 12 disciples. In comparing these passages how are Thaddeus, Bartholomew (means "son of Talmai"), and Simon's names rendered in some of the alternate lists?
 - i. What are other examples, in scripture, where individuals are called by multiple names?

6. When did Jesus' own family or people consider He was out of His mind?

7. What were the Pharisees and scribes/ teachers of the law's accusation concerning Jesus' power?
 - a. How did Jesus respond to these accusations and what did He indicate was necessary for these exorcisms to take place?

 - b. In the alternate description of Mark's passage in Matthew 12:22-32, this also includes Jesus speaking concerning the unforgivable sin. Also, Mark 3:30 indicates that Jesus had said these things because the Pharisees had said "He has an unclean spirit". With this context, what appears to be the unforgivable sin?

8. Who does Jesus clarify are his true mother and brothers and why did he have to make this clarification?

- **Mark Chapter 4**

1. What caused Jesus to teach from the boat?
 - a. Knowing how God created acoustics and the ability for sound to be heard, how did this result in a benefit for both Christ and His listeners?
2. The parable of the sower is an important part of understanding why the message of the Gospel is not always gladly received and does not always remain with those who hear it. In looking at the parable, please review the following:
 - a. Why might Jesus be frustrated with His disciples' lack of understanding?
 - b. What is being sowed in the parable?
 - c. What happened to the seed sown along the path or the wayside and what does this mean?
 - d. What happened to the seed sown on stony ground and what does this mean?
 - e. What happened to the seed sown among thorns and what does this mean?
 - i. How is the seed among thorns different than the seed along the path?
 - f. What happened to the seed sown among good ground and what does this mean?
 - g. What does it mean to have ears to hear?
3. Some biblical teachers indicate that the law of exegetical consistency must apply concerning symbolism. In this case, they say that since Jesus uses birds in an antagonistic manner, that birds must always be evil. They do the same with leaven when Jesus uses it concerning the Pharisees and Sadducees. First, there is no demand from God to hold to such an interpretation. Second, look at the verses referenced and indicate, from the text, whether birds or leaven should be considered, symbolically, evil:
 - a. Daniel 2:36-38
 - b. Daniel 4:10-12
 - c. Matthew 13:33
 - d. Mark 4:30-32

4. In looking at Jesus' statements in both Mark 4:11-12 and Mark 4:21-23, how are these contrasting and how can they both be true?

5. Read Mark 4:24-25. What do these verses mean?

6. In looking at verses 4:26-29, how does this relate to Paul's writing in 1 Corinthians 3:1-11 and what points is Paul making to the church in Corinth?

7. How does the comparison of the mustard seed with the Kingdom of God compare to Daniel 2:44-45?

8. Read Psalm 65:5-7, Psalm 89:8-9, and Psalm 107:23-32. What do these passages have to do with Mark Chapter 4 and how is this, also, evidence that points to Christ's divinity?

9. In looking at verse 4:40, why would Jesus have said this to His disciples?
 - a. If Jesus was who He claimed to be and the fulfillment of prophecy, could stop Christ from fulfilling His mission?

 - b. How is it evident in the last part of chapter 4 that the disciples didn't fully understand who they had in their boat?

Mark Chapter 5

1. How did the people of the region try to restrain the demoniac and how successful were they?
 - a. How does the text describe the actions of the demoniac (before meeting Jesus) and what does this tell about the effects of some who are possessed?

2. Knowing what is befalling the demoniac from the Gadarenes or Gerasenes, what is amazing about the initial action that he does when he encounters Jesus?
 - a. What does this tell us about the entire kingdom of darkness?

3. In almost every case, Jesus speaks just a word or phrase and immediately casts out demons that are possessing and oppressing people. What happened in the case of the man from the Gadarenes and why do you think it was different?

4. Read Mark 1:23-27. Note that Mark refers to the demon as an "Unclean Spirit". Knowing the Judaic law, why might Jesus have chosen to grant permission to the demons where they were allowed to flee to?
 - a. Knowing the type of herds that were in that place, what does that tell you about the people's adherence to the Judaic law at that time?

5. Once the demoniac had been healed, how did the people of the region respond?
 - a. How did the former demoniac respond and what was Jesus' direction to him?
 - i. How did the people respond to the former demoniac's message?

6. In modern times, many claim there is no such thing as demon possession, even in the face of evidence in their own lifetimes. Why is this so?

7. Jairus, the ruler of the synagogue, came to Jesus to heal his daughter. What did he have, in some measure, to ask for this?

8. Read Leviticus 15:25-27. Since this law was still in effect, what type of life had this woman been living for the past 12 years?
 - a. Though there were many people around Jesus during this time, what demonstrates not only the eagerness but the faith of the woman?

9. Why did God allow Jairus's daughter to die during the time that Jesus was healing the woman?

10. When Jesus encountered what were probably professional mourners, how did they respond to his comment about the girl (and how does this almost certainly confirm that they were professional mourners)?

11. Jesus allowed Peter, James, and John to follow him in to where the child was. Who else did he bring along and why might he have done this?

Mark Chapter 6

1. Why did the people of Jesus' town take offense at Him?
 - a. Read Mark 6:5. Also, read Matthew 13:58. How is it rendered differently in Matthew's Gospel account and how might we understand what stopped the abundance of miracles?

2. Read Luke 10:1-12. What is similar and what is different from Mark chapter 6?
 - a. What did Jesus tell His disciples to do if the message wasn't received?
 - i. Read Nehemiah 5:13 and Acts 18:6. Each time this type of action was taken, it was concerning the Jews. Why might that be?
 - b. Read 1 Timothy 5:17-18. Paul quotes from the "scripture". Which are the two areas that he is quoting from in "scripture"?
 - c. Also, read Luke 22:35-38. How does this differ from Jesus' earlier instructions to His disciples and why might it be different?

3. Who did Herod Antipas think Jesus was and why he had miraculous abilities?

4. What was the reason John the Baptist was put to death?

5. In referencing Matthew 14:12-13, what did Jesus do upon hearing the news of John's death?

6. Jesus' miracles always had a purpose beyond the physical. In the case of feeding the 5,000, what do we immediately see Jesus discoursing on in John 6 (following the same miracle) and what does this mean?
 - a. What spiritual significance do you find in the fact that Jesus had the disciples start off by obtaining a meager amount of food before he completed His miracle and how does this relate to Him working in our lives?
 - b. What, about this miracle, demonstrates Jesus' compassion for the people?
 - c. Later in the same chapter (John 6), nearly all of Jesus' disciples abandon Him. Knowing that the word Jesus quoted in Greek for "eat" (phagete) means to, literally, "devour", "consume", "chomp" or "munch", why might many have abandoned Him?
 - i. Also, how does that Greek word provide the Catholic view of transubstantiation with some "ammunition"?
 - ii. When it comes to the true "Bread of Life", how do we demonstrate compassion by leading others to this "Bread"?
7. When Jesus sent the disciples away in the boat. What did he depart to do and why is this so important to notice?
8. Again, Jesus' miracles are always associated with something more significant. Read Job 9:8. What might have been another signal Jesus' was giving his disciples?

Mark Chapter 7

1. What traditions did Mark indicate the Pharisees and Scribes were observing that were NOT required by Old Testament Law?
 - a. What passage of scripture did Jesus quote to them indicating fulfillment?
 - b. How were the Pharisees and Scribes using their traditions to nullify the word of God?
 - c. What are examples of Christian denominations or groups that hold to certain traditions that have been elevated to the level of scripture or, in some cases, even supersede scripture?
2. Some groups of believers understand that we are to uphold certain aspects of the law, including a kosher diet. Those who believe that all food is now clean, use Mark 7 as one of their sections of proof texts. Those in favor of the kosher diet point to Matthew 5:17-18. Does this section of Matthew support their beliefs, why or why not?
 - a. Read John 19:28-30. How does this section of scripture relate to Matthew 5:17-18?
 - b. In reading Mark 7:17-19, how do Jesus' statements affect the Jewish dietary laws?
 - i. In light of John 19, Did this change take effect the moment Jesus said it, or after his death?
3. What did Jesus indicate comes out of a person's heart which can truly defile them?
 - a. Read Galatians 5:16-26. What does Paul inform us about walking in the spirit vs. the flesh?

Mark Chapter 8

1. When we look at the story of feeding the 4 thousand men (not including women and children), it is easy for us to think "Duh, disciples, didn't Jesus feed 5 thousand men, why are you even questioning how this is going to work?" However, Jesus' ministry was likely around 3 ½ years and we don't know how much time had passed between this event and the feeding of the 5 thousand. Knowing that meals likely continued as they had in the past, day in day out, why might the disciples have brought up their concerns as they did?
 - a. What was the reason Jesus indicated for the compassion he had for the people and their predicament?

2. In verse 10, Jesus went with his disciples to a place called "Dalmanutha". This is the only record we have of this place. Matthew 15:39 (which parallels this miracle) calls the place Magadan, which is also an unknown location. Some scholars have suggested that Magadan is a variant spelling for Magdala which was a significant fishing location in the Galilee region. Skeptics, of course, are quick to point out the discrepancies. However, why is it unwise to jump to conclusions that someone or both accounts got it wrong when the scriptures have proved, again and again, that they are reliable?

3. What were the Pharisees seeking from Jesus and what was his response to them?
 - a. The context of the following passage is that the people of Judah are to be exiled from their homeland to stay in Babylon due to breaking their covenant with Yahweh. Read Jeremiah 29:10-14. Knowing that the Old Testament represents shadows and types of New Testament, spiritual realities, what did Jeremiah mean regarding true seeking of Yahweh (and why is it that so many skeptics, atheists, and agnostics don't find Him)?

4. Look at verses 13 – 21. What is Jesus trying to communicate with the disciples and why were they confused?

5. Mark 8 includes one of the many detailed accounts of Jesus healing someone who was blind. How is this account different than the others and how does it correlate to the spiritual reality of the work of the Holy Spirit and the process of sanctification?

6. Read Mark 8:28. Now read Malachi 4:1-6. Why were some indicating that Jesus was Elijah (also reference Matthew 17:10-13)?

7. Reference John 6:10-15 which occurred earlier in Jesus' ministry. Based on the present political climate in Israel, why might Jesus have wanted to keep the revelation of Him being the Christ a secret?
 - a. What other reasons might He have wanted to keep that a secret?

8. Read Matthew's account (Matthew 16:13-20) of the event at Caesarea Philippi. Caesarea Philippi was located near the base of Mount Hermon and near a cliff where spring water flowed. At one time, the water flowed out of a cave. The pagans of the region believed that the location was the gate to the underworld – to Hades. How did Jesus use this place as an opportunity to define His supremacy and that of His body?
 - a. According to Jesus, how did Peter come to the revelation that Jesus is the Christ?

9. As Jesus began to expound upon the destiny of the Christ, how are we able to see how quickly the enemy can fill the mind of the believer even after providing a powerful revelation?

10. Read Mark 8:34-38 again. What is the important message Jesus is giving to His disciples?
 - a. Why is this message often overlooked by the western church?

Mark Chapter 9

1. Which disciples were allowed to be with Jesus when His transfiguration occurred?
 - a. What was the response of the disciples upon witnessing the event?
 - b. Knowing that Moses and Elijah were present with Jesus during this time, how does this challenge the idea of soul sleep (until the final judgment) once a believer has passed away?
 - c. In referencing 2 Peter 1:16-18, what is this also confirming?
2. Read Luke 9:28-36 to review Luke's account of this event. In verse 31, the word describing what Jesus spoke about is the Greek word "Exodus". What "Exodus" was Jesus about to accomplish?
 - a. Read Exodus 12:1-28. How did Jesus fulfill each of the following?
 - i. The specific day the Passover lamb is to be identified (reference John 12:1, 12:12-16).
 - ii. Choosing a lamb that is spotless and blameless.
 - iii. The specific day the Passover lamb is to be killed.
 - iv. Putting the lamb's blood on the two doorposts (reference John 10:7, Mark 15:25-26).
 - v. The Festival of Unleavened Bread occurred directly after the Passover and the festival of Firstfruits occurred 2 days after Passover (reference Hebrews 9:7, Ephesians 4:13, 1 Corinthians 15:23).

3. When the cloud (during the transfiguration) cleared, Moses and Elijah disappeared and Christ remained. God the Father stated: "This is my beloved Son, listen to Him". Since Moses represented the Torah and Elijah represented the greatest prophet, what seems to be God's message to the disciples (Matt. 5:17)?

4. What verse demonstrates that the disciples were looking for a symbolic fulfillment of Jesus' prophecy concerning himself and yet the fulfillment would, indeed, be literal?

5. Why didn't the scribes accept John the Baptist as the Elijah who was to come?
 - a. In looking at Malachi 4, what did God indicate He'd do if the hearts of Israel were not sufficiently changed?
 - i. Is there evidence after Christ's sacrifice, based on this prophecy, that God did make good on His threat?

6. Where do we see Jesus indicating that His patience is tried during this chapter?
 - a. In looking at the discussion (Mark 9:23-24), how can we relate to the father of the demon-possessed son?
 - i. Why couldn't Jesus' disciples drive out the demon?
 - b. Why didn't Jesus wait for the entire crowd to assemble before He cast out the demon?
 - i. Why couldn't Jesus' disciples drive out the demon?

7. Jesus passed through His home region of Galilee and didn't want anyone to know it. Why do you think that is?

8. What had the disciples been discussing (that they kept quiet about) when Jesus asked them about it?
 - a. Read Proverbs 8:13, Proverbs 11:2, Proverbs 13:10, Proverbs 14:3, Proverbs 16:18, Proverbs 21:24, and Proverbs 29:23. Why are these passages important to always keep in mind?

9. Read Mark 9:38-40 and Matthew 12:25-30. How can both passages be true?

10. In Mark 9:41-42, Jesus is contrasting two different behaviors and their consequences. What appears to be one of the worst sins someone can commit?

11. What is the point that Jesus is making in Mark 9:43-48?

12. The Dead Sea produced much salt, and it was often combined with gypsum or sometimes other minerals where it lost its quality. How did Jesus' final teaching of the chapter tie into this and what does it mean?

Mark Chapter 10 (Part 1)

1. When the Pharisees tried to trap Jesus with a question around marriage, why do you think Jesus asked them what Moses commanded?
 - a. In this chapter, did Jesus indicate there is any reason that is permissible for divorce?
 - b. Read Matthew 5:31-32. What clarifying information do we receive in Matthew's gospel concerning marriage and divorce?
 - c. When the disciples questioned Jesus about marriage in Mark 10, how did Jesus respond?
 - i. How did the conversation expand in Matthew's Gospel (reference Matthew 19:3-12)?
2. Why do you think the disciples were preventing the children from coming to Jesus?
 - a. How did Jesus respond to this and what important information can we learn from His response?
3. The Jehovah's witnesses love to use Mark 10:18 as a proof text that Jesus is not God. Read Matthew 19:16-22. Do we receive any insights from Matthew's Gospel and how do we best answer the JW's objection?
4. Read Luke 19:1-10. Why did salvation come to the household of Zacchaeus after he gave away half of his good to the poor when he required all of the possessions of the rich, young ruler?
 - a. It has been said that Jesus' reference to the "eye of the needle" is referring to an entrance where a camel had to get down on its knees to enter the city, however, no evidence has ever been found to support this idea (which likely came about within the past century). So, if that's not the case, then what is the point Jesus is making?

Mark Chapter 10 (Part 2)

5. Peter makes the point that he and the disciples have left everything for Jesus. In looking at Jesus' response, how does it help shed light on what is coming in this life as well as eternal life?

6. Read Mark 10:32-37. How does Mark (the author) contrast Jesus' predictions of his death and resurrection with the pride of the disciples?

7. Read Mark 10:42-45. What contrast does Jesus make with the leadership of the Gentiles vs. how it will be in the church?
 - a. Read Philippians 1:1. In the first century, all of these churches were relatively small – usually home-based churches. Yet, in the first verse, what 3 categories of believers are all listed in the plural?

 - b. Deacons come from the Greek word *diákonos* which means "minister". Elder comes from the Greek word "presbuteros" which simply means an older man. Overseer or bishop comes from the Greek word "epískopos" which simply means overseer. Read 1 Timothy 3:1-13. What are the qualifications for both Bishops/Overseers and what are the qualifications to be a deacon?

 - c. Read Titus 1:5-9. How are Overseers/ Bishops and Elders used interchangeably?

 - d. Read Acts 20:17-31. As Paul gives his farewell to the church in Ephesus, note that he calls for the elders and then indicates they were overseers who shepherd the flock. The word "pastor" is the same word translated "shepherd" in scripture as well. So, also in Ephesus, as in Philippi (as noted in the first verse Philippians), what is found in plurality?

 - e. Read 1 Peter 5:1-4. How does Peter's Epistle also have a similar context to Acts 20 and in what manner does Peter also refer to himself?

 - f. Read James 5:14. What is listed in the plural and what is listed in the singular in his request to "call"?

 - g. Read Acts 14:23. How are the plural and singular also similar to the passage in James?

→ In looking at all these passages on accurate church leadership, does the 21st-century church differ?

8. How does the example of Bartimaeus relate to how we should seek Christ now?

Mark Chapter 11 (Part 1)

1. Read Zechariah 9:9. How does this relate to Mark 11 and how did Jesus help orchestrate the fulfillment?

2. The cursing of the fig tree has caused some to think it was out of character for Jesus. Mark's Gospel does give us a good context of this situation. When we look at Matthew's Gospel (Matthew 21:19), it is noted that Jesus sees only leaves on the tree. During Passover time, the fig trees should already have edible buds that would be present in the fig tree which would be an indication that it will be fruitful in the future. What is the point Jesus was making with these actions against the fig tree?

3. In Mark 11, we see Jesus driving out those who were buying and selling in the temple. This occurred late in Jesus' ministry. In referencing John's chronological timeline in John Chapters 1 and 2, we see Jesus performing a similar cleansing of the temple that was either 2 or 3 years earlier. How are we able to confirm that this was an earlier cleansing from the clues we are given in those chapters?
 - a. How are the two cleansings of the temple similar and how are they different?

 - b. What spiritual significance can we gain from these two cleansings both at the beginning and near the end of His ministry on earth?

4. Several times in scripture the word "Sea" is about the Gentiles and the word "land" is referring to the Jews. The mountain Jesus was referring to was next to Jerusalem in the Holy "Land". If Jesus is speaking symbolically concerning the mountain being thrown into the sea, what might be a possible interpretation of His statement?

5. Read Mark 11:24. This verse has been used in support of the Health and Wealth Gospel. Read 1 John 5:14. What clarification do we get in this verse?

Mark Chapter 11 (Part 2)

6. One of the most important aspects of scripture is the consistent command to maintain unity within the Body of Christ (especially with the world watching us very closely). What is Jesus conveying concerning forgiveness that is contingent based on our actions and how does this also extend beyond the Body of Christ?
 - a. Read Matthew 6:9-15. After Christ's direction in the model prayer, what does He indicate that ties into Mark 11?
 - b. Read 1 Peter 3:7. When considering our prayers to God, what is an important concern that Peter points out if husbands are not dwelling with their wives with understanding?
 - c. In referencing John 17 and Jesus' prayer for unity with all believers (just as He and Father have unity), what was the reason He was praying for this?
 - d. Read Matthew 18:15-35.
 - i. In verses 15-20, what is our direction when someone has sinned against us?
 - ii. In verses 21-35, what does Jesus indicate is the significant danger when we don't forgive those who have sinned against us?
 - e. Read 2 Corinthians 2:3-11. In 1 Corinthians, Paul urged the church to excommunicate a man who had been in sin. Yet, it appears that the church didn't recognize that when this man repented, they were to let him back into their fellowship. In view of the 2 Corinthians passage, how did Paul instruct them to make this right?
7. When the scribes and chief priests confronted Jesus about where His authority came from, what conundrum did he put them in and why?

Mark Chapter 12 (Part 1)

1. Read Isaiah 5:1-7. How does this relate to the parable that Jesus tells in the first part of Mark 12?

2. How does Jesus' parable in the first part of Mark 12 display the story of the Old Testament leading up to what Christ would ultimately do?
 - a. What did the chiefs priests and teachers of the law know about this parable Jesus had spoken and what was Jesus conveying to them in this parable?

3. There are a notable amount of Christians who hold to a view that if you are Jewish-born, you are still included as saved under the New Covenant whether or not they recognize Christ as Messiah. How does this initial parable of Mark 12 seem to refute this?
 - a. Read Matthew 3:7-10. What is John the Baptist trying to explain to the Jewish authorities?

 - b. Read John 8:33-44. What is Jesus trying to explain to the Jews?

 - c. Read Galatians 3:7-16. What does Paul make clear in this passage?

 - d. Read Romans 2:28-29. What is Paul conveying to both the Jews and Gentiles?

 - e. Read Romans 9:1-8. What is Paul explaining in these verses?

4. The Pharisees (who were against the tax) and Herodians (who were for it) tried to trap Jesus in the question concerning taxes to Rome. How did Jesus escape their snare?

Mark Chapter 12 (Part 2)

5. Reference Mark 12:18-27 & read Luke 20:18-38. The Sadducees esteemed the first 5 books of the Bible but considered the rest of the Old Testament in less esteem than the protestants esteem the Apocrypha (Maccabees, Ecclesiasticus, etc.). What teaching did they reject and how did they try to stump Jesus?
 - a. In Luke's passage, what additional point does Jesus make that describes those who partake in the age to come?
 - b. How does that passage reject the LDS teaching that the highest level of heaven involves the marriage of men and women throughout eternity?
 - c. Read Ephesians 5:22-33. What is marriage a spiritual symbol of?
6. What did Jesus indicate is the most important commandment, what does it mean and what part of the Old Testament did Jesus quote from?
 - a. What was the second most important commandment and what part of the Old Testament did Jesus quote from?
 - i. Read Luke 10:25-37. What additional insight do we receive from Luke concerning the same questions?
7. How did Jesus work toward correcting their understanding of the phrase "Son of David"?
8. Read Matthew 23:1-36. What additional chastising just Jesus give the scribes and the Pharisees than is represented in Mark?
9. Read Mark 12:40. What is Jesus indicating? Now read Mark 12:41-44. How is that passage tied to Mark 12:40?

Mark Chapter 13

1. What did the disciples tell Jesus to look at and how did Jesus respond?
 - a. Once Jesus responded, what questions did the disciple reply with?

2. The entire chapter of Mark 13 is known as the Olivet Discourse and scholars are divided as to whether the prophecies wholly apply to Jesus' return or that some apply to Jesus return some apply to the destruction of the temple and Jerusalem in the war of the Romans and the Jews from A.D. 66 to A.D. 70. Review the following questions and reference the attached comparison of the 3 synoptic Gospels (Matthew, Mark, and Luke) as they cover the material of the Olivet Discourse:
 - a. What information does Mark give us that Matthew and Luke don't about who is asking Jesus the questions?

 - b. How do the questions differ from one Gospel account to another?

 - c. What did Jesus tell His disciples to look for as signs that the temple will soon be destroyed?

 - d. What did Jesus indicate would happen to His disciples and what did he tell them not to worry about before the temple was destroyed?

 - e. What do both Matthew and Mark say to look for before those in Judea are to flee and what does Luke describe to look for (and what hint does Luke provide us as to the details)?

 - f. How do the Gospel writers describe the severity of what was to occur?

- g. In A.D. 46, Theudas gathered many followers after him and was written about in Acts 5 and also by Josephus (Antiquities Book 20, chapter 5). Then in A.D. 55, Josephus writes about an Egyptian (Antiquities Book 20, chapter 8) who gathered many to follow him. (Also in Book 20 chapter 8) In A.D. 59 another promised the Jews freedom and deliverance from their miseries and gathered many people after him. What do these have to do with what Jesus spoke about in the Olivet Discourse?
- h. Did Jesus give a specific time period for many of these signs to be fulfilled (and if so, what was that time period)?
- i. Perhaps the largest debate among scholars in this passage is what Jesus means by "coming" in the clouds. Many indicate Jesus is speaking of His second coming. For those who disagree with this assessment, they point to the following verses (what does it appear each of these passages mean?):
- i. John 1:50-51
 - ii. Matthew 16:27-28
 - iii. Mark 9:1
 - iv. Luke 9:26-27
 - v. Isaiah 19:1
 - vi. Revelation 2:5
 - vii. Revelation 2:16
- j. Jesus speaks of those who will be left behind and those who will be taken. In Luke 17, we receive additional information concerning those who are taken. Where do we find they'll be taken and how does this help us understand the passage?
- k. Many scholars recognize that the last part of Matthew 24 and the section of Luke 17 refer to Jesus' second coming while the others refer to the destruction of Jerusalem. Is there evidence in those passages that give credence to their position?

and flashes to the west, so also will the coming of the Son of Man be. ²⁸ For wherever the carcass is, there the eagles will be gathered together. ²⁹ "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. ³⁰ Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. ³¹ And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other. ³² "Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer *is* near. ³³ So you also, when you see all these things, know that it is near--at the doors! ³⁴ Assuredly, I say to you, this generation will by no means pass away till all these things take place. ³⁵ Watch therefore, for you do not know when the master of the house is coming--in the evening, at midnight, at the crowing of the rooster, or in the morning-- ³⁶ lest, coming suddenly, he find you sleeping. ³⁷ And what I say to you, I say to all: Watch!" ³⁸ For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, ³⁹ and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. ⁴⁰ Then two *men* will be in the field: one will be taken and the other left. ⁴¹ Two *women* will be grinding at the mill: one will be taken and the other left. ⁴² Watch therefore, for you do not know what hour your Lord is coming. ⁴³ But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. ⁴⁴ Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

possible, even the elect. ²³ But take heed; see, I have told you all things beforehand. ²⁴ "But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light; ²⁵ the stars of heaven will fall, and the powers in the heavens will be shaken. ²⁶ Then they will see the Son of Man coming in the clouds with great power and glory. ²⁷ And then He will send His angels, and gather together His elect from the four winds, from the farthest part of earth to the farthest part of heaven. ²⁸ "Now learn this parable from the fig tree: When its branch has already become tender, and puts forth leaves, you know that summer is near. ²⁹ So you also, when you see these things happening, know that it is near--at the doors! ³⁰ Assuredly, I say to you, this generation will by no means pass away till all these things take place. ³¹ Heaven and earth will pass away, but My words will by no means pass away. ³² "But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father. ³³ Take heed, watch and pray; for you do not know when the time is. ³⁴ *It is* like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch. ³⁵ Watch therefore, for you do not know when the master of the house is coming--in the evening, at midnight, at the crowing of the rooster, or in the morning-- ³⁶ lest, coming suddenly, he find you sleeping. ³⁷ And what I say to you, I say to all: Watch!"

redemption draws near." ²⁹ Then He spoke to them a parable: "Look at the fig tree, and all the trees. ³⁰ When they are already budding, you see and know for yourselves that summer is now near. ³¹ So you also, when you see these things happening, know that the kingdom of God is near. ² Assuredly, I say to you, this generation will by no means pass away till all things take place.

Luke 17:21-37 (NKJV) ²¹ nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you." ²² Then He said to the disciples, "The days will come when you will desire to see one of the days of the Son of Man, and you will not see *it*. ²³ And they will say to you, 'Look here!' or 'Look there!' Do not go after *them* or follow *them*. ²⁴ For as the lightning that flashes out of one *part* under heaven shines to the other *part* under heaven, so also the Son of Man will be in His day.

²⁵ But first He must suffer many things and be rejected by this generation. ²⁶ And as it was in the days of Noah, so it will be also in the days of the Son of Man: ²⁷ They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. ²⁸ Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; ²⁹ but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed *them* all. ³⁰ Even so will it be in the day when the Son of Man is revealed.

³¹ In that day, he who is on the housetop, and his goods *are* in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back. ³² Remember Lot's wife. ³³ Whoever seeks to save his life will lose it, and whoever loses his life will preserve it. ³⁴ I tell you, in that night there will be two *men* in one bed: the one will be taken and the other will be left. ³⁵ Two *women* will be grinding together: the one will be taken and the other left. ³⁶ Two *men* will be in the field: the one will be taken and the other left." ³⁷ And they answered and said to Him, "Where, Lord?" So He said to them, "Wherever the body is, there the eagles will be gathered together."