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NEW TESTAMENT



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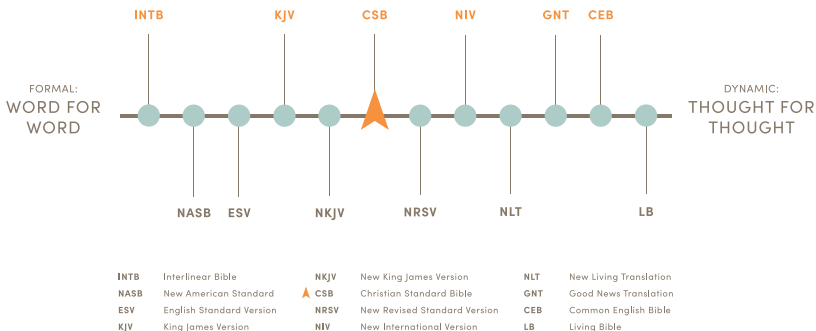
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Connecting Scripture

NEW TESTAMENT

Connect the New Testament to the Bible's grand narrative.

From General Editors Dr. G.K. Beale and Dr. Ben Gladd, the *CSB Connecting Scripture New Testament* is your new go-to biblical theology resource. It includes a robust cross-reference system that highlights Old Testament quotations, allusions, and parallels within the New Testament and promotes the underlying unity of Scripture. Gain better understanding of the Bible's grand narrative as you connect the New Testament to the overarching redemption story.



DR. G. K. BEALE (PhD, University of Cambridge) is professor of New Testament and biblical theology at Reformed Theological Seminary in Dallas, Texas. He is coeditor (with D. A. Carson) of the *Commentary on the New Testament Use of the Old Testament* and the author of numerous books, including *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New*, *Handbook on the New Testament Use of the Old Testament*, and commentaries on Colossians and Philemon, Revelation, and 1 and 2 Thessalonians.

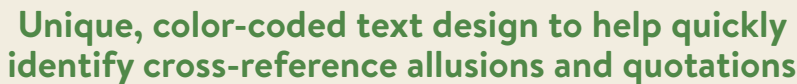


DR. BENJAMIN L. GLADD (PhD, Wheaton College) serves on TGC's staff as executive director of The Carson Center for Theological Renewal. He previously served for 12 years as professor of New Testament at Reformed Theological Seminary in Jackson, Mississippi. He has authored and edited numerous books including *From Adam and Israel to the Church*, *Handbook on the Gospels*, and *The Story Retold* (with G. K. Beale). He is also the editor of the *Essential Studies in Biblical Theology* and coeditor of *New Studies in Biblical Theology with D.A. Carson*. Benjamin and his wife, Nikki, have two sons.



FEATURES

- **Robust cross-reference system** that highlights Old Testament quotations, allusions, and parallels found in the New Testament
- **Unique, color-coded text design** to help quickly identify cross-reference allusions and quotations
- **Book introductions** including a summary of each book's use of the Old Testament
- **Study note commentary** explaining the connections between the Old and New Testament
- **Articles** to further highlight and unpack recurring theological themes found between books
- **Biblical theology-focused charts** to aid in detailed study
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- Full-color maps
- 6" x 9" page size



Located in the
biblical text,
study notes,
and references

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study notes,
and references

2

1:1-8 (Mt 3:1-12; Lk 3:1-18)

See, I am sending my messenger^f ahead of you;
he will prepare your way.^{g,c}
A voice of one crying out in the wilderness:^h
Prepare the way for the Lord;ⁱ
make his paths straight!^j

7He proclaimed, "One who is more powerful⁷ than I am is coming after me.⁸ I am not worthy⁹ to stoop down and untie the strap of his sandals.² 8I baptize you with^e water,^a but he will baptize you with the Holy Spirit.^b

1:9–11 (Mt 3:13–17; Lk 3:21–23)

⁹In those days Jesus came from Nazareth^d in Galilee^d and was baptized in the Jordan by John.¹⁰ As soon as he came up out of the water,^e he saw the heavens^f being torn open^g and the Spirit descending^h on him like a dove.ⁱ ¹¹And a voice^j came from heaven:^k “You are my beloved^l Son;^m with you I am well-pleased.”ⁿ

12:2 Mark opens his Gospel in v. 1 with three quotations: Ex 23:20, Mal 3:1, and Is 40:3. In the **synoptic tradition** (i.e., the Gospels of Matthew, Mark, and Luke), the **synoptic tradition** is apparent when the first mentions "Isaiah" (Mt 21:4), the second "Malachi" (Lk 11:40), and the third "Isaiah" (Lk 3:4). Organizing the material as Is–Ex–Mal, the author forces the reader to interpret Ex 23:20 in light of the book of Is. According to Ex 23:20–33, God promises to send his "guarder," likely an angel, to guard the nation of Israel from the time of their wilderness to the promised land: "I am going to send an angel before you to protect you on the way and bring you to the land I swore to your fathers" (Ex 23:20). The Lord assures Israel that he will graciously lead them to the promised land, vanquish the enemies, and dwell with them if they obey his commands (Ex 23:20–33). Mal 3 draws from Ex 23 (and possibly Is 40) but reworks God's promise to dwell in the holy place in the temple in the new temple.

conditioned on Israel's behavior, whereas Mal 3 is a formal prophecy about God's coming messenger. Mal 3:1-2 says, "I am going to send my messenger, and he will clear the way before me. Then the Lord you desire will come, and he will purify the temple, the Messenger of the covenant you desire inferring—*he is coming . . .*" But who came? The messenger of the covenant? He will be like a refiner and purifier of silver. (Mal 3:1-3)

The messengers, likely a priest and prophet, were sent to announce (Mal 4:5), read aloud the end of the law, and to announce the coming of Mal 4: John the Baptist in 14-18 and Jesus throughout the whole of the narrative. By Christ's coming, the law is fulfilled, and he sets the whole of his Gospel on fulfilling the promises of Ex 23 and Mal 3:1-3.

123 The evangelist climactically ends the Gospel with the words: "and he will finish the work of the law and the prophets in the wilderness: Prepare the way for the Lord; make his paths straight!" This large section that predicts Israel's release from Babylonian captivity, Jesus as God redeemed Israel, and the coming of the messiah, he promises to proceed in the process in a series of final events (Ex 14:30-18: 1, 5:13, 5:22, 5:25).

faithfully in the wilderness, so now Yahweh's servant will ensure that Israel will enter the promised land. The same assurance, where God's people will dwell with him in (Is 42:1-9; 49:1-6; 50:4-9; 52:13-53:12) is repeated in the book of restoration to John the Baptist and Jesus, demonstrating that God is now, in a second sense, the creator of Israel. The typological correspondence between Elijah and John the Baptist is made clear in the phrase "a camel-hair garment" (Dgk 18), issues fine judgment (Dgk 110), ministers in the wilderness (Dgk 111), and is "clothed with the Spirit" (Dgk 27-8). The general idea is that God is once again forging a remnant of faithful Israelites, as the first generation of Israelites were "baptized" into the Red Sea, so now the remnant of Israel is baptized into John/Jesus as the Jordan.

17 John's *deklaration* that he is not worthy to untie the strap of his sandal is a reference to Ex 33 where God commands Moses to "untie your sandals" (Dgk 47) before he enters the presence of God (Ex 33:2-6). The phrase "untie your sandals" is also used in the Gospel of Mark (Mk 12:14), and every step Jesus takes in the Gospel of Mark should be deemed "holy" a sanctuary de-

God. This is a case of abiding at attention, demonstrating that what is true in the OT is true here as well. The phrase “as he can only reside in a holy location” can only reside in a holy location among his people.

11Tt At Jesus's baptism, John the Baptist said, “You are my son; you are my beloved son.” You are my beloved son; with you I am pleased. Mark likely alludes to Ps 27:7 & 12. The phrase “my beloved son” combines Gen 22:2 (“my beloved son”) with Gen 28:9 (“my beloved son,” Isaac, on the altar [cf. 28:12], “You Abraham have called me God”).

12Tt The phrase “and he will exult” (Lxx-att). This critical event prophetically foreshadows the Father offering us his “beloved Son” (see 1 Cor 13:13; Mk 9:7). P's referring to the Davidic covenant in Zsm 7 where God promises to David, “I will give you many sons” (Zsm 7:14). David's descendants, particularly Solomon, ultimately fulfill God's promise to David that his house will not fail to obey the Lord with their whole heart. So Ps 2 Anticipates the day when the true Son of God will come to dwell in our hearts and faithfully follow the Lord with their whole heart.

Mark also alludes to Lk 4:21. This is my servant . . . whom you yourselves know who was brought up among you and has been faithful to Israel as a son of your people, because he has done good and healed all who were oppressed by Satan. (see Lk 4:21–9; 49:16–9; 50:4–9)

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Book introductions including a summary of each book's use of the Old Testament

Mark *Introduction*

Author: The Gospel of Mark is anonymous. Eusebius, the early church historian, writing in AD 326, preserved the words of Papias, an early church father. Papias quoted "the elder," probably John, as saying that Mark recorded Peter's preaching about the things Jesus said and did, but not in order. Thus Mark was considered the author of this Gospel even in the first century.

The Mark who wrote this Gospel was John Mark, the son of a widow named Mary, in whose house the church in Jerusalem sometimes gathered (Ac 12:12–17) and where Jesus possibly ate the Last Supper with his disciples. Mark was the cousin of Barnabas (Col 4:10), and he accompanied Barnabas and Paul back to Antioch after their famine relief mission to Jerusalem (Ac 12:25). Mark next went with Barnabas and Paul on part of the first missionary journey as an assistant (Ac 13:5), but at Perga, Mark turned back (Ac 13:13).

When the apostle Peter wrote to the churches in Asia Minor shortly before his martyrdom, he sent greetings from Mark, whom he called "my son" (1Pt 5:13). Then shortly before his execution, Paul asked Timothy to "Bring Mark with you, for he is useful to me in the ministry" (2Tm 4:11). After Paul's execution, Mark is said to have moved to Egypt, established churches, and served them in Alexandria (Eusebius, *Hist. eccl.*, 2:16).

Message and Purpose: Mark's Gospel is a narrative about Jesus. Mark identifies his theme in the first verse: "the gospel of Jesus Christ, the Son of God." That Jesus is the divine Son of God is the major emphasis of his Gospel. God announced it at Jesus's baptism in 1:11. Demons and unclean spirits recognized and acknowledged it in 3:11 and 5:7. God reaffirmed it at the transfiguration in 9:7. Jesus taught it parabolically in 12:1–12, hinted at it in 13:32, and confessed it directly in 14:61–62. Finally, the Roman centurion confessed it openly and without qualification in 15:39. Thus Mark's purpose was to summon people to repent and respond in faith to the good news of Jesus Christ, the Son of God (1:1,15).

Summary of the Old Testament in Mark: Mark's use of the OT undergirds and frames his purpose in writing his gospel—to demonstrate that Jesus is Israel's long-awaited king and the divine Son of God. As the Messiah, Jesus liberates his people not by overthrowing the Romans but by bearing God's curse. The son of David rules in the midst of defeat. He is a suffering messiah, fulfilling the prophetic expectations of the Psalms and the book of Isaiah. As the divine Son of God, Jesus redeems his people from sin and death. God's redemption of the Israelites from Egyptian bondage thousands of years prior forms the theological and prophetic underpinnings of Jesus' redemption of his people in the first century. The first exodus is a template of a second exodus, an event that the OT prophets eagerly anticipated.



Biblical theology-focused charts to aid in detailed study

Cross Connections

PSALM 22	MARK 15
"My God, my God, why have you forsaken me?" <i>(Ps 22:1)</i>	Jesus cried out with a loud voice, . . . "My God, my God, why have you abandoned me?" <i>(Mk 15:34)</i>
"Everyone who sees me mocks me; they sneer and shake their heads" <i>(Ps 22:7)</i>	<ul style="list-style-type: none">› Passersby insulted Jesus on the cross and shook their heads <i>(Mk 15:29)</i>› Chief priests and scribes mocked Jesus on the cross <i>(Mk 15:31)</i>› The two criminals crucified with Jesus taunted him <i>(Mk 15:32)</i>
"He relies on the Lord; let him save him" <i>(Ps 22:8)</i>	Passersby, chief priests, and scribes taunted Jesus to "save himself" <i>(Mk 15:29–32)</i>
"Many bulls surround against me. . . . Dogs and evildoers has closed in on me"	
"You put me into the tomb"	
"They pierced my hands and feet"	
"They divided my garments; they cast lots for my clothing"	

The Kingdom of God

by Patrick Schreiner

The kingdom of God is difficult to overestimate in the Scriptures. Though the phrase is employed mostly in the Gospels, the concept is on every page of the Scriptures. The expression encapsulates God's plan for his people and thus is the thematic core of the Bible. God's goal is that his life-giving presence would be with his people forever, they would dwell safely in his creation, under his good law, and they would rule with him forever.

This goal was the plan from the very beginning in the garden. Adam and Eve were sons and daughters of God called to work and keep the garden and thus protect and extend God's sanctuary-kingdom (Gn 2:15). However, the plan went horribly wrong when Adam let the serpent invade the garden. Adam and Eve both doubted God's law, attempted to rule his kingdom without him, and even overthrow God's kingship. As a result, they were removed from the garden and received the just punishment for their insurrection. Toil, pain, and death would now characterize their lives (Gn 3:14–19). Yet, God did not abandon them. He promised that one of their children would establish God's life-giving kingdom by defeating death and crushing the serpent (Gn 3:15).

The rest of the Biblical story traces this plan and emphasizes God's faithfulness to his kingdom promises despite the unfaithfulness of God's people. God decides his kingdom plan will be established through Abraham's family—and specifically one of his heirs. God calls Abraham and promises him that he will have land, a large family, and that kings will come from his line (Gn 12–21). These promises only begin to come true in Abraham's life; he must trust that God will continue to grow his family and grant them their land.

Abraham's family ends up enslaved in Egypt under the rule of death, the opposite of kingdom blessings. God rescues them by covering them in the blood of a lamb, defeating their enemies and false gods, having them walk through water, and providing bread for

Articles to further highlight and unpack recurring theological themes found between books



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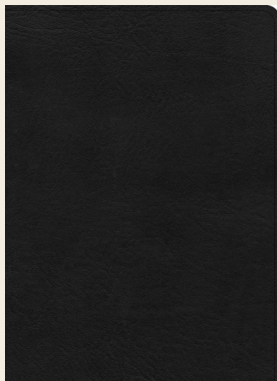
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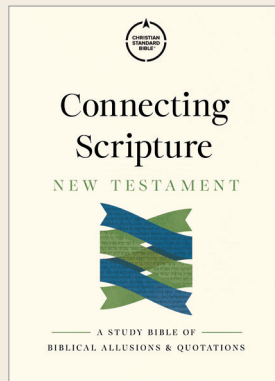
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LETTER FROM THE EDITORS

Introduction

Despite the surplus of study Bibles published in the last twenty years, we believe a gap exists—and a significant one at that. One area of study that has grown exponentially in the academic world as of late is the field known as the “New Testament Use of the Old Testament.” Since the 1980s, scholars have been increasingly interested in how NT authors “use” the OT. The *CSB Connecting Scripture New Testament* thus exists to fill the gap by taking readers into these enlightening discussions about how the biblical authors interact with and interpret the Scriptures. Because readers need to become somewhat familiar with some basic concepts and the various ways that the NT authors make use of the OT, this introduction will survey the larger context of and the nomenclature found in the study notes.

Why study the NT’s use of the OT? What difference does it make? The NT was not written in a vacuum. The Bible presents a single plan of redemption, and the God of the OT is the God of the NT. By tracing the use of the OT in the NT, we learn that God’s covenant people begin in the garden of Eden and will continue into the new heavens and earth, namely, centering around and through the restorative work of Jesus, the last Adam, true Israel, and Messiah. By citing, alluding to, and conceptually recalling the OT, the apostles demonstrate the depth and richness of the larger biblical storyline and the precious realities it contains.

Some Basic Definitions

What do we mean by the “use” of the OT? NT writers often reference or use the OT to make their point—to demonstrate fulfillment, to enjoin their readers to change their behavior, to convince them of a new reality, to draw a comparison between two groups, and so on. Accordingly, NT authors recall the OT in three primary ways: quotation, allusion, and parallel. While overlap exists among these categories, they help us in understanding how the apostles employed Israel’s Scriptures in their writings.

1. Quotation: A quotation is an intentional, high degree of verbal correspondence. It is a direct citation of an OT passage that is

recognizable by its clear and unique verbal parallelism and often prefaced with an introductory formula (e.g., “it is written”). The CSB translation bolds quotations in blue font, allowing readers to discern them with ease.

2. Allusion: The English word allusion, in literary contexts, is an indirect reference to a previous body of literature. NT authors consciously refer to a unique set of words that thematically correspond to a previous text and its surrounding context. Sometimes allusions can be so strong that the shared wording could be considered a borderline quotation. On the other hand, a single word can faintly allude to an OT passage. This study Bible flags allusions by putting them in green font so that they are clearly recognizable.

3. Parallel: The NT often brings the OT to bear on a conceptual level (e.g., God as creator, divine warrior, covenant, exile). Quotations and allusions depend on a concrete, textual relationship between two passages through unique wording. Conceptual parallels, however, function more broadly. The CSB marks some of these parallels in the cross-references with normal font. A conceptual parallel (or simply “parallel” in this project) is tied to a large swath of texts or a synthesis of those texts. These parallels occur far more often than one thinks.

Some Hermeneutical Considerations

Perhaps some statistics will help us to see the prevalence of OT content in the NT. There are approximately 350 OT quotations in the NT. Quotations only tell part of the story, however, as NT authors prefer to allude to the OT far more often than quote it. The book of Revelation, for example, only quotes the OT a few times. Yet, it alludes to the OT more than 500 times, with most verses containing 2–3 allusions. Although the audience may not recognize the OT allusion upon a first or second reading, the audience may later identify the allusion upon a subsequent reading. When recognized, allusions pull the reader into the orbit of the OT passage, inviting the reader to interpret the NT in light of the immediate and broad context of the OT. In addition to recognizing the three primary ways that NT authors use the OT, we can also identify seven distinct hermeneutical uses that the apostles employed when referencing the OT. Readers will see these seven uses frequently mentioned throughout the study notes.

1. Verbal fulfillment. This category is a dominant use of the OT in the NT, and the category that most readers default to when stumbling upon a quotation. In this case, the apostle refers to the fulfillment of an explicit prophecy of the OT.

2. Indirect or typological fulfillment. Whereas verbal fulfillment concerns explicit prophecy, this category of fulfillment refers to the broad category of indirect prophecy, also known as “typology.” This use of the OT is immensely broad yet common, making it difficult to articulate succinctly. These historical realities (e.g., significant persons, events, and institutions) prophetically anticipate an escalated future that would arrive on the scene at a later point in salvation history.

3. Analogy. This category is remarkably close to indirect fulfillment or typology, except for the element of prophecy. Whereas typological events, persons, and institutions are anticipatory of a greater reality, analogy is not forward-looking; it is a simple comparison between two realities.

4. Abiding authority. This category is almost always found in conjunction with other hermeneutical uses, especially analogy and indirect fulfillment. Stated simply, what is true in the OT remains true in the NT. Abiding authority is often wedded to divine commands in the OT that are repeated in the NT.

5. Symbol. The Bible is riddled with figures of speech, often employing symbols to communicate its truths. The symbolic use occurs when a NT author employs an established OT symbol. The symbolic use is almost always joined with other hermeneutical uses (direct/indirect fulfillment, analogy, abiding authority, etc.) and is frequently found in apocalyptic texts (e.g., portions of Isaiah, Ezekiel, Daniel, Zechariah, and Revelation).

6. Prototype. When the NT authors refer their readers back to the OT, they always have the original OT context in mind. But there are times when the apostles composed their work in accordance with large blocks of material from the OT. Chunks of the OT form the backbone or blueprint for the NT passage (e.g., Paul’s discussion of the resurrection in 1Co 15:35–57 relying on Gn 1–2).

7. Irony. At times, NT authors refer to Israel’s Scriptures in a manner that, on the surface, contradicts the meaning of the OT. In these cases, we are tempted to cry foul and accuse the apostles of misreading the OT. However, the apparent deviation is intentional to make a point about how God’s redemptive plan comes together in unexpected ways.

-DRS. G.K. BEALE & BENJAMIN L. GLADD

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Mark

Introduction

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1:1 ^aJn 1:1; Php 4:15; ^bIs 40:9; 52:7; ^cJn 5:19; Heb 1:2
1:2 ^aMt 3:3; 4:14; 12:17; ^bLk 16:29; ^cMt 13:49; ^dEx 23:20; Mal 3:1
1:3 ^aJn 1:23; ^bLk 10:1; 17:5; ^cIs 40:3
1:4 ^aLk 7:29; Ac 22:16; ^bRv 12:6; ^cMt 3:3; Ac 13:24; 19:4; 26:20; ^dMt 9:2; Lk 24:47; ^eJn 15:22; Ac 26:18
1:5 ^aMt 23:37; Jn 11:36; ^bGn 13:10; Ps 114:3; Lk 3:3; ^cAc 19:18; ^dJn 15:22; Rm 6:23; 1Pt 4:1
1:6 ^a2Kg 1:8; Zch 13:4; ^bLv 11:22; Rv 9:3,7; ^cRv 10:9–10
1:7 ^aRv 18:8; ^bJn 1:15; ^cMt 3:11; ^dEx 3:5; Jos 5:15; Lk 3:16; Ac 13:23–25
1:8 ^aJn 1:26,31,33; Ac 1:5; 8:36; 11:16; ^bJn 1:33
1:9 ^aMt 2:23; 4:13; 21:11; Lk 1:26; 2:4,39,51; 4:16; Jn 1:45–46; ^bMt 17:22
1:10 ^aEx 2:10; ^bMt 24:35; Lk 12:33; Ac 17:24; Eph 6:9; Rv 21:10; ^cIs 64:1; ^dIs 11:2; 61:1–2; ^eGn 8:8–12
1:11 ^aJn 5:37; ^bRv 14:13; ^cLk 20:13; Eph 1:6; Phm 1; ^dGn 22:2; Ps 2:7; ^eIs 42:1

The Messiah's Herald 1:1–8 (Mt 3:1–12; Lk 3:1–18)

1 The beginning^a of the gospel^b of Jesus Christ, the Son of God.^{a,c} ²As it is written in Isaiah^d the prophet:^{a,e}

See, I am sending my messenger^f ahead of you; he will prepare your way.^{g,c}

³ **A voice of one crying out in the wilderness:^h Prepare the way for the Lord;ⁱ make his paths straight!^j**

⁴John came baptizing^{o,k} in the wilderness^l and proclaiming a baptism of repentance^m for the forgivenessⁿ of sins.^o ⁵The whole Judean countryside and all the people of Jerusalem^p were going out to him, and they were baptized by him in the Jordan^q River, confessing^r their sins.^s ⁶John wore a camel-hair garment with a leather belt around his waist^t and ate locusts^u and wild honey.^v

⁷He proclaimed, "One who is more powerful^w than I am is coming after me.^x I am not worthy^y to stoop down and untie the strap of his sandals.^z ⁸I baptize you with⁺ water,^a but he will baptize you with the Holy Spirit."^b

The Baptism of Jesus 1:9–11 (Mt 3:13–17; Lk 3:21–23)

⁹In those days Jesus came from Nazareth^c in Galilee^d and was baptized in the Jordan by John.¹⁰ As soon as he came up out of the water,^e he saw the heavens^f being torn open^g and the Spirit descending^h on him like a dove.ⁱ ¹¹And a voice^j came from heaven:^k "You are my beloved^l Son;^m with you I am well-pleased."ⁿ

^a1:1 Some mss omit *the Son of God*

^a1:2 Other mss read *in the prophets*

^a1:2 Other mss add *before you*

^a1:4 Or *John the Baptist came*

^a1:8 Or *in*

▶ **1:2** Mark opens his Gospel in vv. 2–3 with three quotations: Ex 23:20; Mal 3:1, and Is 40:3. In v. 2 he conflates Ex 23:20 and Mal 3:1: "See, I am sending my messenger ahead of you; he will prepare your way." Mark's sandwich structure is apparent when he first mentions "Isaiah the prophet" in v. 2, followed by a citation of Ex 23:20, and then a formal quotation of Is 40:3. By organizing the material as Is–Ex 23/Mal 3–Is 40, Mark forces the reader to interpret Ex 23/Mal 3 in light of the book of Is. According to Ex 23:20–33, God promises to send his "messenger," likely an angel, to guard the nation of Israel as they journey in the wilderness to the promised land: "I am going to send an angel before you to protect you on the way and bring you to the place I have prepared." (Ex 23:20). The Lord assures Israel that he will graciously lead them to the promised land, vanquish the enemies who defiled this land, and dwell with them if they obey his commands (Ex 23:20–33). Mal 3 draws from Ex 23 (and possibly Is 40) but reworks God's promise in light of Israel's sinful behavior in the postexilic era. Ex 23 is

conditioned on Israel's behavior, whereas Mal 3 is a formal prophecy about God's coming to Israel in judgment: "See, I am going to send my messenger, and he will clear the way before me. Then the Lord you seek will suddenly come to his temple, the Messenger of the covenant you delight in—see, he is coming. . . . But who can endure the day of his coming? . . . He will be like a refiner and purifier of silver" (Mal 3:1–3). The messenger, likely a person in the prophetic stream of Elijah (Mal 4:5), readies ungodly Israel for God's arrival at the end of history. Mark applies Ex 23 and Mal 3 to John the Baptist in 1:4–8 and Jesus throughout the whole of the narrative. By citing these two OT texts in 1:2, Mark sets the whole of his Gospel on a trajectory whereby Jesus, as Israel's King and Lord, cleanses humanity and creation, thus fulfilling the promises of Ex 23 and Mal 3.

▶ **1:3** The evangelist climatically cites Is 40:3: "A voice of one crying out in the wilderness: Prepare the way for the Lord; make his paths straight!" This citation introduces Is 40–66, a large section that predicts Israel's release from Babylonian captivity. Just as God redeemed his people from Egypt in a first exodus, he promises to repeat the process in a second, final exodus (Is 40:10–11; 51:9; 52:10). Israel failed to follow God

faithfully in the wilderness, so now Yahweh's servant will ensure that Israel will enter the promised land of the new creation, where God's people will dwell with him (Is 42:1–9; 49:1–6; 50:4–9; 52:13–53:12). Mark applies Isaiah's promises of restoration to John the Baptist and Jesus, demonstrating that God is now, in a second exodus, fulfilling these ancient prophecies by redeeming his people from exile and escorting them to the new creation.

▶ **1:5–6** Mark draws lines of typological correspondence between Elijah and John the Baptist. Like Elijah, John wears "a camel-hair garment" (2Kg 1:8), issues fiery judgment (2Kg 1:10), ministers in the wilderness and the Jordan River (2Kg 2:7–8). The general idea is that God is once again forging a remnant of faithful Israelites in the wilderness. Further, just as the first generation of Israelites were "baptized" into Moses at the Red Sea, so now the restored Israelites are "baptized" into John/Jesus at the Jordan

▶ **1:7** John's declaration that he is unworthy to untie the strap of his [Jesus's] sandals alludes to Ex 3:5, where God commands Moses to "untie your sandal" (Lxx-AT). Jesus is God in flesh, the "Holy One of God" (Mk 1:24), and every step Jesus takes in the Gospel of Mark should be deemed "holy," a sanctuary devoted to the veritable presence

of God. This is a case of abiding authority, demonstrating that what is true in the OT is true in the New. God's holy presence can only reside in a holy location among a holy people.

▶ **1:11** At Jesus's baptism, God commissions Jesus and announces: "You are my beloved Son; with you I am well-pleased." Mark likely alludes to three OT texts here: Gn 22:12; Ps 2:7; Is 42:1. The phrase "my beloved Son" combines Gn 22:12 and Ps 2:7. "Beloved Son" refers to Abraham offering up his "beloved son," Isaac, on the altar (Gn 22:12): "You [Abraham] did not spare your beloved son" (Lxx-AT). This critical event prophetically foreshadows the Father offering up his "beloved Son," Jesus, upon the cross (cp. Mk 9:7). Ps 2:7 refers to the Davidic covenant in 2Sm 7, when God promises to David: "I will be his father, and he will be my son" (2Sm 7:14). David's descendants, particularly Solomon, initially fulfill God's promise (1Ch 22:9–10), but all of them fail to obey the Lord with their whole heart. So Ps 2 anticipates the day when the true Son of David will subdue the nations and faithfully follow the Lord. Mark also alludes to Is 42:1: "This is my servant . . . in whom my soul delights" (AT-Lxx [Theo]). Isaiah refers to Israel as a "servant," who embodies true Israel (see Is 42:1–9; 49:1–6; 50:4–9; 52:13–53:12). In sum, the Father

The Temptation of Jesus 1:12–13 (Mt 4:1–11; Lk 4:1–13)

¹²Immediately the Spirit^a drove^b him into the wilderness.^{c,d} ¹³He was in the wilderness forty^e days, being tempted^f by Satan.^g He was with the wild animals,^h and the angelsⁱ were serving him.

Ministry in Galilee 1:14–15 (Mt 4:17; Jn 4:45)

¹⁴After John was arrested,^j Jesus went to Galilee,^k proclaiming^l the good news^{m,n} of God:ⁿ ¹⁵“The time^o is fulfilled,^p and the kingdom^q of God^r has come^s near.^t Repent^u and believe^v the good news!”^w

The First Disciples 1:16–20 (Mt 4:18–22; Lk 5:1–11)

¹⁶As he passed alongside the Sea of Galilee,^x he saw Simon^y and Andrew,^z Simon's brother, casting a net into the sea^a — for they were fishermen. ¹⁷“Follow me,”^b Jesus told them, “and I will make you fish for^c people.”^d ¹⁸Immediately they left their nets and followed^e him.^f ¹⁹Going on a little farther, he saw James^g the son of Zebedee^h and his brother Johnⁱ in a boat putting their nets in order. ²⁰Immediately he called them, and they left their father Zebedee in the boat with the hired men and followed him.^j

Driving Out an Unclean Spirit 1:21–26 (Lk 4:31–35)

²¹They went into Capernaum,^k and right away he entered the synagogue^l on the Sabbath^m and began to teach.ⁿ ²²They were astonished^o at his teaching^p because he was teaching them as one who had authority, and not like the scribes.

²³Just then a man with an unclean^q spirit^r was in their synagogue.^s ²⁴He cried out, ²⁵“What do you have to do with us,^t Jesus of Nazareth?^u Have you come to destroy^v us? I know who you are — the Holy^w One of God!”^x

²⁵Jesus rebuked^y him saying, “Be silent,^z and come out of him!” ²⁶And the unclean spirit threw him into convulsions,^a shouted with a loud voice, and came out of him.

identifies and commissions Jesus at the Jordan River as the fulfillment of long-awaited Davidic descendant who will conquer Israel's enemies and true Israel who will repeat Israel's career but without faltering. **1:12–13** The words “wilderness,” “tempted,” and “forty” certainly evoke the nation of Israel's wilderness experience, an event that painfully demonstrated Israel's unbelief in God's promises over a period of forty years (Ex 23:29–31; Nm 14:34; Dt 8:2–3). The nation's unfaithfulness in the wilderness is an antithetical prophetic pattern or type of Jesus's faithfulness in the Judean wilderness. Unlike the Israelites in the wilderness, Jesus trusts the promises of God, and, as a result, begins to expel the devil from the land. Adam failed to expel the serpent in the garden (Gn 3:1–7), and Israel failed to drive out the Canaanites from the promised land (Dt 20:17; Jos 23:1–16). But Jesus, the last Adam and true Israel, initially subdues Satan and begins to drive him out of the created order.

► **1:13** Mark enigmatically comments that Jesus “was with the

wild animals.” This comment may recall Adam naming the animals, and Adam's tranquility with them (Gn 2:19–20). The phrase may also conceptually refer to the subjugation of creation to Jesus, as a result of his victory over Satan. “Wild animals” often stand “against” the Israelites or pagan nations on account of their disobedience (see e.g., Lxx Dt 7:22; Is 18:6; Ezk 5:17). The OT, though, predicts a reversal of Israel's fortunes. God promises, at the end of history, to transform Israel's land of desolation into fecundity. Dangerous animals that inhabit the land will no longer overtake the Israelites; instead, creation will be restored to its original intention of harmony (see Is 35:9; 43:20; 56:9; Ezk 34:25–29; Hs 2:18). God's people will finally “subdue” the created order and “rule [over] every creature that crawls on the earth” (Gn 1:28).

► **1:15** As a result of his success over the devil, Jesus proclaims the “good news.” The term “good news” stems from the book of Isaiah. For example, Is 40:9 states, “You who bear good news to Zion, go up on the high mountain; lift up your

voice with strength, you who bear good news to Jerusalem; lift it up, do not fear; say to the cities of Judah, ‘Behold your God!’” (Lxx-AT; see also 52:7; 60:6; 61:1). The messenger announces to Jerusalem's inhabitants that God has returned to reign over his people at the end of history. Mark's quotation of Is 40:3 in 1:3 reveals his indebtedness to the book of Isaiah for his conception of the “good news.” Jesus's success in the wilderness is the means by which Jesus fulfills the verbal prophecies of Isaiah, liberating his people from spiritual captivity and ushering them into the promised land of the new creation.

► **1:17** To “fish for people” reminds Mark's readers of Jr 16:16,18: “I am about to send for many fishermen”—this is the LORD's declaration—and they will fish for them. . . . I will first repay them [the idolatrous Israelites] double for their iniquity and sin because they have polluted my land. They have filled my inheritance with the carcasses of their abhorrent and detestable idols.” God promises to judge Israel through the

1:12 ^aJn 1:33; ^bEx 23:29–31; 3Jn 10; ^cEx 23:29–31; ^dMt 3:1; Rv 12:6
1:13 ^eDt 8:2–3; ^fDt 8:2–3; Jms 1:13; ^gMt 4:1,10; Ac 13:10; ^hEx 23:29–31; Rv 6:8; ⁱMt 13:49; Ac 5:19; Rv 14:6
1:14 ^jMt 3:12; Lk 3:20; 9:7–9; Jn 3:24; ^kMt 17:22; ^lMk 13:10; ^mIs 40:9–9; Mk 1:1; ⁿRm 15:16; 1Th 2:2,8–9
1:15 ^oPs 37:39; Lk 20:10; Jn 7:8; ^pDn 7:22; ^qDn 7:22; ^rMt 3:2; 6:33; 12:28; 19:24; 21:31,43; Mk 4:11; 9:1; 10:14; 12:34; 14:25; 15:43; ^sMk 9:1; ^tRm 13:11; 1Pt 4:7; ^uAc 3:19; 26:20; ^vMk 11:24; Jn 3:16; Ac 10:43; ^wRm 10:9; 1Pt 1:8–10; ^xIs 40:9; 52:7
1:16 ^yMt 4:18; 15:29; Jn 6:1; ^zMt 16:17; ^aJn 6:8; ^bMk 7:31
1:17 ^cMt 4:19; ^dMt 4:18–19; Lk 5:2; ^eJr 16:16; ^fMt 4:19
1:18 ^gLk 5:11; Jn 8:12; ^hLk 18:28
1:19 ⁱAc 12:2; ^jJn 21:2; ^kJms 2:7
1:20 ^lLk 18:28
1:21 ^mLk 10:15; ⁿMk 3:1; ^oMt 2:1; ^pMk 2:23; Lk 13:10; ^qMt 28:20; Ac 4:2; 2Tm 4:11
1:22 ^rMk 6:2; ^sMt 7:28; 22:33; ^tMk 11:18; Lk 4:32; Ac 2:42; 17:19
1:23 ^u2Co 6:17; ^vLk 11:24; ^wJms 2:2
1:24 ^xLk 17:18; ^yMk 14:67; ^zJn 6:27; ^a1Co 7:14; ^bNm 16:1–3; ^cPs 106:16; Lk 4:34; Jn 6:69; Eph 4:10
1:25 ^d2Tm 4:2; ^eMt 22:32
1:26 ^fMk 9:26; Lk 9:39

A1:14 Other mss add of the kingdom

B1:14 Or gospel

C1:17 Or you to become fishers of

Babylonian soldiers (i.e., the “fishermen”) to catch the wicked Israelites and deport them, because “they [the Israelites] have polluted” God's “land . . . with the carcasses of their abhorrent and detestable idols.” But Jeremiah's oracle of judgment must be understood within his wider concern of redemption. God purifies in order to redeem his people and restore them in a second exodus (Jr 16:14–15; 23:1–8; 24:6; etc.). When Jesus formally commissions the twelve disciples in 3:13–18, he commands them “to preach, and to have authority to drive out demons” (3:14–15). Later, Jesus sends out the disciples in pairs to extend “authority over impure spirits” (6:7). In both instances, then, Jesus explicitly tasks the disciples with asserting “authority” over the demons who have polluted the cosmos. **1:24** The precise title “the Holy One of God” doesn't occur anywhere else except in the parallel passage in Lk 4:34 and in another passage about Jesus in

The Kingdom of God

by Patrick Schreiner

The kingdom of God is difficult to overestimate in the Scriptures. Though the phrase is employed mostly in the Gospels, the concept is on every page of the Scriptures. The expression encapsulates God's plan for his people and thus is the thematic core of the Bible. God's goal is that his life-giving presence would be with his people forever, they would dwell safely in his creation, under his good law, and they would rule with him forever.

This goal was the plan from the very beginning in the garden. Adam and Eve were sons and daughters of God called to work and keep the garden and thus protect and extend God's sanctuary-kingdom (Gn 2:15). However, the plan went horribly wrong when Adam let the serpent invade the garden. Adam and Eve both doubted God's law, attempted to rule his kingdom without him, and even overthrow God's kingship. As a result, they were removed from the garden and received the just punishment for their insurrection. Toil, pain, and death would now characterize their lives (Gn 3:14–19). Yet, God did not abandon them. He promised that one of their children would establish God's life-giving kingdom by defeating death and crushing the serpent (Gn 3:15).

The rest of the Biblical story traces this plan and emphasizes God's faithfulness to his kingdom promises despite the unfaithfulness of God's people. God decides his kingdom plan will be established through Abraham's family—and specifically one of his heirs. God calls Abraham and promises him that he will have land, a large family, and that kings will come from his line (Gn 12–21). These promises only begin to come true in Abraham's life; he must trust that God will continue to grow his family and grant them their land.

Abraham's family ends up enslaved in Egypt under the rule of death, the opposite of kingdom blessings. God rescues them by covering them in the blood of a lamb, defeating their enemies and false gods, having them walk through water, and providing bread for them (Ex 1–15). This redemption is a microcosm of how God will establish his kingdom in the future. God then gives Abraham's family (Israel) the law which were marching orders for how to maintain the kingdom in their midst (Ex 20). Even though the law promised life, Israel couldn't keep it because their lives were characterized by death (Dt 28–30).

Despite Israel's sin, God partially fulfills his kingdom promises to his people by giving them land and installing kings to rule over their kingdom. God pledges to David, Israel's most famous king, that *the* heir would come through him. This Davidic Son will sit on the throne forever and establish God's rule (2Sm 7:13–14). We think David's son Solomon might be the king who will bring in the kingdom as he instructs Israel how to attain wisdom by fearing the Lord and following the Torah (Pr, Ec, Sg). However, Solomon is also led astray. Unfortunately, most of the rest of Israel's kings continue to lead Israel away from God and Israel is exiled by other nations such as Assyria and Babylon (2Kg 15:29; 2 Kgs 25). The prophets promise that God will return and rescue his people, yet their message blend pictures of a conquering and suffering king (Zch 14; Is 53). The Old Testament closes with Israel waiting in darkness and their hopes frustrated.

Into this gloom Jesus is born. Rome now rules over the land that God promised Israel, and though some Israelites have returned, many still live dispersed throughout the region. When Jesus is born, he is declared to be the son of David. When Jesus begins his ministry, he summarizes his message declaring "the kingdom of God is at hand" (Mk 1:15). However, during Jesus's ministry he corrects misunderstandings concerning the kingdom (Mt 13). Israel expected that when Abraham and David's seed came everything would immediately be put right, spiritually and politically. Jesus clarifies that they misunderstand the timing, means, and nature of the kingdom. Only some in Israel will listen to him, the

kingdom is more like a small seed, and he will allow a mixed community in the world until he returns. Most importantly Jesus shows them that the kingdom will come by suffering and not the sword. Jesus dies on a Roman cross fulfilling the promise that he will crush the serpent's head, but the serpent will bruise his heel (Lk 23). Jesus has been declared as king in his baptism, dies as the king on the cross, is vindicated as king in his resurrection, and installed as the king at his ascension.

After Jesus ascends the disciples go and spread this kingdom message by the power of the Spirit to all and establish kingdom communities. They spread this kingdom message in Jerusalem, Judea, Samaria, and even to the ends of the earth (Ac 1:8). The apostle Paul becomes a key figure in this kingdom expansion and his letters are kingdom dispatches. He writes *of* Christ the king, *to* the people of the king, *in* the current manifestation of the kingdom: the church.

The last book of the Bible, Revelation, declares how this kingdom story will end. Though Jesus has come and his kingdom is spreading, Satan and sin are still causing death. God's people await the return of the king. John reminds readers that this supernatural battle has been raging since the time in the garden. The dragon and the woman are at war (Rv 12). But God guarantees he will build a protective hedge around his people and the dragon will be defeated (Rv 20:10). The dragon has been slain by the slaughtered Lamb, and then at Jesus's return the kingdom of God will come to earth. In that day the goal of creation will be realized (Rv 21–22). God's people dwell in God's life-giving presence forever, live in their land in peace and safety, and rule with God for all eternity.

1:27 ^aMk 10:24–32; ^bMk 8:11; ^cMk 11:18; ^dAc 2:42; ^eJd 2:5; ^f2Co 6:17; ^gLk 11:24

1:28 ^aMt 17:22

1:29 ^aJms 2:2; ^bMt 16:17; ^cJn 6:18; ^dMk 9:33; ^eAc 12:2; ^fJn 21:7

1:31 ^aMk 5:41; ^bLk 4:38; ^cPhm 13; ^dRm 12:13

1:32 ^aLk 5:31; ^bMt 9:32

1:34 ^aAc 8:7; ^bAc 19:12; ^cJn 10:10;

^dRv 9:20; 18:2; ^eMk 3:11–12; 5:7; ^fMt 14:13; ^gMk 6:31–32; ^hLk 4:42; 9:12; ⁱRv 12:6; ^jMt 5:44; ^kAc 12:12

1:36 ^aMt 16:17

1:38 ^aMk 1:4

1:39 ^aMt 17:22; ^bMk 3:1

1:40 ^aMt 11:5; ^bMt 17:14; ^cJn 1:17

1:41 ^aLk 15:20; ^bJn 20:17

1:42 ^aLk 5:12

1:43 ^aMt 9:30; ^bMk 14:5; ^cJn 11:33,38; ^dJn 10

1:44 ^aMk 5:43; 7:36; 8:26,30; 9:9;

16:8; ^bLk 5:14; ^cRv 1:1; ^dLv 14:4–32;

^eAc 4:1; ^fHeb 5:1; 8:3; ^gLv 13–14;

^hHeb 1:3; ⁱMk 6:11; ^jTtm 2:6

1:45 ^aMk 1:4; ^bJn 18:32; ^cMk 4:14

2:1 ^aLk 10:15

2:2 ^aMk 4:14; ^bJn 18:32

2:3 ^aMt 4:24; 8:6; 9:2,6; ^bMk 2:3–10

2:5 ^aMt 8:10; ^bAc 3:16; ^cRm 1:8; ^d1Co 2:5;

^eGl 2:16; ^fTtm 1:2; ^gHeb 4:2; ^hJn 15:22;

ⁱMt 9:2,5; ^jLk 5:20,23; 7:48

²⁷They were all amazed,^a and so they began to ask^b each other, “What is this? A new teaching^c with authority!^d He commands even the unclean^e spirits,^f and they obey him.”²⁸ At once the news about him spread throughout the entire vicinity of Galilee.^g

Healings at Capernaum 1:29–31 (Mt 8:14–15; Lk 4:38–39) 1:32–34 (Mt 8:16–17; Lk 4:40–41)

²⁹As soon as they left the synagogue,^h they went into Simonⁱ and Andrew’s^j house^k with James^l and John.^m ³⁰Simon’s mother-in-law was lying in bed with a fever, and they told him about her at once.³¹ So he went to her, took her by the hand, and raised her up.ⁿ The fever^o left her,² and she began to serve^p them.^q

³²When evening came, after the sun had set, they brought to him all those who were sick^r and demon-possessed.^s ³³The whole town was assembled at the door,³⁴ and he healed^t many who were sick with various diseases^u and drove out^v many demons.^w And he would not permit the demons to speak, because they knew him.^x

Preaching in Galilee 1:35–38 (Mt 4:23–25; Lk 4:42–44)

³⁵Very early in the morning, while it was still dark, he got up, went out, and made his way to a deserted place;^y and there he was praying.^z ³⁶Simon^a and his companions searched for him,³⁷ and when they found him they said, “Everyone is looking for you.”

³⁸And he said to them, “Let’s go on to the neighboring villages so that I may preach^b there too. This is why I have come.”

A Man Cleansed 1:40–44 (Mt 8:2–4; Lk 5:12–14)

³⁹He went into all of Galilee,^c preaching in their synagogues^d and driving out demons.^e ⁴⁰Then a man with leprosy^{c,e} came to him and, on his knees,^{b,f} begged him, “If you are willing, you can make me clean.”^g ⁴¹Moved with compassion,^h Jesus reached out his hand and touchedⁱ him. “I am willing,” he told him. “Be made clean.”⁴² Immediately the leprosy^j left him, and he was made clean.⁴³ Then he sternly warned^k him and sent him away^l at once,⁴⁴ telling him, “See that you say nothing to anyone;^m but go and showⁿ yourself to the priest,^o and offer^p what Moses commanded for your cleansing,^q as a testimony^r to them.”⁴⁵ Yet he went out and began to proclaim^s it widely and to spread the news,^t with the result that Jesus could no longer enter a town openly. But he was out in deserted places, and they came to him from everywhere.

The Son of Man Forgives and Heals 2:1–12 (Mt 9:1–8; Lk 5:17–26)

2 When he entered Capernaum^u again after some days, it was reported that he was at home.² So many people gathered together that there was no more room, not even in the doorway, and he was speaking the word^v to them.³ They came to him bringing a paralytic,^w carried by four of them.⁴ Since they were not able to bring him to⁶ Jesus because of the crowd, they removed the roof above him, and after digging through it, they lowered the mat on which the paralytic was lying.⁵ Seeing their faith,^x Jesus told the paralytic, “Son, your sins^y are forgiven.”^z

^a1:27 Other mss read “What is this? What is this new teaching? For with authority

^b1:31 Other mss add at once

^c1:40 Gk leprosy; a term for various skin diseases, also in v. 42; see Lv 13–14

^d1:40 Other mss omit on his knees

^e1:41 Other mss Moved with indignation

^f1:44 Or against them

^g2:4 Other mss read able to get near

Jn 6:69. A similar title is found in Ps 106:16 (LXX Ps 105:16): “In the camp they were envious of Moses and of Aaron, the Lord’s holy one.” The psalmist recalls Nm 16:1–11 where Korah and 250 men rebelled against Moses and Aaron by questioning Aaron’s “holy” status as high priest of Israel (Nm 16:3). Even if Ps 106 and Nm 16 are not uppermost in Mark’s mind, the concept of Jesus’s priestly status certainly is. The Spirit uniquely anointed Jesus at his

baptism in the Jordan River as a consummate Prophet, Priest, and King.

^h1:40–41 According to Lv 13:2–46, defiling skin diseases make an individual unclean or incomplete—unfit to dwell in the presence of a holy God. The consequences of a skin disease are stark. This person must wear “clothes torn and his hair hanging loose, and he must cover his mouth and cry out, ‘Unclean, unclean!’ He will remain unclean as long

as he has the disease. . . . He must live alone in a place outside the camp” (Lv 13:45–46). Jesus, the Priest-King, is the “Holy One of God” (1:24) and remarkably cleanses the defiled man by touch. The man is now fit for the presence of God. Jesus infects the leper with his holiness instead of being affected himself by the leprosy. The cleansing of the leper now makes him holy, so he can participate in the holy worship at the temple.

⁶But some of the scribes^a were sitting there, questioning^b in their hearts: ⁷"Why does he speak like this? He's blaspheming!^c Who can forgive^d sins^e but God alone?"^f

⁸Right away^g Jesus perceived in his spirit^h that they were thinking like this within themselves and said to them, "Why are you thinking these things in your hearts? ⁹Which is easier:ⁱ to say to the paralytic, 'Your sins are forgiven,' or to say, 'Get up, take your mat, and walk?'^k ¹⁰But so that you may know^l that the Son of Man^m has authorityⁿ on earth^o to forgive sins"^p — he told the paralytic — ¹¹"I tell you: get up,^q take your mat, and go home."

¹²Immediately he got up, took the mat, and went out in front of everyone. As a result, they were all astounded^r and gave glory^s to God,^t saying, "We have never seen anything like this!"^u

The Call of Levi 2:13–17 (Mt 9:9–13; Lk 5:27–32)

¹³Jesus went out again beside the sea. The whole crowd was coming to him, and he was teaching^v them. ¹⁴Then, passing by, he saw Levi^w the son of Alphaeus sitting at the tax office,^x and he said to him, "Follow me,"^y and he got up and followed^z him.

¹⁵While he was reclining at the table in Levi's house, many tax collectors^a and sinners^b were eating^c with Jesus and his disciples, for there were many who were following him. ¹⁶When the scribes^c who were Pharisees^d saw that he was eating^e with sinners^f and tax collectors,^g they asked his disciples, "Why does he eat^h with tax collectors and sinners?"

¹⁷When Jesus heard this, he told them, "It is not those who are well who need^h a doctor,ⁱ but those who are sick.^j I didn't come to call the righteous,^k but sinners."^l

A Question about Fasting 2:18–22 (Mt 9:14–17; Lk 5:33–39)

¹⁸Now John's^m disciplesⁿ and the Pharisees^o were fasting.^p People came and asked him, "Why do John's disciples and the Pharisees' disciples fast, but your disciples do not fast?"

¹⁹Jesus said to them, "The wedding guests cannot fast while the groom^q is with them, can they? As long as they have the groom with them, they cannot fast. ²⁰But the time^r will come^s when the groom will be taken away^t from them,^u and then they will fast^v on that day. ²¹No one sews a patch of unshrunk cloth on an old garment.^w Otherwise, the new patch pulls away from the old cloth,^x and a worse tear^y is made. ²²And no one puts new wine^z into old wineskins. Otherwise, the wine will burst¹ the skins,² and the wine is lost as well as the skins. No, new wine is put into fresh wineskins."

› **2:7** The wording "God alone" can also be rendered "one God," an expression that alludes to the Israelite creed of Dt 6: "Listen, Israel, and be careful to follow them, so that you may prosper and multiply greatly, because the LORD, the God of your ancestors, has promised you a land flowing with milk and honey. Listen, Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart, with all your soul, and with all your strength. These words that I am giving you today are to be in your heart. Repeat them to your children. Talk about them when you sit in your house and when you walk along the road, when you lie down and

when you get up" (Dt 6:3–7; cp. Ex 34:6–7; Is 43:25). The principle of abiding authority rings true here. The scribes are right to connect the forgiveness of sins with the doctrine of God, but they are wrong to exclude Jesus from the Shema (see 1Co 8:4–6). They have failed to understand that the OT itself argues that there's a plurality of persons within the "one God" (e.g., Gn 1:26; 3:22).

› **2:10** The pairing of "Son of Man" with "authority" alludes to the prophecy of Dn 7:13–14: "the son of man came upon the clouds of heaven . . . and to him was given authority . . . his authority is an eternal authority" (LXX [OG]-AT). Dn 7 likely presents the son of man

as a high priestly, royal figure who arrives into God's presence on the Day of Atonement, establishing cosmic cleansing and inheriting the right to rule over the cosmos. Jesus's initial defeat of the devil in Mk 1:12–13 qualifies him, as Daniel's "Son of Man," to begin cleansing the cosmos and making atonement for God's people. His pronouncement of the forgiveness of the paralytic's sins is not hollow. Jesus further actualizes what John the Baptist began (Mk 1:4), and he anticipates his death at the end of his ministry when he secures complete forgiveness of sin.

› **2:15** By "reclining at the table in Levi's house," Jesus probably taps into a significant OT theme:

2:6 ^aMt 2:4; ^bMk 9:33
2:7 ^cEx 22:28; Mk 3:29; Rv 13:6;
^dPs 25:11; Mt 9:2; ^eEx 34:6–7; Dt 6:4;
^fIs 43:25; Jn 15:22; ^gEx 34:6–7; Dt 6:4;
^hIs 43:25
2:8 ^aMk 10:52; ^bLk 5:22; 16:15; Jn 2:25
2:9 ^aLk 16:17; 18:25; ^bMk 2:3; ^cMt 11:5
2:10 ^aEx 9:13–14; ^bDn 7:13–14; Ps 8:4;
^cLk 5:24; Ac 7:56; ^dMt 28:18; Mk 1:22;
^eDn 7:13–14; ^fJn 15:22
2:11 ^aMk 5:41
2:12 ^aAc 10:45; ^bJn 11:4; 17:1; 1Pt 2:12;
^cLk 2:14; ^dMt 9:33
2:13 ^aMt 28:20; Ac 4:2; 2Tm 4:11
2:14 ^aLk 5:27,29; ^bLk 5:27; ^cLk 5:27;
^dLk 5:11; Jn 8:12
2:15 ^aLk 3:12; 18:13; ^bMt 9:10; 1Tm 1:15
2:16 ^aMt 2:4; ^bMk 7:3; ^cMt 11:18;
^d1Tm 1:15; ^eLk 3:12
2:17 ^aMt 6:8; ^bCol 4:14; ^cLk 5:31;
^dMt 13:17; Rm 1:17; ^eLk 5:32
2:18 ^aMk 1:4; ^bJn 3:25; ^cMk 7:3;
^dLk 18:12; Ac 13:2
2:19 ^aJn 2:9
2:20 ^aMk 13:24; ^bIs 53:7; ^cLk 17:22;
^dJn 16:16–20; ^eLk 18:12
2:21 ^aJos 9:13; ^bLk 19:36; ^cJos 9:13
2:22 ^aLk 5:37; ^bJn 6:27; ^cJb 32:19

^a**2:15** Lit reclining together
^b**2:16** Other mss read scribes and Pharisees
^c**2:16** Other mss add and drink
^d**2:18** Other mss read The disciples of John and of the Pharisees
^e**2:20** Or the days

God enjoying a covenant meal with Israel and the nations (cp. Gn 21:8; 26:30–31; 43:24–34). Is 25:6 states, "On this mountain, the LORD of Armies will prepare for all the peoples a feast of choice meat, a feast with aged wine, prime cuts of choice meat, fine vintage wine." Fulfilling the expectation of Is 25, Jesus is, as Yahweh in the flesh, fellowshiping with all of humanity (cp. Mk 5:30–44; 8:1–10; 14:12–25).

2:23 ^aEx 34:21; ^bMk 10:10; ^cIs 40:3; ^dIs 40:3; ^eEx 34:21
2:24 ^aMk 7:3; ^bLk 6:2
2:25 ^a1Sm 21:1–6; ^bLk 1:27; ^cAc 2:45;
^dRv 7:16
2:26 ^a1Sm 21:1–6; ^bLv 16:32;
^c1Sm 21:1–6; ^dEx 25:30; ^eLv 24:5–9;
^fNm 28:9–10; ^gAc 4:1
2:27 ^aCol 2:16
2:28 ^aMk 2:10; ^bDn 7:13–14; ^cRm 7:25;
^d1Co 8:6; ^eCol 3:22; ^fLk 6:5
3:1 ^aMk 1:21,39; ^bJms 2:2; ^cMk 4:6;
^d5:29; ^e9:18; ^f11:20–21; ^g1Kg 13:1–6
3:2 ^aRv 12:10; ^bLk 6:7; ^c14:1; ^d20:20;
^eAc 8:7; ^fMk 2:23; ^gLk 13:10; ^h14:3
3:3 ^a1Kg 13:1–6
3:4 ^aJn 18:31; ^bPs 34:14; ^cLk 18:18;
^dPs 34:12–16; ^e1Pt 3:17; ^fPhp 2:12;
^gJms 5:20; ^hDt 30:15; ⁱLk 20:15;
^j1Kz 1:20; ^k19:40
3:5 ^aJms 1:19; ^bEx 7:13; ^cRm 11:25;
^dIs 6:10; ^e1Kg 13:1–6; ^f1Kg 13:1–6;
^gMk 8:25
3:6 ^aMk 7:3; ^bMt 12:14; ^cMk 15:1;
^dMt 22:16; ^eMk 12:13; ^fMk 11:18;
^gJn 5:18; ^h6:27

Lord of the Sabbath 2:23–28 (Mt 12:1–8; Lk 6:1–5) 3:1–6 (Mt 12:9–14; Lk 6:6–11)

²³On the Sabbath^a he was going through the grainfields, and his disciples^b began to make^c their way,^d picking some heads of grain.^e ²⁴The Pharisees^f said to him, “Look, why are they doing what is not lawful^g on the Sabbath?”

²⁵He said to them, “Have you never read what David^h and those who were with him did when he was in needⁱ and hungry^j — ²⁶how he entered the house of God^k in the time of Abiathar the high priest^l and ate the bread of the Presence^m — which is not lawful for anyone to eat except the priestsⁿ — and also gave some to his companions?” ²⁷Then he told them, “The Sabbath was made for^a man and not man for the Sabbath.^o ²⁸So then, the Son of Man^p is Lord^q even of the Sabbath.”^r

3 Jesus entered the synagogue^s again, and a man was there who had a shriveled^t hand.^u ²In order to accuse^v him, they were watching him closely^w to see whether he would heal^x him on the Sabbath.^y ³He told the man with the shriveled hand,^z “Stand before us.” ⁴Then he said to them, “Is it lawful^a to do good^b on the Sabbath or to do evil,^c to save life^d or to kill?^e But they were silent.^f ⁵After looking around at them with anger,^g he was grieved at the hardness^h of their heartsⁱ and told the man, “Stretch out your hand.”^j ⁶So he stretched it out, and his hand was restored.^k ⁶Immediately the Pharisees^l went out and started plotting^m with the Herodiansⁿ against him, how they might kill^o him.

2:27 Or because of

▶ **2:23** As Jesus is traveling through grainfields, his disciples—Peter, Andrew, James, and John—“began to make their way.” The awkward wording here alludes to the programmatic Is 40:3: “Prepare the way of the Lord in the wilderness; make a straight highway for our God in the desert.” Confirming the connection to Is 40:3 is Mark’s assertion that Jesus is the “Lord even of the Sabbath” at the end of the passage (2:28). Mark quotes Is 40:3 in 1:3, setting the trajectory for the whole of his Gospel, since many of the OT references in Mark are from Isaiah. Like John the Baptist (Mk 1:4–8), Mark casts the disciples as also “preparing the way of the Lord.” Jesus’s actions in this event on the Sabbath are tied to the second exodus of God’s people. The disciples are joining Jesus in leading his people out of spiritual exile—the fulfillment of Isaiah’s restoration promises to Israel.

▶ **2:25–26** Jesus draws typological lines of correspondence between David and his soldiers and Jesus and his disciples. He puts his finger on an incident in 1Sm 21:1–6, where David asks the priest Ahimelech if he can consume the showbread in the temple—a privilege only priests enjoy (Lv 24:5–9; Nm 28:9–10). The high priest sanctioned the consumption of the bread by David and his men on account of David’s identity. Because David is a priest-king in his own

right (2Sm 6:14), he is allowed to eat the bread. In the same way, Jesus, the long-awaited descendant of David, the true high priest, authorizes his disciples to eat grain. The disciples consume the “heads of grain” (2:23), because, like Jesus, they too are priests. Jesus also adds that David “entered the house of God . . . and ate.” 1Sm 21 doesn’t mention David “entering” the tabernacle—only that the high priest gave him and his men bread from the sanctuary. The actions of Jesus and the disciples demonstrate that all of creation is his temple or “house,” and his disciples worship in it. The expression “house of God” is even prominent in the book of Is and often refers to Israel’s end-time temple (Is 2:2,3; 56:7). As the message of the kingdom goes forth through Jesus and his followers, the end-time temple of God expands to the ends of the earth. Jesus’s suffering and death are the means by which God will exalt Jesus as a “cornerstone” in the cosmic temple (see comments on Mk 12:10–11).

▶ **2:27–28** The summary statement, the “Sabbath was made for man,” gets at the heart of Israel’s status before God and the nations. Sabbath observance in the OT is tied to Israel’s relationship to God and their neighbors. Based on his own resting on the seventh day (Gn 2:2), God commands the nation to work for six days and rest on the seventh. God allocates the seventh or “Sabbath” day for Israel to meditate on his

sovereign power and contemplate his own rest (Ex 20:10; Dt 5:14; Is 66:1). As the years ticked by, though, the Sabbath became a burden because of the sheer weight of legalism and human tradition. When Jesus proclaims that the “Son of Man is Lord even of the Sabbath,” he is emphatically declaring that his rule extends to every nook and cranny of the cosmos, even sacred time itself (see Dn 7:13–14). To enjoy a position of authority over the Sabbath is a prerogative only Israel’s God possesses.

▶ **3:1–5** In a local synagogue, “a man was there who had a shriveled hand. . . [Jesus] told the man, ‘Stretch out your hand.’ So he stretched it out, and his hand was restored” (3:1,5). The closest OT passage is 1Kg 13:4, where King Jeroboam wrongly condemned a prophet, and he “stretched out his hand.” God judges wicked Jeroboam, so that his “hand . . . withered.” Jeroboam subsequently asks the righteous prophet to intercede to God, “so that . . . [his] hand may be restored” (1Kg 13:6). God answers the request and “restored” Jeroboam’s “hand.” The language is remarkably close to Mk 3:1–6, making an allusion likely. The significance is that Jesus is analogously functioning as Yahweh himself, as only Yahweh possesses the power to heal Jeroboam’s hand. Jesus doesn’t intercede on behalf of the man; he heals the man’s hand immediately.

▶ **3:4** Still in the synagogue, Jesus asks the Jewish leaders a question: “Is it lawful to do

good on the Sabbath or to do evil, to save life or to kill?” The wording probably alludes to Dt 30:15: “Look, I have set before you today life and death, good and evil” (LXX-AT). Moses, on the plains of Moab, beckons the second generation of Israelites to follow God’s law perfectly, so that they may inherit divine blessing in the promised land (30:16). But, if they disobey, then God will withhold his presence and curse them (30:17–18). In an analogous way, Jesus poses two ways of living to the Jewish leaders—one that results in blessing and one that results in cursing. If they respond with “to do good,” then they approve of Jesus’s actions on the Sabbath; if they respond with “to kill” (i.e., “to do evil”), then God will disapprove of their actions.

▶ **3:5** The Pharisees’s “hardness of . . . hearts” alludes to Is 6:10: “Make the minds of these people dull; deafen their ears and blind their eyes; otherwise they might see with their eyes and hear with their ears, understand with their minds, turn back, and be healed.” By alluding to Is 6, Mark explains why the Jewish leaders are ignorant of Jesus’s identity and mission. In the original context of Is 6, God commissions the prophet Isaiah to condemn Israel for her idolatry. Israel has succumbed to idolatry, so God has commissioned Isaiah to transform them into the object of their worship through his prophetic word. Like their idols, Israel is blind, deaf, and dumb, and so Israel has

Ministering to the Multitude 3:7–12 (Mt 4:24–25; 12:15–16; Lk 6:17–19)

⁷Jesus departed with his disciples to the sea, and a large crowd followed from Galilee,^a and a large crowd followed from Judea,^b ⁸Jerusalem,^c Idumea, beyond the Jordan,^d and around Tyre^e and Sidon.^f The large crowd came to him because they heard about everything he was doing. ⁹Then he told his disciples to have a small boat^g ready for him, so that the crowd wouldn't crush him. ¹⁰Since he had healed^h many, all who had diseases were pressing toward him to touchⁱ him. ¹¹Whenever the unclean^j spirits^k saw him, they fell down^l before him and cried out, "You are the Son of God!"^m ¹²And he would strongly warnⁿ them not to make him known.^o

The Twelve Apostles 3:13–19 (Mt 10:2–4; Lk 6:12–16)

¹³Jesus **went up the mountain**^p and summoned those he wanted, and they came to him. ¹⁴**He appointed twelve**,^q whom he also named apostles,^r to be with him, to send them out to preach,^s ¹⁵and to have authority to^b drive out demons. ¹⁶He appointed the Twelve:^{c,t} To Simon,^u he gave the name Peter;^v ¹⁷and to James^w the son of Zebedee,^x and to his brother John,^y he gave the name "Boanerges" (that is, "Sons of Thunder"); ¹⁸Andrew;^z Philip^b and Bartholomew; Matthew^c and Thomas;^d James the son of Alphaeus, and Thaddaeus; Simon the Zealot, ¹⁹and Judas Iscariot,^e who also betrayed him.

A House Divided 3:23–27 (Mt 12:25–29; Lk 11:17–22) 3:28–30 (Mt 12:31–32; Lk 12:10)

²⁰Jesus entered a house, and the crowd gathered again so that they were not even able to eat.^o ²¹When his family^f heard this, they set out to restrain him, because they said, "He's out of his mind."^g

²²The scribes^h who had come down from Jerusalem said, "He is possessed by Beelzebul," and, "He drives out demonsⁱ by the ruler^j of the demons."^m

²³So he summoned^k them and spoke to them in parables:^o "How can Satan^p drive out Satan? ²⁴If a kingdom^q is divided against itself, that kingdom cannot stand. ²⁵If a house is divided against itself, that house cannot stand. ²⁶And if Satan opposes himself and is divided, he cannot stand but is finished. ²⁷But no one can enter a **strong man's house**^r and **plunder his possessions**^s unless he first ties up^t the strong man. Then he can **plunder his house**.^u

²⁸"Truly I tell you, people will be forgiven for all sins and whatever blasphemies they utter. ²⁹But whoever **blasphemes^v against the Holy Spirit^w** never has forgiveness,^x but is guilty^y of an eternal sin"^z — ³⁰because they were saying, "He has an unclean spirit."^a

^{3:7} ^aMt 17:22; ^bLk 1:5
^{3:8} ^cMt 23:37; ^dLk 3:3; ^eAc 21:7; ^fGn 49:13
^{3:9} ^gJn 21:8
^{3:10} ^hAc 8:7; ⁱJn 20:17
^{3:11} ^j2Co 6:17; ^kLk 11:24; ^lLk 8:47; ^mLk 4:34, 41
^{3:12} ⁿ2Tm 4:2; ^oMk 1:34
^{3:13} ^pEx 19:1–25; ^qMt 4:8
^{3:14} ^rEx 19:1–25; ^sAc 1:2; ^tJd 17; ^uMk 1:4
^{3:16} ^vMk 11:11; ^wJn 1:35–51; ^xMt 16:17; ^yAc 10:32
^{3:17} ^zAc 12:2; ^{aa}Jn 21:2; ^{ab}Jn 21:7; ^{ac}Rv 6:1
^{3:18} ^{ad}Jn 6:8; ^{ae}Jn 1:43–48; ^{af}6:5, 7; ^{ag}21:21–22; ^{ah}14:8–9; ^{ai}Ac 1:13; ^{aj}Jn 11:16; ^{ak}14:5; ^{al}20:24, 26–28; ^{am}21:2
^{3:19} ^{an}Mk 14:10, 43; ^{ao}Ac 1:16, 25
^{3:21} ^{ap}Jn 7:3; ^{aq}Lk 2:48; ^{ar}Jn 2:3–4; ^{as}7:3–5
^{3:22} ^{at}Mt 2:4; ^{au}Mt 10:25; ^{av}12:24, 27; ^{aw}Lk 11:15–19; ^{ax}Jn 10:4; ^{ay}Rv 9:20; ^{az}18:2; ^{ba}Lk 12:58; ^{bb}Mt 9:34; ^{bc}12:24; ^{bd}Lk 11:15
^{3:23} ^{be}Lk 18:16; ^{bf}Mk 12:1; ^{bg}Mk 1:13; ^{bh}4:15; ^{bi}8:33
^{3:24} ^{bj}Lk 4:5
^{3:27} ^{bk}Ls 49:24–25; ^{bl}Is 49:24–25; ^{bm}Mk 15:1; ^{bn}Is 49:24–25
^{3:29} ^{bo}Ac 7:51; ^{bp}Ls 63:10
^{3:29} ^{bq}Heb 6:4–6; ^{br}10:26–29; ^{bs}Jn 5:16; ^{bt}Mk 14:64; ^{bu}Jn 5:16
^{3:30} ^{bv}Lk 11:24

become as spiritually inanimate as are their idols (see Dt 29:2–4; Pss 115:4–8; 135:15–18). By alluding to Is 6, Mark reveals that Isaiah's oracle of judgment continues to be fulfilled through Jesus (the latter-day Prophet) in the first century, and Israel is still unable to perceive God's mighty acts of redemption (see discussion on 4:12).

▶ **3:13–14** When Jesus "went up the mountain" and "appointed twelve" disciples "to have authority to drive out demons," he's typologically rehearsing Moses's ascent to mount Sinai (Ex 24:12–13, 15, 18; 34:1–2) and God's commissioning of the nation. In nucleus form, the twelve disciples symbolize the twelve tribes of Israel that descend from the patriarch Jacob (Gn 29:32–30:24; 35:18). At Sinai, Israel legally bound herself to the Lord, promising

to keep the stipulations of the law (Ex 24:7–8), and Israel was to be a blessing to the nations. Ex 19:5–6 reads, "Now if you will carefully listen to me and keep my covenant, you will be my own possession out of all the peoples, although the whole earth is mine, and you will be my kingdom of priests and my holy nation." God commissioned Israel to be a light to the nations and charged the Israelites to expel the idolatrous Canaanites from the promised land (Ex 23:20–33). Yet Israel failed to obey the covenant and failed to convert the nations. Jesus, as true Israel, fulfills both of these divine obligations and assembles the disciples to continue his faithful ministry. Just as Moses gathered the Israelites at Sinai, commanded them to bless the nations and expel the idolatrous Canaanites, so now

Jesus gathers his "apostles," commissions them to bless the nations, and expel the demons, the spiritual Canaanites.

▶ **3:27** In Jesus's second parable to the Jewish leaders, he compares his ministry of exorcisms to a person who "ties up" "the strong man" with the aim to procure his "possessions." This parable alludes to Is 49:24–25: "Will someone take spoils from the mighty one? . . . For thus says the Lord, 'If one should take a mighty one captive, he shall take spoils, and he who takes them from the strong man shall be delivered: for I will plead thy cause, and I will deliver your children'" (LXX-AT). Isaiah foretells the end-time deliverance of Yahweh, Israel's divine warrior, releasing the Israelites from the clutches of Babylon—the "mighty man." Earlier in the OT, the Canaanites who inhabited

^a**3:14** Other mss omit *he also named them apostles*

^b**3:15** Other mss add *heal diseases, and to*

^c**3:16** Other mss omit *He appointed the Twelve*

^d**3:20** Or *eat a meal; lit eat bread*

^e**3:29** Other mss read *is subject to eternal judgment*

the land were also called "mighty" (e.g., Dt 7:1; 9:1; Jos 23:9). Jesus views his exorcisms as a fulfillment of Isaiah's ancient prophecy. Jesus identifies himself as Yahweh who has initially bound Satan, the "strong man," so that he may inherit the spoils of war—the people of God (see 1:21–25; 5:1–20). Jesus also identifies the cosmos as the "strong man's house." In the incarnation, Jesus enters Satan's "house" in order to reclaim it as the "house of God" (2:26).

3:31 ^aMt 1:16; ^bJn 2:12
 3:32 ^cMk 6:3
 3:34 ^dAc 9:30
 3:35 ^eRm 8:27; Gl 1:4; Eph 1:9; 1Jn 2:17
 4:1 ^fMt 28:20; Ac 4:2; 2Tm 4:11
 4:2 ^gMk 12:1; ^hMk 11:18; Ac 2:42; 17:19
 4:3 ⁱGl 6:7
 4:4 ^jMk 8:27; ^kGl 5:15
 4:5 ^lMk 10:52
 4:6 ^mMk 3:1
 4:8 ⁿGn 26:12; ^o1Pt 2:2; ^pGn 26:12;
 Jn 15:5; Col 1:6
 4:9 ^qDt 29:3–4; Is 6:9–10; Is 6:9;
 Jr 5:21; Ezk 12:2; Mk 8:18; Lk 14:35
 4:10 ^rMk 11:11; ^sMk 12:1
 4:11 ^tCo 2:7; ^uDn 2:18–19,27–30,47;
^vMk 1:15; ^wRm 9:27
 4:12 ^xMk 7:18; ^yIs 6:9–10

True Relationships 3:31–35 (Mt 12:46–50; Lk 8:19–21)

³¹His mother^a and his brothers^b came, and standing outside, they sent word to him and called him. ³²A crowd was sitting around him and told him, “Look, your mother, your brothers,^c and your sisters^d are outside asking for you.”

³³He replied to them, “Who are my mother and my brothers? ³⁴Looking at those sitting in a circle around him, he said, “Here are my mother and my brothers!^d ³⁵Whoever does the will of God^e is my brother and sister and mother.”

The Parable of the Sower 4:1–12 (Mt 13:1–15; Lk 8:4–10)

4 Again he began to teach^f by the sea, and a very large crowd gathered around him. So he got into a boat on the sea and sat down, while the whole crowd was by the sea on the shore. ²He taught them many things in parables,^g and in his teaching^h he said to them, ³“Listen! Consider the sower who went out to sow.ⁱ ⁴As he sowed, some seed fell along the path,^j and the birds came and devoured^k it. ⁵Other seed fell on rocky ground where it didn’t have much soil, and it grew up quickly,^l since the soil wasn’t deep. ⁶When the sun came up, it was scorched, and since it had no root, it withered away.^m ⁷Other seed fell among thorns, and the thorns came up and choked it, and it didn’t produce fruit. ⁸Still other seed fell on good groundⁿ and it grew up, producing fruit that increased^o thirty, sixty, and a hundred times.”^p ⁹Then he said, “Let anyone who has ears to hear listen.”^q

Why Jesus Used Parables

¹⁰When he was alone, those around him with the Twelve^r asked him about the parables.^s ¹¹He answered them, “The secret^t of the kingdom^u of God^v has been given to you, but to those outside,^w everything comes in parables^x so that

they may indeed look,
 and yet not perceive;
 they may indeed listen,
 and yet not understand;^y
 otherwise, they might turn back
 and be forgiven.”^z

^a3:32 Other mss omit *and your sisters*

^b4:12 Other mss read *and their sins be forgiven them*

➤ 4:11 Jesus often speaks in “parables” to his audiences. A “parable” evokes the symbolic actions and speech of Israel’s prophets, such as Isaiah, Jeremiah, and Ezekiel. These riddles have a twofold effect on the audience: to further harden the wicked Israelites or promote repentance among the remnant of Israel. One can think of the prophet Nathan’s use of a parable when confronting King David’s sin with Bathsheba in 2Sm 12. The riddle had a positive effect on David resulting in his repentance. Jesus, too, uses parables throughout his ministry to reveal and conceal simultaneously. If the listener is unmotivated and impassive, the meaning of the parable remains concealed. But if the listener participates in the faithful remnant who vigorously pursues the meaning of the parable, then the meaning of the symbolism is unlocked. “The secret

of the kingdom of God” alludes to the book of Daniel, especially, chaps. 2 and 4. According to Daniel, the term “mystery” encapsulates God’s wisdom that was previously hidden but has now been revealed (LXX Dn 2:18–19,27–30,47; 4:9). The content of this wisdom also refers to the end of history. God reveals his hidden revelation in two stages: an initial, symbolic revelation and a subsequent interpretive revelation (Mk 2:31–45). Dn 2:44,47 express the heart of the mystery’s content: “In the days of those kings, the God of the heavens will set up a kingdom that will never be destroyed, and this kingdom will not be left to another people. It will crush all these kingdoms and bring them to an end, but will itself endure forever. . . . The king said to Daniel, ‘Your God is indeed God of gods, Lord of kings, and a revealer of mysteries, since you were able to reveal this mystery.’” Mark brings Dn 2 to his readers’ attention to demonstrate the unique fulfillment of Daniel’s prophecy of the kingdom in Jesus’ ministry.

The OT anticipated that the end-time kingdom would be a decisive, sudden, and consummate victory over Israel’s enemies at the end of world history (e.g., Gn 49:9–10; Nm 24:14–19; Dn 2:35,44–45). Jesus explains, however, the kingdom Daniel prophesied about and which he inaugurates is like seed in a field that gradually “sprouts and grows” (4:27), and like a mustard seed that slowly “grows” but later becomes “taller than all the garden plants” (4:32).

➤ 4:12 Jesus alludes to the judgment of Is 6 in Mk 3:5, and here he formally quotes Is 6:9–10: “They may indeed look, and yet not perceive; they may indeed listen, and yet not understand; otherwise, they might turn back and be forgiven.” Jesus is addressing a threefold group, often referred to as the “outsiders”—the Jewish leaders, Jesus’s family at least temporarily (Mk 3:20–21,31–35), and all those who reject his message. In Is 6, God charges Israel with idolatry, and, as a result, Israel has been transformed into the object of her worship

(Is 1:29–30). Israel’s idols are blind, deaf, and dumb, and Israel has become blind, deaf, and dumb (see Dt 29:3–4; Jr 5:21; Ezk 12:2). For example, Ps 115:4–6,8 states, “Their idols are silver and gold, made by human hands. They have mouths but cannot speak, eyes, but cannot see. They have ears but cannot hear, noses, but cannot smell. . . . Those who make them are just like them, as are all who trust in them” (cp. Ps 135:15–18). So God commissioned Isaiah to proclaim judgment upon Israel, further spiritually anesthetizing her and causing her to become like her idols until the exile and beyond (Is 6:11–13). Jesus quotes the judgment oracle of Is 6 to explain why some accept his kingdom message and others refuse (Mk 4:1–8,13–20). The outsiders have rejected Jesus, provoking Jesus to apply Isaiah’s judgment oracle to his audience. The nation of Israel, as represented by the Jewish leaders, reject Jesus’s message because they, like their ancestors in Isaiah’s day, commit idolatry, by worshipping the Torah

The Parable of the Sower Explained 4:13–20 (Mt 13:18–23; Lk 8:9–15)

¹³Then he said to them, “Don’t you understand this parable?^a How then will you understand all of the parables? ¹⁴The sower sows^b the word. ¹⁵Some are like the word sown on the path.^d When they hear, immediately Satan^e comes and takes away the word^f sown in them.^h ¹⁶And others are like seed sown on rocky ground. When they hear the word, immediately they receive it with joy.^g ¹⁷But they have no root; they are short-lived. When distress^b or persecution comes because of the word, they immediately fall away.ⁱ ¹⁸Others are like seed sown among thorns; these are the ones who hear the word, ¹⁹but the worries^j of this age,^k the deceitfulness^l of wealth,^m and the desiresⁿ for other things enter in and choke the word, and it becomes unfruitful.^o ²⁰And those like seed sown on good ground hear the word,^p welcome it, and produce fruit^q thirty, sixty, and a hundred times what was sown.”

Using Your Light 4:21–25 (Lk 8:16–18)

²¹He also said to them, “Is a lamp brought in to be put under a basket or under a bed? Isn’t it to be put on a lampstand?” ²²For there is nothing hidden that will not be revealed,⁴ and nothing concealed that will not be brought to light. ²³If anyone has ears to hear, let him listen.”^u ²⁴And he said to them, “Pay attention to what you hear. By the measure^v you use,^w it will be measured to you — and more will be added^x to you. ²⁵For whoever has, more will be given to him, and whoever does not have, even what he has will be taken away from him.”^y

The Parable of the Growing Seed

²⁶“The kingdom of God^z is like this,” he said. “A man scatters seed on the ground. ²⁷He sleeps^a and rises^b night^c and day; the seed sprouts and grows, although he doesn’t know how. ²⁸The soil produces a crop^d by itself — first the blade, then the head, and then the full grain^e on the head. ²⁹As soon as the crop is ready, he sends for the sickle^f because the harvest^g has come.”^h

The Parable of the Mustard Seed 4:30–34 (Mt 13:31–35; Lk 13:18–21)

³⁰And he said, “With what can we compare the kingdom of God,ⁱ or what parable^j can we use to describe it? ³¹It’s like a mustard seed^k that, when sown upon the soil, is the smallest of all the seeds on the ground. ³²And when sown,^l it comes up and grows taller than all the garden plants,^m and produces large branches,ⁿ so that the birds^o of the sky^p can nest in its shade.”^q

Using Parables

³³He was speaking the word^r to them with many parables^s like these, as they were able to understand. ³⁴He did not speak to them without a parable. Privately, however, he explained everything to his own disciples.^t

Wind and Waves Obey Jesus 4:35–41 (Mt 8:23–27; Lk 8:22–25)

³⁵On that day, when evening had come, he told them, “Let’s cross over to the other side of the sea.” ³⁶So they left the crowd and took him along since he was in the boat. And other boats were with him. ³⁷A great windstorm arose,^v and the waves^w were breaking over the boat,^x so that the boat was already being swamped. ³⁸He was^y in the stern, sleeping^z on the cushion. So they woke him up^a and said to him, “Teacher! Don’t you care that we’re going to die?”^b

and the oral tradition instead of Jesus (see Mk 7:1–23). Jesus stands on the shoulders of the prophet Isaiah. Indeed, he is a greater Isaiah, proclaiming judgment that remains valid into the first century.

► **4:29** At the end of the parable of the growing seed, Jesus appears to allude to Jl 3:13:

“He sends for the sickle, because the harvest has come.” Jl 3 concerns God’s judgment upon the ungodly nations but blessing to the Israelites. Jl 3:13 (Lxx [4:13]), then, is a judgment oracle directed against Israel’s wicked neighbors: “Bring forth the sickles, for the harvest has come: enter, tread, for the press

is full: cause the vats to overflow; for their evil deeds have multiplied” (AT). Though the word for “harvest” is different in Jl 3:13 than in Mk 4:29, the phrase “send for the sickle” and “has come” are virtually identical, so that the allusion is probable. The effect of the allusion is that while the growth of the

4:13 ^aMk 12:1
4:14 ^aGl 6:7; ^bMk 16:20
4:15 ^aMk 8:27; ^bMt 4:10; ^cLk 6:47
4:16 ^aJn 5:43; 15:11
4:17 ^a2Co 1:4; ^bJn 16:1
4:19 ^a1Pt 5:7; ^bLk 16:8; Eph 1:21; ^cMt 13:22; ^dMt 13:22; ^eLk 8:14; ^f2Pt 1:4; 2:10; ^gRm 1:13; ^hTi 3:14; ⁱJd 12
4:20 ^aLk 6:47; ^bCol 1:10
4:21 ^aLk 5:18; ^bRv 1:12
4:22 ^a2Co 4:11
4:23 ^aDt 29:3–4; ^bIs 6:9–10; ^cMk 4:9
4:24 ^a2Co 10:13; ^bMt 7:2; ^cLk 6:38; ^dLk 17:5
4:25 ^aMt 25:29; ^bLk 19:26
4:26 ^aMk 1:15
4:27 ^aMt 9:24; ^bMk 5:41; ^cJn 9:4
4:28 ^aCol 1:10; ^bLk 16:7
4:29 ^aJl 3:13; ^bRv 14:14–19; ^cRv 14:15; ^dJl 3:13
4:30 ^aMk 1:15; ^bMk 12:1
4:31 ^aMt 17:20; ^bLk 17:6
4:32 ^aGl 6:7; ^bLk 11:42; ^cEzk 17:23; ^dDn 4:12; ^eEzk 17:23; ^fDn 4:12; ^gMt 24:35; ^hLk 12:33; ⁱAc 17:24; ^jEph 6:9; ^kRv 21:10; ^lEzk 17:23; ^mDn 4:12
4:33 ^aLk 6:47; ^bJn 18:32; ^cMk 12:1; ^dJn 16:12
4:34 ^aMt 9:10; ^bMk 10:10; ^cLk 6:1; ^dJn 6:3; ^eAc 6:1
4:37 ^aPs 107:25; ^bJnh 1:4; ^cPs 107:25; ^dJnh 1:4; ^eJd 13; ^fPs 107:25; ^gJnh 1:4
4:38 ^aJnh 1:5; ^bJnh 1:5; ^cMt 9:24; ^dMk 5:41; ^eJnh 1:6; ^fJn 6:27

^a**4:15** Other mss read *in their hearts*

^b**4:19** Or *seduction*

kingdom Jesus inaugurates is slow, it will become all-encompassing, provoke the eventual destruction of God’s enemies, and fulfill Joel’s prophecy of judgment.

4:39 ^a2Tm 4:2; ^bPss 18:15; 104:7; 106:9; ^cPss 18:15; 104:7; 106:9; ^dMt 22:12; Mk 3:4; ^ePss 107:29–30; ^fJnh 1:15
4:40 ^aMt 8:26; ^bRv 21:8
4:41 ^aRv 11:11; ^bMk 1:27; ^cJnh 1:10; ^dMk 6:50–51
5:2 ^a2Co 6:17; ^bLk 11:24; ^cJn 5:28
5:3 ^aIs 65:4; ^bLk 23:53; ^cMk 15:1
5:4 ^aRm 16:20; ^bRv 2:27; ^cJms 3:7–8
5:5 ^aJn 9:4; ^bIs 65:4; ^cLk 23:53; ^dIs 65:7; ^eMt 4:8
5:7 ^a1Kg 17:18; ^bJn 5:19; ^cHeb 1:2; ^dPs 78:35; ^eRv 20:10
5:8 ^a2Co 6:17; ^bLk 11:24
5:9 ^aMt 26:53; ^bLk 8:30
5:11 ^aIs 65:4; ^bMt 7:6; ^c8:30–32; ^dLk 8:32–33; ^eIs 15–16; ^fJn 21:15
5:13 ^a2Co 6:17; ^bLk 11:24
5:14 ^aJms 4:7

³⁹He got up, rebuked^a the wind,^b and said to the sea,^c “Silence!^d Be still!”^e The wind ceased, and there was a great calm.^f ⁴⁰Then he said to them, “Why are you afraid?^g Do you still have no faith?”

⁴¹And they were terrified^h and asked one another, “Who then is this? Even the wind and the sea obeyⁱ him!”

Demons Driven Out by Jesus 5:1–20 (Mt 8:28–34; Lk 8:26–39)

5 They came to the other side of the sea, to the region of the Gerasenes.^a ²As soon as he got out of the boat, a man with an unclean^b spirit^c came out of the tombs^m and met him. ³He lived in the tombs,ⁿ and no one was able to restrain him anymore—not even with a chain^o—⁴because he often had been bound with shackles and chains, but had torn the chains apart and smashed^p the shackles. No one was strong enough to subdue^q him. ⁵Night^r and day among the tombs^s and on the mountains,^t he was always crying out and cutting himself with stones.

⁶When he saw Jesus from a distance, he ran and knelt down before him. ⁷And he cried out with a loud voice, “What do you have to do with me,^u Jesus, Son^v of the Most High God?” I beg you before God, don’t torment^x me! ⁸For he had told him, “Come out of the man, you unclean^y spirit!”

⁹“What is your name?” he asked him.

“My name is Legion,”^a he answered him, “because we are many.” ¹⁰And he begged him earnestly not to send them out of the region.

¹¹A large herd of pigs^b was there, feeding^c on the hillside. ¹²The demons^c begged him, “Send us to the pigs, so that we may enter them.” ¹³So he gave them permission, and the unclean^d spirits^c came out and entered the pigs. The herd of about two thousand rushed down the steep bank into the sea and drowned there.

¹⁴The men who tended them ran off^e and reported it in the town and the countryside, and people went to see what had happened. ¹⁵They came to Jesus and

^a4:41 Or were filled with awe

^b5:1 Some mss read Gadarenes; other mss read Gergesenes

^c5:12 Other mss read All the demons

▷ **4:37** The “windstorm” on the sea of Galilee symbolizes the waters of chaos, a prominent OT theme. Often in the OT chaotic waters represent the hostility of God’s and Israel’s enemies. Is 27:1, states, for example: “On that day the LORD with his relentless, large, strong sword will bring judgment on Leviathan, the fleeing serpent—Leviathan, the twisting serpent. He will slay the monster that is in the sea” (see also Jb 39:15–41:34; Dn 7:3–8). Connecting the dots, we discover that the stormy weather on the sea of Galilee refers to the demons, who like the devil in the wilderness, have arrayed themselves against Jesus and his disciples. In a prototypical use of the OT, Mark also arranges his material in accordance with the sequence of Ps 107:23–30 (see also Pss 65:5–7; 89:6–10; Jnh 1:4–16). Both passages describe sailors getting into a “boat” (Ps 107:23[Lxx 106:23]/Mk 4:36), a storm arising on the “sea” (Ps 107:23[Lxx 106:23]/Mk 6:39) with

intense “waves” (Ps 107:25/Mk 4:37), the Lord saving them from drowning (Ps 107:28b/Mk 4:39), the Lord silencing the storm (Ps 107:29/Mk 4:39), and the Lord guiding them to their desired destination (Ps 107:30/Mk 5:1). So, when Mk draws lines of continuity from Ps 107 to Jesus stilling the storm in Mk 4:35–41, we are left with the inescapable conclusion that Jesus is incarnate Yahweh, the divine Warrior, who delivers his disciples from the stormy sea (symbolizing demonic forces) with a spoken word. Jesus’s calming of the sea symbolized his exorcism of demons from people. The sea is the symbolic home of Satan and his demons, explaining why demons long to venture into “the sea” in Mk 5:13, yet why they cannot make their home in waterless places (Mt 12:43).

▷ **5:1** Jesus and the disciples travel across the Sea of Galilee “to the region of the Gerasenes,” a Gentile territory. This region ought to be identified with Geshur that, according to Jos 13:2–3, the Israelites failed to possess. Jos 13:13 succinctly states, “The Israelites did not drive out the Geshurites and Maacathites. So Geshur and Maacath still live in Israel today.” Israel’s failure

to destroy the wicked Canaanites, who occupied the promised land (Dt 20:17; Jos 23:1–16; 1Kg 9:20–21), is one of the central reasons Israel succumbed to idolatry and was eventually enslaved in exile. At the beginning of Judges, the “angel” or “messenger” of the Lord announces to the Israelites: “You are not to make a covenant with the inhabitants of this land. You are to tear down their altars. But you have not obeyed me. What have you done? Therefore, I now say: I will not drive out these people before you. They will be thorns in your sides, and their gods will be a trap for you” (Jdg 2:2–3). Mark’s use of the programmatic Ex 23:20 and Mal 3:1 in Mk 1:2 demonstrates his awareness of the salient theme of expulsion of the Canaanites and the preparation of the promised land. The “region of the Gerasenes” is a metonymy for the totality of the pagan nations who inhabit the promised land. In sum, Jesus is “preparing” humanity and creation for the presence of God, and that preparation entails the annihilation of Israel’s enemies, an enemy that bears the name “Legion” who inhabits the land of Geshur.

▷ **5:5,11** The description of the demoniac and his location alludes to Is 65:4,7. The demoniac lives “night and day among the tombs and on the mountains. . . . A large herd of pigs was there, feeding on the hillside.” Is 65:1–7 condemns Israel for being idolatrous, a nation “among the graves, spending nights in secret places, eating the meat of pigs. . . . They burned incense on the mountains” (65:4,7). But judgment is not the final word, as God promises to raise up “servants,” a community of righteous individuals who will inherit the new creation (Is 65:9,12–16). By attaching Is 65 to the Gerasene demoniac, Mark demonstrates that the demonically enslaved man, who lives in a Gentile region, symbolizes idolatrous and unclean Israel. Yet, Jesus, as Yahweh and the servant of Isaiah (Mk 10:45), sets the man free, cleanses him, and fulfills Isaiah’s prophecy, so that he can participate in a community of servant figures.

▷ **5:13** The exorcism of the demoniac contains a number of conceptual parallels with the Lord’s judgment on Pharaoh’s army in the Red Sea (Ex 14:15–15:21). The Egyptian army (Ex 14:24,28) parallels Legion—a military division

saw the man who had been demon-possessed,^{a,b} sitting there, dressed and in his right mind;^c and they were afraid.^d ¹⁶Those who had seen it described to them what had happened to the demon-possessed^e man and told about the pigs. ¹⁷Then they began to beg him to leave their region.

¹⁸As he was getting into the boat, the man who had been demon-possessed begged him earnestly that he might remain with him. ¹⁹Jesus did not let him but told him, "Go home to your own people, and report to them how much the Lord^f has done^g for you and how he has had mercy on you." ²⁰So he went out and began to proclaim^h in the Decapolisⁱ how much Jesus had done for him, and they were all amazed.^j

A Girl Restored and a Woman Healed 5:21–43 (Mt 9:18–26; Lk 8:40–56)

²¹When Jesus had crossed over again by boat^k to the other side, a large crowd^k gathered around him while he was by the sea. ²²One of the synagogue leaders, named Jairus,^l came, and when he saw Jesus, he fell at his feet^m ²³and begged him earnestly, "My little daughter is dying. Come and lay your hands onⁿ her so that she can get well^o and live." ²⁴So Jesus went with him, and a large crowd was following and pressing against him.

²⁵Now a woman suffering from bleeding^p for twelve years ²⁶had endured^q much under many doctors.^r She had spent everything she had and was not helped at all. On the contrary, she became worse. ²⁷Having heard about Jesus, she came up behind him in the crowd and touched^s his clothing.^t ²⁸For she said, "If I just touch his clothes, I'll be made well."^u ²⁹Instantly her flow of blood ceased, and she sensed in her body that she was healed^v of her affliction.

³⁰Immediately Jesus realized that power^w had gone out from him. He turned around in the crowd^x and said, "Who touched my clothes?"

³¹His disciples said to him, "You see the crowd pressing against you, and yet you say, 'Who touched me?"

³²But he was looking around to see who had done this. ³³The woman, with fear and trembling, knowing what had happened to her, came and fell down^z before him, and told him the whole truth.^a ³⁴"Daughter," he said to her, "your faith^b has saved you." ^cGo in peace^d and be healed^e from your affliction.^f

³⁵While he was still speaking, people came from the synagogue leader's house and said, "Your daughter is dead. Why bother the teacher^g anymore?"

³⁶When Jesus overheard^h what was said, he told the synagogue leader, "Don't be afraid.ⁱ Only believe." ³⁷He did not let anyone accompany him except Peter,^j James,^k and John.^l James's brother. ³⁸They came to the leader's house, and he saw a commotion — people weeping and wailing loudly. ³⁹He went in and said to them, "Why are you making a commotion and weeping?^m The childⁿ is not dead^o but asleep."^o ⁴⁰They laughed at him, but he put them all outside. He took the child's father,^p mother, and those who were with him, and entered the place

5:15 ^aMt 9:32; ^bMk 5:9; ^c1Pt 4:7; ^dPs 147:11; ^ePr 1:7; ^fRv 14:7

5:16 ^gMt 9:32

5:19 ^hCol 4:1; ⁱJd 5; ^jLk 1:25; 8:39; ^kAc 15:17; ^lRm 9:28

5:20 ^mMk 1:4; ⁿMt 4:25; ^oMk 7:31; ^pRv 17:6

5:22 ^qLk 8:41; ^rRv 19:10

5:23 ^sTm 5:22; ^tMk 6:56

5:25 ^uLv 15:25–28; ^vLk 8:43

5:26 ^wPhp 1:29; ^xCol 4:14

5:27 ^yLv 15:25–28; ^zJn 20:17; ^{aa}Lk 19:36

5:28 ^{ab}Mk 6:56; ^{ac}Ac 16:31

5:29 ^{ad}Lk 7:7

5:30 ^{ae}Lk 5:17; 6:19; 8:46; ^{af}Mk 2:13; ^{ag}Lk 19:36

5:33 ^{ah}Lk 8:47; ^{ai}Jn 14:6

5:34 ^{aj}Mt 8:10; ^{ak}Mt 9:22; ^{al}Mk 6:56;

^{am}1Sm 1:17; ^{an}2Kg 5:19; ^{ao}Ac 4:10;

^{ap}Mk 5:29

5:35 ^{aq}Mk 4:38; ^{ar}Eph 4:11

5:36 ^{as}Jn 6:20

5:37 ^{at}Lk 6:14; ^{au}Ac 12:2; ^{av}Jn 21:7

5:39 ^{aw}Mt 9:23; ^{ax}Lk 1:7

5:39 ^{ay}Nm 19:11; ^{az}Mt 9:24

5:40 ^{ba}Col 3:21

of six thousand (Mk 5:9); the Egyptians were drowned in the sea (Ex 14:27–28), just as the pigs were drowned in the sea (5:13); Yahweh, as Israel's warrior, judges Pharaoh's army (Ex 15:3); so too Jesus, the "Lord" (Mk 5:19), judges the demonic army (Mk 5:11); destruction of the Egyptians results in Yahweh receiving the glory (Ex 14:17–18,31), mirroring Jesus receiving the glory as a result of his victory (Mk 5:20); the nations recognize Yahweh's incomparable power (Ex 15:14), and the citizens of the Decapolis admit to Jesus's unmatched power (5:20). These unique parallels demonstrate that Jesus is redeeming his people in a second and greater exodus.

The first exodus typologically prefigured Jesus's deliverance of the nations.

▷ **5:25–34** The "woman suffering from bleeding for twelve years" is, according to Lv 15:19–33, ritually unclean. Lv 15:25 reads, "When a woman has a discharge of her blood for many days, though it is not the time of her menstruation, or if she has a discharge beyond her period, she will be unclean all the days of her unclean discharge, as she is during the days of her menstruation." Because of her uncleanness, this woman was likely unable to enter the temple complex in Jerusalem and perhaps restricted from the

Jewish community in some way. Mark's readers expect that, after a single touch from her (5:27), Jesus would be rendered ritually unclean. But the opposite happens: he infects her with his purity, and she becomes clean. As the "Holy One of God" (1:24), Jesus miraculously cures the woman of her uncleanness and readies her for God's glorious presence.

▷ **5:34** After healing the woman with an issue of blood, Jesus tells the woman to "Go in peace," a statement that may allude to Elisha likewise telling Naaman to "go in peace" in 2Kg 5:19 (cp. 1Sm 1:17). The prophet Elisha commanded Naaman to

^a5:21 Other mss omit *by boat*

^b5:23 Or *she might be saved*

^c5:36 Or *ignored*

dip himself into the Jordan River seven times to be cleansed of leprosy. Naaman obeys and "his skin was restored" (2Kg 5:14). Elijah then declares, "Go in peace." Pulling the two events together, we learn that Jesus's proclamation to the woman to "go in peace" illustrates his identity as a great prophet of Israel and that this event is one of a number of organic, typological connections between Jesus and the Elijah and Elisha narratives (see Mk 5:41; 6:15; 8:28; 9:4–5,11–13; 15:35–36).

5:41 ^aNm 19:11; ^bLk 1:7; ^cNm 19:11;
^dMk 1:31; 2:11; 4:27,38; 9:27;
 14:41–42
5:42 ^aMk 9:27; ^bMt 11:5; ^cMk 16:8;
^dAc 10:45
5:43 ^aMk 1:44; ^bLk 8:56
6:1 ^aMk 1:9; ^bMt 9:10; ^cMk 10:10; ^dLk 6:1;
^eJn 6:3; ^fAc 6:1
6:2 ^aMk 2:23; ^bLk 13:10; ^cMt 28:20;
^dAc 4:2; ^e2Tm 4:11; ^fJms 2:2; ^gPr 3:19;
^hAc 7:22; ⁱLk 1:21; ^jAc 19:11
6:3 ^aMt 13:55; ^bMt 1:16; ^cJms 1:1; ^dJd 1;
^eMt 13:55; ^fJd 1; ^gJn 16:1
6:4 ^aMt 2:23; ^bMt 13:57; ^cLk 4:10;
^d12:23
6:5 ^aAc 19:11; ^b1Tm 5:22; ^c1Co 11:30;
^dAc 8:7
6:6 ^aRv 17:6; ^bHeb 3:12,19; ^cMt 28:20;
^dAc 4:2; ^e2Tm 4:11
6:7 ^aLk 18:16; ^bMt 1:11; ^cMk 3:14;
^dDn 7:14,22,27; ^e2Co 6:17; ^fLk 11:24
6:8 ^aLk 10:4
6:9 ^aJn 19:23
6:11 ^aAc 17:11; ^bMt 10:14; ^cLk 9:5; 10:11;
^dAc 13:51; ^e1Tm 2:6
6:12 ^aMk 1:4; ^bAc 3:19; 26:20
6:13 ^aMk 3:15; ^bRv 9:20; 18:2; ^cMk 16:1;
^d1Co 11:30; ^eJms 5:14; ^fAc 8:7
6:14 ^aMt 11:3; ^bJn 10:25; ^cMk 1:4;
^dMt 17:9; ^eJn 21:14; ^fMk 5:30;
^g1Co 12:6
6:15 ^a2Kg 2:1–12; ^bMal 4:5; ^cMk 8:28;
^dMt 2:23; ^eAc 7:52
6:16 ^aMt 14:1; ^bMk 1:4; ^cMt 26:32
6:17 ^aMk 15:1; ^bMt 14:3,6; ^cLk 3:19;
^d1Tm 5:14
6:18 ^aMk 2:24; ^bJn 18:31; ^cLv 18:16;
^d20:21
6:19 ^aLk 20:35
6:20 ^aPs 147:11; ^bPr 1:7; ^cRv 14:7
6:20 ^aMt 13:17; ^bPs 20:6; ^cLk 7:14;
^dLk 24:4; ^eJn 13:22; ^fAc 25:20; ^g2Co 4:8;
^hGl 4:20; ⁱ2Co 11:19

where the child was. ⁴¹Then he took^a the child^b by the hand^c and said to her, “Tali-tha koum”^a (which is translated, “Little girl, I say to you, get up”^d). ⁴²Immediately the girl got up^e and began to walk.^f (She was twelve years old.) At this they were utterly astounded.^g ⁴³Then he gave them strict orders that no one should know about this^h and told them to give her something to eat.

Rejection at Nazareth 6:1–6 (Mt 13:53–58)

6 He left there and came to his hometown,ⁱ and his disciples^j followed him. ²When the Sabbath^k came, he began to teach^l in the synagogue,^m and many who heard him were astonished. “Where did this man get these things? they said. “What is this wisdom” that has been given to him, and how are these miracles^o performed by his hands? ³Isn’t this the carpenter,^p the son of Mary,^q and the brother of James,^r Joses, Judas,^s and Simon? And aren’t his sisters here with us? So they were offended^t by him.

⁴Jesus said to them, “A prophet^u is not without honor^v except in his hometown, among his relatives, and in his household.” ⁵He was not able to do a miracle^w there, except that he laid his hands on^x a few sick^y people and healed^z them. ⁶And he was amazed^a at their unbelief.^b He was going around the villages teaching.^c

Commissioning the Twelve 6:7–13 (Mt 10:5–42; Lk 9:1–6)

⁷He summoned^d the Twelve^e and began to send^f them out in pairs and gave them authority^g over unclean^h spirits.ⁱ ⁸He instructed them to take nothing for the road except a staff — no bread, no traveling bag,^j no money in their belts,^k but to wear sandals and not put on an extra shirt.^l ⁹He said to them, “Whenever you enter a house, stay there until you leave that place. ¹¹If any place does not welcome^m you or listen to you, when you leave there, shake the dust off your feetⁿ as a testimony^o against them.”^p ¹²So they went out and preached^q that people should repent.^r ¹³They drove out many demons,^s anointed^t many sick^u people with oil^v and healed them.^w

John the Baptist Beheaded 6:14–16 (Lk 9:7–9) 6:17–29 (Mt 14:6–12)

¹⁴King Herod^x heard about it, because Jesus’s name^y had become well known. Some^z said, “John the Baptist^a has been raised from the dead,^b and that’s why miraculous powers^c are at work^d in him.” ¹⁵But others said, “He’s Elijah.”^e Still others said, “He’s a prophet, like one of the prophets from long ago.”^f

¹⁶When Herod^g heard of it, he said, “John,^h the one I beheaded, has been raised!”ⁱ

¹⁷For Herod himself had given orders to arrest John and to chain^j him in prison on account of Herodias,^k his brother Philip’s wife, because he had married her.^l

¹⁸John had been telling Herod, “It is not lawful^m for you to have your brother’s wife.”ⁿ ¹⁹So Herodias held a grudge against him and wanted to kill^o him. But she could not, ²⁰because Herod feared^p John and protected him, knowing he was a righteous^q and holy^r man. When Herod heard him he would be very perplexed,^{s,t} and yet he liked to listen to him.^u

^a5:41 An Aramaic expression
^b6:11 Other mss add *Truly I tell you, it will be more tolerable for Sodom or Gomorrah on judgment day than for that town.*
^c6:14 Other mss read *He*
^d6:20 Other mss read *When he heard him, he did many things*

^e5:41 Touching a dead body is forbidden according to Nm 19:11: “The person who touches any human corpse will be unclean for seven days” (cp. Nm 5:2; 9:6,10; 31:19). Jesus, however, audaciously touches the dead girl when he “took the

child by the hand.” Jesus heals both the menstruant and this girl by touch, and both should result in his ritual contamination. Yet, because Jesus is the “Holy One of God” (1:24), Jesus heals her with his life-giving being, and he purifies, restores this girl to life, and prepares her for the presence of God. While Elijah and Elisha were instrumental in raising people from the dead (1Kg 17:19–22; 2Kg 4:29–35), they were only mediators of God’s power. In contrast, Jesus does not summon God’s help; rather, Jesus

himself possesses the power to raise Jairus’s daughter from the dead.

^f6:7 Jesus dispatches the disciples in pairs probably on the basis of Dt 17:6–7: “The one condemned to die is to be executed on the testimony of two or three witnesses. No one is to be executed on the testimony of a single witness. . . . You must purge the evil from you” (cp. 19:15,19). Deuteronomy often employs the line “purge the evil from you” as a reference to the preservation of the sanctity camp (13:5; 17:12; 19:13,19; 21:21;

22:24; 24:7). A wicked people cannot dwell in the midst of a holy God. Legal witnesses function as a way to preserve God’s holy presence in the Israelite community. Jesus, therefore, picks up on this theme from Deuteronomy, so that his apostles will hunt down and eradicate unclean demons and diseases (6:12–13). The apostles will also function as legal witnesses as they proclaim the good news of the kingdom. This is the use of abiding authority, a principle that is true in the OT remains true in the New.

²¹An opportune time came on his birthday, when Herod gave a banquet^d for his nobles,^b military commanders,^c and the leading men of Galilee.^d ²²When Herodias's own daughter^a came in and danced,^e she pleased^f Herod and his guests. The king said to the girl, "Ask me whatever you want, and I'll give it to you."²³ He promised her with an oath:^g "Whatever you ask me I will give you, up to half my kingdom."ⁱ

²⁴She went out and said to her mother, "What should I ask for?"

"John the Baptist's^j head," she said.

²⁵At once she hurried to the king and said, "I want you to give me John the Baptist's^k head on a platter^l immediately."²⁶ Although the king was deeply distressed,^m because of his oathsⁿ and the guests^o he did not want to refuse^p her. ²⁷The king immediately sent for an executioner and commanded him to bring John's head. So he went and beheaded him in prison, ²⁸brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother. ²⁹When John's disciples^q heard about it, they came and removed his corpse and placed it in a tomb.^q

Feeding of the Five Thousand 6:30–44 (Mt 14:13–21; Lk 9:10–17; Jn 6:1–15)

³⁰The apostles^r gathered around Jesus and reported to him all that they had done and taught. ³¹He said to them, "Come away by yourselves to a remote place^s and rest for a while."^t For many people were coming and going, and they did not even have time to eat.

³²So they went away in the boat by themselves to a remote place,^u ³³but many saw them leaving and recognized them, and they ran on foot from all the towns and arrived ahead of them.^v

³⁴When he went ashore, he saw a large crowd and had compassion^w on them, because they were like sheep^x without a shepherd.^x Then he began to teach them many things.

³⁵When it grew late, his disciples^y approached him and said, "This place is deserted,^z and it is already late. ³⁶Send them away so that they can go into the surrounding countryside and villages to buy themselves something to eat."

› **6:21–23** The description of the horrific event with Herod and Herodias's daughter could be modeled after the book of Esther. According to Mk 6:21, "King" Herod "gave a banquet" for his officials. Herodias's "daughter" then "pleased Herod" (6:22). Herod subsequently promises, "Ask me whatever you want, and I'll give it to you. . . . Whatever you ask me I will give you, up to half my kingdom" (6:23). We find an eerily similar account in Est 2 and 5. First, in chap. 2, "King" Ahasuerus searches for a replacement for Vashti (2:1–4). Mordecai takes Esther as his own "daughter" (2:15). Esther is then brought before the king whereby she "pleased him" (2:9). Later in the narrative, when Esther visits the king, he states, "What is your request? Ask up to half of my kingdom, and it will be yours" (5:3; LXX-A7). Esther then petitions the king to attend a "banquet I [Esther] have prepared" (5:4), where she pleads with him to spare the Jews and punish unrighteous Haman (7:3–6). The linguistic and thematic connections

between the book of Esther and Mark's Gospel are beyond coincidental. By modeling Herodias's request to martyr John the Baptist, Mark deftly turns the redemptive tables in a supreme example of irony: instead of Esther pleading with Ahasuerus to punish wicked Haman, Herodias pleads with Herod to kill the righteous John the Baptist.

› **6:31** Jesus beckons his disciples to locate "a remote place and rest for a while." Jesus here alludes to Is 32: " . . . until the Spirit from on high is poured out on us. Then the desert will become an orchard, and the orchard will seem like a forest. Then justice will inhabit the wilderness, and righteousness will dwell in the orchard. The result of righteousness will be peace; the effect of righteousness will be quiet confidence forever. Then my people will dwell in a peaceful place, in safe and secure dwellings" (Is 32:15–18). This is the only place in the OT (LXX), where the Greek words "rest"/"inhabit" and "wilderness" occur. Later in Isaiah 35:1–2, the Spirit's descent transforms the wilderness

into the new creation: "The wilderness and the dry land will be glad; the desert will rejoice and blossom like a wildflower. . . . They will see the glory of the LORD, the splendor of our God." The term for "wilderness" or "deserted place" is a critical word in Mark's gospel (1:3,4,12,13,35,45; 6:31,32,35), and its use here falls in line with the other occurrences. By turning the desert into a luscious space, God promises to dwell with humanity in his fullness. Therefore, when Jesus alludes to Is 32 and 35, he begins to fulfill the prophecies of Isaiah and colors the feeding of the five thousand with the Bible's larger program of God dwelling with his people in the new creation. › **6:34** The narrative prefaces the feeding of the five thousand with Jesus examining the gathered crowd and having "compassion on them, because they were like sheep without a shepherd." The connection to Nm 27 is unmistakable, wherein Moses asks God to commission someone to lead the nation of Israel in war and care for them: "appoint a man over the

6:21 ^aEst 5:6; Jn 13:2; ^bRv 6:15;

^cAc 21:31; ^dMt 17:22

6:22 ^eMt 11:17; ^fEst 2:9

6:23 ^gHeb 6:16; ^hMt 5:34; ⁱEst 5:3;

^j7:2; Lk 4:5

^k24: Mk 1:4

6:25 ^lLk 7:20; ^mMt 14:8

6:26 ⁿMt 26:38; ^oMk 14:34; ^pMt 5:33;

^q1Th 4:8

6:29 ^rMk 10:10; ^sJn 3:25; ^tJn 5:28

6:30 ^uAc 1:2; ^vJd 17

6:31 ^wIs 32:16; ^xIs 32:16

6:32 ^yIs 32:16

6:34 ^zLk 15:20; ^aMt 7:15; ^bNm 27:17;

^c1Kg 22:17; ^dEzk 34:5

6:35 ^eMk 10:10; ^fJn 1:23; ^gRv 12:6

› **6:22** Other mss read *When his daughter Herodias*

› **6:26** Lit and those reclining at the table

› **6:33** Other mss add *and gathered around him*

community who will go out before them and come back in before them, and who will bring them out and bring them in, so that the LORD's community won't be like sheep without a shepherd" (Nm 27:16–17). God answers Moses's request: "Take Joshua. . . . Confer some of your authority on him so that the entire Israelite community will obey him" (27:18,20; cp. Dt 31:23). Later OT authors use the same language to bemoan the lack of faithful leadership in Israel (1Kg 22:17; 2Ch 18:16). Ezk 34:5,8 and Zch 10:2 likewise condemn Israel's wicked leaders, yet they are quick to predict the arrival of an end-time Davidic figure who will shepherd and nurture God's people (Ezk 34:11–16; Zch 9:9–13). As the true shepherd (Jn 10:11) and the long-awaited descendant of David (2:25; 10:47; 11:10; 12:35), Jesus recognizes Israel's lack of a faithful

6:37 ^a2Kg 4:42–43
6:41 ^aEx 16:4,8,12; Ps 132:15
6:42 ^aMt 5:6
6:43 ^a2Kg 4:44
6:45 ^aJn 12:21
6:46 ^aMt 4:8; ^aMt 5:44; Ac 12:12
6:47 ^aEx 15:19
6:48 ^aRv 20:10; ^aJb 9:8; ^aEx 33:19,22;
 34:6; ^a1Kg 19:11
6:49 ^aJb 9:8; ^aMt 14:26
6:50 ^aJn 5:7
6:50 ^aJn 16:33; ^aEx 3:14; ^aIs 43:10;
 Ps 45:8; ^aJn 8:24; ^aIs 40:9; 43:1;
 Jn 6:20

³⁷“You give them something to eat,”^a he responded.

They said to him, “Should we go and buy two hundred denarii^a worth of bread and give them something to eat?”

³⁸He asked them, “How many loaves do you have? Go and see.”

When they found out they said, “Five, and two fish.”³⁹Then he instructed them to have all the people sit down in groups on the green grass.⁴⁰So they sat down in groups of hundreds and fifties.⁴¹He took the five loaves and the two fish, and looking up to heaven, he blessed and broke the loaves. He kept giving them to his disciples to set before the people.⁴²He also divided the two fish among them all.⁴³Everyone ate and was satisfied.⁴⁴They picked up twelve baskets full^d of pieces of bread and fish.⁴⁵Now those who had eaten the loaves were five thousand men.

Walking on the Water 6:45–56 (Mt 14:22–36; Jn 6:16–21)

⁴⁵Immediately he made his disciples get into the boat and go ahead of him to the other side, to Bethsaida,^e while he dismissed the crowd.⁴⁶After he said good-bye to them, he went away to the mountain^f to pray.⁴⁷Well into the night, the boat was in the middle of the sea,^g and he was alone on the land.⁴⁸He saw them straining^h at the oars,⁸ because the wind was against them. Very early in the morning^h he came toward them walking on the seaⁱ and wanted to pass by them.^k⁴⁹When they saw him walking on the sea,ⁱ they thought it was a ghost^m and cried out,⁵⁰ because they all saw him and were terrified.⁵¹ Immediately he spoke with them and said, “Have courage!^o It is I.^p Don’t be afraid.”^q⁵¹Then he got into the boat with them,

^a6:37 A denarius = one day’s wage

^a6:48 Or *them being battered as they rowed*

^c6:48 Lit. *Around the fourth watch of the night* = 3 to 6 a.m.

leadership and his desire to fulfill Moses’s wish to rule over his people wisely and lead a successful holy war.

► **6:37** The feeding of the five thousand, the only miracle found in all four Gospels (Mt 14:13–21; Lk 9:10–17; Jn 6:5–13), is partly based on 2 Kings 4:42–44. The prophet Elisha commands a man to take “twenty loaves of barley bread . . . [and] ‘give it to the people to eat’” (2Kg 4:42). The man protests, “What? Am I to set this before a hundred men?” (2Kg 4:43). Elisha responds with a promise, “This is what the LORD says, ‘They will eat, and they will have some left over’” (2Kg 4:43). The man obeys Elisha, and the people miraculously “ate and had some left over” (2Kg 4:44). The miracle of the feeding of the five thousand contains the identical sequence: Jesus commands the disciples to “give them [the crowd] something to eat.” The disciples object, “Should we go and buy two hundred denarii worth of bread and give them something to eat?” The disciples obey, and Jesus multiplies the bread and fish, feeding the massive crowd (6:41–42). Like

Elisha’s miracle, there were leftovers—“twelve baskets full” (6:43). Reading the two accounts together, we learn that Jesus functions either typologically or analogously as a latter-day Elisha in the stream of Israel’s prophetic tradition. But we also discover that Jesus should be identified with Israel’s God who multiplied the bread in 2Kg 4:42–44.

► **6:41** The multiplication of the bread for thousands of Jews gathered in a “deserted place” (6:35) conceptually recalls Yahweh feeding the Israelites with manna during their wilderness wanderings. When Yahweh redeemed his people from Egypt, the Israelites repeatedly failed to trust in his gracious provision (Ex 14:11–12; 16:2–3). So, as a result, God provided manna for his people in the wilderness so that Israel would “know that it was the LORD who brought you [Israel] out of the land of Egypt, and in the morning you will see the LORD’s glory” (Ex 16:6–7; cp. Ex 16:12). Manna is a tangible expression of God’s mercy and grace in the lives of the Israelites, and ultimately, manna glorified God, drawing his people into his presence (Dt 8:3; Neh 9:20–21; Ps 78:21–24). In feeding the five thousand (plus women and children), Jesus typologically rehearses God feeding his people in the wilderness. Israel’s exodus

from Egypt and wilderness wanderings are a prophetic pattern of Jesus redeeming the people in a second and final exodus, who identifies with Yahweh in that he mercifully and graciously nourishes his people with his presence (see Jn 6:25–59).

► **6:48** The expression “walking on the sea” is a probable allusion to Jb 9:8: “Who alone has stretched out the heavens, and walks on the sea as on firm ground” (Lxx-B). Jb 9 largely concerns the Lord’s prerogative to create, judge, and rule. Treading upon the water, then, is clearly a divine act. Mark buttresses the Jb 9:8 allusion with a second allusion. When Mark states that Jesus “wanted to pass by them,” he alludes to Ex 33:18–22: “Moses said, ‘Please, let me see your glory.’ He [Yahweh] said, ‘I will cause all my goodness to pass in front of you, and I will proclaim the name ‘the LORD’ before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion. . . . When my glory passes by, I will put you in the crevice of the rock and cover you with my hand until I have passed by.’ At Sinai, Moses wishes to see God’s glory, but the Lord only lets him see a glimpse. By inserting these two allusions into the narrative, Mark demonstrates that Jesus

is the presence of God’s glory on the earth, and the disciples experience what Moses longed for.

► **6:50** The disciples believe they see a “ghost” on the water, so they respond predictably and “cried out.” Jesus quells their anxiety, by uttering, “Have courage! It is I. Don’t be afraid.” The phrase “It is I,” should be rendered “I am”—an allusion to one of the most important texts in the Old Testament. Ex 3 reads, “I [Yahweh] have observed the misery of my people in Egypt, and have heard them crying out because of their oppressors. I know about their sufferings, and I have come down to rescue them from the power of the Egyptians. . . . God replied to Moses, ‘I AM WHO I AM.’ This is what you are to say to the Israelites: . . . I AM has sent me to you” (Ex 3:7–8; 14; cp. Is 41:4). We find the same structure in Mark’s narrative: the disciples “cried out,” and Jesus comforts them with a statement about his incomparable identity as the great “I AM.” The first exodus is a prophetic pattern of a second, greater exodus. In the stilling of the storm, an event similar to this one, Mark underscores Jesus’s victory over the demonic hordes, but here Mark highlights the revelation of Jesus’s identity as Yahweh, who is committed to redeeming the disciples in a second exodus.

and the wind ceased. They were completely astounded, ⁵²because they had not understood about the loaves. Instead, their hearts were hardened.^a

Miraculous Healings

⁵³When they had crossed over, they came to shore at Gennesaret^b and anchored there.

⁵⁴As they got out of the boat, people immediately recognized him. ⁵⁵They hurried throughout that region and began to carry the sick^c on mats to wherever they heard he was. ⁵⁶Wherever he went, into villages, towns, or the country, they laid the sick in the marketplaces and begged him that they might touch just the end^d of his robe.^e And everyone who touched it was healed.

The Traditions of the Elders 7:1–23 (Mt 15:1–20)

7 The Pharisees^f and some of the scribes^g who had come from Jerusalem^h gathered around him. ²They observed that some of his disciples were eating bread with uncleanⁱ — that is, unwashed — hands. ³(For the Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, keeping the tradition of the elders. ⁴When they come from the marketplace,^j they do not eat unless they have washed.^k And there are many other customs they have received and keep, like the washing of cups, pitchers, kettles, and dining couches.^{l,m}) ⁵So the Phariseesⁿ and the scribes^o asked him, “Why don’t your disciples live^p according to the tradition of the elders,^q instead of eating bread with ceremonially unclean^r hands?”

⁶He answered them, “Isaiah^p prophesied^q correctly about you hypocrites,^r as it is written:^s

This people honors^t me with their lips,
but their heart is far from me.

⁷ They worship me in vain,
teaching^u as doctrines^v human commands.^w

⁸Abandoning the command of God, you hold on to human tradition.”^x ⁹He also said to them, “You have a fine way of invalidating God’s command in order to set up^y your tradition!” ¹⁰For Moses^x said: **Honor your father and your mother;**^z and **Whoever speaks evil of father or mother must be put to death.**^z ¹¹But you say, ‘If anyone tells his father or mother: Whatever benefit^a you might have received from me iscorban’ (that is, an offering^b devoted to God), ¹²“you no longer let him do anything for his father or mother. ¹³You nullify the word of God^c by your tradition that you have handed^d down. And you do many other similar things.”

➤ **6:52** Despite the unveiling of Jesus’s identification as Yahweh (6:45–51), the disciples remain in the dark about Jesus’s true identity. Mark promised that his Gospel unpacks Jesus’s identity as Israel’s suffering messiah and the divine “Son of God” (1:1). The disciples are ignorant, “because they had not understood about the loaves. . . . Their hearts were hardened.” The wording here alludes to Is 6:9–10, a passage Jesus cited to the “outsiders” in 4:12: “Go and say to this people, ‘You will listen but not understand, and seeing you will not see nor perceive. For, the heart of this people has become dull’” (LXX-A7; see discussion on 4:12). The disciples should have connected the dots in the feeding of the five thousand to the nature of Jesus’s identity, but they were unable to because their “hearts

were hardened.” The effect of Mark’s allusion is stunning: the disciples are in danger of fulfilling the judgment prophecy of Is 6:9–10 (cp. 3:5).

➤ **7:6–7** In line with Mark’s emphasis on ritual defilement, we now come to another source of defilement—the hypocritical heart. The Jewish leaders take offense at the disciples’ lack of concern for ceremonial washing, a ritual that Jewish tradition mandated. The Pharisees argued that eating without washing one’s hands led to ritual defilement. Jesus applies Is 29:13 to these Jewish leaders because of their adherence to external, human tradition and not to God’s law: “This people honors me with their lips, but their heart is far from me. They worship me in vain, teaching as doctrines human

commands.” The prophet Isaiah castigates Israel because their worship is marked by lip service and false piety. Jesus leans into Isaiah’s oracle, claiming that “Isaiah prophesied correctly about you hypocrites.” Isaiah’s prophetic message of judgment began in the eighth century BC and abides into the first century AD. We also should read Jesus’s use of Is 6:9–10 in 4:12 with this quotation of Is 29:13 in 7:6–7, since both quotations are a description of Israel’s idolatry (note explicit allusion to Is 6:9–10 in Is 29:9–10). Mark unveils a key dimension of the nation of Israel’s idolatry, particularly, her leaders: Israel is guilty of bowing down to the idol of human tradition. In sum, idolatrous legalism has rendered the rebellious nation as blind, deaf, and dull of heart.

6:52 ^aIs 6:10; Mk 8:17; Heb 3:8

6:53 ^bMt 14:34; Lk 5:1

6:55 ^cLk 5:31

6:56 ^dMt 23:5; ^eMt 9:20; 14:36; Lk 8:44; 19:36

7:1 ^fMk 7:3; ^gMt 2:4; ^hMt 23:37

7:2 ⁱAc 10:28

7:4 ^jMk 6:56; ^kHeb 6:2; 9:10; ^lLk 5:18

7:5 ^mMk 7:3; ⁿMt 2:4; ^oJn 11:51

7:6 ^pMt 3:3; ^qAc 15:12; ^rJn 11:51;

^sLk 6:42; ^tAc 15:15; ^u1Tm 5:3

7:7 ^vMt 28:20; ^wAc 4:2; 2Tm 4:11;

^xRm 15:4; ^yIs 29:13; ^zCol 2:22

7:10 ^aPs 77:20; ^bMt 8:4; ^cHeb 3:2;

^dEx 20:12; ^eDt 5:16; ^fEx 21:17; ^gLv 20:9

7:11 ^hMk 5:26; ⁱHeb 5:1; 9:9; 11:4

7:13 ^jMk 4:14; ^kLk 8:21; ^lJn 18:32; ^mJd 3

^a**7:4** Other mss omit *and dining couches*

^b**7:5** Lit *walk*

^c**7:5** Other mss read *with unwashed*

^d**7:8** Other mss add *The washing of jugs, and cups, and many other similar things you practice.*

^e**7:9** Or *to maintain*

➤ **7:10** Mark gives his audience an example of idolatrous traditions that he condemned in 7:6, as Jesus continues to castigate the Jewish leaders by quoting two OT texts: “Honor your father and your mother” (Ex 20:12/Dt 5:16) and “Whoever speaks evil of father or mother must be put to death” (Ex 21:17/Lv 20:9). Both OT passages require the Israelites to obey their parents in word and deed. Yet a loophole existed

7:14 ^aLk 18:16; ^bMt 13:13
 7:18 ^cIs 6:10
 7:19 ^dPhp 3:19; ^e1Jn 1:7
 7:21 ^f1Th 4:3; ^gPt 1:16
 7:22 ^hNm 5:3; ⁱEx 20:13–16;
 Dt 5:17–20; Eph 5:3; ^jEx 20:13–16;
 Dt 5:17–20; Ps 10:7; ^kRm 13:13;
 2Co 12:21; Gl 5:19; Eph 4:19;
 1Pt 4:3; 2Pt 2:2,7,18; ^lEx 20:13–16;
 Dt 5:17–20; Jn 10:33; Rv 13:6;
^mPs 17:10; ⁿ2Co 11:1
 7:24 ^oLk 21:7
 7:25 ^pLk 11:24; ^qLk 8:47
 7:26 ^rAc 17:12; ^sMk 3:15; Rv 9:20; 18:2
 7:27 ^tEx 22:31
 7:28 ^uLk 10:1
 7:31 ^vAc 21:7; ^wMt 4:18; 15:29; Mk 1:16;
 Jn 6:1; ^xMt 4:25; Mk 5:20
 7:32 ^yLk 7:22; ^zIs 35:5; Ex 4:11;
 Is 56:10; ^{aa}1Tm 5:22
 7:33 ^{ab}Jn 9:6
 7:34 ^{ac}Mt 24:35; Lk 12:33; Ac 17:24;
 Eph 6:9; Rv 21:10

¹⁴Summoning^a the crowd again, he told them, “Listen to me, all of you, and understand.”¹⁵Nothing that goes into a person from outside can defile him but the things that come out of a person are what defile him.”^a

¹⁷When he went into the house away from the crowd, his disciples asked him about the parable. ¹⁸He said to them, “Are you also as lacking in understanding?^c Don’t you realize that nothing going into a person from the outside can defile him? ¹⁹For it doesn’t go into his heart but into the stomach^d and is eliminated” (thus he declared all foods clean^e). ²⁰And he said, “What comes out of a person is what defiles him. ²¹For from within, out of people’s hearts, come evil thoughts, sexual immoralities,^f thefts, murders,^g ²²adulteries,^h greed,ⁱ evil actions, deceit,^j self-indulgence,^k envy,^s slander,^l pride,^m and foolishness.ⁿ ²³All these evil things come from within and defile a person.”

A Gentile Mother’s Faith 7:24–30 (Mt 15:21–28)

²⁴He got up and departed from there to the region of Tyre.^{c,o} He entered a house and did not want anyone to know it, but he could not escape notice. ²⁵Instead, immediately after hearing about him, a woman whose little daughter had an unclean spirit^p came and fell at his feet.^q ²⁶The woman was a Gentile,^{r,v} a Syrophenician by birth, and she was asking him to cast the demon^t out of her daughter. ²⁷He said to her, “Let the children be fed first, because it isn’t right to take the children’s bread and throw it to the dogs.”^t

²⁸But she replied to him, “Lord,^u even the dogs under the table eat the children’s crumbs.”

²⁹Then he told her, “Because of this reply, you may go. The demon has left your daughter.” ³⁰When she went back to her home, she found her child lying on the bed, and the demon was gone.

Jesus Does Everything Well

³¹Again, leaving the region of Tyre,^v he went by way of Sidon to the Sea of Galilee,^w through^f the region of the Decapolis.^x ³²They brought to him a deaf^y man who had difficulty speaking^z and begged Jesus to lay his hand on^a him. ³³So he took him away from the crowd in private. After putting his fingers in the man’s ears and spitting,^b he touched his tongue. ³⁴Looking up to heaven,^c he sighed deeply and said to him, “Ephphatha!^f (that is, “Be opened!). ³⁵Immediately his ears were

^a7:15 Some mss include v. 16: “If anyone has ears to hear, let him listen.”

^b7:22 Or evil eye

^c7:24 Many early mss add and Sidon

^d7:26 Or a Greek (speaker)

^e7:31 Or into

^f7:34 An Aramaic expression

within Jewish tradition that the Israelite children could exploit. While children should have used their wealth and possessions to care for their parents, they could technically declare their possessions as “an offering devoted to God” or *corban* (7:11). By consecrating their possessions, individuals were no longer required to use them for their parents. Jesus cites two OT passages, that is the “word of God,” against the “tradition” of first-century Judaism (7:13). The point is that some of the Jewish leaders were elevating tradition over Scripture, an idolatrous practice, and thus

“invalidating” God’s abiding commands (7:9).

› 7:21–22 Now that Jesus, “the Holy One of God” (1:24), offers true ritual purity, the time has arrived for God to eliminate dietary regulations for his people. True defilement flows not externally from food but internally from a wicked heart (7:18). Jesus then gives his disciples a sampling of the defiling actions: “thefts, murders, adulteries, greed . . . deceit . . . envy, slander.” Most of these vices can be conceptually traced back to the Decalogue: “Do not murder. Do not commit adultery. Do not steal. Do not give false testimony against your neighbor. Do not covet your neighbor’s wife, his male or female servant, his ox or donkey, or anything that belongs to your neighbor” (Ex 20:13–17; cp. Dt 5:17–21). God gave the Decalogue or the Ten Commandments to Israel as a concrete

expression of his will. Because God is holy and righteous, he expects his people to be holy and righteous. So, when Jesus evokes the Ten Commandments here, he explains that breaking God’s perfect law leads to ritual defilement of the heart.

› 7:32 As Jesus ministers in the Decapolis, a largely Gentile area, he heals “a deaf man who had difficulty speaking.” The phrase “who had difficulty speaking” is one word in Greek and only occurs once in the NT. Not coincidentally, the term is found in Is 35:4, a passage that concerns the restoration of Israel in the new creation: “Say to the cowardly: ‘Be strong; do not fear! Here is your God; vengeance is coming. God’s retribution is coming; he will save you.’ Then the eyes of the blind will be opened, and the ears of the deaf unstopped. Then the lame will leap like a deer, and the tongue of the mute will sing for joy, for water will

gush in the wilderness, and streams in the desert; the parched ground will become a pool, and the thirsty land, springs. In the haunt of jackals, in their lairs, there will be grass, reeds, and papyrus. A road will be there and a way; it will be called the Holy Way” (Is 35:4–8). Mark’s unique use of the peculiar Greek word and the strong conceptual connections between Mark’s narrative and Is 35 make the allusion to Is 35 likely. Isaiah’s “way” or “road” terminology, for example, is a central motif of Mark’s Gospel (e.g., Mk 1:2–3; 2:3; 6:8; 8:27; 9:33–34). If Mark is indeed recalling Is 35, then Jesus should be identified with God’s “coming” to “save” his people to escort them along the “way” to the promised land of the new creation (Is 35:4,8). Mark applies the prophecy of Is 35 to this man, an act that symbolizes Jesus initially fulfilling the restoration of the nations.

opened,^a his tongue was loosened, and he began to speak clearly.^b ³⁶He ordered them to tell no one,^c but the more he ordered them, the more they proclaimed it.^d

³⁷They were extremely astonished and said, “He has done everything well.^e He even makes the deaf^f hear^g and the mute speak.”^h

Feeding Four Thousand 8:1–10 (Mt 15:29–38)

8 In those days there was again a large crowd, and they had nothing to eat. He calledⁱ the disciples^j and said to them, ²“I have compassion^k on the crowd, because they’ve already stayed with me three days and have nothing to eat. ³If I send them home hungry, they will collapse on the way,^l and some of them have come a long distance.”

⁴His disciples answered him, “Where can anyone get enough bread here in this desolate place to feed^m these people?”

⁵“How many loaves do you have?” he asked them.

“Seven,” they said. ⁶He commanded the crowd to sit down on the ground. Takingⁿ the seven loaves^o, he gave thanks, broke^p them^q, and gave them^r to his disciples to set before the people. to his disciples to set before the people. So they served them to the crowd.^s They also had a few small fish, and after he had blessed them, he said these were to be served as well. ⁸They ate^t and were satisfied. Then they collected seven large baskets of leftover pieces.^u ⁹About four thousand were there. He dismissed them. ¹⁰And he immediately got into the boat with his disciples and went to the district of Dalmanutha.

The Leaven of the Pharisees and Herod 8:11–12 (Mt 16:1–4) 8:15–21 (Mt 16:5–12)

¹¹The Pharisees^v came and began to argue with him, demanding of him a sign^w from heaven^x to test^y him. ¹²Sighing deeply in his spirit,^z he said, “Why does this generation^{aa} demand a sign? Truly I tell you,^{ab} no sign will be given to this generation.” ¹³Then he left them, got back into the boat, and went to the other side.

¹⁴The disciples had forgotten to take bread and had only one loaf with them in the boat. ¹⁵Then he gave them strict orders: “Watch out! Beware of the leaven^{ac} of the Pharisees and the leaven of Herod.” ¹⁶They were discussing among themselves that they did not have any bread. ¹⁷Aware of this, he said to them, “Why are you discussing the fact you have no bread? Don’t you understand or comprehend? Do you have hardened hearts?^{ad} ¹⁸**Do you have eyes and not see; do you have ears and not hear?**” And do you not remember?^{ae} ¹⁹When I broke the five loaves for the five thousand, how many baskets full of leftovers did you collect?

► **8:4–8** Whereas the feeding of the five thousand occurred in a Jewish locale (8:1–11), the feeding of the four thousand takes place within Gentile territory (7:24–37). The feeding of the four thousand also shares a number of features with the feeding of the five thousand: a crowd “gathered” (6:30/8:1), Jesus has “compassion” (6:34/8:2), the feeding takes place in a remote location (6:32/8:4), the disciples evidence doubt (6:37/8:4), the meal begins with bread and a few fish (6:38/8:5,7), the crowd partakes and is “satisfied” (6:42/8:8), several baskets of food are leftover (6:43/8:8). The upshot of these commonalities is that Jesus performs the same miracle to a Gentile congregation. So the OT background of the feeding of the five thousand is the same OT background in the feeding

of the four thousand. Jesus functions as a latter-day Elisha figure in the stream of Israel’s prophetic tradition, and he identifies himself with Israel’s God who multiplied the bread in 2Kg 4:42–44 (see notes on 6:37). ► **8:6** The multiplication of the bread for thousands of Jews gathered in the “desolate place” (8:4) conceptually recalls Yahweh feeding the Israelites with manna during their wanderings in the “wilderness” (Ex 14:11–12; 16:2–3). Manna is a tangible expression of God’s mercy and grace in the lives of the Israelites, and ultimately, manna glorifies God, drawing his people into his presence (Dt 8:3; Neh 9:20–21; Ps 78:21–24). In feeding the four thousand, Jesus typologically rehearses God’s feeding his people in the wilderness. Israel’s exodus from Egypt and wilderness

wanderings are a prophetic pattern of Jesus redeeming his people in a second and final exodus, who identifies with Yahweh in that he mercifully and graciously nourishes his people with his presence (see notes on 6:41). By performing the miracle among the nations, Jesus demonstrates that the Gentiles stand on equal footing with the Jewish people. Just as Jesus began filling the five thousand Jews with the glory of God, so now he fills the nations in the Decapolis with the same glory. ► **8:18** The disciples struggle to understand the parable of the yeast. That is, like yeast contaminating a loaf of bread, the wickedness of Israel’s spiritual and political leaders has seeped into the covenant community (8:15). The disciples fail to grasp Jesus’s identity in the miraculous feeding of the five thousand (8:19)

7:35 ^aPhm 10; ^bLk 20:21

7:36 ^cMk 1:44; Lk 8:56; ^dMk 1:4

7:37 ^eGn 1:31; ^fLk 7:22; ^gIs 35:5–6;

^hIs 35:5–6; Mk 9:17

8:1 ⁱLk 18:16; ^jMt 9:10; Mk 10:10;

Lk 6:1; Jn 6:3; Ac 6:1

8:2 ^kLk 15:20

8:3 ^lMk 8:27

8:4 ^mMt 5:6; 15:33

8:6 ⁿEx 16:4,8,12; Ps 132:15;

^oEx 16:4,8,12; Ps 132:15; ^pMk 14:22;

^qEx 16:4,8,12; Ps 132:15; ^rEx 16:4,8,12;

Ps 132:15

8:8 ^s2Kg 4:44; ^t2Kg 4:44

8:11 ^uMk 7:3; ^vMk 13:22; Jn 2:11;

Heb 2:4; ^wMt 24:35; Lk 12:33;

Ac 17:24; Eph 6:9; Rv 21:10; ^xJms 1:13

8:12 ^yPs 51:12; ^zLk 11:29; ^{aa}Rv 22:21

8:15 ^{ab}Lk 13:21; ^{ac}Gl 5:9; ^{ad}Mt 14:1

8:17 ^{ae}Mk 6:52; Jn 12:40; Rm 11:7;

2Co 3:14

8:18 ^{af}Is 6:9; Jr 5:21; Ezk 12:2;

Mk 4:9,40; ^{ag}Rv 2:5

► **8:15** Or yeast

and the feeding of the four thousand (8:20). Both miracles attest to Jesus’s identity as the life-giving God of Israel. Jesus explains that the failure of the disciples stems from their own spiritual blindness. Jesus draws from Is 6:9; Jr 5:21; Ezk 12:2 when he states, “**Do you have eyes and not see; do you have ears and not hear?**” The quotation demonstrates the severity of the disciples’ unbelief. Jesus aligns them with the outsiders—the unbelieving Jewish leaders and crowds (see Mk 3:5; 4:12; 7:6). Earlier in Mk 6:52, the disciples’ “hearts were hardened” because they failed to grasp Jesus’s identity in light of the feeding of the five thousand (Mk 6:30–44; see notes on 6:52). Now, as Mark’s first major section of his Gospel comes to a

8:20 ^aEx 16:4,8,12; Ps 132:15;
^bEx 16:4,8,12; Ps 132:15
 8:21 ^aMk 4:40
 8:22 ^aJn 12:21; ^bMt 15:14
 8:23 ^aMk 7:33; 8:23; Jn 9:6; ^b1Tm 5:22
 8:24 ^aMt 11:5
 8:26 ^aMk 3:14; ^bMk 1:44
 8:28 ^aMk 1:4; Lk 7:20; ^bMt 2:23;
 Ac 7:52
 8:29 ^aLk 6:14; ^bMt 1:17; Eph 5:2
 8:30 ^a2Tm 4:2
 8:31 ^aDn 7:13–14,21; Is 53:4–10;
 Ps 118:22; ^bMk 2:10; ^cDn 7:13–14,21;
 Is 53:4–10; Ps 118:22; ^dDn 7:13–14,21;
 Is 53:4–10; Ps 118:22; Mt 21:42;
 Mk 12:10; Lk 9:22; 17:25; 20:17;
 Heb 12:17; 1Pt 2:4,7; ^eJn 1:1; ^fMt 2:4;
^gDn 7:13–14,21; Is 53:4–10; Ps 118:22;
^hMt 16:21; Lk 18:33; Ac 2:24; ⁱHs 6:2;
 Lk 9:22
 8:33 ^aMt 4:110; Ac 13:10
 8:34 ^aMk 10:45; ^bLk 9:23; ^cJn 8:12;
 3Jn 9
 8:35 ^aAc 16:30; Jms 5:20; Jd 23;
^b1Jn 3:16; ^cMt 16:26; ^dMt 10:39
 8:35 ^aMk 10:29; Rm 8:36; ^bMk 1:1;
 Php 1:5; ^cMt 16:25; Lk 9:24
 8:36 ^aMk 5:26; ^bMt 16:25; ^cEc 1:3;
^dMt 13:38; ^e1Co 3:15; ^fPhp 3:7;
^gRm 15:1

"Twelve," they told him.

²⁰When I broke^a the seven loaves for the four thousand^b, how many baskets full of pieces did you collect?

"Seven," they said.

²¹And he said to them, "Don't you understand yet?"^c

Healing a Blind Man

²²They came to Bethsaida.^d They brought a blind^e man to him and begged him to touch him. ²³He took the blind man by the hand and brought him out of the village. Spitting^f on his eyes and laying his hands on^g him, he asked him, "Do you see anything?"

²⁴He looked up and said, "I see people — they look like trees walking."^h

²⁵Again Jesus placed his hands on the man's eyes. The man looked intently and his sight was restored and he saw everything clearly. ²⁶Then he sentⁱ him home, saying, "Don't even go into the village."^j

Peter's Confession of the Messiah 8:27–30 (Mt 16:13–20; Lk 9:18–20)

²⁷Jesus went out with his disciples to the villages of Caesarea Philippi. And on the road he asked his disciples, "Who do people say that I am?"

²⁸They answered him, "John the Baptist;^k others, Elijah; still others, one of the prophets."^l

²⁹"But you," he asked them, "who do you say that I am?"

Peter^m answered him, "You are the Messiah."ⁿ ³⁰And he strictly warned^o them to tell no one about him.

His Death and Resurrection Predicted 8:31–9:1 (Mt 16:21–28; Lk 9:21–27)

³¹Then he began to teach them that it was necessary^p for the Son of Man^q to suffer^r many things and be rejected^s by the elders,^t chief priests, and scribes,^u be killed,^v and rise^w after three days.^x ³²He spoke openly about this. Peter took him aside and began to rebuke him. ³³But turning around and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan!^y You are not thinking about God's concerns^z but human concerns."

Take Up Your Cross

³⁴Calling the crowd along with his disciples, he said to them, "If anyone wants to follow after me, let him deny himself,^z take up his cross,^a and follow me.^b ³⁵For whoever wants to save^c his life will lose it,^d but whoever loses^e his life^f because of me^g and the gospel^h will save it.ⁱ ³⁶For what does it benefit^j someone to gain^k the whole world^{l,m} and yet loseⁿ his life?^o ³⁷What can anyone give in exchange for

^a8:26 Other mss add or tell anyone in the village

^b8:33 Or about the things of God

close, Jesus once again applies sensory obduracy language to his own disciples. As the following miracle illustrates (8:22–26), Jesus will heal the blindness of the disciples in two stages. The first stage occurs in Caesarea Philippi when Peter declares that Jesus is the "Messiah" (Mk 8:29), and the second stage occurs after the resurrection. While the disciples are true believers at this point in the narrative, they have a long way to go in recognizing Jesus's true identity.

➤ 8:31 Jesus begins to head south, thrice predicting his

suffering on the cross (Mk 8:31; 9:31; 10:33). The first prediction contains a cluster of allusions to prominent OT texts: "It was necessary for the Son of Man to suffer many things and be rejected by the elders, chief priests, and scribes, be killed, and rise after three days." The title "Son of Man" derives from Dn 7:13–14, a passage that describes a divine messianic figure defeating the pagan empires and thereby receiving the right to rule the cosmos. Jesus claims that the Son of Man will be "rejected." He likely refers to the crucial text of Ps 118:22 (LXX Ps 117:22), where a "stone" is "rejected" but subsequently exalted to a "cornerstone." The general idea is that, although

the psalmist was initially rejected, God uses the psalmist's rejection as a means to exaltation to a coping stone or cornerstone (see Mk 12:10–11). While we lack explicit textual connections to the suffering servant of Is 53:4–10, this passage is certainly in mind at some level (see Mk 10:45). According to Is 53, an individual will bear the sin of God's people, suffer for them, and experience vindication. The prediction that the Son of Man will "rise after three days" is reminiscent of Hs 6:2: "He will revive us after two days, and on the third day he will raise us up so we can live in his presence." (Jonah's stint "in the belly of the huge fish three days and three nights" is also secondarily

in mind; see Mt 12:38–40). The prophet Hosea predicts the restoration of Israel after God's people experience judgment (Hs 4:1–5:15). Putting all these pieces together, we learn that the OT prophetically anticipated Jesus's final week of his ministry. But while the OT certainly looks forward to Jesus's ministry, there is something new about Jesus's life. First-century Jews wouldn't have typically associated Dn 7:13–14; Is 53:4–10; Hs 6:2. Mark, though, remarkably blends three OT passages in the first passion prediction to explain the significance of Jesus's death, resurrection, and ascension. No wonder Peter has such a hard time understanding Jesus's dire prediction (8:32).

his life?^{a, b 38} For whoever is ashamed^c of me and my words^d in this adulterous and sinful^e generation,^{f, g} the Son of Man^h will also be ashamed of him when he comes in the gloryⁱ of his Father^k with the holy^l angels.^{m, n}

9 Then he said to them, “Truly I tell you,^o there are some standing here who will not taste death^p until they see the kingdom of God come in power.”^{q, r}

The Transfiguration 9:2–8 (Mt 17:1–8; Lk 9:28–36) 9:9–13 (Mt 17:9–13)

²After six days^s Jesus took Peter, James, and John^t and led them up a high mountain^u by themselves to be alone. He was transfigured^{v, w} in front of them, ³and his clothes^x became ^ydazzling — extremely white^{z, a} as no launderer on earth could whiten^b them. ⁴Elijah^c appeared to them with Moses^{d, e}, and they were talking with Jesus. ⁵Peter said to Jesus, “Rabbi,^f it’s good^g for us to be here. Let’s set up^h three shelters:ⁱ one for you, one for Moses, and one for Elijah” — ⁶because he did not know what to say,^j since they were terrified.^k

8:37 ^aPs 49:7–9; ^bMt 20:28
^cRm 1:6; ^dMk 4:14; Jn 18:32;
^e1Tim 1:15; ^fDt 32:5, 20–21; Nm 14:27;
^g32:13; Hs 3:1; ^hMt 12:39; Lk 11:29;
ⁱDn 7:13–14; Zch 14:5; ^jDn 7:13–14;
^kZch 14:5; ^lLk 9:32; Jn 17:24; 2Co 3:18;
^m2Pt 3:18; ⁿMt 5:16; 11:27; Jn 8:42;
^o1Co 7:14; ^pDn 7:13–14; Zch 14:5;
^qMt 13:49; Ac 5:19; Jd 14; Rv 14:6
9:1 ^rPs 72:19; Rv 22:21; ^sMk 13:28–32;
^t14:25; Jn 21:22–23; 2Pt 3:4;
^uDn 7:13–14; ^vLk 6:19
9:2 ^wEx 24:1, 9–18; Hs 6:2; ^xMt 10:2;
^yMk 5:37; 13:3; 14:33; Ac 1:13;
^zEx 24:1, 9–18; Mt 4:8; 2Pt 1:18;
^aPs 104:2; ^bRm 12:2; 2Co 3:18
9:3 ^cLk 9:36; ^dDn 7:9; 10:5–6;
^eDn 7:9; 10:5–6; ^fRv 3:4; ^gRv 7:14
9:4 ^h1Kg 19:8–13; ⁱMk 8:28;
^jEx 24:15–18; 33:18–23; ^kPs 77:20;
^lMt 8:4; Heb 3:2
9:5 ^mJn 11:8; ⁿGn 1:31; ^oLv 23:33–43;
^pDt 16:13–17; ^qLv 23:33–43;
^rDt 16:13–17; ^sEx 25:9
9:6 ^tMk 14:40; ^uEx 20:18–21; ^vDt 4:33;
^wHeb 12:21

► **8:38** Jesus teaches his disciples and the crowds that following him entails a life of suffering and faithful living (8:34–38). When he returns at the second coming, he will judge all of humanity and evaluate their works to determine whether they were faithful. The wording “Son of Man . . . comes in the glory of his Father with the holy angels” contains two allusions. The first alludes to Dn 7:13–14 where the “son of man was coming with the clouds of heaven. He approached the Ancient of Days and was escorted before him. He was given dominion and glory and a kingdom, so that those of every people, nation, and language should serve him.” As a result of the son of man’s defeat of the fourth beast, a symbol of Rome, the remnant of Israelites suffers on account of their faithfulness to God’s law (Dn 7:21–22, 25). Jesus’s followers, then, must identify themselves with the Son of Man and the faithful remnant, or they will suffer the same fate as the fourth beast. The second allusion recalls Zch 14:5: “You will flee by my mountain valley, for the valley of the mountains will extend to Azal. You will flee as you fled from the earthquake in the days of King Uzziah of Judah. Then the Lord my God will come and all the holy ones with him.” Zch 14 predicts the end-time coming of the Lord in judgment against Israel as he rallies the nations to destroy Jerusalem on account of the

unfaithfulness of Israel’s leaders and the nation (Zch 1:1–6; 10:6–12; 11:1–17). If the disciples and the crowds fail to believe in Jesus and suffer for him, then Jesus, as Israel’s “Lord,” will pour out judgment upon them when he returns at the end of history. ► **9:2–9** The transfiguration contains a number of parallels to Moses and Israel gathered at Sinai: “six days” feature prominently in the transfiguration and in the giving of the law at Sinai (9:2; Ex 24:15–16); both events occur at a mountain (9:2/Ex 19:2); God manifests himself in a “cloud” to Moses, Elijah, Jesus, and three disciples (9:2, 7), whereas God manifests himself in a “thick cloud” to Moses and Israel (Ex 19:16); the disciples were “terrified” (9:6), whereas Israel “shuddered” at the presence of God (Ex 19:16); God commissions Jesus to be his “Son” (9:7), whereas God commissions Israel to be a “kingdom of priests” and a “holy nation” (Ex 19:6); Jesus and the disciples descended “down the mountain” (9:9), whereas Moses “descended the mountain” (Ex 34:29). These conceptual and linguistic connections between the two events suggest a typological and prototypical correspondence. Mark narrates the transfiguration in accordance with the flow of the narrative in Exodus, and the manifestation of God’s glory at Sinai prophetically anticipates the manifestation of Jesus’s glory at the transfiguration. ► **9:3** Mark graphically describes the transformation of Jesus’ apparel: “His clothes became

dazzling—extremely white as no launderer on earth could whiten them.” This seemingly odd detail reminds Mark’s readers of Dn 7:9: “As I kept watching, thrones were set in place, and the Ancient of Days took his seat. His clothing was white like snow, and the hair of his head like whitest wool. His throne was flaming fire; its wheels were blazing fire.” The OT associates white garments with angels (e.g., Dn 10:5–6; 12:6; cp. Mt 28:3; Mk 16:5; Jn 20:12), and the high priest dons white apparel on the Day of Atonement (Lv 16:3–4). But Mark’s presentation of Jesus at the transfiguration exceeds that of the angels; Mark takes a symbol that only the Ancient of Days possesses and applies it to Jesus, implying that Jesus is divine. Biblical authors figuratively mention God’s garments on occasion because they underscore his unique prerogative to rule over all of creation. Is 6:1 states, for example, that Yahweh is “seated on a high and lofty throne, and the hem of his robe filled the [heavenly] temple.” In a word, then, as Jesus appears with divine garb at the transfiguration, he is symbolically identifying himself as the Son of Man from Dn 7 and affirming his cosmic rule alongside the Ancient of Days. ► **9:4** In addition to Jesus and the three disciples, Elijah and Moses “appeared” on the mountain. Though the narrative is silent about their function, the two prophets may refer to the totality of the OT (the Law and the Prophets), or they may

be included because both experience theophanies on Sinai (Ex 19; 1Kg 19:8–18). Matthew and Luke more naturally place Moses before Elijah (Mt 17:3; Lk 9:30), whereas Mark oddly lists Elijah before Moses. Mark may do so because of the programmatic Mal 3–4 (Mk 1:2). According to Malachi, the “messenger” figure is explicitly identified with Elijah: “I am going to send you the prophet Elijah before the great and terrible day of the Lord comes” (Mal 4:5; cp. Mal 3:1). After the transfiguration, as the disciples descend the mountain, the disciples ask Jesus about the coming of Elijah (Mk 9:11). Mark’s emphasis on Elijah is clear, driving home the critical theme of God cleansing creation and humanity before the arrival of the great “day of the Lord” (see notes on 1:2). ► **9:5** Peter suggests that the disciples should construct “three shelters: one for you [Jesus], one for Moses, and one for Elijah.” While it’s unclear why Peters makes this suggestion, he may be conceptually referring to the OT prescription of the Feast of Tabernacles. Israelites celebrate the Feast of Tabernacles (or Booths) for seven days (plus a day of rest) in the autumn. They were to “live in shelters . . . so that your generations may know that I made the Israelites live in shelters when I brought them out of the land of Egypt” (Lv 23:42–43; cp. Dt 16:13–17). Latter Israelite generations were to rehearse the wilderness wanderings of the first generation, an act that reminded them of God’s

9:7 ^aEx 24:15; Mt 26:64; ^bLk 1:35; ^cEx 40:34; ^dJn 5:37; ^e2Pt 1:16–18; ^fEph 1:6; Phm 1; ^gGn 22:2; Ps 2:7; Lk 20:13; Jn 5:19; ^hDt 18:15
 9:9 ⁱMt 4:8; ^jLk 8:56; ^kDn 7:13–14; ^lMk 2:10; ^mMt 16:21; ⁿLk 18:33; ^oJn 20:9
 9:10 ^pMk 4:14
 9:11 ^qMt 2:4; ^rMal 4:5–6
 9:12 ^sMal 4:5–6; ^tMk 8:25; ^uLk 1:17; ^vAc 15:15; ^wIs 53:3; ^xDn 7:13–14, 25; ^yMk 8:31; ^zLk 23:11
 9:13 ^{aa}Mal 4:5–6; ^{ab}Mk 1:2
 9:14 ^{ac}Mk 8:31
 9:17 ^{ad}Mk 4:38; ^{ae}Eph 4:11; ^{af}Lk 11:24; ^{ag}Ttm 4:1; ^{ah}1Jn 4:1; ^{ai}Mk 7:37
 9:19 ^{aj}Lk 12:46; ^{ak}Dt 32:5, 20; ^{al}Nm 14:27; ^{am}Ps 78:8
 9:22 ^{an}Jn 6:27; ^{ao}Lk 15:20
 9:23 ^{ap}Mt 17:20; ^{aq}Jn 11:40; ^{ar}Jn 3:16; ^{as}Ac 10:43; ^{at}Rm 10:9; ^{au}1Pt 1:8–10

⁷A cloud^a appeared, overshadowing^b them,^c and a voice^d came from the cloud:^e “This is my beloved^f Son;^g listen to him!”^h

⁸Suddenly, looking around, they no longer saw anyone with them except Jesus.

⁹As they were coming down the mountain,ⁱ he ordered them to tell no one what they had seen/ until the Son of Man^j had risen^k from the dead.^m ¹⁰They kept this wordⁿ to themselves, questioning what “rising from the dead” meant.

¹¹Then they asked him, “Why do the scribes^o say that Elijah must come^p first?”

¹²“Elijah does come first^q and restores^r all things,”^s he replied. “Why then is it written^t that the Son of Man must suffer^u many things and be treated with contempt?^v ¹³But I tell you that Elijah has come,^w and they did whatever they pleased to him, just as it is written^x about him.”

The Power of Faith over a Demon 9:14–29 (Mt 17:14–20; Lk 9:37–42)

¹⁴When they came to the disciples, they saw a large crowd around them and scribes disputing^y with them. ¹⁵When the whole crowd saw him, they were amazed and ran to greet him. ¹⁶He asked them, “What are you arguing with them about?”

¹⁷Someone from the crowd answered him, “Teacher,^z I brought my son to you. He has a spirit^a that makes him unable to speak.^b ¹⁸Whenever it seizes him, it throws him down, and he foams at the mouth, grinds his teeth, and becomes rigid. I asked your disciples to drive it out, but they couldn’t.”

¹⁹He replied to them, “You unbelieving^c generation,^d how long will I be with you? How long must I put up with you? Bring him to me.” ²⁰So they brought the boy to him. When the spirit saw him, it immediately threw the boy into convulsions. He fell to the ground and rolled around, foaming at the mouth. ²¹“How long has this been happening to him? Jesus asked his father.

“From childhood,” he said. ²²“And many times it has thrown him into fire or water to destroy^e him. But if you can do anything, have compassion^f on us and help us.”

²³Jesus said to him, “ ‘If you can?’^g Everything is possible^h for the one who believes.”^h

²⁴Immediately the father of the boy cried out, “I do believe; help my unbelief!

9:23 Other mss add *believe*

faithfulness and his life-giving presence in their midst. The term “shelter” or “tabernacle” is also used to describe the physical, mobile structure that housed God’s presence during Israel’s exodus and up to the time of Solomon (e.g., Ex 40:34–35; 2Sm 7:6). At the least, Peter’s suggestion to erect “three shelters” demonstrates that he rightly connects the transfiguration to Sinai and the exodus tradition. It may also signal an awareness that Yahweh is now dwelling more intimately with his people in his Son.

▷ **9:7** The transfiguration climaxes when God announces, “This is my beloved Son; listen to him!” The first half of the proclamation is nearly identical to Jesus’s baptism in 1:11 when the Father declares, “You are my beloved Son.” The phrase “my beloved Son” combines three references: Gn 22:12; 2Sm 7:13; Ps 2:7. In Gn 22:12, Abraham offers up his “beloved son,” Isaac, on

the altar: “You [Abraham] did not spare your beloved son” (LXX-AT). This event typologically foreshadows the Father offering up his “beloved Son,” Jesus on the cross (see Mk 15:39). Sonship language also evokes 2Sm 7:14, where God promises that “I [Yahweh] will be his [David’s descendant] father, and he will be my son.” Ps 2:7 is a fulfillment of God’s promise to David in 2Sm 7:13: “I will declare the Lord’s decree. He said to me, ‘You are my son; today I have become your Father.’” Ps 2 anticipates the day when the true son of David will subdue the nations and wholly follow the Lord. By applying 2Sm 7 and Ps 2 to Jesus, the Father indicates that Jesus is successfully fulfilling his role as King in subduing the enemies of Israel, namely, the demons, and that his final act of subjugation will be the cross and resurrection (Mk 8:31; 9:31; 10:33). Finally, the imperative for the disciples to “listen to him” alludes to Dt 18:15: “The Lord your God will raise up for

you a prophet like me from among your own brothers. You must listen to him.” Dt 18 concerns the establishment of the prophetic office within Israel. True prophets will function in the same capacity as Moses and speak the words of God (Dt 18:18). The Father commands the disciples to “listen” to Jesus, the divine prophet, because they must put aside their messianic preconceptions and believe that Jesus has indeed come to suffer for his people.

▷ **9:19** After the transfiguration, Jesus descends the mountain and learns that the disciples are unable to cast out a demon (Mk 9:9–18). Their inability is all the more striking given the disciples’ success in casting out demons in 6:13,30 (cp. Mk 3:14–15; 6:7). Jesus roots their issue in unbelief by alluding to Dt 32:5,20; Nm 14:27: “‘You unbelieving generation, how long will I be with you? How long must I put up with you?’” Dt 32:20 reads, “I will turn my face from them . . . because they are

a perverted generation, sons who do not have any faithfulness in them” (LXX-AT), and Nm 14:27 states, “‘How long must I endure this evil community that keeps complaining about me? I have heard the Israelites’ complaints that they make against me.’” Dt 32 faults Israel for idolatry, whereas Nm 14 underscores Israel’s grumbling. The transfiguration rehearses the events of Sinai, and just as Moses descended the mountain and discovered the Israelites fashioning a golden calf (Ex 32:1–4), so too Jesus descends the mountain and recognizes a lack of faith in his disciples. Because the first generation of Israelites worshiped the golden calf, they transformed into the object of their affection and became “stiff-necked” (Ex 32:11; 33:3). Analogously, the disciples are idolatrous or an “unbelieving generation” because they are attempting to expel the demon through their own strength and not relying on Jesus’s authority.

²⁵When Jesus saw that a crowd was quickly gathering, he rebuked^a the unclean^b spirit, saying to it, "You mute and deaf^c spirit, I command you: Come out of him and never enter him again."

²⁶Then it came out, shrieking and throwing him into terrible convulsions.^d The boy became like a corpse, so that many said, "He's dead."^e But Jesus, taking him by the hand, raised him,^f and he stood up.

²⁸After he had gone into the house, his disciples asked him privately, "Why couldn't we drive it out?"

²⁹And he told them, "This kind can come out by nothing but prayer."^{g,h}

The Second Prediction of His Death 9:30–32 (Mt 17:22–23; Lk 9:43–45)

³⁰Then they left that place and made their way through Galilee, but he did not want anyone to know it.ⁱ ³¹For he was teaching^h his disciples and telling them, "The Son of Manⁱ is going to be betrayed^j into the hands of men. They will kill him, and after he is killed, he will rise^k three days later."^l ³²But they did not understand this statement, and they were afraid to ask him.^m

Who Is the Greatest? 9:33–50 (Mt 18:1–10; Lk 9:46–50)

³³They came to Capernaum.ⁿ When he was in the house,^o he asked them, "What were you arguing about on the way?"^p ³⁴But they were silent,^q because on the way they had been arguing with one another about who was the greatest.^r ³⁵Sitting down, he called the Twelve^s and said to them, "If anyone wants to be first, he must be last and servant of all."^t ³⁶He took a child,^u had him stand among them, and taking him in his arms, he said to them, ³⁷"Whoever welcomes^v one little child such as this in my name^v welcomes me. And whoever welcomes me does not welcome me, but him who sent^w me."^x

In His Name

³⁸John^y said to him, "Teacher,^z we saw someone^b driving out demons^a in your name,^b and we tried to stop him because he wasn't following us."^c

³⁹"Don't stop him," said Jesus, "because there is no one who will perform a miracle^d in my name who can soon afterward speak evil of me.^e ⁴⁰For whoever is not against us is for us."^e ⁴¹And whoever gives you a cup of water to drink^f in my name, because you belong to Christ^g — truly I tell you,^h he will never lose his reward.ⁱ

Warnings from Jesus

⁴²"But whoever causes one^j of these little ones who believe in me to fall away^k — it would be better for him if a heavy millstone^l were hung around his neck and he were thrown into the sea.

⁴³"And if your hand causes you to fall away, cut it off."^m It is better for you to enter life maimedⁿ than to have two hands and go to hell, the unquenchable fire.^o

⁴⁵And if your foot causes you to fall away, cut it off. It is better for you to enter life lame^p than to have two feet and be thrown into hell.^q ⁴⁷And if your eye causes you to fall away, gouge it out. It is better for you to enter the kingdom of God^r with one eye than to have two eyes and be thrown^s into hell.^s ⁴⁸where **their worm does not die, and the fire is not quenched.**^t ⁴⁹For everyone will be salted with fire.^{u,v} ⁵⁰Salt is good, but if the salt should lose its flavor, how can you season it?^v Have salt^w among yourselves, and be at peace^x with one another."

› **9:48** Those who follow Jesus experience end-time deliverance in the new creation, whereas unbelievers will experience eschatological cursing. Only those fully committed to the kingdom will enter the new creation. Those who follow Jesus half-heartedly will experience "hell, where **their worm does not die, and the fire is not quenched**," a passage

drawn from Is 66:24. Is 65–66 concerns the fate of the righteous and unrighteous. Isaiah labels the righteous as "servants" (Is 65:9,13–15) because they identify with the individual, true servant (Is 42:1–9; 49:1–6; 50:4–9; 52:13–53:12). These servants will travel to the nations and spread "[God's] glory among the nations" (Is 66:19). The nations will respond

positively and enter Jerusalem. Then, God will transform the cosmos into a "new heavens and the new earth," and all the redeemed will dwell in the life-giving presence of God for all of eternity (Is 65:17; cp. 65:17). On the other hand, idolatrous and wicked individuals will inherit eternal judgment, a realm that is figuratively described as a dump heap (see 2Kg 23:10; Is

9:25 ^a2Tm 4:2; ^b2Co 6:17; ^cLk 7:22

9:26 ^dMk 1:26

9:27 ^eMk 1:31

9:29 ^fAc 12:5; 16:13; ^gPhm 22

9:30 ^hMk 1:44

9:31 ⁱMt 28:20; ^jAc 4:2; ^k2Tm 4:11;

^lDn 7:13–14,25; ^mMk 2:10; ⁿDn 7:13–

^o14,25; ^pMt 16:21; ^qLk 18:33; ^rAc 2:24;

^sIs 6:2; ^tMk 8:31; ^uLk 9:22

9:32 ^vMk 4:40; ^wLk 2:50

9:33 ^xLk 10:15; ^yMk 1:29; ^zMk 8:27

9:34 ^aMk 3:4; ^bLk 22:24–27; ^cAc 8:9

9:35 ^dMk 11:11; ^eMt 20:16–27; ^f23:11;

^gMk 10:43–44; ^hLk 22:26

9:36 ⁱLk 1:7

9:37 ^jJn 10:25; ^kMt 15:24; ^lMk 12:6;

^mJn 3:16–17; ⁿMt 10:40

9:38 ^oJn 2:17; ^pMk 4:38; ^qMk 3:15;

^rRv 9:20; ^sJn 10:25; ^t14:13;

^uNm 11:26–30

9:39 ^vAc 19:11

9:40 ^wMt 12:30; ^xLk 11:23

9:41 ^yMt 10:42; ^z25:35–42; ^aRm 12:20;

^bMt 1:17; ^cEph 5:2; ^dRv 22:21;

^eMt 10:42; ^f2Pt 2:13

9:42 ^gIs 8:14; ^hIs 8:14; ⁱEx 23:33;

^jJn 6:35; ^kJdg 9:53; ^lMt 24:41;

^mRv 18:22

9:43 ⁿMt 5:29–30; ^oMt 15:30–31;

^pMt 3:12; ^q5:22; ^r25:41; ^s2Th 1:8

9:45 ^tJn 5:3

9:47 ^uMk 1:15; ^v3Jn 10; ^wJms 3:6

9:48 ^xIs 66:24

9:49 ^yIs 66:24; ^zEzk 43:24

9:50 ^aMt 5:13; ^bLk 14:34; ^cEx 30:35;

^d2Kg 2:19–23; ^eCol 4:6; ^fMt 5:9;

^gRm 12:18; ^h14:13; ⁱ2Co 13:11; ^j1Th 5:13;

^kHeb 12:14

^a**9:29** Other mss add and fasting

^b**9:31** Or handed over

^c**9:37** Or "Whoever receives

^d**9:38** Other mss add who didn't go along with us

^e**9:43** Some mss include v. 44;

Where their worm does not die,

and the fire is not quenched.

^f**9:45** Some mss include v. 46;

Where their worm does not die,

and the fire is not quenched.

^g**9:49** Other mss add and every

sacrifice will be salted with salt

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