

Mark 1

John the Baptist

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¹ The beginning of the gospel of Jesus Christ, the Son of God;

Beginning – [NT:746](#) ἀρχή **arche** (ar-khay'); from [NT:756](#); (properly abstract) a commencement, or (concretely) chief (in various applications of order, time, place, or rank):

KJV - beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

Gospel – [NT:2098](#) εὐαγγέλιον **euaggelion** (yoo-ang-ghel'-ee-on); from the same as [NT:2097](#); a good message, i.e. the gospel: **KJV** - gospel.

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² As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way *before thee*.

Written – [NT:1125](#) γράφω **grapho** (graf'-o); a primary verb; to "grave", especially to write; figuratively, to describe: **KJV** - describe, write (-ing, -ten).

Prophets – [NT:4396](#) προφήτης **prophetes** (prof-ay'-tace); from a compound of [NT:4253](#) and [NT:5346](#); a foreteller ("prophet"); by analogy, an inspired speaker; by extension, a poet: **KJV** - prophet.

Send – [NT:649](#) ἀποστέλλω **apostello** (ap-os-tel'-lo); from [NT:575](#) and [NT:4724](#); set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively: **KJV** - put in, send (away, forth, out), set [at liberty].

Messenger – [NT:32](#) ἄγγελος **aggelos** (ang'-el-os); from **aggello** [probably derived from [NT:71](#); compare [NT:34](#)] (to bring tidings); a messenger; especially an "angel"; by implication, a pastor: **KJV** - angel, messenger.

Prepare – [NT:2680](#) κατασκευάζω **kataskeuazo** (kat-ask-yoo-ad'-zo); from [NT:2596](#) and a derivative of [NT:4632](#); to prepare thoroughly (properly, by external equipment; whereas [NT:2090](#) refers rather to internal fitness); by implication, to construct, create: **KJV** - build, make, ordain, prepare.

Way – [NT:3598](#) ὁδός **hodos** (hod-os'); apparently a primary word; a road; by implication a progress (the route, act or distance); figuratively, a mode or means: **KJV** - journey, (high-) way.

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³The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Voice – [NT:5456](#) φωνή **phone** (fo-nay'); probably akin to [NT:5316](#) through the idea of disclosure; a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language: **KJV** - noise, sound, voice.

Crying – [NT:994](#) βοάω **boao** (bo-ah'-o); apparently a prol. form of a primary verb; to halloo, i.e. shout (for help or in a tumultuous way): **KJV** - cry.

Wilderness – [NT:2048](#) ἔρημος **eremos** (er'-ay-mos); of uncertain affinity; lonesome, i.e. (by implication) waste (usually as a noun, [NT:5561](#) being implied): **KJV** - desert, desolate, solitary, wilderness.

Lord – [NT:2962](#) κύριος **kurios** (koo'-ree-os); from kuros (supremacy); supreme in authority, i.e. (as noun) controller; by implication, Mr. (as a respectful title): **KJV** - God, Lord, master, Sir.

Straight – [NT:2117](#) εὐθύς **euthus** (yoo-thoos'); perhaps from [NT:2095](#) and [NT:5087](#); straight, i.e. (literally) level, or (figuratively) true; adverbially (of time) at once: **KJV** - anon, by and by, forthwith, immediately, straightway.

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⁴John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

Baptize – [NT:907](#) βαπτίζω **baptizo** (bap-tid'-zo); from a derivative of [NT:911](#); to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N. T.) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: **KJV** - Baptist, baptize, wash.

Wilderness – [NT:2048](#) ἔρημος **eremos** (er'-ay-mos); of uncertain affinity; lonesome, i.e. (by implication) waste (usually as a noun, [NT:5561](#) being implied): **KJV** - desert, desolate, solitary, wilderness.

Preach – [NT:2784](#) κηρύσσω **kerusso** (kay-roos'-so); of uncertain affinity; to herald (as a public crier), especially divine truth (the gospel): **KJV** - preacher (-er), proclaim, publish.

Baptism – [NT:908](#) βάπτισμα **baptisma** (bap'-tis-mah); from [NT:907](#); immersion, baptism (technically or figuratively): **KJV** - baptism.

Repentance – [NT:3341](#) μετάνοια **metanoia** (met-an'-oy-ah); from [NT:3340](#); (subjectively) compunction (for guilt, including reformation); by implication reversal (of [another's] decision): **KJV** - repentance.

Remission – [NT:859](#) ἄφεσις **aphesis** (af-es-is); from [NT:863](#); freedom; (figuratively) pardon: **KJV** - deliverance, forgiveness, liberty, remission.

Sins – [NT:266](#) ἁμαρτία **hamartia** (ham-ar-tee'-ah); from [NT:264](#); a sin (properly abstract): **KJV** - offence, sin (-ful).

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⁵ And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

Baptized – [NT:907](#) βαπτίζω **baptizo** (bap-tid'-zo); from a derivative of [NT:911](#); to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N. T.) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: **KJV** - Baptist, baptize, wash.

Confessing – [NT:1843](#) ἔξομολογέω **exomologeō** (ex-om-ol-og-eh'-o); from [NT:1537](#) and [NT:3670](#); to acknowledge or (by implication of assent) agree fully: **KJV** - confess, profess, promise.

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⁶ And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

Clothed – [NT:1746](#) ἐνδύω **enduo** (en-doo'-o); from [NT:1722](#) and [NT:1416](#) (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): **KJV** - array, clothe (with), endue, have (put) on.

Girdle – [NT:2223](#) ζώνη **zōnē** (dzo'-nay); probably akin to the base of [NT:2218](#); a belt; by implication, a pocket: **KJV** - girdle, purse.

Loins – [NT:3751](#) ὀσφύς **osphus** (os-foos'); of uncertain affinity; the loin (externally), i.e. the hip; intern. (by extension) procreative power: **KJV** - loin.

Locusts – [NT:200](#) ἀκρίς **akris** (ak-rece'); apparently from the same as [NT:206](#); a locust (as pointed, or as lightning on the top of vegetation): **KJV** - locust.

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⁷ And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

Mightier – [NT:2478](#) ἰσχυρός **ischuros** (is-khoo-ros'); from [NT:2479](#); forcible (literally or figuratively):

KJV - boisterous, mighty (-ier), powerful, strong (-er, man), valiant.

Worthy – [NT:2425](#) ἱκανός **hikanos** (hik-an-os'); from hiko [hikano or hikneomai, akin to [NT:2240](#)] (to arrive); competent (as if coming in season), i.e. ample (in amount) or fit (in character):

KJV - able, + content, enough, good, great, large, long (while), many, meet, much, security, sore, sufficient, worthy.

Stoop down – [NT:2955](#) κύπτω **kupto** (koop'-to); probably from the base of [NT:2949](#); to bend forward: **KJV** - stoop (down).

Unloose – [NT:3089](#) λύω **luo** (loo'-o); a primary verb; to "loosen" (literally or figuratively):

KJV - break (up), destroy, dissolve, (un-) loose, melt, put off. Compare [NT:4486](#).

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

Baptize – [NT:907](#) βαπτίζω **baptizo** (bap-tid'-zo); from a derivative of [NT:911](#); to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N. T.) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: **KJV** - Baptist, baptize, wash.

Baptism of Jesus

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

Came to pass – [NT:1096](#) γίνομαι **ginomai** (ghin'-om-ahee); a prolongation and middle voice form of a primary verb; to cause to be ("gen"-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.):

KJV - arise, be assembled, be (-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, * God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, * soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Baptized – [NT:907](#) βαπτίζω **baptizo** (bap-tid'-zo); from a derivative of [NT:911](#); to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N. T.) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: **KJV** - Baptist, baptize, wash.

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¹⁰ And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

Straightway – [NT:2117](#) εὐθύς **euthus** (yoo-thoos'); perhaps from [NT:2095](#) and [NT:5087](#); straight, i.e. (literally) level, or (figuratively) true; adverbially (of time) at once: **KJV** - anon, by and by, forthwith, immediately, straightway.

Dove – [NT:4058](#) περιστέρα **peristera** (per-is-ter-ah'); of uncertain derivation; a pigeon: **KJV** - dove, pigeon.

Descending – [NT:2597](#) καταβαίνω **katabaino** (kat-ab-ah'-ee-no); from [NT:2596](#) and the base of [NT:939](#); to descend (literally or figuratively): **KJV** - come (get, go, step) down, fall (down).

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¹¹ And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

Voice – [NT:3772](#) οὐρανός **ouranos** (oo-ran-os'); perhaps from the same as [NT:3735](#) (through the idea of elevation); the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specifically, the Gospel (Christianity): **KJV** - air, heaven ([-ly]), sky.

I am well pleased – [NT:2106](#) εὐδοκέω **eudokeo** (yoo-dok-eh'-o); from [NT:2095](#) and [NT:1380](#); to think well of, i.e. approve (an act); specially, to approbate (a person or thing):

KJV - think good, (be well) please (-d), be the good (have, take) pleasure, be willing.

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¹² And immediately the Spirit driveth him into the wilderness.

Immediately – [NT:2117](#) εὐθύς **euthus** (yoo-thoos'); perhaps from [NT:2095](#) and [NT:5087](#); straight, i.e. (literally) level, or (figuratively) true; adverbially (of time) at once: **KJV** - anon, by and by, forthwith, immediately, straightway.

Driveth – [NT:1544](#) ἐκβάλλω **ekballo** (ek-bal'-lo); from [NT:1537](#) and [NT:906](#); to eject (literally or figuratively):

KJV - bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

Wilderness – [NT:2048](#) ἔρημος **eremos** (er'-ay-mos); of uncertain affinity; lonesome, i.e. (by implication) waste (usually as a noun, [NT:5561](#) being implied):

KJV - desert, desolate, solitary, wilderness.

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Wilderness Temptation by Satan

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¹³ And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

Wilderness – [NT:2048](#) ἔρημος **eremos** (er'-ay-mos); of uncertain affinity; lonesome, i.e. (by implication) waste (usually as a noun, [NT:5561](#) being implied):

KJV - desert, desolate, solitary, wilderness.

Tempted – [NT:3985](#) πειράζω **peirazo** (pi-rad'-zo); from [NT:3984](#); to test (objectively), i.e. endeavor, scrutinize, entice, discipline:

KJV - assay, examine, go about, prove, tempt (-er), try.

Wild Beasts – [NT:2342](#) θηρίον **therion** (thay-ree'-on); diminutive from the same as [NT:2339](#); a dangerous animal: **KJV** - (venomous, wild) beast.

Angels – [NT:32](#) ἄγγελος **aggelos** (ang'-el-os); from **aggello** [probably derived from [NT:71](#); compare [NT:34](#)] (to bring tidings); a messenger; especially an "angel"; by implication, a pastor: **KJV** - angel, messenger.

Ministered – [NT:1247](#) διακονέω **diakoneo** (dee-ak-on-eh'-o); from [NT:1249](#); to be an attendant, i.e. wait upon (menially or as a host, friend, or [figuratively] teacher); techn. to act as a Christian deacon:

KJV - (ad-) minister (unto), serve, use the office of a deacon.

John the Baptist imprisoned

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¹⁴ Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

Put in prison – [NT:3860](#) παραδίδωμι **paradidomi** (par-ad-id'-o-mee); from [NT:3844](#) and [NT:1325](#); to surrender, i.e. yield up, intrust, transmit:

KJV - betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

Preaching – [NT:2784](#) κηρύσσω **kerusso** (kay-roos'-so); of uncertain affinity; to herald (as a public crier), especially divine truth (the gospel):

KJV - preacher (-er), proclaim, publish.

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Jesus Preaches His Repentance

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¹⁵ And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Time – [NT:2540](#) καιρός **kairos** (kahee-ros'); of uncertain affinity; an occasion, i.e. set or proper time:

KJV - ^x always, opportunity, (convenient, due) season, (due, short, while) time, a while. Compare [NT:5550](#).

Fulfilled – [NT:4137](#) πληρώω **pleroo** (play-ro'-o); from [NT:4134](#); to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.:

KJV - accomplish, ^x after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

Repent – [NT:3340](#) μετανοέω **metanoeo** (met-an-o-eh'-o); from [NT:3326](#) and [NT:3539](#); to think differently or afterwards, i.e. reconsider (morally, feel compunction): **KJV** - repent.

Believe – [NT:4100](#) πιστεύω **pisteuo** (pist-yoo'-o); from [NT:4102](#); to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ):

KJV - believe (-r), commit (to trust), put in trust with.

Disciples chosen

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¹⁶ Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

Casting – [NT:292a](#) ἀμφιβάλλω **amphiballo** (am-fee-bal'-lo); a technical term for the throwing out of the common, circular casting-net, diktuon (See [NT:1350](#)): to cast a fishnet.

Fishers – [NT:231](#) ἄλιεύς **halieus** (hal-ee-yoos'); from [NT:251](#); a sailor (as engaged on the salt water), i.e. (by implication) a fisher: **KJV** - fisher (-man).

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

Come – [NT:1205](#) δεῦτε **deute** (dyoo'-teh); from [NT:1204](#) and an imperative form of eimi (to go); come hither!: **KJV** - come, ^x follow.

After – [NT:3694](#) ὀπίσω **opiso** (op-is'-o); from the same as [NT:3693](#) with enclitic of direction; to the back, i.e. aback (as adverb or preposition of time or place; or as noun): **KJV** - after, back (-ward), (+get) behind, ⁺ follow.

Fishers – [NT:231](#) ἄλιεύς **halieus** (hal-ee-yoos'); from [NT:251](#); a sailor (as engaged on the salt water), i.e. (by implication) a fisher: **KJV** - fisher (-man).

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¹⁸ And straightway they forsook their nets, and followed him.

Forsook – [NT:863](#) ἀφίημι **aphiemi** (af-ee'-ay-mee); from [NT:575](#) and hiemi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow): **KJV** - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Followed – [NT:190](#) ἀκολουθέω **akolouthéo** (ak-ol-oo-theh'-o); from [NT:1](#) (as a particle of union) and keleuthos (a road); properly, to be in the same way with, i.e. to accompany (specially, as a disciple): **KJV** - follow, reach.

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¹⁹ And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

Mending – [NT:2675](#) καταρτίζω **katartizo** (kat-ar-tid'-zo); from [NT:2596](#) and a derivative of [NT:739](#); to complete thoroughly, i.e. repair (literally or figuratively) or adjust:

KJV - fit, frame, mend, (make) perfect (-ly join together), prepare, restore.

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²⁰ And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

hired servants – [NT:3411](#) μισθωτός **misthotos** (mis-tho-tos'); from [NT:3409](#); a wage-worker (good or bad): **KJV** - hired servant, hireling.

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²¹ And they went into Capernaum; and straightway on the Sabbath day he entered into the synagogue, and taught.

Sabbath day – [NT:4521](#) σάββατον **sabbaton** (sab'-bat-on); of Hebrew origin [[OT:7676](#)]; the Sabbath (i.e. Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself); by extension, a se'nnight, i.e. the interval between two Sabbaths; likewise the plural in all the above applications: **KJV** - sabbath (day), week.

Synagogue – [NT:4864](#) συναγωγή **sunagoge** (soon-ag-o-gay'); from (the reduplicated form of) [NT:4863](#); an assemblage of persons; specifically, a Jewish "synagogue" (the meeting or the place); by analogy, a Christian church:

KJV - assembly, congregation, synagogue.

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The Authority of Jesus

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²² And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

Astonished – [NT:1605](#) ἐκπλήσσω **ekplesso** (ek-place'-so); from [NT:1537](#) and [NT:4141](#); to strike with astonishment: **KJV** - amaze, astonish.

Doctrine – [NT:1322](#) διδασχὴ **didache** (did-akh-ay'); from [NT:1321](#); instruction (the act or the matter): **KJV** - doctrine, hath been taught.

Taught – [NT:1321](#) διδάσκω **didasko** (did-as'-ko); a prolonged (causative) form of a primary verb dao (to learn); to teach (in the same broad application): **KJV** - teach.

Authority – [NT:1849](#) ἐξουσία **exousia** (ex-oo-see'-ah); from [NT:1832](#) (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:

KJV - authority, jurisdiction, liberty, power, right, strength.

Scribes – [NT:1122](#) γραμματεὺς **grammateus** (gram-mat-yooce'); from [NT:1121](#). a writer, i.e. (professionally) scribe or secretary: **KJV** - scribe, town-clerk.

Jesus casts our demons

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²³ And there was in their synagogue a man with an unclean spirit; and he cried out,

Synagogue – [NT:4864](#) συναγωγὴ **sunagoge** (soon-ag-o-gay'); from (the reduplicated form of) [NT:4863](#); an assemblage of persons; specifically, a Jewish "synagogue" (the meeting or the place); by analogy, a Christian church:

KJV - assembly, congregation, synagogue.

Unclean – [NT:169](#) ἀκάθαρτος **akathartos** (ak-ath'-ar-tos); from [NT:1](#) (as a negative particle) and a presumed derivative of [NT:2508](#) (meaning cleansed); impure (ceremonially, morally [lewd] or specially, [demonic]): **KJV** - foul, unclean.

Cried out – [NT:349](#) ἀνακράζω **anakrazo** (an-ak-rad'-zo); from [NT:303](#) and [NT:2896](#); to scream up (aloud): **KJV** - cry out.

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²⁴ Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

Holy One – [NT:40](#) ἅγιος **hagios** (hag'-ee-os); from **hagos** (an awful thing) [compare [NT:53](#), [NT:2282](#)]; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): **KJV** - (most) holy (one, thing), saint.

Destroy – [NT:622](#) ἀπόλλυμι **apollumi** (ap-ol'-loo-mee); from [NT:575](#) and the base of [NT:3639](#); to destroy fully (reflexively, to perish, or lose), literally or figuratively: **KJV** - destroy, die, lose, mar, perish.

God – [NT:2316](#) θεός **theos** (teh'-os); of uncertain affinity; a deity, especially (with [NT:3588](#)) the supreme Divinity; figuratively, a magistrate; by Hebraism, very: **KJV** - ^xexceeding, God, god [-ly, -ward].

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²⁵ And Jesus rebuked him, saying, Hold thy peace, and come out of him.

Rebuked – [NT:2008](#) ἐπιτιμάω **epitimaō** (ep-ee-tee-mah'-o); from [NT:1909](#) and [NT:5091](#); to tax upon, i.e. censure or admonish; by implication, forbid: **KJV** - (straitly) charge, rebuke.

Hold thy peace – [NT:5392](#) φιμόω **phimoo** (fee-mo'-o); from phimos (a muzzle); to muzzle: **KJV** - muzzle.

Come – [NT:1831](#) ἐξέρχομαι **exerchomai** (ex-er'-khom-ahee); from [NT:1537](#) and [NT:2064](#); to issue (literally or figuratively): **KJV** - come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

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²⁶ And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

Unclean – [NT:169](#) ἀκάθαρτος **akathartos** (ak-ath'-ar-tos); from [NT:1](#) (as a negative particle) and a presumed derivative of [NT:2508](#) (meaning cleansed); impure (ceremonially, morally [lewd] or specially, [demonic]): **KJV** - foul, unclean.

Torn – [NT:4682](#) σπαράσσω **sparasso** (spar-as'-so); prolongation from spairo (to grasp; apparently strengthened from [NT:4685](#) through the idea of spasmodic contraction); to mangle, i.e. convulse with epilepsy: **KJV** - rend, tear.

Loud – [NT:3173](#) μέγας **megas** (meg'-as); [including the prolonged forms, feminine megale, plural megaloi, etc.; compare also [NT:3176](#), [NT:3187](#)]; big (literally or figuratively, in a very wide application):

KJV - (+fear) exceedingly, great (-est), high, large, loud, mighty, ⁺ (be) sore (afraid), strong, ^x to years.

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

Amazed – [NT:2284](#) θαμβέω **thambeo** (tham-beh'-o); from [NT:2285](#); to stupefy (with surprise), i.e. astound: **KJV** - amaze, astonish.

Doctrine – [NT:1322](#) διδασχά **didache** (did-akh-ay'); from [NT:1321](#); instruction (the act or the matter): **KJV** - doctrine, hath been taught.

Authority – [NT:1849](#) ἐξουσία **exousia** (ex-oo-see'-ah); from [NT:1832](#) (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:

KJV - authority, jurisdiction, liberty, power, right, strength.

Commandeth – [NT:2004](#) ἐπιτάσσω **epitasso** (ep-ee-tas'-so); from [NT:1909](#) and [NT:5021](#); to arrange upon, i.e. order: **KJV** - charge, command, injoin.

Unclean – [NT:169](#) ἀκάθαρτος **akathartos** (ak-ath'-ar-tos); from [NT:1](#) (as a negative particle) and a presumed derivative of [NT:2508](#) (meaning cleansed); impure (ceremonially, morally [lewd] or specially, [demonic]): **KJV** - foul, unclean.

Obey – [NT:5219](#) ὑπακούω **hupakouo** (hoop-ak-oo'-o); from [NT:5259](#) and [NT:191](#); to hear under (as a subordinate), i.e. to listen attentively; by implication, to heed or conform to a command or authority: **KJV** - hearken, be obedient to, obey.

Mark 1

²⁸ And immediately his fame spread abroad throughout all the region round about Galilee.

Fame – [NT:189](#) ἀκοή **akoe** (ak-o-ay'); from [NT:191](#); hearing (the act, the sense or the thing heard):

KJV - audience, ear, fame, which ye heard, hearing, preached, report, rumor.

Mark 1

²⁹ And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

Mark 1

³⁰ But Simon's wife's mother lay sick of a fever, and anon [soon] they tell him of her.

Sick of a fever – [NT:4445](#) πυρέσσω **puresso** (poo-res'-so); from [NT:4443](#); to be on fire, i.e. (specifically) to have a fever: **KJV** - be sick of a fever.

Mark 1

Jesus heals Feverish

Mark 1

³¹ And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

Took – [NT:2902](#) κρατέω **krateo** (krat-eh'-o); from [NT:2904](#); to use strength, i.e. seize or retain (literally or figuratively):

KJV - hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

Fever – [NT:4446](#) πυρετός **puretos** (poo-ret-os'); from [NT:4445](#); inflamed, i.e. (by implication) feverish (as noun, fever): **KJV** - fever.

Jesus heals diseased and possessed of demons

Mark 1

³² And at even, when the sun did set [go down], they brought unto him all that were diseased, and them that were possessed with devils.

Diseased – [NT:2192](#) ἔχω **echo** (ekh'-o); including an alternate form **scheo** (skheh'-o); used in certain tenses only); a primary verb; to hold (used in very various applications, literally or figuratively, direct or remote; such as possessions; ability, continuity, relation, or condition):

KJV - be (able, ^xhold, possessed with), accompany, ⁺begin to amend, can (⁺not), ^xconceive, count, diseased, do ⁺eat, ⁺enjoy, ⁺fear, following, have, hold, keep, ⁺lack, ⁺go to law, lie, ⁺must needs, ⁺of necessity, ⁺need, next, ⁺recover, ⁺reign, ⁺rest, ⁺return, ^xsick, take for, ⁺tremble, ⁺uncircumcised, use.

...and from – [NT:2560](#) κακῶς **kakos** (kak-ocē'); from [NT:2556](#); badly (phys. or morally): **KJV** - amiss, diseased, evil, grievously, miserably, sick, sore.

Possessed with devils – [NT:1139](#) δαιμονίζομαι **daimonizomai** (dahee-mon-id'-zom-ahēe); middle voice from [NT:1142](#); to be exercised by a daemon:

KJV - have a (be vexed with, be possessed with) devil (-s).

Mark 1

³³ And all the city was gathered together at the door.

Gathered together – [NT:1996](#) ἐπισυνάγω **episunago** (ep-ee-soon-ag'-o); from [NT:1909](#) and [NT:4863](#); to collect upon the same place: **KJV** - gather (together).

Mark 1

Mark 1

³⁴ And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

Healed – [NT:2323](#) θεραπεύω **therapeuo** (ther-ap-yoo'-o); from the same as [NT:2324](#); to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease): **KJV** - cure, heal, worship.

Divers – [NT:4164](#) ποικίλος **poikilos** (poy-kee'-los); of uncertain derivation; motley, i.e. various in character: **KJV** - divers, manifold.

Diseases – [NT:3554](#) νόσος **nosos** (nos'-os); of uncertain affinity; a malady (rarely figuratively, of moral disability): **KJV** - disease, infirmity, sickness.

Devils – [NT:1140](#) δαιμόνιον **daimonion** (dahee-mon'-ee-on); neuter of a derivative of [NT:1142](#); a daemonic being; by extension a deity: **KJV** - devil, god.

Jesus teaches in a solitary place to those who follow Him

Mark 1

³⁵ And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

Departed – [NT:565](#) ἀπέρχομαι **aperchomai** (ap-erkh'-om-ahee); from [NT:575](#) and [NT:2064](#); to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively:

KJV - come, depart, go (aside, away, back, out, ... ways), pass away, be past.

Solitary – [NT:2048](#) ἔρημος **eremos** (er'-ay-mos); of uncertain affinity; lonesome, i.e. (by implication) waste (usually as a noun, [NT:5561](#) being implied):

KJV - desert, desolate, solitary, wilderness.

Prayed – [NT:4336](#) προσεύχομαι **proseuchomai** (pros-yoo'-khom-ahee); from [NT:4314](#) and [NT:2172](#); to pray to God, i.e. supplicate, worship:

KJV - pray (X earnestly, for), make prayer.

Mark 1

³⁶ And Simon and they that were with him followed after him.

Mark 1

³⁷ And when they had found him, they said unto him, All men seek for thee.

Seek – [NT:2212](#) ζητέω **zeteo** (dzay-teh'-o); of uncertain affinity; to seek (literally or figuratively); specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life):

KJV - be (go) about, desire, endeavour, enquire (for), require, (X will) seek (after, for, means). Compare [NT:4441](#).

Mark 1

³⁸ And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

Mark 1

Mark 1

³⁹ And he preached in their synagogues throughout all Galilee, and cast out devils.

Cast out – [NT:1544](#) ἐκβάλλω **ekballo** (ek-bal'-lo); from [NT:1537](#) and [NT:906](#); to eject (literally or figuratively):

KJV - bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

Jesus heals Leprosy

Mark 1

⁴⁰ And there came a leper to him, beseeking him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

Leper – [NT:3015](#) λεπρός **lepros** (lep-ros'); from the same as [NT:3014](#); scaly, i.e. leprous (a leper): **KJV** - leper.

Beseeking – [NT:3870](#) παρακαλέω **parakaleo** (par-ak-al-eh'-o); from [NT:3844](#) and [NT:2564](#); to call near, i.e. invite, invoke (by imploration, hortation or consolation):

KJV - beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray.

Clean – [NT:2511](#) καθορίζω **katharizo** (kath-ar-id'-zo); from [NT:2513](#); to cleanse (literally or figuratively): **KJV** - (make) clean (-se), purge, purify.

Mark 1

⁴¹ And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

Compassion – [NT:4697](#) σπλαγχνίζομαι **splagchnizomai** (splangkh-nid'-zom-ahee); middle voice from [NT:4698](#); to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity: **KJV** - have (be moved with) compassion.

Hand – [NT:5495](#) χεῖρ **cheir** (khire); perhaps from the base of [NT:5494](#) in the sense of its congener the base of [NT:5490](#) (through the idea of hollowness for grasping); the hand (literally or figuratively [power]; especially [by Hebraism] a means or instrument): **KJV** - hand.

Touched – [NT:680](#) ἅπτομαι **haptomai** (hap'-tom-ahee); reflexive of [NT:681](#); properly, to attach oneself to, i.e. to touch (in many implied relations): **KJV** - touch.

Mark 1

⁴² And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

Cleansed – [NT:2511](#) καθορίζω **katharizo** (kath-ar-id'-zo); from [NT:2513](#); to cleanse (literally or figuratively): **KJV** - (make) clean (-se), purge, purify.

Mark 1

Mark 1

⁴³ And he straitly charged him, and forthwith [at once] sent him away;

Straitly charged – [NT:1690](#) ἐμβριμάομαι **embrimaomai** (em-brim-ah'-om-ahee); from [NT:1722](#) and brimaomai (to snort with anger); to have indignation on, i.e. (transitively) to blame, (intransitively) to sigh with chagrin, (specially) to sternly enjoin: **KJV** - straitly charge, groan, murmur against.

Mark 1

⁴⁴ And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

Cleansing – [NT:2512](#) καθαρισμός **katharismos** (kath-ar-is-mos'); from [NT:2511](#); a washing off, i.e. (cer.) ablution, (morally) expiation:

KJV - cleansing, + purge, purification (-fying).

Testimony – [NT:3142](#) μαρτύριον **marturion** (mar-too'-ree-on); neuter of a presumed derivative of [NT:3144](#); something evidential, i.e. (genitive case) evidence given or (specifically) the Decalogue (in the sacred Tabernacle):

KJV - to be testified, testimony, witness.

Mark 1

⁴⁵ But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

Publish – [NT:2784](#) κηρύσσω **kerusso** (kay-roos'-so); of uncertain affinity; to herald (as a public crier), especially divine truth (the gospel):

KJV - preacher (-er), proclaim, publish.

Blaze abroad – [NT:1310](#) διαφημίζω **diaphemizo** (dee-af-ay-mid'-zo); from [NT:1223](#) and a derivative of [NT:5345](#); to report thoroughly, i.e. divulgate:

KJV - blaze abroad, commonly report, spread abroad, fame.

Matter – [NT:3056](#) λόγος **logos** (log'-os); from [NT:3004](#); something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specifically (with the article in John) the Divine Expression (i.e. Christ):

KJV - account, cause, communication, ^x concerning, doctrine, fame, ^x have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say (-ing), shew, ^x speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

Openly – [NT:5320](#) φανερώς **phaneros** (fan-er-ocē'); adverb from [NT:5318](#); plainly, i.e. clearly or publicly: **KJV** - evidently, openly.

Desert – [NT:2048](#) ἔρημος **eremos** (er'-ay-mos); of uncertain affinity; lonesome, i.e. (by implication) waste (usually as a noun, [NT:5561](#) being implied):

KJV - desert, desolate, solitary, wilderness.

Every quarter – [NT:3840](#) παντόθεν **pantothern** (pan-toth'-en); adverb (of source) from [NT:3956](#); from (i.e. on) all sides: **KJV** - on every side, round about.

Mark 2

Mark 2

¹ And again he entered into Capernaum after some days; and it was noised that he was in the house.

Noised – [NT:191](#) ἀκούω **akouo** (ak-oo'-o); a primary verb; to hear (in various senses):

KJV - give (in the) audience (of), come (to the ears), ([shall]) hear (-er, -ken), be noised, be reported, understand.

Mark 2

² And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

Preached – [NT:2980](#) λαλέω **laleo** (lal-eh'-o); a prolonged form of an otherwise obsolete verb; to talk, i.e. utter words:

KJV - preach, say, speak (after), talk, tell, utter. Compare [NT:3004](#).

Word – [NT:3056](#) λόγος **logos** (log'-os); from [NT:3004](#); something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specifically (with the article in John) the Divine Expression (i.e. Christ):

KJV - account, cause, communication, ^x concerning, doctrine, fame, ^x have to do, intent, matter, mouth, preaching, question, reason, ⁺ reckon, remove, say (-ing), shew, ^x speaker, speech, talk, thing, ⁺ none of these things move me, tidings, treatise, utterance, word, work.

Jesus heals Palsy

Mark 2

³ And they come unto him, bringing one sick of the palsy, which was borne of four.

Palsy – [NT:3885](#) παραλυτικός **paralutikos** (par-al-oo-tee-kos'); from a derivative of [NT:3886](#); as if dissolved, i.e. "paralytic": **KJV** - that had (sick of) the palsy.

Mark 2

⁴ And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

Press – [NT:3793](#) ὄχλος **ochlos** (okh'los); from a derivative of [NT:2192](#) (meaning a vehicle); a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot:

KJV - company, multitude, number (of people), people, press.

Palsy – [NT:3885](#) παραλυτικός **paralutikos** (par-al-oo-tee-kos'); from a derivative of [NT:3886](#); as if dissolved, i.e. "paralytic": **KJV** - that had (sick of) the palsy.

Mark 2

Mark 2

⁵ When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

Faith – [NT:4102](#) πίστις **pistis** (pis'-tis); from [NT:3982](#); persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:
KJV - assurance, belief, believe, faith, fidelity.

Forgiven – [NT:863](#) ἀφίημι **aphiemi** (af-ee'-ay-mee); from [NT:575](#) and hiemi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow):
KJV - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Mark 2

⁶ But there was certain of the scribes sitting there, and reasoning in their hearts,

Reasoning – [NT:1260](#) διαλογίζομαι **dialogizomai** (dee-al-og-id'-zom-ahee); from [NT:1223](#) and [NT:3049](#); to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion):

KJV - cast in mind, consider, dispute, muse, reason, think.

Mark 2

⁷ Why doth this man thus speak blasphemies? who can forgive sins but God only [one]?

Blasphemies – [NT:988](#) βλασφημία **blasphemia** (blas-fay-me'-ah); from [NT:989](#); vilification (especially against God): **KJV** - blasphemy, evil speaking, railing.

Forgive – [NT:863](#) ἀφίημι **aphiemi** (af-ee'-ay-mee); from [NT:575](#) and hiemi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow):
KJV - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Mark 2

⁸ And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

Perceived – [NT:1921](#) ἐπιγινώσκω **epiginosko** (ep-ig-in-oc'e'-ko); from [NT:1909](#) and [NT:1097](#); to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge:

KJV - (ac-, have, take) know (-ledge, well), perceive.

Spirit – [NT:4151](#) πνεῦμα **pneuma** (pnyoo'-mah); from [NT:4154](#); a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit:
KJV - ghost, life, spirit (-ual, -ually), mind. Compare [NT:5590](#).

Reason – [NT:1260](#) διαλογίζομαι **dialogizomai** (dee-al-og-id'-zom-ahee); from [NT:1223](#) and [NT:3049](#); to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion):

KJV - cast in mind, consider, dispute, muse, reason, think.

Mark 2

Mark 2

⁹ Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

Palsy – [NT:3885](#) παραλυτικός **paralutikos** (par-al-oo-tee-kos'); from a derivative of [NT:3886](#); as if dissolved, i.e. "paralytic": **KJV** - that had (sick of) the palsy.

Forgiven – [NT:863](#) ἀφίημι **aphiemi** (af-ee'-ay-mee); from [NT:575](#) and hiemi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow): **KJV** - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Mark 2

¹⁰ But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy.)

Power – [NT:1849](#) ἐξουσία **exousia** (ex-oo-see'-ah); from [NT:1832](#) (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:

KJV - authority, jurisdiction, liberty, power, right, strength.

Palsy – [NT:3885](#) παραλυτικός **paralutikos** (par-al-oo-tee-kos'); from a derivative of [NT:3886](#); as if dissolved, i.e. "paralytic": **KJV** - that had (sick of) the palsy.

Mark 2

¹¹ I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

Mark 2

¹² And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

Arose – [NT:1453](#) ἐγείρω **egeiro** (eg-i'-ro); probably akin to the base of [NT:58](#) (through the idea of collecting one's faculties); to waken (transitively or intransitively), i.e. rouse (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence):

KJV - awake, lift (up), raise (again, up), rear up, (a-) rise (again, up), stand, take up.

Amazed – [NT:1839](#) ἐξίστημι **existemi** (ex-is'-tay-mee); from [NT:1537](#) and [NT:2476](#); to put (stand) out of wits, i.e. astound, or (reflexively) become astounded, insane: **KJV** - amaze, be (make) astonished, be besideself (selves), bewitch, wonder.

Fashion – [NT:3779](#) οὕτω **houto** (hoo'-to); or (before a vowel) houtos (hoo'-toce); adverb from [NT:3778](#); in this way (referring to what precedes or follows):

KJV - after that, after (in) this manner, as, even (so), for all that, like (-wise), no more, on this fashion (-wise), so (in like manner), thus, what.

Mark 2

Mark 2

¹³ And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

Resorted – [NT:2064](#) ἔρχομαι **erchomai** (er'-khom-ahee); middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred [middle voice] eleuthomai (el-yoo'-thom-ahee); or [active] eltho (el'-tho); which do not otherwise occur); to come or go (in a great variety of applications, literally and figuratively):

KJV - accompany, appear, bring, come, enter, fall out, go, grow, ~~x~~ light, ~~x~~ next, pass, resort, be set.

Taught – [NT:1321](#) διδάσκω **didasko** (did-as'-ko); a prolonged (causative) form of a primary verb dao (to learn); to teach (in the same broad application):

KJV - teach.

Jesus comes to publicans and sinners drawn to Him

Mark 2

¹⁴ And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

Passed by, - [NT:3855](#) παράγω **parago** (par-ag'-o); from [NT:3844](#) and [NT:71](#); to lead near, i.e. (reflexively or intransitively) to go along or away:

KJV - depart, pass (away, by, forth).

Receipt of custom – [NT:5058](#) τελώνιον **telonion** (tel-o'-nee-on); neuter of a presumed derivative of [NT:5057](#); a tax-gatherer's place of business:

KJV - receipt of custom.

Follow – [NT:190](#) ἀκολουθέω **akolouthéo** (ak-ol-oo-theh'-o); from [NT:1](#) (as a particle of union) and keleuthos (a road); properly, to be in the same way with, i.e. to accompany (specially, as a disciple): **KJV** - follow, reach.

Mark 2

¹⁵ And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

Sat at meat – [NT:2621](#) κατάρκειμαι **katakeimai** (kat-ak'-i-mahee); from [NT:2596](#) and [NT:2749](#); to lie down, i.e. (by implication) be sick; specially, to recline at a meal:

KJV - keep, lie, sit at meat (down).

Publicans – [NT:5057](#) τελώνης **telones** (tel-o'-nace); from [NT:5056](#) and [NT:5608](#); a tax-farmer, i.e. collector of public revenue: **KJV** - publican.

Sinners – [NT:268](#) ἁμαρτωλός **hamartolos** (ham-ar-to-los'); from [NT:264](#); sinful, i.e. a sinner: **KJV** - sinful, sinner.

Sat together – [NT:4873](#) συνανάκειμαι **sunanakeimai** (soon-an-ak'-i-mahee); from [NT:4862](#) and [NT:345](#); to recline in company with (at a meal):

KJV - sit (down, at the table, together) with (at meat).

Mark 2

Mark 2

¹⁶ And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

Mark 2

¹⁷ When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to *repentance*.

Righteous – [NT:1342](#) δίκαιος **dikaïos** (dik'-ah-yos); from [NT:1349](#); equitable (in character or act); by implication, innocent, holy (absolutely or relatively):

KJV - just, meet, right (-eous).

Sinners – [NT:268](#) ἁμαρτωλός **hamartolos** (ham-ar-to-los'); from [NT:264](#); sinful, i.e. a sinner: **KJV** - sinful, sinner.

Fasting

Mark 2

¹⁸ And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

Fast – [NT:3522](#) νηστεύω **nesteuo** (nace-tyoo'-o); from [NT:3523](#); to abstain from food (religiously): **KJV** - fast.

Mark 2

¹⁹ And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

Bridechamber – [NT:3567](#) νυμφών **numphon** (noom-fohn'); from [NT:3565](#); the bridal room: **KJV** - bridechamber.

Bridegroom – [NT:3566](#) νυμφίος **numphios** (noom-fee'-os); from [NT:3565](#); a bridegroom (literally or figuratively): **KJV** - bridegroom.

Fast – [NT:3522](#) νηστεύω **nesteuo** (nace-tyoo'-o); from [NT:3523](#); to abstain from food (religiously): **KJV** - fast.

Mark 2

²⁰ But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

Mark 2

New Wine

Mark 2

²¹ No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

Seweth – [NT:1976](#) ἐπιρράπτω **epirrhapto** (ep-ir-hrap'-to); from [NT:1909](#) and the base of [NT:4476](#); to stitch upon, i.e. fasten with the needle: **KJV** - sew on.

Piece that filled up – [NT:4138](#) πλήρωμα **pleroma** (play'-ro-mah); from [NT:4137](#); repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, multitude), or (objectively) what is filled (as container, performance, period): **KJV** - which is put in to fill up, piece that filled up, fulfilling, full, fulness.

Rent – [NT:4978](#) σχίσμα **schisma** (skhis'-mah); from [NT:4977](#); a split or gap ("schism"), literally or figuratively: **KJV** - division, rent, schism.

Mark 2

²² And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

New – [NT:3501](#) νέος **neos** (neh'-os); including the comparative neoteros (neh-o'-teros); a primary word; "new", i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate: **KJV** - new, young.

Wine – [NT:3631](#) οἶνος **oinos** (oy'-nos); a primary word (or perhaps of Hebrew origin [[OT:3196](#)]); "wine" (literally or figuratively): **KJV** - wine.

Burst – [NT:4486](#) ῥήγνυμι **rhegnumi** (hrayg'-noo-mee); or **rhesso** (hrace'-so); both prolonged forms of **rheko** (which appears only in certain forms, and is itself probably a strengthened form of **agnumi** [see in [NT:2608](#)]); to "break", "wreck" or "crack", i.e. (especially) to sunder (by separation of the parts; [NT:2608](#) being its intensive [with the preposition in composition], and [NT:2352](#) a shattering to minute fragments; but not a reduction to the constituent particles, like [NT:3089](#)) or disrupt, lacerate; by implication, to convulse (with spasms); figuratively, to give vent to joyful emotions: **KJV** - break (forth), burst, rend, tear.

Spilled/ marred – [NT:622](#) ἀπόλλυμι **apollumi** (ap-ol'-loo-mee); from [NT:575](#) and the base of [NT:3639](#); to destroy fully (reflexively, to perish, or lose), literally or figuratively: **KJV** - destroy, die, lose, mar, perish.

Bottles – [NT:779](#) ἀσκός **askos** (as-kos'); from the same as [NT:778](#); a leathern (or skin) bag used as a bottle: **KJV** - bottle.

Jesus LORD of the Sabbath

Mark 2

²³ And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

Pluck – [NT:5089](#) τίλλω **tillo** (til'-lo); perhaps akin to the alternate of [NT:138](#), and thus to [NT:4951](#); to pull off: **KJV** - pluck.

Mark 2

Mark 2

²⁴ And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

Pharisees – [NT:5330](#) Φαρισαῖος **Pharisaios** (far-is-ah'-yos); of Hebrew origin [compare [OT:6567](#)]; a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary: **KJV** - Pharisee.

Sabbath day – [NT:4521](#) σάββατον **sabbaton** (sab'-bat-on); of Hebrew origin [[OT:7676](#)]; the Sabbath (i.e. Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself); by extension, a se'nnight, i.e. the interval between two Sabbaths; likewise the plural in all the above applications: **KJV** - sabbath (day), week.

Mark 2

²⁵ And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

Had need – [NT:5532](#) χρεῖα **chreia** (khri'-ah); from the base of [NT:5530](#) or [NT:5534](#); employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution: **KJV** - business, lack, necessary (-ity), need (-ful), use, want.

Hungred – [NT:3983](#) πεινῶω **peinao** (pi-nah'-o); from the same as [NT:3993](#) (through the idea of pinching toil; "pine"); to famish (absol. or comparatively); figuratively, to crave: **KJV** - be an hungered.

Mark 2

²⁶ How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

Shewbread – [NT:4286](#) πρόθεσις **prothesis** (proth'-es-is); from [NT:4388](#); a setting forth, i.e. (figuratively) proposal (intention); specifically, the show-bread (in the Temple) as exposed before God: **KJV** - purpose, shew [-bread].

Lawful – [T:1832](#) ἔξεστι **exestin** (ex'-es-teen) or exesti (ex'-es-tee); third person singular present indicative of a compound of [NT:1537](#) and [NT:1510](#); so also **exon** (ex-on'); neuter present participle of the same (with or without some form of [NT:1510](#) expressed); impersonally, it is right (through the figurative idea of being out in public): **KJV** - be lawful, let, ^x may (-est).

Mark 2

²⁷ And he said unto them, The sabbath was made for man, and not man for the sabbath:

Mark 2

²⁸ Therefore the Son of man is Lord also of the sabbath.

Mark 3

Jesus heals on the Sabbath

Mark 3

¹ And he entered again into the synagogue; and there was a man there which had a withered hand.
Synagogue – [NT:4864](#) συναγωγή **sunagoge** (soon-ag-o-gay'); from (the reduplicated form of) [NT:4863](#); an assemblage of persons; specifically, a Jewish "synagogue" (the meeting or the place); by analogy, a Christian church:
KJV - assembly, congregation, synagogue.
Withered – [NT:3583](#) ξηραίνω **xeraino** (xay-rah'-ee-no); from [NT:3584](#); to desiccate; by implication to shrivel, to mature:
KJV - dry up, pine away, be ripe, wither (away).

Mark 3

² And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

Watched – [NT:3906](#) παρατηρέω **paratereo** (par-at-ay-reh'-o); from [NT:3844](#) and [NT:5083](#); to inspect alongside, i.e. note insidiously or scrupulously:
KJV - observe, watch.

Heal – [NT:2323](#) θεραπεύω **therapeuo** (ther-ap-yoo'-o); from the same as [NT:2324](#); to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease):
KJV - cure, heal, worship.

Accuse – [NT:2723](#) κατηγορέω **kategoreo** (kat-ay-gor-eh'-o); from [NT:2725](#); to be a plaintiff, i.e. to charge with some offence: **KJV** - accuse, object.

Mark 3

³ And he saith unto the man which had the withered hand, Stand forth.

Withered – [NT:3583](#) ξηραίνω **xeraino** (xay-rah'-ee-no); from [NT:3584](#); to desiccate; by implication to shrivel, to mature:
KJV - dry up, pine away, be ripe, wither (away).

Mark 3

⁴ And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

Save – [NT:4982](#) σώζω **sozo** (sode'-zo); from a primary sos (contraction for obsolete saoz, "safe"); to save, i.e. deliver or protect (literally or figuratively):
KJV - heal, preserve, save (self), do well, be (make) whole.

Kill – [NT:615](#) ἀποκτείνω **apokteino** (ap-ok-ti'-no); from [NT:575](#) and kteino (to slay); to kill outright; figuratively, to destroy: **KJV** - put to death, kill, slay.

Peace – [NT:4623](#) σιωπάω **siopao** (see-o-pah'-o); from siope (silence, i.e. a hush; properly, muteness, i.e. involuntary stillness, or inability to speak; and thus differing from [NT:4602](#), which is rather a voluntary refusal or indisposition to speak, although the terms are often used synonymously); to be dumb (but not deaf also, like [NT:2974](#) properly); figuratively, to be calm (as quiet water):
KJV - dumb, (hold) peace.

Mark 3

Mark 3

⁵ And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

Anger – [NT:3709](#) ὀργή **orge** (or-gay'); from [NT:3713](#); properly, desire (as a reaching forth or excitement of the mind), i.e. (by analogy,) violent passion (ire, or [justifiable] abhorrence); by implication punishment:

KJV - anger, indignation, vengeance, wrath.

Grieved – [NT:4818](#) συλλυπέω **sulluipo** (sool-loop-eh'-o); from [NT:4862](#) and [NT:3076](#); to afflict jointly, i.e. (passive) sorrow at (on account of) someone:

KJV - be grieved.

Hardness – [NT:4457](#) πῶρωσις **porosis** (po'-ro-sis); from [NT:4456](#); stupidity or callousness: **KJV** - blindness, hardness.

Restored – [NT:600](#) ἀποκαθίστημι **apokathistemi** (ap-ok-ath-is'-tay-mee); from [NT:575](#) and [NT:2525](#); to reconstitute (in health, home or organization):

KJV - restore (again).

Mark 3

⁶ And the Pharisees went forth, and straightway [immediately] took counsel with the Herodians against him, how they might destroy him.

Herodians – [NT:2265](#) Ἡρωδιανοί **Herodianoi** (hay-ro-dee-an-oy'); plural of a derivative of [NT:2264](#); Herodians, i.e. partisans of Herod: **KJV** - Herodians.

Destroy – [NT:622](#) ἀπόλλυμι **apollumi** (ap-ol'-loo-mee); from [NT:575](#) and the base of [NT:3639](#); to destroy fully (reflexively, to perish, or lose), literally or figuratively:

KJV - destroy, die, lose, mar, perish.

Many follow Jesus

Mark 3

⁷ But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea,

Withdrew – [NT:402](#) ἀναχωρέω **anachoreo** (an-akh-o-reh'-o); from [NT:303](#) and [NT:5562](#); to retire: **KJV** - depart, give place, go (turn) aside, withdrawself.

Disciples – [NT:3101](#) μαθητής **mathetes** (math-ay-tes'); from [NT:3129](#); a learner, i.e. pupil: **KJV** - disciple.

Multitude – [NT:4128](#) πλῆθος **plethos** (play'-thos); from [NT:4130](#); a fulness, i.e. a large number, throng, populace: **KJV** - bundle, company, multitude.

Followed – [NT:190](#) ἀκολουθέω **akoloutheo** (ak-ol-oo-theh'-o); from [NT:1](#) (as a particle of union) and keleuthos (a road); properly, to be in the same way with, i.e. to accompany (specially, as a disciple): **KJV** - follow, reach.

Mark 3

Mark 3

⁸ And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

Idumaea – [NT:2401](#) Ἰδουμαία **Idoumaia** (id-oo-mah'-yah); of Hebrew origin [[OT:123](#)]; Idumaea (i.e. Edom), a region East (and South) of Palestine: **KJV** - Idumaea.
Multitude – [NT:4128](#) πλῆθος **plethos** (play'-thos); from [NT:4130](#); a fulness, i.e. a large number, throng, populace: **KJV** - bundle, company, multitude.

Mark 3

⁹ And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

Throng – [NT:2346](#) θλίβω **thlibo** (thlee'-bo); akin to the base of [NT:5147](#); to crowd (literally or figuratively): **KJV** - afflict, narrow, throng, suffer tribulation, trouble.

Mark 3

¹⁰ For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

Healed – [NT:2323](#) θεραπεύω **therapeuo** (ther-ap-yoo'-o); from the same as [NT:2324](#); to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease): **KJV** - cure, heal, worship.

Pressed – [NT:1968](#) ἐπιπίπτω **epipto** (ep-ee-pip'-to); from [NT:1909](#) and [NT:4098](#); to embrace (with affection) or seize (with more or less violence; literally or figuratively): **KJV** - fall into (on, upon) lie on, press upon.

Touch – [NT:680](#) ἅπτομαι **haptomai** (hap'-tom-ahee); reflexive of [NT:681](#); properly, to attach oneself to, i.e. to touch (in many implied relations): **KJV** - touch.

Plagues – [NT:3148](#) μῶστιξ **mastix** (mas'-tix); probably from the base of [NT:3145](#) (through the idea of contact); a whip (literally, the Roman flagellum for criminals; figuratively, a disease): **KJV** - plague, scourging.

Mark 3

¹¹ And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

Unclean – [NT:169](#) ἀκάθαρτος **akathartos** (ak-ath'-ar-tos); from [NT:1](#) (as a negative particle) and a presumed derivative of [NT:2508](#) (meaning cleansed); impure (ceremonially, morally [lewd] or specially, [demonic]): **KJV** - foul, unclean.

Saw – [NT:2334](#) θεωρέω **theoreo** (theh-o-reh'-o); from a derivative of [NT:2300](#) (perhaps by add. of [NT:3708](#)); to be a spectator of, i.e. discern, (literally, figuratively [experience] or intensively [acknowledge]):

KJV - behold, consider, look on, perceive, see. Compare [NT:3700](#).

Mark 3

Mark 3

¹² And he straitly charged them that they should not make him known.

Charged – [NT:2008](#) ἐπιτιμῶ **epitimaō** (ep-ee-tee-mah'-o); from [NT:1909](#) and [NT:5091](#); to tax upon, i.e. censure or admonish; by implication, forbid:
KJV - (straitly) charge, rebuke.

Jesus ordains the twelve disciples

Mark 3

¹³ And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

Mountain – [NT:3735](#) ὄρος **oros** (or'-os); probably from an obsolete oro (to rise or "rear"; perhaps akin to [NT:142](#); compare [NT:3733](#)); a mountain (as lifting itself above the plain):
KJV - hill, mount (-ain).

Mark 3

¹⁴ And he ordained twelve, that they should be with him, and that he might send them forth to preach,

Ordained – [NT:4160](#) ποιέω **poieō** (poy-eh'-o); apparently a prolonged form of an obsolete primary; to make or do (in a very wide application, more or less direct):
KJV - abide, + agree, appoint, × avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do (-ing), execute, exercise, fulfil, gain, give, have, hold, × journeying, keep, + lay wait, + lighten the ship, make, × mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, × secure, shew, × shoot out, spend, take, tarry, + transgress the law, work, yield. Compare [NT:4238](#).

Preach – [NT:2784](#) κηρῦσσω **kerusso** (kay-roos'-so); of uncertain affinity; to herald (as a public crier), especially divine truth (the gospel):
KJV - preacher (-er), proclaim, publish.

Mark 3

¹⁵ And to have power to heal sicknesses, and to cast out devils:

Power – [NT:1849](#) ἐξουσία **exousia** (ex-oo-see'-ah); from [NT:1832](#) (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:
KJV - authority, jurisdiction, liberty, power, right, strength.

Mark 3

¹⁶ And Simon he surnamed Peter;

Mark 3

¹⁷ And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

Mark 3

Mark 3

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

Mark 3

¹⁹ And Judas Iscariot, which also betrayed him: and they went into an house.

Iscariot – [NT:2469](#) Ἰσκαριώτης **Iskariotes** (is-kar-ee-o'-tace); of Hebrew origin [probably [OT:377](#) and [OT:7149](#)]; inhabitant of Kerioth; Iskariotes (i.e. Keriothite), an epithet of Judas the traitor: **KJV** - Iscariot.

Jesus accused by unbelievers

Mark 3

²⁰ And the multitude cometh together again, so that they could not so much as eat bread.

Mark 3

²¹ And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

Beside himself – [NT:1839](#) ἐξίστημι **existemi** (ex-is'-tay-mee); from [NT:1537](#) and [NT:2476](#); to put (stand) out of wits, i.e. astound, or (reflexively) become astounded, insane:

KJV - amaze, be (make) astonished, be besideself (selves), bewitch, wonder.

Mark 3

²² And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

Beelzebub – [NT:954](#) Βεελζεβούλ **Beelzeboul** (beh-el-zeb-ool'); of Aramaic origin [by parody on [OT:1176](#)]; dung-god; Beelzebub, a name of Satan: **KJV** - Beelzebub.

Prince – [NT:758](#) ἄρχων **archon** (ar'-khone); present participle of [NT:757](#); a first (in rank or power): **KJV** - chief (ruler), magistrate, prince, ruler.

Devils – [NT:1140](#) δαιμόνιον **daimonion** (dahee-mon'-ee-on); neuter of a derivative of [NT:1142](#); a daemonic being; by extension a deity: **KJV** - devil, god.

Mark 3

²³ And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

Satan – [NT:4567](#) Σατανᾶς **Satanas** (sat-an-as'); of Aramaic origin corresponding to [NT:4566](#) (with the definite affix); the accuser, i.e. the devil: **KJV** - Satan.

Mark 3

Mark 3

²⁴ And if a kingdom be divided against itself, that kingdom cannot stand.

Divided – [NT:3307](#) μερίζω **merizo** (mer-id'-zo); from [NT:3313](#); to part, i.e. (literally) to apportion, bestow, share, or (figuratively) to disunite, differ:

KJV - deal, be difference between, distribute, divide, give participle

Cannot – [NT:1410](#) δύναμαι **dunamai** (doo'-nam-ahee); of uncertain affinity; to be able or possible:

KJV - be able, can (do, + -not), could, may, might, be possible, be of power.

Mark 3

²⁵ And if a house be divided against itself, that house cannot stand.

Divided – [NT:3307](#) μερίζω **merizo** (mer-id'-zo); from [NT:3313](#); to part, i.e. (literally) to apportion, bestow, share, or (figuratively) to disunite, differ:

KJV - deal, be difference between, distribute, divide, give participle

Cannot – [NT:1410](#) δύναμαι **dunamai** (doo'-nam-ahee); of uncertain affinity; to be able or possible:

KJV - be able, can (do, + -not), could, may, might, be possible, be of power.

Mark 3

²⁶ And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

Divided – [NT:3307](#) μερίζω **merizo** (mer-id'-zo); from [NT:3313](#); to part, i.e. (literally) to apportion, bestow, share, or (figuratively) to disunite, differ:

KJV - deal, be difference between, distribute, divide, give participle

End – [NT:5056](#) τέλος **telos** (tel'-os); from a primary tello (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination [literally, figuratively or indefinitely], result [immediate, ultimate or prophetic], purpose); specifically, an impost or levy (as paid):

KJV - * continual, custom, end (-ing), finally, uttermost. Compare [NT:5411](#).

Mark 3

Mark 3

²⁷ No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

No man – [NT:3762](#) οὐδείς **oudeis** (oo-dice'); including feminine **oudemia** (oo-dem-ee'-ah); and neuter **ouden** (oo-den'); from [NT:3761](#) and [NT:1520](#); not even one (man, woman or thing), i.e. none, nobody, nothing:

KJV - any (man), aught, man, neither any (thing), never (man), no (man), none (+of these things), not (any, at all, -thing), nought.

Strong man – [NT:2478](#) ἰσχυρός **ischuros** (is-khoo-ros'); from [NT:2479](#); forcible (literally or figuratively):

KJV - boisterous, mighty (-ier), powerful, strong (-er, man), valiant.

Spoil – [NT:1283](#) διαρπάζω **diarpazo** (dee-ar-pad'-zo); from [NT:1223](#) and [NT:726](#); to seize asunder, i.e. plunder: **KJV** - spoil.

Mark 3

²⁸ Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

Forgiven – [NT:863](#) ἀφίημι **aphiemi** (af-ee'-ay-mee); from [NT:575](#) and hiemi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow):

KJV - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Blasphemies – [NT:988](#) βλασφημία **blasphemia** (blas-fay-me'-ah); from [NT:989](#); vilification (especially against God): **KJV** - blasphemy, evil speaking, railing.

Blaspheme – [NT:987](#) βλασφημέω **blasphemeo** (blas-fay-meh'-o); from [NT:989](#); to vilify; specially, to speak impiously:

KJV - (speak) blaspheme (-er, -mously, -my), defame, rail on, revile, speak evil.

Mark 3

²⁹ But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.

Blaspheme – [NT:987](#) βλασφημέω **blasphemeo** (blas-fay-meh'-o); from [NT:989](#); to vilify; specially, to speak impiously:

KJV - (speak) blaspheme (-er, -mously, -my), defame, rail on, revile, speak evil.

Forgiveness – [NT:859](#) ἄφεσις **aphesis** (af-es-is); from [NT:863](#); freedom; (figuratively) pardon: **KJV** - deliverance, forgiveness, liberty, remission.

Danger – [NT:1777](#) ἔνοχος **enochos** (en'-okh-os); from [NT:1758](#); liable to (a condition, penalty or imputation): **KJV** - in danger of, guilty of, subject to.

Eternal – [NT:166](#) αἰώνιος **aionios** (ahee-o'-nee-os); from [NT:165](#); perpetual (also used of past time, or past and future as well):

KJV - eternal, for ever, everlasting, world (began).

Damnation – [NT:265](#) ἁμάρτημα **hamartema** (ham-ar'-tay-mah); from [NT:264](#); a sin (properly concrete): **KJV** - sin.

Mark 3

Mark 3

³⁰ Because they said, He hath an unclean spirit.

Unclean – [NT:169](#) ἀκάθαρτος **akathartos** (ak-ath'-ar-tos); from [NT:1](#) (as a negative particle) and a presumed derivative of [NT:2508](#) (meaning cleansed); impure (ceremonially, morally [lewd] or specially, [demonic]): **KJV** - foul, unclean.

Mark 3

³¹ There came then his brethren and his mother, and, standing without, sent unto him, calling him.

Without – [NT:1854](#) ἔξω **exo** (ex'-o); adverb from [NT:1537](#); out (-side, of doors), literally or figuratively: **KJV** - away, forth, (with-) out (of, -ward), strange.

Mark 3

³² And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

Seek – [NT:2212](#) ζητέω **zeteo** (dzay-teh'-o); of uncertain affinity; to seek (literally or figuratively); specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life):

KJV - be (go) about, desire, endeavour, enquire (for), require, (X will) seek (after, for, means). Compare [NT:4441](#).

Mark 3

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

Mark 3

³⁴ And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

Looked round – [NT:4017](#) περιβλέπω **periblepo** (per-ee-blep'-o); from [NT:4012](#) and [NT:991](#); to look all around: **KJV** - look (round) about (on).

Mark 3

³⁵ For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Do – [NT:4160](#) ποιέω **poieo** (poy-eh'-o); apparently a prolonged form of an obsolete primary; to make or do (in a very wide application, more or less direct):

KJV - abide, + agree, appoint, X avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do (-ing), execute, exercise, fulfil, gain, give, have, hold, X journeying, keep, + lay wait, + lighten the ship, make, X mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, X secure, shew, X shoot out, spend, take, tarry, + transgress the law, work, yield. Compare [NT:4238](#).

Will – [NT:2307](#) θέλημα **thelema** (thel'-ay-mah); from the prolonged form of [NT:2309](#); a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination:

KJV - desire, pleasure, will.

Mark 4

Mark 4

¹ And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

Began - [NT:756](#) ἄρχομαι **archomai** (ar'-khom-ahee); middle voice of [NT:757](#) (through the implication of precedence); to commence (in order of time): **KJV** - (rehearse from the) begin (-ning).

Teach - [NT:1321](#) διδάσκω **didasko** (did-as'-ko); a prolonged (causative) form of a primary verb dao (to learn); to teach (in the same broad application): **KJV** - teach.

Entered - [NT:1684](#) ἐμβαίνω **embaino** (em-ba'-hee-no); from [NT:1722](#) and the base of [NT:939](#); to walk on, i.e. embark (aboard a vessel), reach (a pool):

KJV - come (get) into, enter (into), go (up) into, step in, take ship.

ship - [NT:4143](#) πλοῖον **ploion** (ploy'-on); from [NT:4126](#); a sailer, i.e. vessel:

KJV - ship (-ing).

Mark 4

² And he taught them many things by parables, and said unto them in his doctrine,

Taught - [NT:1321](#) διδάσκω **didasko** (did-as'-ko); a prolonged (causative) form of a primary verb dao (to learn); to teach (in the same broad application): **KJV** - teach.

Parables - [NT:3850](#) παραβολή **parabole** (par-ab-ol-ay'); from [NT:3846](#); a similitude ("parable"), i.e. (symbol.) fictitious narrative (of common life conveying a moral), apothem or adage: **KJV** - comparison, figure, parable, proverb.

Doctrine - [NT:1322](#) διδαχή **didache** (did-akh-ay'); from [NT:1321](#); instruction (the act or the matter): **KJV** - doctrine, hath been taught.

The Sower and the Seed

Mark 4

³ Hearken; Behold, there went out a sower to sow:

Sower/Sow - [NT:4687](#) σπείρω **speiro** (spi'-ro); probably strengthened from [NT:4685](#) (through the idea of extending); to scatter, i.e. sow (literally or figuratively):

KJV - sow (-er), receive seed.

Mark 4

Mark 4

⁴ And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

Sowed - [NT:4687](#) σπείρω **speiro** (spi'-ro); probably strengthened from [NT:4685](#) (through the idea of extending); to scatter, i.e. sow (literally or figuratively): **KJV** - sow (-er), receive seed.

Fell - [NT:4098](#) πίπτω **pipto** (pip'-to); a reduplicated and contracted form of peto (pet'-o); (which occurs only as an alternate in certain tenses); probably akin to [NT:4072](#) through the idea of alighting; to fall (literally or figuratively): **KJV** - fail, fall (down), light on.

Way side - [NT:3598](#) ὁδός **hodos** (hod-os'); apparently a primary word; a road; by implication a progress (the route, act or distance); figuratively, a mode or means: **KJV** - journey, (high-) way.

Fowls - [NT:4071](#) πετεινόν **peteinon** (pet-i-non'); neuter of a derivative of [NT:4072](#); a flying animal, i.e. bird: **KJV** - bird, fowl.

Devoured it up - [NT:2719](#) κατασθίω **katesthio** (kat-es-thee'-o); from [NT:2596](#) and [NT:2068](#) (including its alternate); to eat down, i.e. devour (literally or figuratively): **KJV** - devour.

Mark 4

⁵ And some fell on stony ground, where it had not much earth; and immediately [at once] it sprang up, because it had no depth of earth:

Stony ground - [NT:4075](#) πετρώδης **petrodes** (pet-ro'-dace); from [NT:4073](#) and [NT:1491](#); rock-like, i.e. rocky: **KJV** - stony.

Sprang up - [NT:1816](#) ἐξανατέλλω **exanatello** (ex-an-at-el'-lo); from [NT:1537](#) and [NT:393](#); to start up out of the ground, i.e. germinate: **KJV** - spring up.

depth - [NT:899](#) βάθος **bathos** (bath'-os); from the same as [NT:901](#); profundity, i.e. (by implication) extent; (figuratively) mystery: **KJV** - deep (-ness, things), depth.

Mark 4

⁶ But when the sun was up, it was scorched; and because it had no root, it withered away.

Scorched - [NT:2739](#) καυματίζω **kaumatizo** (kow-mat-id'-zo); from [NT:2738](#); to burn: **KJV** - scorch.

Root - [NT:4491](#) ῥίζα **rhiza** (hrid'-zah); apparently a primary word; a "root" (literally or figuratively): **KJV** - root.

Withered away - [NT:3583](#) ξηραίνω **xeraino** (xay-rah'-ee-no); from [NT:3584](#); to desiccate; by implication to shrivel, to mature: **KJV** - dry up, pine away, be ripe, wither (away).

Mark 4

Mark 4

⁷ And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

Grew up - [NT:305](#) ἀναβαίνω **anabaino** (an-ab-ah'-ee-no); from [NT:303](#) and the base of [NT:939](#); to go up (literally or figuratively):

KJV - arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

Choked - [NT:4846](#) συμπνίγω **sumpnigo** (soom-pnee'-go); from [NT:4862](#) and [NT:4155](#); to strangle completely, i.e. (literally) to drown, or (figuratively) to crowd:

KJV - choke, throng.

Yielded - [NT:1325](#) δίδωμι **didomi** (did'-o-mee); a prolonged form of a primary verb (which is used as an altern. in most of the tenses); to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection):

KJV - adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+with the hand), strike (+with the palm of the hand), suffer, take, utter, yield.

Mark 4

⁸ And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

Good - [NT:2570](#) καλός **kalos** (kal-os'); of uncertain affinity; properly, beautiful, but chiefly (figuratively) good (literally or morally), i.e. valuable or virtuous (for appearance or use, and thus distinguished from [NT:18](#), which is properly intrinsic): **KJV** - *better, fair, good (-ly), honest, meet, well, worthy.

Sprang up - [NT:305](#) ἀναβαίνω **anabaino** (an-ab-ah'-ee-no); from [NT:303](#) and the base of [NT:939](#); to go up (literally or figuratively):

KJV - arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

Increased - [NT:837](#) αὐξάνω **auzano** (owx-an'-o); a prolonged form of a primary verb; to grow ("wax"), i.e. enlarge (literal or figurative, active or passive):

KJV - grow (up), (give the) increase.

Brought forth - [NT:5342](#) φέρω **phero** (fer'-o); a primary verb (for which other and apparently not cognate ones are used in certain tenses only; namely, **oio** (oy'-o); and **enegko** (en-eng'-ko); to "bear" or carry (in a very wide application, literally and figuratively, as follows):

KJV - be, bear, bring (forth), carry, come, *let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

Mark 4

⁹ And he said unto them, He that hath ears to hear, let him hear.

Mark 4

Mark 4

¹⁰ And when he was alone, they that were about him with the twelve asked of him the parable.
Parable - [NT:3850](#) παραβολή **parabole** (par-ab-ol-ay'); from [NT:3846](#); a similitude ("parable"), i.e. (symbol.) fictitious narrative (of common life conveying a moral), apoth gm or adage:

KJV - comparison, figure, parable, proverb.

Mark 4

¹¹ And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

Given - [NT:1325](#) δίδωμι **didomi** (did'-o-mee); a prolonged form of a primary verb (which is used as an altern. in most of the tenses); to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection):

KJV - adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+with the hand), strike (+with the palm of the hand), suffer, take, utter, yield.

Mystery - [NT:3466](#) μυστήριον **musterion** (moos-tay'-ree-on); from a derivative of muo (to shut the mouth); a secret or "mystery" (through the idea of silence imposed by initiation into religious rites): **KJV** - mystery.

Without - [NT:1854](#) ἔξω **exo** (ex'-o); adverb from [NT:1537](#); out (-side, of doors), literally or figuratively: **KJV** - away, forth, (with-) out (of, -ward), strange.

Mark 4

¹² That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

Perceive - [NT:1492](#) εἶδω **eido** (i'-do); a primary verb; used only in certain past tenses, the others being borrowed from the equivalent [NT:3700](#) and [NT:3708](#); properly, to see (literally or figuratively); by implication (in the perf. only) to know:

KJV - be aware, behold, *can (+not tell), consider, (have) know (-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot. Compare [NT:3700](#).

Converted - [NT:1994](#) ἐπιστρέφω **epistrepho** (ep-ee-stref-o); from [NT:1909](#) and [NT:4762](#); to revert (literally, figuratively or morally):

KJV - come (go) again, convert, (re-) turn (about, again).

forgiven - [NT:863](#) ἀφίημι **aphiemi** (af-ee'-ay-mee); from [NT:575](#) and hiemi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow):

KJV - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Mark 4

Mark 4

¹³ And he said unto them, Know ye not this parable? and how then will ye know all parables?

Mark 4

¹⁴ The sower soweth the Word.

Sower - [NT:4687](#) σπείρω **speiro** (spi'-ro); probably strengthened from [NT:4685](#) (through the idea of extending); to scatter, i.e. sow (literally or figuratively):

KJV - sow (-er), receive seed.

Word - [NT:3056](#) λόγος **logos** (log'-os); from [NT:3004](#); something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specifically (with the article in John) the Divine Expression (i.e. Christ):

KJV - account, cause, communication, **x** concerning, doctrine, fame, **x** have to do, intent, matter, mouth, preaching, question, reason, **+** reckon, remove, say (-ing), shew, **x** speaker, speech, talk, thing, **+** none of these things move me, tidings, treatise, utterance, word, work.

Mark 4

¹⁵ And these are they by the way side, where the Word is sown; but when they have heard, Satan cometh immediately, and taketh away the Word that was sown in their hearts.

Way side - [NT:3598](#) ὁδός **hodos** (hod-os'); apparently a primary word; a road; by implication a progress (the route, act or distance); figuratively, a mode or means:

KJV - journey, (high-) way.

Word - [NT:3056](#) λόγος **logos** (log'-os); from [NT:3004](#); something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specifically (with the article in John) the Divine Expression (i.e. Christ):

KJV - account, cause, communication, **x** concerning, doctrine, fame, **x** have to do, intent, matter, mouth, preaching, question, reason, **+** reckon, remove, say (-ing), shew, **x** speaker, speech, talk, thing, **+** none of these things move me, tidings, treatise, utterance, word, work.

Sown - [NT:4687](#) σπείρω **speiro** (spi'-ro); probably strengthened from [NT:4685](#) (through the idea of extending); to scatter, i.e. sow (literally or figuratively):

KJV - sow (-er), receive seed.

Immediately - [NT:2117](#) εὐθύς **euthus** (yoo-thoos'); perhaps from [NT:2095](#) and [NT:5087](#); straight, i.e. (literally) level, or (figuratively) true; adverbially (of time) at once: **KJV** - anon, by and by, forthwith, immediately, straightway.

Taketh away - [NT:142](#) αἶρω **airo** (ah'-ee-ro); a primary root; to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism [compare [OT:5375](#)] to expiate sin:

KJV - away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).

Mark 4

Mark 4

¹⁶ And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

Sown - [NT:4687](#) σπείρω **speiro** (spi'-ro); probably strengthened from [NT:4685](#) (through the idea of extending); to scatter, i.e. sow (literally or figuratively): **KJV** - sow (-er), receive seed.

Word - [NT:3056](#) λόγος **logos** (log'-os); from [NT:3004](#); something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specifically (with the article in John) the Divine Expression (i.e. Christ):

KJV - account, cause, communication, ^x concerning, doctrine, fame, ^x have to do, intent, matter, mouth, preaching, question, reason, ⁺ reckon, remove, say (-ing), shew, ^x speaker, speech, talk, thing, ⁺ none of these things move me, tidings, treatise, utterance, word, work.

Immediately - [NT:2117](#) εὐθύς **euthus** (yoo-thoos'); perhaps from [NT:2095](#) and [NT:5087](#); straight, i.e. (literally) level, or (figuratively) true; adverbially (of time) at once: **KJV** - anon, by and by, forthwith, immediately, straightway.

Receive - [NT:2983](#) λαμβάνω **lambano** (lam-ban'-o); a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas [NT:1209](#) is rather subjective or passive, to have offered to one; while [NT:138](#) is more violent, to seize or remove]):

KJV - accept, ⁺ be amazed, assay, attain, bring, ^x when I call, catch, come on (X unto), ⁺ forget, have, hold, obtain, receive (X after), take (away, up).

Gladness - [NT:5479](#) χαρά **chara** (khar-ah'); from [NT:5463](#); cheerfulness, i.e. calm delight: **KJV** - gladness, ^x greatly, (X be exceeding) joy (-ful, -fully, -fulness, -ous).

Mark 4

¹⁷ And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

Endure - [NT:1526](#) εἰσί **eisi** (i-see'); third person plural present indicative of [NT:1510](#); they are: **KJV** - agree, are, be, dure, ^x is, were.

Affliction - [NT:2347](#) θλίψις **thlipsis** (thlip'-sis); from [NT:2346](#); pressure (literally or figuratively):

KJV - afflicted (-tion), anguish, burdened, persecution, tribulation, trouble.

Persecution - [NT:1375](#) διωγμός **diogmos** (dee-ogue-mos'); from [NT:1377](#); persecution: **KJV** - persecution.

Immediately - [NT:2117](#) εὐθύς **euthus** (yoo-thoos'); perhaps from [NT:2095](#) and [NT:5087](#); straight, i.e. (literally) level, or (figuratively) true; adverbially (of time) at once: **KJV** - anon, by and by, forthwith, immediately, straightway.

Offended - [NT:4624](#) σκανδαλίζω **skandalizo** (skan-dal-id'-zo) ("scandalize"); from [NT:4625](#); to entrap, i.e. trip up (figuratively, stumble [transitively] or entice to sin, apostasy or displeasure): **KJV** - (make to) offend.

Mark 4

Mark 4

¹⁸ And these are they which are sown among thorns; such as hear the Word,

Mark 4

¹⁹ And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the Word, and it becometh unfruitful.

Cares - [NT:3308](#) μέριμνα **merimna** (mer'-im-nah); from [NT:3307](#) (through the idea of distraction); solicitude: **KJV** - care.

Deceitfulness - [NT:539](#) ἀπάτη **apate** (ap-at'-ay); from [NT:538](#); delusion:

KJV - deceit (-ful, -fulness), deceivableness (-ving).

Riches - [NT:4149](#) πλοῦτος **ploutos** (ploo'-tos); from the base of [NT:4130](#); wealth (as fulness), i.e. (literally) money, possessions, or (figuratively) abundance, richness, (specifically) valuable bestowment: **KJV** - riches.

Lusts - [NT:1939](#) ἐπιθυμία **epithumia** (ep-ee-thoo-mee'-ah); from [NT:1937](#); a longing (especially for what is forbidden): **KJV** - concupiscence, desire, lust (after).

Word - [NT:3056](#) λόγος **logos** (log'-os); from [NT:3004](#); something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specifically (with the article in John) the Divine Expression (i.e. Christ):

KJV - account, cause, communication, ^x concerning, doctrine, fame, ^x have to do, intent, matter, mouth, preaching, question, reason, ⁺ reckon, remove, say (-ing), shew, ^x speaker, speech, talk, thing, ⁺ none of these things move me, tidings, treatise, utterance, word, work.

Unfruitful - [NT:175](#) ἄκαρπος **akarpos** (ak'-ar-pos); from [NT:1](#) (as a negative particle) and [NT:2590](#); barren (literally or figuratively): **KJV** - without fruit, unfruitful.

Mark 4

²⁰ And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

Receive - [NT:3858](#) παραδέχομαι **paradechomai** (par-ad-ekh'-om-ahee); from [NT:3844](#) and [NT:1209](#); to accept near, i.e. admit or (by implication) delight in:

KJV - receive.

Bring forth fruit - [NT:2592](#) καρποφορέω **karpophoreo** (kar-pof-or-eh'-o); from [NT:2593](#); to be fertile (literally or figuratively):

KJV - be (bear, bring forth) fruit (-ful).

Mark 4

The LORD reveals all things to the saints

Mark 4

²¹ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

Bushel - [NT:3426](#) μόδιος **modios** (mod'-ee-os); of Latin origin; a modius, i.e. certain measure for things dry (the quantity or the utensil): **KJV** - bushel.

Candlestick - [NT:3087](#) λυχνία **luchnia** (lookh-nee'-ah); from [NT:3088](#); a lamp-stand (literally or figuratively): **KJV** - candlestick.

Mark 4

²² For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

Manifested - [NT:5319](#) φανερώω **phaneroo** (fan-er-o'-o); from [NT:5318](#); to render apparent (literally or figuratively):

KJV - appear, manifestly declare, (make) manifest (forth), shew (self).

Kept secret - [NT:614](#) ἀπόκρυφος **apokruphos** (ap-ok'-roo-fos); from [NT:613](#); secret; by implication, treasured: **KJV** - hid, kept secret.

Abroad - [NT:5318](#) φανερός **phaneros** (fan-er-os'); from [NT:5316](#); shining, i.e. apparent (literally or figuratively); neuter (as adverb) publicly, externally:

KJV - abroad, * appear, known, manifest, open [+ly], outward ([+ly]).

Mark 4

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

Mark 4

²⁴ And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

Take heed - [NT:991](#) βλέπω **blepo** (blep'-o); a primary verb; to look at (literally or figuratively):

KJV - behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

Compare [NT:3700](#)

Measure - [NT:3354](#) μετρέω **metreo** (met-reh'-o); from [NT:3358](#); to measure (i.e. ascertain in size by a fixed standard); by implication to admeasure (i.e. allot by rule): **KJV** - figuratively, to estimate:

More be given - [NT:4369](#) προστίθημι **prostithemi** (pros-tith'-ay-mee); from [NT:4314](#) and [NT:5087](#); to place additionally, i.e. lay beside, annex, repeat:

KJV - add, again, give more, increase, lay unto, proceed further, speak to any more.

Mark 4

Mark 4

²⁵ For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

Given – [NT:1325](#) δίδωμι **didomi** (did'-o-mee); a prolonged form of a primary verb (which is used as an altern. in most of the tenses); to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection):

KJV - adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+with the hand), strike (+with the palm of the hand), suffer, take, utter, yield.

Taken – [NT:142](#) αἶρω **airo** (ah'-ee-ro); a primary root; to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism [compare [OT:5375](#)] to expiate sin:

KJV - away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).

Mark 4

²⁶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

Kingdom – [NT:932](#) βασιλεία **basileia** (bas-il-i'-ah); from [NT:935](#); properly, royalty, i.e. (abstractly) rule, or (concretely) a realm (literally or figuratively):

KJV - kingdom, + reign.

Cast – [NT:906](#) βάλλω **ballo** (bal'-lo); a primary verb; to throw (in various applications, more or less violent or intense):

KJV - arise, cast (out), ^x dung, lay, lie, pour, put (up), send, strike, throw (down), thrust. Compare [NT:4496](#).

Mark 4

²⁷ And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

Sleep – [NT:2518](#) καθεύδω **katheudo** (kath-yoo'-do); from [NT:2596](#) and heudo (to sleep); to lie down to rest, i.e. (by implication) to fall asleep (literally or figuratively): **KJV** - (be a-) sleep.

Mark 4

Mark 4

²⁸ For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

Bringeth forth fruit – [NT:2592](#) καρποφορέω **karpophoreo** (kar-pof-or-eh'-o); from [NT:2593](#); to be fertile (literally or figuratively):

KJV - be (bear, bring forth) fruit (-ful).

Blade – [NT:5528](#) χόρτος **chortos** (khor'-tos); apparently a primary word; a "court" or "garden", i.e. (by implication, of pasture) herbage or vegetation:

KJV - blade, grass, hay.

Corn – [NT:4621](#) σῖτος **sitos** (see'-tos); plural irregular neuter **sita** (see'-tah); of uncertain derivation; grain, especially wheat: **KJV** - corn, wheat.

Mark 4

²⁹ But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Brought forth – [NT:3860](#) παραδίδωμι **paradidomi** (par-ad-id'-o-mee); from [NT:3844](#) and [NT:1325](#); to surrender, i.e. yield up, intrust, transmit:

KJV - betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

Sickle – [NT:1407](#) δρέπανον **drepanon** (drep'-an-on); from **drepo** (to pluck); a gathering hook (especially for harvesting): **KJV** - sickle.

Harvest – [NT:2326](#) θερισμός **therismos** (ther-is-mos'); from [NT:2325](#); reaping, i.e. the crop: **KJV** - harvest.

Mark 4

³⁰ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

Comparison – [NT:3850](#) παραβολή **parabole** (par-ab-ol-ay'); from [NT:3846](#); a similitude ("parable"), i.e. (symbol.) fictitious narrative (of common life conveying a moral), apoth gm or adage: **KJV** - comparison, figure, parable, proverb.

Compare – [NT:5087](#) τίθημι **tithemi** (tith'-ay-mee); a prolonged form of a primary theo (theh'-o) (which is used only as alternate in certain tenses); to place (in the widest application, literally and figuratively; properly, in a passive or horizontal posture, and thus different from [NT:2476](#), which properly denotes an upright and active position, while [NT:2749](#) is properly reflexive and utterly prostrate): **KJV** - *advise, appoint, bow, commit, conceive, give, *kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

Mark 4

Mark 4

³¹ It is like a grain of mustard seed, which, when it is sown in the earth, is less [smaller] than all the seeds that be in the earth:

Sown – [NT:4687](#) σπείρω **speiro** (spi'-ro); probably strengthened from [NT:4685](#) (through the idea of extending); to scatter, i.e. sow (literally or figuratively): **KJV** - sow (-er), receive seed.

Mark 4

³² But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

Sown – [NT:4687](#) σπείρω **speiro** (spi'-ro); probably strengthened from [NT:4685](#) (through the idea of extending); to scatter, i.e. sow (literally or figuratively): **KJV** - sow (-er), receive seed.

Lodge – [NT:2681](#) κατασκηνώ **kataskenoo** (kat-as-kay-no'-o); from [NT:2596](#) and [NT:4637](#); to camp down, i.e. haunt; figuratively, to remain: **KJV** - lodge, rest.

Mark 4

³³ And with many such parables spake he the word unto them, as they were able to hear it.

Parables – [NT:3850](#) παραβολή **parabole** (par-ab-ol-ay'); from [NT:3846](#); a similitude ("parable"), i.e. (symbol.) fictitious narrative (of common life conveying a moral), apoth gm or adage: **KJV** - comparison, figure, parable, proverb.

Able – [NT:1410](#) δύναμαι **dunamai** (doo'-nam-ahee); of uncertain affinity; to be able or possible:

KJV - be able, can (do, + -not), could, may, might, be possible, be of power.

Mark 4

³⁴ But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

Expounded – [NT:1956](#) ἐπιλύω **epiluo** (ep-ee-loo'-o); from [NT:1909](#) and [NT:3089](#); to solve further, i.e. (figuratively) to explain, decide: **KJV** - determine, expound.

Mark 4

³⁵ And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

pass over – [NT:1330](#) διέρχομαι **dierchomai** (dee-er'-khom-ahee); from [NT:1223](#) and [NT:2064](#); to traverse (literally):

KJV - come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

Mark 4

Jesus commands the Seas to become a tempest or to be calm

Mark 4

³⁶ And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

Multitude – [NT:3793](#) ὄχλος **ochlos** (okh'los); from a derivative of [NT:2192](#) (meaning a vehicle); a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot:

KJV - company, multitude, number (of people), people, press.

Little ships – [NT:4143](#) πλοῖον **ploion** (ploy'-on); from [NT:4126](#); a sailer, i.e. vessel:

KJV - ship (-ing).

Mark 4

³⁷ And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

Arose – [NT:1096](#) γίνομαι **ginomai** (ghin'-om-ah-ee); a prolongation and middle voice form of a primary verb; to cause to be ("gen"-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.):

KJV - arise, be assembled, be (-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, * God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, * soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Storm – [NT:2978](#) λαῖλαψ **lailaps** (lah'-ee-laps); of uncertain derivation; a whirlwind (squall): **KJV** - storm, tempest.

Waves – [NT:2949](#) κῶμα **kuma** (koo'-mah); from kuo (to swell [with young], i.e. bend, curve); a billow (as bursting or toppling): **KJV** - wave.

Beat – [NT:1911](#) ἐπιβάλλω **epiballo** (ep-ee-bal'-lo); from [NT:1909](#) and [NT:906](#); to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with [NT:1438](#) implied) to reflect; impersonally, to belong to:

KJV - beat into, cast (up-) on, fall, lay (on), put (unto), stretch forth, think on.

Full – [NT:1072](#) γεμίζω **gemizo** (ghem-id'-zo); transitive from [NT:1073](#); to fill entirely: **KJV** - fill (be) full.

Mark 4

Mark 4

³⁸ And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

Hinder part of the ship – [NT:4403](#) πρύμνα **prumna** (proom'-nah); feminine of prumnus (hindmost); the stern of a ship: **KJV** - hinder part, stern.

Pillow – [NT:4344](#) προσκεφάλαιον **proskephalaion** (pros-kef-al'-ahee-on); neuter of a presumed compound of [NT:4314](#) and [NT:2776](#); something for the head, i.e. a cushion: **KJV** - pillow.

Carest – [NT:3199](#) μέλω **melo** (mel'-o); a primary verb; to be of interest to, i.e. to concern (only third person singular present indicative used impersonally, it matters): **KJV** - (take) care.

Perish – [NT:622](#) ἀπόλλυμι **apollumi** (ap-ol'-loo-mee); from [NT:575](#) and the base of [NT:3639](#); to destroy fully (reflexively, to perish, or lose), literally or figuratively: **KJV** - destroy, die, lose, mar, perish.

Mark 4

³⁹ And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

Rebuked – [NT:2008](#) ἐπιτιμάω **epitimaō** (ep-ee-tee-mah'-o); from [NT:1909](#) and [NT:5091](#); to tax upon, i.e. censure or admonish; by implication, forbid: **KJV** - (straitly) charge, rebuke.

Ceased – [NT:2869](#) κοπάζω **kopazo** (kop-ad'-zo); from [NT:2873](#); to tire, i.e. (figuratively) to relax: **KJV** - cease.

Calm – [NT:1055](#) γαλήνη **galene** (gal-ay'-nay); of uncertain derivation; tranquillity: **KJV** - calm.

Mark 4

⁴⁰ And he said unto them, Why are ye so fearful? how is it that ye have no faith?

Fearful – [NT:1169](#) δειλός **deilos** (di-los'); from **deos** (dread); timid, i.e. (by implication) faithless: **KJV** - fearful.

Faith – [NT:4102](#) πίστις **pistis** (pis'-tis); from [NT:3982](#); persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: **KJV** - assurance, belief, believe, faith, fidelity.

Mark 4

⁴¹ And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Obey – [NT:5219](#) ὑπακούω **hupakouo** (hoop-ak-oo'-o); from [NT:5259](#) and [NT:191](#); to hear under (as a subordinate), i.e. to listen attentively; by implication, to heed or conform to a command or authority: **KJV** - hearken, be obedient to, obey.

Mark 5

Jesus cast out menacing demons

Mark 5

¹ And they came over unto the other side of the sea, into the country of the Gadarenes.
Gadarenes – [NT:1085a](#) Γερασηνός **Gerasenos** (gher-as-ay-nos'); a city in Perea, which is east of the Jordan River: of (or from) Gerasa.

Mark 5

² And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

Mark 5

³ Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

Mark 5

⁴ Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

Fetters – [NT:3976](#) πέδη **pede** (ped'-ay); ultimately from [NT:4228](#); a shackle for the feet: **KJV** - fetter.

Mark 5

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

Mark 5

⁶ But when he saw Jesus afar off, he ran and worshipped him,

Mark 5

⁷ And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

Mark 5

⁸ For he said unto him, Come out of the man, thou unclean spirit.

Unclean – [NT:169](#) ἀκάθαρτος **akathartos** (ak-ath'-ar-tos); from [NT:1](#) (as a negative particle) and a presumed derivative of [NT:2508](#) (meaning cleansed); impure (ceremonially, morally [lewd] or specially, [demonic]): **KJV** - foul, unclean.

Mark 5

⁹ And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

Mark 5

¹⁰ And he besought him much that he would not send them away out of the country.

Mark 5

¹¹ Now there was there nigh unto the mountains a great herd of swine feeding.

Mark 5

Mark 5

¹² And all the devils besought him, saying, Send us into the swine, that we may enter into them.

Mark 5

¹³ And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

Mark 5

¹⁴ And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

Mark 5

¹⁵ And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

Possessed with the devil – [NT:1139](#) δαιμονίζομαι **daimonizomai** (dahee-mon-id'-zom-ah-ee); middle voice from [NT:1142](#); to be exercised by a daemon:

KJV - have a (be vexed with, be possessed with) devil (-s).

Mark 5

¹⁶ And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

Possessed with the devil – [NT:1139](#) δαιμονίζομαι **daimonizomai** (dahee-mon-id'-zom-ah-ee); middle voice from [NT:1142](#); to be exercised by a daemon:

KJV - have a (be vexed with, be possessed with) devil (-s).

Mark 5

¹⁷ And they began to pray him to depart out of their coasts.

The compassion of Jesus

Mark 5

¹⁸ And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

Possessed with the devil – [NT:1139](#) δαιμονίζομαι **daimonizomai** (dahee-mon-id'-zom-ah-ee); middle voice from [NT:1142](#); to be exercised by a daemon:

KJV - have a (be vexed with, be possessed with) devil (-s).

Mark 5

¹⁹ Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

Compassion – [NT:1653](#) ἐλέεω **eleeo** (el-eh-eh'-o); from [NT:1656](#); to compassionate (by word or deed, specially, by divine grace):

KJV - have compassion (pity on), have (obtain, receive, shew) mercy (on).

Mark 5

Mark 5

²⁰ And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

Decapolis – [NT:1179](#) Δεκάπολις **Dekapolis** (dek-ap'-ol-is); from [NT:1176](#) and [NT:4172](#); the ten-city region; the Decapolis, a district in Syria: **KJV** - Decapolis.

Jesus heals Jewish daughter

Mark 5

²¹ And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

Passed over – [NT:1276](#) διαπεράω **diaperao** (dee-ap-er-ah'-o); from [NT:1223](#) and a derivative of the base of [NT:4008](#); to cross entirely: **KJV** - go over, pass (over), sail over.

Mark 5

²² And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

Mark 5

²³ And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

Mark 5

²⁴ And Jesus went with him; and much people followed him, and thronged him.

Jesus heals woman whom physicians could not heal

Mark 5

²⁵ And a certain woman, which had an issue of blood twelve years,

Mark 5

²⁶ And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

Bettered – [NT:5623](#) ὠφέλεω **opheleo** (o-fel-eh'-o); from the same as [NT:5622](#); to be useful, i.e. to benefit: **KJV** - advantage, better, prevail, profit.

Mark 5

²⁷ When she had heard of Jesus, came in the press behind, and touched his garment.

Mark 5

²⁸ For she said, If I may touch but his clothes, I shall be whole.

Mark 5

Mark 5

²⁹ And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

Plague – [NT:3148](#) μῶστιξ **mastix** (mas'-tix); probably from the base of [NT:3145](#) (through the idea of contact); a whip (literally, the Roman flagellum for criminals; figuratively, a disease): **KJV** - plague, scourging.

The woman healed

Mark 5

³⁰ And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

Mark 5

³¹ And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

Mark 5

³² And he looked round about to see her that had done this thing.

Mark 5

³³ But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

The daughter revived

Mark 5

³⁴ And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Mark 5

³⁵ While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

Mark 5

³⁶ As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

Mark 5

³⁷ And he suffered no man to follow him, save Peter, and James, and John the brother of James.

Mark 5

³⁸ And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

Mark 5

³⁹ And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

Mark 5

Mark 5

⁴⁰ And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

Mark 5

⁴¹ And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

Talitha – [NT:5008](#) ταλιθά **talitha** (tal-ee-thah'); of Aramaic origin [compare [OT:2924](#)]; the fresh, i.e. young girl; talitha (O maiden): **KJV** - talitha.

Cumi – [NT:2891](#) κοῦμι **koum** (koom') or koumi (koo'-mee); of Aramaic origin [[OT:6966](#)]; cumi (i.e. rise!): **KJV** - cumi (cum).

Mark 5

⁴² And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

Mark 5

⁴³ And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

Mark 6

Jesus is no Prophet in His own Country

Mark 6

¹ And he went out from thence, and came into his own country; and his disciples follow him.

Mark 6

² And when the sabbath day was come, he began to teach in the synagoge: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

Mark 6

³ Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

Mark 6

⁴ But Jesus, said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

Mark 6

⁵ And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

Mark 6

⁶ And he marvelled because of their unbelief. And he went round about the villages, teaching.

Jesus Commands His twelve disciples

Mark 6

⁷ And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

Mark 6

⁸ And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:

Staff – [NT:4464](#) ῥάβδος **rhabdos** (hrab'-dos); from the base of [NT:4474](#); a stick or wand (as a cudgel, a cane or a baton of royalty): **KJV** - rod, sceptre, staff.

Scrip – [NT:4082](#) πήρα **pera** (pay'-rah); of uncertain affinity; a wallet or leather pouch for food: **KJV** - scrip.

Mark 6

⁹ But be shod with sandals; and not put on two coats.

Mark 6

¹⁰ And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

Mark 6

Mark 6

¹¹ And **whosoever shall not receive you**, nor hear you, when ye depart thence, **shake off the dust under your feet for a testimony against them**. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

Mark 6

¹² And they went out, and preached that men should repent.

Mark 6

¹³ And they cast out many devils, and anointed with oil many that were sick, and healed them.

John the Baptist and Herod

Mark 6

¹⁴ And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

Mark 6

¹⁵ Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

Mark 6

¹⁶ But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

Mark 6

¹⁷ For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

Mark 6

¹⁸ For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

Mark 6

¹⁹ Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

Mark 6

²⁰ For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

Mark 6

²¹ And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

Convenient – [NT:2121](#) εὐκαιρος **eukairos** (yoo'-kahee-ros); from [NT:2095](#) and [NT:2540](#); well-timed, i.e. opportune: **KJV** - convenient, in time of need.

Mark 6

Mark 6

²² And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

Mark 6

²³ And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

Mark 6

²⁴ And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

Mark 6

²⁵ And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

Mark 6

²⁶ And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

Reject – [NT:114](#) ἀθετέω **atheteo** (ath-et-eh'-o); from a compound of [NT:1](#) (as a negative particle) and a derivative of [NT:5087](#); to set aside, i.e. (by implication) to disesteem, neutralize or violate:

KJV - cast off, despise, disannul, frustrate, bring to nought, reject.

Mark 6

²⁷ And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

Mark 6

²⁸ And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

Mark 6

²⁹ And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

Mark 6

³⁰ And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

Mark 6

³¹ And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

Mark 6

Mark 6

³² And they departed into a desert place by ship privately.

Mark 6

³³ And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

Jesus has Compassion on the Hungry

Mark 6

³⁴ And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

Compassion – [NT:4697](#) σπλαγχνίζομαι **splagchnizomai** (splangkh-nid'-zom-ah-ee); middle voice from [NT:4698](#); to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity: **KJV** - have (be moved with) compassion.

Mark 6

³⁵ And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

Desert – [NT:2048](#) ἔρημος **eremos** (er'-ay-mos); of uncertain affinity; lonesome, i.e. (by implication) waste (usually as a noun, [NT:5561](#) being implied): **KJV** - desert, desolate, solitary, wilderness.

Mark 6

³⁶ Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

Mark 6

³⁷ He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

Mark 6

³⁸ He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

Mark 6

³⁹ And he commanded them to make all sit down by companies upon the green grass.

Mark 6

⁴⁰ And they sat down in ranks, by hundreds, and by fifties.

Mark 6

⁴¹ And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

Mark 6

Mark 6

⁴² And they did all eat, and were filled.

Mark 6

⁴³ And they took up twelve baskets full of the fragments, and of the fishes.

Mark 6

⁴⁴ And they that did eat of the loaves were about five thousand men.

Jesus Walks on Water

Mark 6

⁴⁵ And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

Mark 6

⁴⁶ And when he had sent them away, he departed into a mountain to pray.

Mark 6

⁴⁷ And when even was come, the ship was in the midst of the sea, and he alone on the land.

Mark 6

⁴⁸ And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. Contrary – [NT:1727](#) ἐναντίος **enantios** (en-an-tee'-os); from [NT:1725](#); opposite; figuratively, antagonistic: **KJV** - (over) against, contrary.

Mark 6

⁴⁹ But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

Mark 6

⁵⁰ For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

Mark 6

⁵¹ And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

Mark 6

⁵² For they considered not the miracle of the loaves: for their heart was hardened.

Considered – [NT:4920](#) συνίημι **suniemi** (soon-ee'-ay-mee); from [NT:4862](#) and hiemi (to send); to put together, i.e. (mentally) to comprehend; by implication, to act piously: **KJV** - consider, understand, be wise.

Hardened – [NT:4456](#) πωρόω **poroo** (po-ro'-o); apparently from poros (a kind of stone); to petrify, i.e. (figuratively) to indurate (render stupid or callous): **KJV** - blind, harden.

Mark 6

Mark 6

⁵³ And when they had passed over, they came into the land of Gennesaret, and drew to the shore. Gennesaret – [NT:1082](#) Γεννησαρέτ **Gennesaret** (ghen-nay-sar-et'); of Hebrew origin [compare [OT:3672](#)]; Gennesaret (i.e. Kinnereth), a lake and plain in Palestine: **KJV** - Gennesaret.

Mark 6

⁵⁴ And when they were come out of the ship, straightway they knew Him,

Many seek the Jesus for healing

Mark 6

⁵⁵ And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

Mark 6

⁵⁶ And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

Mark 7

What defiles man

Mark 7

¹ Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

Mark 7

² And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

Mark 7

³ For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

⁴ And when they come from the market, except they wash, they eat not. And many other things

Mark 7

there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

Mark 7

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

Mark 7

⁶ He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

Mark 7

⁷ Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

Mark 7

⁸ For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

Mark 7

⁹ And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

Mark 7

¹⁰ For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

Mark 7

Mark 7

¹¹ But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

Corban – [NT:2878](#) κορβᾶν **korban** (kor-ban'); and korbanas (kor-ban-as'); of Hebrew and Aramaic origin respectively [[OT:7133](#)]; a votive offering and the offering; a consecrated present (to the Temple fund); by extension (the latter term) the Treasury itself, i.e. the room where the contribution boxes stood:

KJV - Corban, treasury.

Mark 7

¹² And ye suffer him no more to do ought for his father or his mother;

Mark 7

¹³ Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Tradition – [NT:3862](#) παράδοσις **paradosis** (par-ad'-os-is); from [NT:3860](#); transmission, i.e. (concretely) a precept; specifically, the Jewish traditional law: **KJV** - ordinance, tradition.

Mark 7

¹⁴ And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:

Mark 7

¹⁵ There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

Mark 7

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

Mark 7

¹⁷ And when he was entered into the house from the people, his disciples asked him concerning the parable.

Mark 7

¹⁸ And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

Mark 7

¹⁹ Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

Mark 7

Mark 7

²⁰ And he said, That which cometh out of the man, that defileth the man.

Defileth – [NT:2840](#) κοινῶ **koinoo** (koy-no'-o); from [NT:2839](#); to make (or consider) profane (ceremonially): **KJV** - call common, defile, pollute, unclean.

Mark 7

²¹ For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Fornications – [NT:4202](#) πορνεία **porneia** (por-ni'-ah); from [NT:4203](#); harlotry (including adultery and incest); figuratively, idolatry:

KJV - fornication.

Mark 7

²² Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

Covetousness – [NT:4124](#) πλεονεξία **pleonexia** (pleh-on-ex-ee'-ah); from [NT:4123](#); avarice, i.e. (by implication) fraudulency, extortion: **KJV** - covetous (-ness) practices, greediness.

Wickedness – [NT:4189](#) πονηρία **poneria** (pon-ay-ree'-ah); from [NT:4190](#); depravity, i.e. (specifically) malice; plural (concretely) plots, sins:

KJV - iniquity, wickedness.

Deceit – [NT:1388](#) δόλος **dolos** (dol'-os); from an obsolete primary verb, **dello** (probably meant to decoy; compare [NT:1185](#)); a trick (bait), i.e. (figuratively) wile: **KJV** - craft, deceit, guile, subilty.

Lasciviousness – [NT:766](#) ἀσελγεία **aselgeia** (as-elg'-i-a); from a compound of [NT:1](#) (as a negative particle) and a presumed **selges** (of uncertain derivation, but apparently meaning continent); licentiousness (sometimes including other vices): **KJV** - filthy, lasciviousness, wantonness.

Blasphemy – [NT:988](#) βλασφημία **blasphemia** (blas-fay-me'-ah); from [NT:989](#); vilification (especially against God): **KJV** - blasphemy, evil speaking, railing.

Pride – [NT:5243](#) ὑπερηφανία **huperephania** (hoop-er-ay-fan-ee'-ah); from [NT:5244](#); haughtiness: **KJV** - pride.

Foolishness – [NT:877](#) ἀφροσύνη **aphrosune** (af-ros-oo'-nay); from [NT:878](#); senselessness, i.e. (euphem.) egotism; (morally) recklessness:

KJV - folly, foolishly (-ness).

Mark 7

²³ All these evil things come from within, and defile the man.

Defile – [NT:2840](#) κοινῶ **koinoo** (koy-no'-o); from [NT:2839](#); to make (or consider) profane (ceremonially): **KJV** - call common, defile, pollute, unclean.

Mark 7

Jesus Cast Out the a Demon from a Gentile Woman's Daughter

Mark 7

²⁴ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

Mark 7

²⁵ For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

Mark 7

²⁶ The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

Syrophenician – [NT:4949](#) Συροφοίνισσα **Surophoinissa** (soo-rof-oy'-nis-sah); feminine of a compound of [NT:4948](#) and the same as [NT:5403](#); a Syro-phenician woman, i.e. a female native of Phoenicia in Syria:

KJV - Syrophenician.

Mark 7

²⁷ But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

Mark 7

²⁸ And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

Mark 7

²⁹ And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

Mark 7

³⁰ And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

Jesus Heals the deaf and speech impediment

Mark 7

³¹ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

Mark 7

³² And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

Mark 7

³³ And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

Mark 7

Mark 7

³⁴ And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

Ephphatha – [NT:2188](#) ἐφφθαθά **epphatha** (ef-fath-ah'); of Aramaic origin [[OT:6606](#)];
be opened!: **KJV** - Ephphatha.

Mark 7

³⁵ And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

Mark 7

³⁶ And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

Published – [NT:2784](#) κηρύσσω **kerusso** (kay-roos'-so); of uncertain affinity; to herald (as a public crier), especially divine truth (the gospel):

KJV - preacher (-er), proclaim, publish.

Mark 7

³⁷ And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

Mark 8

Jesus shows compassion to the hungry

Mark 8

¹ In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

Mark 8

² I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

Mark 8

³ And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

Mark 8

⁴ And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

Mark 8

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

Mark 8

⁶ And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

Mark 8

⁷ And they had a few small fishes: and he blessed, and commanded to set them also before them.

Mark 8

⁸ So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

Mark 8

⁹ And they that had eaten were about four thousand: and he sent them away.

Pharisees tempt Jesus

Mark 8

¹⁰ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. Dalmanutha – [NT:1148](#) Δαλμανουθά **Dalmanoutha** (dal-man-oo-thah'); probably of Aramaic origin; Dalmanutha, a place in Palestine: **KJV** - Dalmanutha.

Mark 8

¹¹ And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

Mark 8

Mark 8

¹² And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

Mark 8

¹³ And he left them, and entering into the ship again departed to the other side.

Mark 8

¹⁴ Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

Mark 8

¹⁵ And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

Mark 8

¹⁶ And they reasoned among themselves, saying, It is because we have no bread.

Mark 8

¹⁷ And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

Hardened – [NT:4456](#) πωρόω **poroo** (po-ro'-o); apparently from poros (a kind of stone); to petrify, i.e. (figuratively) to indurate (render stupid or callous):

KJV - blind, harden.

Mark 8

¹⁸ Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

Mark 8

¹⁹ When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

Mark 8

²⁰ And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

Mark 8

²¹ And he said unto them, How is it that ye do not understand?

Mark 8

Jesus heals the Blind

Mark 8

²² And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

Bethsaida – [NT:966](#) Βηθσαϊδά **Bethsaida** (bayth-sahee-dah'); of Aramaic origin [compare [OT:1004](#) and [OT:6719](#)]; fishing-house; Bethsaida, a place in Palestine: **KJV** - Bethsaida.

Mark 8

²³ And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

Mark 8

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

Mark 8

²⁵ After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

Restored – [NT:600](#) ἀποκαθίστημι **apokathistemi** (ap-ok-ath-is'-tay-mee); from [NT:575](#) and [NT:2525](#); to reconstitute (in health, home or organization): **KJV** - restore (again).

Mark 8

²⁶ And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

The Revelation of the Father

Mark 8

²⁷ And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

Mark 8

²⁸ And they answered, John the Baptist; but some say, Elias; and others, One of the prophets.

Mark 8

²⁹ And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

Mark 8

³⁰ And he charged them that they should tell no man of him.

Mark 8

Prophecy of the death, burial, and resurrection of Jesus

Mark 8

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

Rejected – [NT:593](#) ἀποδοκιμάζω **apodokimazo** (ap-od-ok-ee-mad'-zo); from [NT:575](#) and [NT:1381](#); to disapprove, i.e. (by implication) to repudiate: **KJV** - disallow, reject.

Peter rebuked for advising in the way of the world

Mark 8

³² And he spake that saying openly. And Peter took him, and began to rebuke him.

Rebuke – [NT:2008](#) ἐπιτιμάω **epitimao** (ep-ee-tee-mah'-o); from [NT:1909](#) and [NT:5091](#); to tax upon, i.e. censure or admonish; by implication, forbid: **KJV** - (straitly) charge, rebuke.

Mark 8

³³ But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

Take of your cross and follow Jesus

Mark 8

³⁴ And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

Mark 8

³⁵ For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

Lose – [NT:622](#) ἀπόλλυμι **apollumi** (ap-ol'-loo-mee); from [NT:575](#) and the base of [NT:3639](#); to destroy fully (reflexively, to perish, or lose), literally or figuratively: **KJV** - destroy, die, lose, mar, perish.

Mark 8

³⁶ For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Lose – [NT:622](#) ἀπόλλυμι **apollumi** (ap-ol'-loo-mee); from [NT:575](#) and the base of [NT:3639](#); to destroy fully (reflexively, to perish, or lose), literally or figuratively: **KJV** - destroy, die, lose, mar, perish.

Mark 8

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

Exchange – [NT:465](#) ἀντάλλαγμα **antallagma** (an-tal'-ag-mah); from a compound of [NT:473](#) and [NT:236](#); an equivalent or ransom: **KJV** - in exchange.

Mark 8

Mark 8

³⁸ Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Mark 9

Announcement of the Remnant that should be caught up with them in the clouds

Mark 9

¹ And he said unto them, Verily I say unto you, That there be **some of them** that **stand here**, which **shall not taste of death**, till they have **seen the kingdom of God come with power**.

1 Thessalonians 4

¹⁷ Then we which are alive and remain shall be **caught up** together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Hallelujah the LORD is coming with ALL of the saints... Amen

The transfiguration of Jesus

Mark 9

² And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

Transfigured – [NT:3339](#) μεταμορφώω **metamorphoo** (met-am-or-fo'-o); from [NT:3326](#) and [NT:3445](#); to transform (literally or figuratively, "metamorphose"): **KJV** - change, transfigure, transform.

Mark 9

³ And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

Mark 9

⁴ And there appeared unto them Elias with Moses: and they were talking with Jesus.

Mark 9

⁵ And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

Mark 9

⁶ For he wist not what to say; for they were sore afraid.

Mark 9

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

Overshadowed – [NT:1982](#) ἐπισκιάζω **episkiazō** (ep-ee-skee-ad'-zo); from [NT:1909](#) and a derivative of [NT:4639](#); to cast a shade upon, i.e. (by analogy) to envelope in a haze of brilliancy; figuratively, to invest with preternatural influence: **KJV** - overshadow.

Mark 9

Mark 9

⁸ And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

Mark 9

⁹ And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

Mark 9

¹⁰ And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

Mark 9

¹¹ And they asked him, saying, Why say the scribes that Elias must first come?

Mark 9

¹² And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

Restoreth – [NT:600](#) ἀποκαθίστημι **apokathistemi** (ap-ok-ath-is'-tay-mee); from [NT:575](#) and [NT:2525](#); to reconstitute (in health, home or organization): **KJV** - restore (again).

Mark 9

¹³ But I say unto you, That **Elias is indeed come**, and they have done unto him whatsoever they listed, as it is written of him.

Here Jesus is speaking of John the Baptist

Mark 9

¹⁴ And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

Mark 9

¹⁵ And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

Mark 9

¹⁶ And he asked the scribes, What question ye with them?

Mark 9

Jesus casts out dumb spirit

Mark 9

¹⁷ And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

Mark 9

¹⁸ And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

Teareth – [NT:4486](#) ῥήγνυμι **rhegnumi** (hrayg'-noo-mee); or **rhesso** (hrace'-so); both prolonged forms of **rheko** (which appears only in certain forms, and is itself probably a strengthened form of **agnumi** [see in [NT:2608](#)]); to "break", "wreck" or "crack", i.e. (especially) to sunder (by separation of the parts; [NT:2608](#) being its intensive [with the preposition in composition], and [NT:2352](#) a shattering to minute fragments; but not a reduction to the constituent particles, like [NT:3089](#)) or disrupt, lacerate; by implication, to convulse (with spasms); figuratively, to give vent to joyful emotions: **KJV** - break (forth), burst, rend, tear.

Foameth – [NT:875](#) ἀφρίζω **aphrizo** (af-rid'-zo); from [NT:876](#); to froth at the mouth (in epilepsy): **KJV** - foam.

Gnasheth – [NT:5149](#) τρίζω **trizo** (trid'-zo); apparently a primary verb; to creak (squeak), i.e. (by analogy) to grate the teeth (in frenzy): **KJV** - gnash.

Pineth – [NT:3583](#) ξηραίνω **xeraino** (xay-rah'-ee-no); from [NT:3584](#); to desiccate; by implication to shrivel, to mature: **KJV** - dry up, pine away, be ripe, wither (away).

Mark 9

¹⁹ He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

Mark 9

²⁰ And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

Wallowed – [NT:2947](#) κυλιόω **kulioo** (koo-lee-o'-o); from the base of [NT:2949](#) (through the idea of circularity; compare [NT:2945](#), [NT:1507](#)); to roll about: **KJV** - wallow.

Mark 9

²¹ And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

Mark 9

²² And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

Compassion – [NT:4697](#) σπλαγχνίζομαι **splagchnizomai** (splangkh-nid'-zom-ah-ee); middle voice from [NT:4698](#); to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity: **KJV** - have (be moved with) compassion.

Mark 9

All things are possible through prayer and fasting

Mark 9

²³ Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

Mark 9

²⁴ And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

Mark 9

²⁵ When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

Mark 9

²⁶ And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

Mark 9

²⁷ But Jesus took him by the hand, and lifted him up; and he arose.

Mark 9

²⁸ And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

Privately – [NT:2398](#) ἴδιος **idios** (id'-ee-os); of uncertain affinity; pertaining to self, i.e. one's own; by implication, private or separate:

KJV - ~~x~~ his acquaintance, when they were alone, apart, aside, due, his (own, proper, several), home, (her, our, thine, your) own (business), private (-ly), proper, severally, their (own).

Mark 9

²⁹ And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

Prophecy of the death of Jesus

Mark 9

³⁰ And they departed thence, and passed through Galilee; and he would not that any man should know it.

Mark 9

³¹ For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

Mark 9

³² But they understood not that saying, and were afraid to ask him.

Mark 9

The servant of all is first

Mark 9

³³ And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

Mark 9

³⁴ But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

Mark 9

³⁵ And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

All are Children of God that are drawn to Jesus

Mark 9

³⁶ And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

Mark 9

³⁷ Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

Mark 9

³⁸ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

Casting out – [NT:1544](#) ἐκβάλλω **ekballo** (ek-bal'-lo); from [NT:1537](#) and [NT:906](#); to eject (literally or figuratively):

KJV - bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

Mark 9

³⁹ But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

Mark 9

⁴⁰ For he that is not against us is on our part.

Mark 9

⁴¹ For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

Mark 9

⁴² And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

Mark 9

The offence

Mark 9

⁴³ And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

Mark 9

⁴⁴ Where their worm dieth not, and the fire is not quenched.

Mark 9

⁴⁵ And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

Mark 9

⁴⁶ Where their worm dieth not, and the fire is not quenched.

Mark 9

⁴⁷ And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

Offend – [NT:4624](#) σκανδαλίζω **skandalizo** (skan-dal-id'-zo) ("scandalize"); from [NT:4625](#); to entrap, i.e. trip up (figuratively, stumble [transitively] or entice to sin, apostasy or displeasure): **KJV** - (make to) offend.

Mark 9

⁴⁸ Where their worm dieth not, and the fire is not quenched.

Worm – [NT:4663](#) σκώληξ **skolex** (sko'-lakes); of uncertain derivation; a grub, maggot or earth-worm: **KJV** - worm.

Quenched – [NT:4570](#) σβέννυμι **sbennumi** (sben'-noo-mee); a prolonged form of an apparently primary verb; to extinguish (literally or figuratively):

KJV - go out, quench.

Salt should retain its saltiness

Mark 9

⁴⁹ For every one shall be salted with fire, and every sacrifice shall be salted with salt.

Mark 9

⁵⁰ Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Saltness – [NT:217](#) ἅλας **halas** (hal'-as); from [NT:251](#); salt; figuratively, prudence: **KJV** - salt.

Peace – [NT:1514](#) εἰρηνεύω **eireneuo** (i-rane-yoo'-o); from [NT:1515](#); to be (act) peaceful: **KJV** - be at (have, live in) peace, live peaceably.

Mark 10

Jesus asked about Marriage and Divorce

Mark 10

¹ And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

Mark 10

² And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

Tempting – [NT:3985](#) πειράζω **peirazo** (pi-rad'-zo); from [NT:3984](#); to test (objectively), i.e. endeavor, scrutinize, entice, discipline:

KJV - assay, examine, go about, prove, tempt (-er), try.

Mark 10

³ And he answered and said unto them, What did Moses command you?

Mark 10

⁴ And they said, Moses suffered to write a bill of divorcement, and to put her away.

Divorcement – [NT:647](#) ἀποστάσιον **apostasion** (ap-os-tas'-ee-on); neuter of a (presumed) adj. from a derivative of [NT:868](#); properly, something separative, i.e. (specially) divorce: **KJV** - (writing of) divorcement.

Mark 10

⁵ And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

Precept – [NT:1785](#) ἐντολή **entole** (en-tol-ay'); from [NT:1781](#); injunction, i.e. an authoritative prescription: **KJV** - commandment, precept.

Mark 10

⁶ But from the beginning of the creation God made them male and female.

Mark 10

⁷ For this cause shall a man leave his father and mother, and cleave to his wife;

Mark 10

⁸ And they twain shall be one flesh: so then they are no more twain, but one flesh.

Mark 10

⁹ What therefore God hath joined together, let not man put asunder.

Asunder – [NT:5563](#) χωρίζω **chorizo** (kho-rid'-zo); from [NT:5561](#); to place room between, i.e. part; reflexively, to go away: **KJV** - depart, put asunder, separate.

Mark 10

Mark 10

¹⁰ And in the house his disciples asked him again of the same matter.

Mark 10

¹¹ And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

Mark 10

¹² And if a woman shall put away her husband, and be married to another, she committeth adultery.

Children come unto Jesus

Mark 10

¹³ And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

Mark 10

¹⁴ But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Mark 10

¹⁵ Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

Mark 10

¹⁶ And he took them up in his arms, put his hands upon them, and blessed them.

The Young Rich Man and the Good Master

Mark 10

¹⁷ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

Eternal – [NT:166](#) αἰώνιος **aionios** (ahee-o'-nee-os); from [NT:165](#); perpetual (also used of past time, or past and future as well):

KJV - eternal, for ever, everlasting, world (began).

Mark 10

¹⁸ And Jesus said unto him, Why callest thou me good? **there is none good but ONE, that is, God.**

Mark 10

¹⁹ Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

Mark 10

Mark 10

²⁰ And he answered and said unto him, Master, all these have I observed from my youth.

Mark 10

²¹ Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

Mark 10

²² And he was sad at that saying, and went away grieved: for he had great possessions.

Possessions – [NT:2933](#) κτήμα **ktema** (ktay'-mah); from [NT:2932](#); an acquirement, i.e. estate: **KJV** - possession.

Rich hardly enter into the Kingdom of God

Mark 10

²³ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

Mark 10

²⁴ And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

The Camel and the Eye of the Needle

Mark 10

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

Who can be saved

Mark 10

²⁶ And they were astonished out of measure, saying among themselves, Who then can be saved?

Mark 10

²⁷ And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

Impossible – [NT:102](#) ἀδύνατος **adunatos** (ad-oo'-nat-os); from [NT:1](#) (as a negative particle) and [NT:1415](#); unable, i.e. weak (literally or figuratively); passively, impossible: **KJV** - could not do, impossible, impotent, not possible, weak.

Possible – [NT:1415](#) δυνατός **dunatos** (doo-nat-os'); from [NT:1410](#); powerful or capable (literally or figuratively); neuter possible:

KJV - able, could, (that is) mighty (man), possible, power, strong.

Mark 10

Jesus had no place to lay his head

Mark 10

²⁸ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

Mark 10

²⁹ And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

Mark 10

³⁰ But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

First and the Last

Mark 10

³¹ But many that are first shall be last; and the last first.

Prophecy of what will happen to Him

Mark 10

³² And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

Mark 10

³³ Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

Mark 10

³⁴ And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

Followed by "what can you do for me"

Mark 10

³⁵ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

Mark 10

³⁶ And he said unto them, What would ye that I should do for you?

Mark 10

³⁷ They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

Mark 10

Mark 10

³⁸ But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

Mark 10

³⁹ And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

Baptism – [NT:908](#) βάπτισμα **baptisma** (bap'-tis-mah); from [NT:907](#); immersion, baptism (technically or figuratively): **KJV** - baptism.

Baptized – [NT:907](#) βαπτίζω **baptizo** (bap-tid'-zo); from a derivative of [NT:911](#); to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N. T.) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: **KJV** - Baptist, baptize, wash.

Mark 10

⁴⁰ But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

Greatest should be Minister

Mark 10

⁴¹ And when the ten heard it, they began to be much displeased with James and John.

Displeased – [NT:23](#) ἀγανακτέω **aganakteo** (ag-an-ak-teh'-o); from **agan** (much) and **achthos** (grief; akin to the base of [NT:43](#)); to be greatly afflicted, i.e. (figuratively) indignant:

KJV - be much (sore) displeased, have (be moved with, with) indignation.

Mark 10

⁴² But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

Accounted – [NT:1380](#) δοκέω **dokeo** (dok-eh'-o); a prolonged form of a primary verb, **doko** (dok'-o) (used only in an alternate in certain tenses; compare the base of [NT:1166](#)) of the same meaning; to think; by implication, to seem (truthfully or uncertainly):

KJV - be accounted, (of own) please (-ure), be of reputation, seem (good), suppose, think, trow.

Exercise lordship – [NT:2634](#) κατακυριεύω **katakurieuo** (kat-ak-oo-ree-yoo'-o); from [NT:2596](#) and [NT:2961](#); to lord against, i.e. control, subjugate:

KJV - exercise dominion over (lordship), be lord over, overcome.

Exercise authority – [NT:2715](#) κατεξουσιάζω **katexousiazo** (kat-ex-oo-see-ad'-zo); from [NT:2596](#) and [NT:1850](#); to have (wield) full privilege over:

KJV - exercise authority.

Mark 10

Mark 10

⁴³ But so shall it not be among you: but whosoever will be great among you, shall be your minister:

Mark 10

⁴⁴ And whosoever of you will be the chiefest, shall be servant of all.

Mark 10

⁴⁵ For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Ministered – [NT:1247](#) διακονέω **diakoneo** (dee-ak-on-eh'-o); from [NT:1249](#); to be an attendant, i.e. wait upon (menially or as a host, friend, or [figuratively] teacher); techn. to act as a Christian deacon:

KJV - (ad-) minister (unto), serve, use the office of a deacon.

Ransom – [NT:3083](#) λύτρον **lutron** (loo'-tron); from [NT:3089](#); something to loose with, i.e. a redemption price (figuratively, atonement): **KJV** - ransom.

Mark 10

Faith ~ God's Mercy Our Pride (the salvation experience)

Mercy Needed

Mark 10 ...blind, poor, helpless

⁴⁶ And they came to Jericho: and as he went out of Jericho with his disciples [learner, pupil] and a great number of people, blind Bartimaeus [Bar=son, grandson], the son of Timaeus, sat by the highway side [near to the progress route] begging.

Jericho – Hebrews 11

³⁰ By faith the walls of Jericho fell down, after they were compassed about seven days. Joshua 6:7,17 Only Rahab preserved alive...and the walls [protection] fell down flat [bottom- depress; underneath, it sunk so that the walls have not be discovered to this day.

Great number – NT:2425 – hikanos (hik-an-os'); from hiko [hikano or hikneomai, akin to NT:2240] (to arrive); competent (as if coming in season), i.e. ample (in amount) or fit (in character):

KJV - able, + content, enough, good, great, large, long (while), many, meet, much, security, sore, sufficient, worthy.

People – NT:3793 – ochlos (okh'los); from a derivative of NT:2192 (meaning a vehicle); a throng (as borne along); by implication, the rabble [mob, crowd, gang, hoi polloi (commoners)]; by extension, a class of people; figuratively, a riot: KJV - company, multitude, number (of people), people, press.

...from – NT:2192 – echo (ekh'-o); including an alternate form scheo (skheh'-o); used in certain tenses only); a primary verb; to hold (used in very various applications, literally or figuratively, direct or remote; such as possessions; ability, continuity, relation, or condition):

KJV - be (able, X hold, possessed with), accompany, + begin to amend, can (+-not), X conceive, count, diseased, do + eat, + enjoy, + fear, following, have, hold, keep, + lack, + go to law, lie, + must needs, + of necessity, + need, next, + recover, + reign, + rest, + return, X sick, take for, + tremble, + uncircumcised, use.

Blind – NT:5185 – tuphlos (toof-los'); from, NT:5187; opaque (as if smoky), i.e. (by analogy) blind (physically or mentally): KJV - blind.

...from – NT:5187 – tuphoo (toof-o'-o); from a derivative of NT:5188; to envelop with smoke, i.e. (figuratively) **to inflate with self-conceit**:

KJV - **high-minded, be lifted up with pride, be proud.**

...From – NT:5188 – tupho (too'-fo); apparently a primary verb; to make a smoke, i.e. slowly consume **without flame**: KJV - smoke.

Timaeus – OT:2931 – tame' (taw-may'); from OT:2930; foul in a relig. sense:

KJV - defiled, + infamous, polluted (-tion), unclean.

...from – OT:2930 – tame' (taw-may'); a primitive root; to be foul, especially in a ceremonial or moral sense (contaminated):

KJV - defile (self), pollute (self), be (make, makeself, pronounce) unclean, X utterly.

Begging – NT:4319 a – prosaites (pros-ahée'-tace); derived from NT:4314 and NT:154; found only in Mark 10:46 and John 9:8: a beggar. From two meaning: forward to ask

Mark 10

Mercy requested

Mark 10 the right thing to the right one

⁴⁷ And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son [kinship] of David [love, friend], have mercy on me.

When he heard – NT:191 – akouo (ak-oo'-o); a primary verb; to hear (in various senses): KJV - give (in the) audience (of), come (to the ears), ([shall]) hear (-er, -ken), be noised, be reported, understand.

He began – NT:756 – archomai (ar'-khom-ahee); middle voice of NT:757 (through the implication of precedence); to commence (in order of time):

KJV - (rehearse from the) begin (-ning).

To cry out – NT:2896 – krazo (krad'-zo); a primary verb; properly, to "croak" (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat): KJV - cry (out).

Say – NT:3004 – lego (leg'-o); a primary verb; properly, to "lay" forth, i.e. (figuratively) relate (in words [usually of systematic or set discourse; whereas NT:2036 and NT:5346 generally refer to an individual expression or speech respectively; while NT:4483 is properly, to break silence merely, and NT:2980 means an extended or random harangue]); by implication, to mean:

KJV - ask, bid, boast, call, describe, give out, name, put forth, say (-ing, on), shew, speak, tell, utter.

Jesus – NT:2424 – Iesous (ee-ay-sooce'); of Hebrew origin [OT:3091]; Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites: KJV - Jesus.

...from – OT:3091 – Yehowshuwa' (yeh-ho-shoo'-ah); or Yehowshu' a (yeh-ho-shoo'-ah); from OT:3068 and OT:3467; Jehovah-saved; Jehoshua (i.e. Joshua), the Jewish leader: -Jehoshua, Jehoshuah, Joshua. Compare OT:1954, OT:3442.

...from – OT:3068 – Yehovah (yeh-ho-vaw'); from OT:1961; (the) self-Existent or Eternal; Jehovah, Jewish national name of God:

KJV - Jehovah, the Lord. Compare OT:3050, OT:3069.

Mercy – NT:1653 – eleeo (el-eh-eh'-o); from NT:1656; to compassionate (by word or deed, specially, by divine grace):

KJV - have compassion (pity on), have (obtain, receive, shew) mercy (on).

Mark 10

Mercy over pride

Mark 10

⁴⁸ And many charged him that he should hold his peace: but he cried the more a great deal [much], Thou son of David, have mercy on me.

Charged – NT:2008 – epitimao (ep-ee-tee-mah'-o); from NT:1909 and NT:5091; to tax upon, i.e. censure or admonish; by implication, forbid:

KJV - (straitly) charge, rebuke.

Hold his peace – NT:4623 – siopao (see-o-pah'-o); from siope (silence, i.e. a hush; properly, muteness, i.e. involuntary stillness, or inability to speak; and thus differing from NT:4602, which is rather a voluntary refusal or indisposition to speak, although the terms are often used synonymously); to be dumb (but not deaf also, like NT:2974 properly); figuratively, to be calm (as quiet water): KJV - dumb, (hold) peace.

...from – NT:2974 – kophos (ko-fos'); from NT:2875; blunted, i.e. (figuratively) of hearing (deaf) or speech (dumb): KJV - deaf, dumb, speechless.

More – NT:3123 – mallon (mal'-lon); neuter of the comparative of the same as NT:3122; (adverbially) more (in a greater degree) or rather:

KJV - + better, X far, (the) more (and more), (so) much (the more), rather.

Mercy – NT:1653 – eleeo (el-eh-eh'-o); from NT:1656; to compassionate (by word or deed, specially, by divine grace):

KJV - have compassion (pity on), have (obtain, receive, shew) mercy (on).

Mark 10

Mercy extended

Mark 10 Jesus stood still, called, offered

⁴⁹ And Jesus stood still, and commanded [speak or say] him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

Stood still – to stand

To be called/they call/he calleth – NT:5455 – phoneo (fo-neh'-o); from NT:5456; to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation:

KJV - call (for), crow, cry.

...from – NT:5456 – phone (fo-nay'); probably akin to NT:5316 through the idea of disclosure; a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language:

KJV - noise, sound, voice.

Blind man – NT:5185 – tuphlos (toof-los'); from, NT:5187; opaque (as if smoky), i.e. (by analogy) blind (physically or mentally):

KJV - blind.

...from – NT:5187 – tuphoo (toof-o'-o); from a derivative of NT:5188; to envelop with smoke, i.e. (figuratively) to inflate with self-conceit:

KJV - high-minded, be lifted up with pride, be proud.

...From – NT:5188 – tupho (too'-fo); apparently a primary verb; to make a smoke, i.e. slowly consume without flame:

KJV - smoke.

Good comfort – NT:2293 – tharseo (thar-seh'-o); from NT:2294; to **have courage**:

KJV - **be of good cheer** (comfort). Compare NT:2292.

...from – NT:2294 – tharsos (thar'-sos); akin (by transp.) to thrasos (daring); boldness (subjectively):

KJV - courage.

Rise – NT:1453 – egeiro (eg-i'-ro); probably akin to the base of NT:58 (through the **idea of collecting one's faculties**); to **waken** (transitively or intransitively), i.e. **rouse** (literally, **from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence**):

KJV - awake, lift (up), raise (again, up), rear up, (a-) rise (again, up), stand, take up.

...from – NT:58 – agora (ag-or-ah'); from ageiro (to gather; probably akin to NT:1453); properly, the town-square (as a place of public resort); by implication, a market or thoroughfare:

KJV - market (-place), street.

Thee – se (seh); accusative case **singular** of NT:4771; thee:

KJV - thee, thou, X thy house.

I have nothing to fear because my LORD is near.

Mark 10

Mercy followed with faith

Mark 10 putting off pride

⁵⁰ And he, casting away his garment, rose, and came to [forward, toward] Jesus.

Casting away – NT:577 – apoballo (ap-ob-al'-lo); from NT:575 and NT:906; to throw off; figuratively, to lose: KJV - cast away.

Garment – NT:2440 – himation (him-at'-ee-on); neuter of a presumed derivative of ennumi (to put on); a dress (inner or outer):

KJV - apparel, cloke, clothes, garment, raiment, robe, vesture.

Rose – NT:375 a – anapedao (an-ap-ay-da'-o); found only in Mark 10:50: to jump up, to stand up.

Came – NT:2064 – erchomai (er'-khom-ahee); middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred [middle voice] eleuthomai (el-yoo'-thom-ahee); or [active] eltho (el'-tho); which do not otherwise occur); to come or go (in a great variety of applications, literally and figuratively):

KJV - accompany, appear, bring, come, enter, fall out, go, grow, X light, X next, pass, resort, be set.

To come forward he had to leave behind pride and traditions of religion, to receive God's mercy - faith

Mark 10

Mercy is specific

Mark 10 Ask and it shall be done to you

⁵¹ And Jesus answered and said unto him, What wilt thou that I should do unto thee?
What do you desire me to do to you?

The blind man said unto him, Lord, that I might receive my sight.

Answered – NT:611 – apokrinomai (ap-ok-ree'-nom-ahee); from NT:575 and krino; to conclude for oneself, i.e. (by implication) to respond; by Hebraism [compare OT:6030] to begin to speak (where an address is expected): KJV - answer.

...from Hebrew OT:6030 – `anah (aw-naw'); a primitive root; properly, **to eye or (generally) to heed, i.e. pay attention**; by **implication, to respond**; by extens. to begin to speak; specifically to sing, shout, **testify, announce**:

KJV - give account, afflict [by mistake for OT:6031], (cause to, give) answer, bring low [by mistake for OT:6031], cry, hear, Leannoth, lift up, say, X scholar, (give a) shout, sing (together by course), speak, testify, utter, (bear) witness. See also OT:1042, OT:1043.

Wilt thou – NT:2309 – thelo (thel'-o); or ethelo (eth-el'-o); in certain tenses theleo (thel'-eh'-o); and etheleo (eth-el'-eh'-o); which are otherwise obsolete; apparently strengthened from the alternate form of **NT:138**; to determine (as an active option from subjective impulse; whereas NT:1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in:

KJV - desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling [-ly]).

...from – **NT:138** – haireomai (hahee-reh'-om-ahee); probably akin to NT:142; to take for oneself, i.e. **to prefer**:

KJV - choose. Some of the forms are borrowed from a cognate hellomai (hel'-lom-ahee); which is otherwise obsolete.

Lord – NT:4462 – rhabboni (hrab-bon-ee'); or rhabbouni (hrab-boo-nee'); of Aramaic origin; corresponding to NT:4461: KJV - Lord, Rabboni.

...from – NT:4461 – rhabbi (hrab-bee'); of Hebrew origin [OT:7227 with pronominal suffix]; **my master**, i.e. **Rabbi**, as an **official title of honor**: KJV - Master, Rabbi.

...from – OT:7227 – rab (rab); by contracted from OT:7231; **abundant** (in quantity, size, age, number, rank, quality):

KJV - (in) abound (-undance, -ant, -antly), captain, elder, enough, **exceedingly, full, great** (-ly, man, one), increase, long (enough, [time]), (do, have) many (-ifold, things, a time), ([ship-]) **master, mighty**, more, (too, very) much, multiply (-tude), officer, often [-times], plenteous, populous, prince, process [of time], suffice (-lent).

I might receive my sight – NT:308 – anablepo (an-ab-lep'-o); from NT:303 and NT:991; to look up; by implication, to recover sight: KJV - look (up), see, receive sight.

The blind man hear the voice of the Lord, knowing it is Jesus who is calling, now desires to see His Lord face to face...

I believe this blind man, hearing jumped and rushed toward his Merciful Master and Lord believing he could be healed and if he also was paying homage to the Son God...he had probably bowed at his feet worshiping...as he asked that I may look up and see my Lord.

Mark 10

Mercy translated and remembered

Mark 10 faith to follow becomes faith to be delivered

⁵² And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately [at once] he received his sight, and followed Jesus in the way.
Go thy way – NT:5217 – hupago (hoop-ag'-o); from NT:5259 and NT:71; to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively: KJV - depart, get hence, go (a-) way.
Faith – NT:4102 – pistis (pis'-tis); from NT:3982; **persuasion**, i.e. credence; **moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation**; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: KJV - assurance, belief, believe, faith, fidelity.
Whole – NT:4982 – sozo (sode'-zo); from a primary sos (contraction for obsolete saoz, "safe"); to save, i.e. deliver or protect (literally or figuratively): KJV - heal, preserve, save (self), do well, be (make) whole.
His sight – NT:308 – anablepo (an-ab-lep'-o); from NT:303 and NT:991; to look up; by implication, to recover sight: KJV - look (up), see, receive sight.
Followed – NT:190 – akoloutheo (ak-ol-oo-theh'-o); from NT:1 (as a particle of union) and keleuthos (a road); properly, to be in the same way with, i.e. to accompany (specially, as a disciple): KJV - follow, reach.
Way – NT:3598 – hodos (hod-os'); apparently a primary word; a road; by implication a progress (the route, act or distance); figuratively, a mode or means: KJV - journey, (high-) way.

By God we receive Faith, and seek mercy, which is also from God...

We are used as conduits for this mercy to bring the word of God into the ears of those who hear the voice of God calling them out

God has not forgotten, and he does remember, and we remain in his mercy...

...standing, faithfully, asking, receiving, hearing, seeing, and proclaiming his mercy

All of us have entered in from the side of the way...and all of us walk in to his grace seeking his mercy and only where he stands: ...and we all hear the exact same word and in the exact same truth and in positioned in all eternity by his merciful words:

I AM stand merciful ...in the Way...in the Truth, ...in the Life

1 John 2

¹⁶ For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Through spiritual eyes are those, who are called, able to hear and see when they come out of the world...

Mark 11

Command to retrieve the donkey

Mark 11

¹ And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

Disciples – [NT:3101](#) μαθητῆς **mathetes** (math-ay-tes'); from [NT:3129](#); a learner, i.e. pupil: **KJV** - disciple.

Mark 11

² And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

Mark 11

³ And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

Mark 11

⁴ And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

Mark 11

⁵ And certain of them that stood there said unto them, What do ye, loosing the colt?

Mark 11

⁶ And they said unto them even as Jesus had commanded: and they let them go.

Mark 11

⁷ And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

Triumphal entry into Jerusalem

Mark 11

⁸ And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

Mark 11

⁹ And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

Mark 11

¹⁰ Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

Hosanna – [NT:5614](#) ὡσαννά **hosanna** (ho-san-nah'); of Hebrew origin [[OT:3467](#) and [OT:4994](#)]; oh save!; hosanna (i.e. hoshia-na), an exclamation of adoration: **KJV** - hosanna.

Mark 11

Mark 11

¹¹ And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

The Fig Tree

Mark 11

¹² And on the morrow, when they were come from Bethany, he was hungry:

Mark 11

¹³ And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for **the time of figs was not yet**.

Time – [NT:2540](#) καιρός **kairos** (kahee-ros'); of uncertain affinity; an occasion, i.e. set or proper time:

KJV - ~~x~~ always, opportunity, (convenient, due) season, (due, short, while) time, a while. Compare [NT:5550](#).

Mark 11

¹⁴ And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

Mark 11

¹⁵ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

Mark 11

¹⁶ And would not suffer that any man should carry any vessel through the temple.

Mark 11

¹⁷ And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

Mark 11

¹⁸ And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

Mark 11

¹⁹ And when even was come, he went out of the city.

Mark 11

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

Mark 11

²¹ And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

Mark 11

Ask in Faith in God

Mark 11

²² And Jesus answering saith unto them, Have faith in God.

Faith – [NT:4102](#) πίστις **pistis** (pis'-tis); from [NT:3982](#); persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: **KJV** - assurance, belief, believe, faith, fidelity.

Mark 11

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

Mark 11

²⁴ Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

Forgiving others

Mark 11

²⁵ And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

Trespasses – [NT:3900](#) παράπτωμα **paraptoma** (par-ap'-to-mah); from [NT:3895](#); a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression: **KJV** - fall, fault, offence, sin, trespass.

Mark 11

²⁶ But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Trespasses – [NT:3900](#) παράπτωμα **paraptoma** (par-ap'-to-mah); from [NT:3895](#); a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression: **KJV** - fall, fault, offence, sin, trespass.

The Authority of Jesus

Mark 11

²⁷ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

Mark 11

²⁸ And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

Authority – [NT:1849](#) ἐξουσία **exousia** (ex-oo-see'-ah); from [NT:1832](#) (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:

KJV - authority, jurisdiction, liberty, power, right, strength.

Mark 11

Mark 11

²⁹ And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

Mark 11

³⁰ The baptism of John, was it from heaven, or of men? answer me.

Mark 11

³¹ And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

Mark 11

³² But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

Mark 11

³³ And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

Mark 12

Parable of the Vineyard

Mark 12

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

Parables – [NT:3850](#) παραβολή **parabole** (par-ab-ol-ay'); from [NT:3846](#); a similitude ("parable"), i.e. (symbol.) fictitious narrative (of common life conveying a moral), apoth gm or adage: **KJV** - comparison, figure, parable, proverb.

Mark 12

² And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

Mark 12

³ And they caught him, and beat him, and sent him away empty.

Mark 12

⁴ And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

Mark 12

⁵ And again he sent another; and him they killed, and many others; beating some, and killing some.

Mark 12

⁶ Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

Reverence – [NT:1788](#) ἐντρέπω **entrepo** (en-trep'-o); from [NT:1722](#) and the base of [NT:5157](#); to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound: **KJV** - regard, (give) reference, shame.

Mark 12

⁷ But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.'

Mark 12

⁸ And they took him, and killed him, and cast him out of the vineyard.

Mark 12

⁹ What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

Mark 12

¹⁰ And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner:

Mark 12

¹¹ This was the Lord's doing, and it is marvellous in our eyes?

Mark 12

Mark 12

¹² And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

Attempt to snare Jesus in His Words on tribute to Caesar

Mark 12

¹³ And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

Mark 12

¹⁴ And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?

Mark 12

¹⁵ Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

Mark 12

¹⁶ And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.

Image – [NT:1504](#) εἰκὼν **eikon** (i-kone'); from [NT:1503](#); a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance: **KJV** - image.

Superscription – [NT:1923](#) ἐπιγραφή **epigraphe** (ep-ig-raf-ay'); from [NT:1924](#); an inscription: **KJV** - superscription.

Mark 12

¹⁷ And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

Render – [NT:591](#) ἀποδίδωμι **apodidomi** (ap-od-eeed'-o-mee); from [NT:575](#) and [NT:1325](#); to give away, i.e. up, over, back, etc. (in various applications):

KJV - deliver (again), give (again), (re-) pay (-ment be made), perform, recompense, render, requite, restore, reward, sell, yield.

Attempt to snare Jesus in His Words on Marriage and the Resurrection

Mark 12

¹⁸ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

Sadducees – [NT:4523](#) Σαδδουκαῖος **Saddoukaios** (sad-doo-kah'-yos); probably from [NT:4524](#); a Sadducaean (i.e. Tsadokian), or follower of a certain heretical Israelite: **KJV** - Sadducee.

Resurrection – [NT:386](#) ἀνάστασις **anastasis** (an-as'-tas-is); from [NT:450](#); a standing up again, i.e. (literally) a resurrection from death (individual, genitive case or by implication [its author]), or (figuratively) a (moral) recovery (of spiritual truth):

KJV - raised to life again, resurrection, rise from the dead, that should rise, rising again.

Mark 12

Mark 12

¹⁹ Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

Mark 12

²⁰ Now there were seven brethren: and the first took a wife, and dying left no seed.

Mark 12

²¹ And the second took her, and died, neither left he any seed: and the third likewise.

Mark 12

²² And the seven had her, and left no seed: last of all the woman died also.

Mark 12

²³ In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

Mark 12

²⁴ And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

Mark 12

²⁵ For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

Mark 12

²⁶ And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

Mark 12

²⁷ He is not the God of the dead, but the God of the living: ye therefore do greatly err.

Attempt to snare Jesus in His Words on the greatest commandment

Mark 12

²⁸ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

Mark 12

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

Mark 12

Mark 12

³⁰ And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

Mark 12

³¹ And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Mark 12

³² And the scribe said unto him, Well, Master, thou hast said the truth: for **there is one God; and there is none other but He:**

Mark 12

³³ And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

Mark 12

³⁴ And when Jesus saw that he answered discreetly, he said unto him, **Thou art not far from the kingdom of God.** And no man after that durst ask him any question.

Attempt to snare Jesus in His Words about the Son of David

Mark 12

³⁵ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

Mark 12

³⁶ For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

Mark 12

³⁷ David therefore himself calleth him Lord; and whence is he then his son? And **the common people heard him gladly.**

Jesus admonishes us to beware of the Scribes

Mark 12

³⁸ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,

Mark 12

³⁹ And the chief seats in the synagogues, and the uppermost rooms at feasts:

Mark 12

Mark 12

⁴⁰ Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

Giving

Mark 12

⁴¹ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

Mark 12

⁴² And there came a certain poor widow, and she threw in two mites, which make a farthing.

Mark 12

⁴³ And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

Mark 12

⁴⁴ For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

Abundance – [NT:4052](#) περισσεύω **perisseuo** (per-is-syoo'-o); from [NT:4053](#); to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel:

KJV - (make, more) abound, (have, have more) abundance (be more) abundant, be the better, enough and to spare, exceed, excel, increase, be left, redound, remain (over and above).

Mark 13

Prophecy of the Destruction of the Temple

Mark 13

¹ And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

Mark 13

² And Jesus answering said unto him, Seest thou these great buildings? **there shall not be left one stone upon another, that shall not be thrown down.**

The Prophecy of the End Times

Mark 13

³ And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

Mark 13

⁴ Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

Mark 13

⁵ And Jesus answering them began to say, Take heed lest any man deceive you:

Mark 13

⁶ For many shall come in my name, saying, I am Christ; and shall deceive many.

Deceive – [NT:4105](#) πλανᾶω **planao** (plan-ah'-o); from [NT:4106](#); to (properly, cause to) roam (from safety, truth, or virtue):

KJV - go astray, deceive, err, seduce, wander, be out of the way.

Mark 13

⁷ And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

Troubled – [NT:2360](#) θροέω **throeo** (thro-eh'-o); from threomai (to wail); to clamor, i.e. (by implication) to frighten: **KJV** - trouble.

Mark 13

⁸ For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

Mark 13

⁹ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

Mark 13

¹⁰ And the gospel must first be published among all nations.

Mark 13

Mark 13

¹¹ But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

Mark 13

¹² Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

Mark 13

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

Mark 13

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

Abomination – [NT:946](#) βδέλυγμα **bdelugma** (bde'l'-oog-mah); from [NT:948](#); a detestation, i.e. (specially) idolatry: **KJV** - abomination.

Desolation – [NT:2050](#) ἐρήμωσις **eremosis** (er-ay'-mo-sis); from [NT:2049](#); despoliation, destruction, damage: **KJV** - desolation.

Mark 13

¹⁵ And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:

Mark 13

¹⁶ And let him that is in the field not turn back again for to take up his garment.

Mark 13

¹⁷ But woe to them that are with child, and to them that give suck in those days!

Mark 13

¹⁸ And pray ye that your flight be not in the winter.

Mark 13

Mark 13

¹⁹ For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

Affliction – [NT:2347](#) θλίψις **thlipsis** (thlip'-sis); from [NT:2346](#); pressure (literally or figuratively):

KJV - afflicted (-tion), anguish, burdened, persecution, tribulation, trouble.

Beginning – [NT:746](#) ἀρχή **arche** (ar-khay'); from [NT:756](#); (properly abstract) a commencement, or (concretely) chief (in various applications of order, time, place, or rank):

KJV - beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

Creation – [NT:2937](#) κτίσις **ktisis** (ktis'-is); from [NT:2936](#); original formation (properly, the act; by implication, the thing, literally or figuratively):

KJV - building, creation, creature, ordinance.

Mark 13

²⁰ And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

Shortened – [NT:2856](#) κολοβόω **koloboo** (kol-ob-o'-o); from a derivative of the base of [NT:2849](#); to dock, i.e. (figuratively) abridge: **KJV** - shorten.

Mark 13

²¹ And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

Mark 13

²² For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

Seduce – [NT:635](#) ἀποπλανᾶω **apoplanao** (ap-op-lan-ah'-o); from [NT:575](#) and [NT:4105](#); to lead astray (figuratively); passively, to stray (from truth):

KJV - err, seduce.

Elect – [NT:1588](#) ἐκλεκτός **eklektos** (ek-lek-tos'); from [NT:1586](#); select; by implication, favorite: **KJV** - chosen, elect.

Mark 13

²³ But take ye heed: behold, I have foretold you all things.

Foretold – [NT:4280](#) προερέω **proereo** (pro-er-eh'-o); from [NT:4253](#) and [NT:2046](#); used as alternate of [NT:4277](#); to say already, predict:

KJV - foretell, say (speak, tell) before.

Mark 13

Mark 13

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

Tribulation – [NT:2347](#) θλίψις **thlipsis** (thlip'-sis); from [NT:2346](#); pressure (literally or figuratively):

KJV - afflicted (-tion), anguish, burdened, persecution, tribulation, trouble.

Mark 13

²⁵ And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

Mark 13

²⁶ And then shall they see the Son of man coming in the clouds with great power and glory.

Mark 13

²⁷ And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Mark 13

²⁸ Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

Mark 13

²⁹ So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

Mark 13

³⁰ Verily I say unto you, that this generation shall not pass, till all these things be done.

Mark 13

³¹ Heaven and earth shall pass away: but my words shall not pass away.

Mark 13

³² But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Mark 13

³³ Take ye heed, watch and pray: for ye know not when the time is.

Mark 13

Authority of the Servant

Mark 13

³⁴ For the Son of Man is as a man taking a far journey, who left his house, and **gave authority to his servants**, and to every man his work, and commanded the porter to watch.

Authority – [NT:1849](#) ἐξουσία **exousia** (ex-oo-see'-ah); from [NT:1832](#) (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:

KJV - authority, jurisdiction, liberty, power, right, strength.

Mark 13

³⁵ Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

Watch – [NT:1127](#) γρηγορεύω **gregoreuo** (gray-gor-yoo'-o); from [NT:1453](#); to keep awake, i.e. watch (literally or figuratively):

KJV - be vigilant, wake, (be) watch (-ful).

Mark 13

³⁶ Lest coming suddenly he find you sleeping.

Mark 13

³⁷ And what I say unto you I say unto all, Watch.

Watch – [NT:1127](#) γρηγορεύω **gregoreuo** (gray-gor-yoo'-o); from [NT:1453](#); to keep awake, i.e. watch (literally or figuratively):

KJV - be vigilant, wake, (be) watch (-ful).

Mark 14

The Anointing of Jesus for His Burial

Mark 14

¹ After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

Mark 14

² But they said, Not on the feast day, lest there be an uproar of the people.

Uproar – [NT:2351](#) θόρυβος **thorubos** (thor'-oo-bos); from the base of [NT:2360](#); a disturbance: **KJV** - tumult, uproar.

Mark 14

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

Mark 14

⁴ And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

Mark 14

⁵ For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

Murmured against – [NT:1690](#) ἐμβριμάομαι **embrimaomai** (em-brim-ah'-om-ahee); from [NT:1722](#) and brimaomai (to snort with anger); to have indignation on, i.e. (transitively) to blame, (intransitively) to sigh with chagrin, (specially) to sternly enjoin: **KJV** - straitly charge, groan, murmur against.

Mark 14

⁶ And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

Mark 14

⁷ For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

Mark 14

⁸ She hath done what she could: she is come aforehand to anoint my body to the burying.

Mark 14

⁹ Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

Mark 14

The Judas deal to surrender Jesus

Mark 14

¹⁰ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

Mark 14

¹¹ And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

Conveniently – [NT:2122](#) εὐκαίρως **eukairos** (yoo-kah'-ee-roce); adverb from [NT:2121](#); opportunely: **KJV** - conveniently, in season.

The Last Supper

Mark 14

¹² And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

Mark 14

¹³ And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

Mark 14

¹⁴ And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

Mark 14

¹⁵ And he will shew you a large upper room furnished and prepared: there make ready for us.

Mark 14

¹⁶ And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

Mark 14

¹⁷ And in the evening he cometh with the twelve.

Mark 14

¹⁸ And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

Mark 14

¹⁹ And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

Mark 14

²⁰ And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

Mark 14

Mark 14

²¹ The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

Mark 14

²² And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

Mark 14

²³ And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

Mark 14

²⁴ And he said unto them, This is my blood of the new testament, which is shed for many.

Mark 14

²⁵ Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

Mark 14

²⁶ And when they had sung an hymn, they went out into the mount of Olives.

Prophecy of Peters Denial

Mark 14

²⁷ And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

Offended – [NT:4624](#) σκανδαλίζω **skandalizo** (skan-dal-id'-zo) ("scandalize"); from [NT:4625](#); to entrap, i.e. trip up (figuratively, stumble [transitively] or entice to sin, apostasy or displeasure): **KJV** - (make to) offend.

Smite – [NT:3960](#) πατάσσω **patasso** (pat-as'-so); probably prolongation from [NT:3817](#); to knock (gently or with a weapon or fatally): **KJV** - smite, strike. Compare [NT:5180](#).

Mark 14

²⁸ But after that I am risen, I will go before you into Galilee.

Mark 14

²⁹ But Peter said unto him, Although all shall be offended, yet will not I.

Mark 14

³⁰ And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

Mark 14

³¹ But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

Mark 14

Last Watch

Mark 14

³² And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

Mark 14

³³ And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

Mark 14

³⁴ And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

Mark 14

³⁵ And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

Mark 14

³⁶ And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

Mark 14

³⁷ And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

Mark 14

³⁸ Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

Mark 14

³⁹ And again he went away, and prayed, and spake the same words.

Mark 14

⁴⁰ And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

Mark 14

⁴¹ And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

Mark 14

Jesus Betrayed

Mark 14

⁴² Rise up, let us go; lo, he that betrayeth me is at hand.

Betrayeth – [NT:3860](#) παραδίδωμι **paradidomi** (par-ad-id'-o-mee); from [NT:3844](#) and [NT:1325](#); to surrender, i.e yield up, intrust, transmit:

KJV - betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

Mark 14

⁴³ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

Mark 14

⁴⁴ And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

Mark 14

⁴⁵ And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

Mark 14

⁴⁶ And they laid their hands on him, and took him.

Mark 14

⁴⁷ And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

Mark 14

⁴⁸ And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?

Mark 14

⁴⁹ I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled.

Mark 14

⁵⁰ And **they all forsook him, and fled.**

Forsook – [NT:863](#) ἀφίημι **aphiemi** (af-ee'-ay-mee); from [NT:575](#) and hiemi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow):

KJV - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Mark 14

John Mark runs away in haste

Mark 14

⁵¹ And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

Mark 14

⁵² And he left the linen cloth, and fled from them naked.

Jesus is tried by the Jews

Mark 14

⁵³ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

Mark 14

⁵⁴ And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

Mark 14

⁵⁵ And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

Mark 14

⁵⁶ For many bare false witness against him, but their witness agreed not together.

Mark 14

⁵⁷ And there arose certain, and bare false witness against him, saying,

Mark 14

⁵⁸ We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

Mark 14

⁵⁹ But neither so did their witness agree together.

Mark 14

⁶⁰ And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

Mark 14

⁶¹ But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

Mark 14

⁶² And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Mark 14

Mark 14

⁶³ Then the high priest rent his clothes, and saith, What need we any further witnesses?

Mark 14

⁶⁴ Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

Blasphemy – [NT:988](#) βλασφημία **blasphemia** (blas-fay-me'-ah); from [NT:989](#); vilification (especially against God):

KJV - blasphemy, evil speaking, railing.

Condemned – [NT:2632](#) κατακρίνω **katakriuo** (kat-ak-ree'-no); from [NT:2596](#) and [NT:2919](#); to judge against, i.e. sentence: **KJV** - condemn, damn.

Mark 14

⁶⁵ And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

Peter Denies Jesus

Mark 14

⁶⁶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

Mark 14

⁶⁷ And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

Mark 14

⁶⁸ But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

Mark 14

⁶⁹ And a maid saw him again, and began to say to them that stood by, This is one of them.

Mark 14

⁷⁰ And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto.

Mark 14

⁷¹ But he began to curse and to swear, saying, I know not this man of whom ye speak.

Mark 14

⁷² And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Wept – [NT:2799](#) κλαίω **klaio** (klah'-yo); of uncertain affinity; to sob, i.e. wail aloud (whereas [NT:1145](#) is rather to cry silently): **KJV** - bewail, weep.

Mark 15-16

The Study of Mark 15-16

- 1) The Sacrifice of the Servant (15:1-47)
 - a) Trials and crucifixion (15:1-47)
 - i) Chief priests & elders & scribes (Luke 22:66) morning consultation (official session)
 - (1) Consultation = *sumboulion* deliberative body; i.e. provincial assessors; lay court
 - (a) Luke 22:67 question “art thou Christ?”
 - (i) Jesus they would not believe and you will not answer
 - (ii) Nor will you let me go
 - (b) Luke 22:70 question Art thou then the Son of God?
 - (i) Jesus said “Ye say that I am”
 - (2) Prepared their portfolio for their legal case
 - (a) Against Jesus
 - (b) With chief priests many accusations (15:3)
 - (i) Accused = *Kategoreo* to be a plaintiff; to charge with some offence
 - (c) There were many things
 - (i) Many things
 1. Perverting the nation (Luke 23:2)
 2. Forbidding to give tribute to Caesar
 3. Saying that he himself is Christ a King
 - (3) Jesus bound = *deo* –to bind; be in bonds, knit, tie, wind
 - (4) Jesus carried away = *appohero* (appofero) 667 –to bear off bring carry
 - (a) Not led both born away because he was so bound up
 - (5) Jesus delivered to Pontius Pilate (15:1,10)
 - (a) Delivered = *paradidomi* to surrender up i.e. yield up turn input in prison
 - ii) Christ before Pilate (15:1-15)
 - (1) Pilate’s 1st question –Ascertain His character
 - (a) Art thou the “King of the Jews?”
 - (i) The one question of interest to Pilate
 1. The political nature of the question
 2. The Jews manipulation of Pilate
 - (2) Jesus’ answer
 - (a) Thou sayest it
 - (i) You use the terminology
 - (3) Pilate’s 2nd question
 - (a) “Answerest thou nothing?” (15:4)
 - (b) They claimed many things...(15:3)
 - (i) That he longed be King of Israel
 - (ii) That he was equal with God
 - (iii) That he was the Messiah Christ
 - (iv) That he could forgive sins
 - (v) That he could heal on the sabbath
 - (vi) That he was to be worshipped
 - (vii) That he was the great I Am
 - (c) They witness against (15:4)
 - i. Witness = *katamartureo* = testified against him
 - (4) Luke 23:6-12 Jesus sent to Herod tetrarch (governor 4th part included Galilee, prince)
 - (a) Herod was in Jerusalem
 - (b) Exceeding glad to see Jesus
 - (i) Looking for miracles
 - (c) Questioned him with many words
 - (i) Jesus answered none

Mark 15-16

- (d) Jesus ridiculed and mocked and arrayed as a king
- (e) Sent again to Pilate
- (5) Jesus' answer (15:5)
 - (a) Responded to lies
 - (i) Silent because their accusations were true statements
 1. World means them one way
 2. Believers can mean the same thing rightly
- (6) Pilate marveled (15:5)
 - (a) Marveled = *thaumazo* to wonder; by impl. – admire; have in admiration
- (7) Pilot before the people
- (8) Luke 23:13-16 Pilate, after Herod inquiry, seeks to chastise and release Jesus
 - (a) Chief priest and rulers of the people would not permit this
 - (b) People crying away with this man, release Barabbas (Luke 23:18)
- (9) Pilate's wife summons his release
 - (a) Suffered many things in a dream
 - (i) Because of Him
- (10) Pilate's compromises with justice
 - (a) Release of one prisoner (15:6)
 - (i) Release =
 - (ii) Traditions of men had become a necessity
 - (b) Whomsoever they desired (15:6)
 - (i) Desired =
 - (ii) Barabbas and others
 1. Lay bound
 2. Committed murders
 3. Insurrection against Rome
 4. Sedition (resistance to lawful authority!)
 5. Political unrest
 - a. Concern for Pilate
 - (c) People call for early release program especially for their Messiah seeking to rise up against Rome
- (11) Pilate's 3rd question (15:9) Inclined to Favor Him
 - (a) Shall I release the "King of the Jews"?
 - (i) Seeking to avoid the decision
 - (ii) Willing to release Jesus (Luke 23:20)
 - (iii) Knew the chief priests envy
 1. Envy =
 - (iv) Knew He was innocent Luke 23:
 - (b) Chief priests action
 - (i) To move the people
 1. Move = 383 *anaseio* to excite move, stir up
 - (ii) To release Barabbas
 1. Release = *apoluo* release, set at liberty
 - (iii) To show themselves for Barabbas rather than against Jesus
- (12) Pilate's 4th question – Submits his will to the people
 - (a) What shall I do with whom ye call the "King of the Jews"?
 - (i) People cry out crucify Him (15:13-14)
 1. Exceedingly
- (13) Pilate's 5th question (15:14) – Questions the justice of their judgement
 - (a) Why?
- (14) Pilate's 6th question (15:14)
 - (a) What evil has he done?
- (15) Mat 27:24 Pilate washed his hands before the multitude
 - (a) Declares himself innocent of the blood of this just person
 - (b) But prevented it not!

Mark 15-16

- (c) Mat 27:26 He Pilate delivered him to be crucified!!!
 - (i) You cannot be both innocent of the blood and deliver Jesus to be executed.
 - (ii) If you have not prevented it you are a co-conspirator
- (16) Pilate's willingness to injustice and council of the ungodly (15:15)
 - (a) Side with unjust, ungodly people
 - (i) Content = *poieo* – To make or do, to abide or band together, lighten the load; to appease the people – also means to transgress the law
 - (ii) Mat 27:25 His blood be on us and on our children.
 - (b) Release Barabbas insurrectionist
 - (i) Release = *apoluo* – set at liberty
 - (c) Delivered innocent man, Jesus
 - (i) Delivered = set in bonds imprison
 - (d) Scourged innocent man, Jesus
 - (i) Scourged = *phragelloo* – to whip i.e. lash as a public punishment – scourge
 - 1. A lash with bone and metal at various intervals on the lash
 - 2. By his stripes we were healed
 - a. Greek – Stripes is singular so great a slashing was to leave the victim with one broad line of trickling blood over severed sinews
 - (e) Crucified innocent man, Jesus
 - (i) Crucified = *stauroo* to impale on a cross; passion
- iii) Abuse by the soldiers (15:16-20)
 - (1) Premeditation of the soldiers
 - (a) Planned the skit
 - (b) Brought in material of purple (disregard for royalty)
 - (c) Gathered thorns (the best the world has to offer)
 - (d) Reed (a weapon in the hand of the world)
 - (e) Led away (15:16)
 - (i) Into hall – Pratorium
 - (f) Called together the whole band (15:16)
 - (2) Mockery of soldiers (15:17)
 - (a) Clothed him in purple
 - (i) Clothed =
 - (b) Platted crown of thorns
 - (i) Crown = *stephanos* victors wreath
 - 1. Presented to royal personages as a tribute to military prowess.
 - (ii) Gathered from nearby waste land
 - (iii) Recurved Long and sharp
 - (iv) Causing festering wounds
 - (c) Saluted him
 - (i) Salute =
 - (3) Cruelty of the soldiers
 - (a) Smote him about the head
 - (b) Spit on him
 - (4) Discard of the soldiers
 - (a) Took off royal colors
 - (b) Put on his own clothes
 - (c) Led him out for crucifixion
- iv) Crucifixion of Jesus (15:21-32)
 - (1) Simon a Cyrenian (city of Libya) compelled (15:21)
 - (a) Compel = *aggareuo* o Persian origin: to be a courier i.e. by impl to press into public service -to go; ready to transmit royal messages from one to another; these couriers had authority to press into service men and horses and any resource was at their command.
 - (b) Father of Alexander and Rufus
 - (c) To bear cross of Jesus

Mark 15-16

- (i) Bear = *airo* to lift by impl to take up or away fig to raise (the voice) spec to sail away as if propelled by wind
- (ii) Luke 23:26 after Jesus (follow him)
- (2) A great company of people and women followed lamenters and weepers
 - (a) Told to weep for themselves and their children
 - (b) With so rich a blessing in the green fig tree they do this atrocity
 - (c) With so dry a fig tree what will they do.
- (3) Bring him to Golgotha (15:22)
 - (a) The place of a skull
 - (b) Latin Vulgate – comes the word Calvary
- (4) Wine mingled with myrrh (15:23)
 - (a) Jesus would not mingle this the wine of world with his death
 - (b) Jesus refused drugs
- (5) Jesus crucified (15:24)
 - (a) Third hr 9am (vs 25)
 - (b) Parted his garments ref Ps 22:18
 - (c) Cast lots (vs 24)
 - (d) Superscription
 - (i) His accusation
 - 1. Accusation =
 - (ii) The King of the Jews
 - 1. Luke 23:38 Written in Greek, Latin, and Hebrew
 - a. 3 major languages of the day
 - 2. Along with other titles given him
 - a. The Christ
 - b. The King of Israel
 - c. The Son of the living God
 - 3. The superscription remain despite the fact that the priests tried to put their on slant on the idea when mocking him “Let Christ King of Israel” descend from the cross (Mark 15:32)
- (6) Two thieves (Luke 23:32 says malefactors) one right / one left (15:29)
 - (a) Scripture fulfilled he was numbered with the transgressors (Is 53:12)
- (7) Jesus ask the Father to forgive them, they know not what they do.
- (8) Passers by (15:31)
 - (a) Commoners (the people)
 - (b) Chief priests
 - (c) Scribes
 - (d) Those crucified with him and Luke 23:39 one of the malefactors
 - (i) Their treatment of Jesus
 - 1. Railed on him
 - 2. Railed = *blasphemeo* –to vilify, spec to speak impiously, to speak blaspheme
 - 3. Wagged their heads
 - 4. Mocked him
 - a. Destroy, then build the temple in 3 days (misquoted)
 - b. Save thyself
 - c. 2 truths
 - i. Others he saved
 - ii. Himself he cannot save
 - 5. Their proposal
 - a. Descend from the cross that we may see and believe
 - i. He could not disobey the will of the Father
 - ii. Scriptures could not be broken
 - iii. Could not suffer men to perish
 - iv. He could not violate the word

Mark 15-16

- (e) Luke 23:39-43 one of the malefactors said
 - (i) We are due the death
 - (ii) But this man hath done nothing amiss
 - (iii) Asking the Lord to remember him
 - 1. Whereas the other malefactor crucified with Jesus would hear
 - a. Depart from me, I never knew you.
- (9) 3 hrs elapse to 6th hour – high noon
 - (a) darkness over the whole land
 - (i) darkness = *skotos* from the base that means shadiness; i.e. obscurity lit darkness
 - (b) for 3 hrs
- v) Death of Jesus (15:33-41)
 - (1) 9th hour 3pm 15:34
 - (a) Jesus cried with a loud voice 4 words
 - (i) Eloi, Eloi lama sabachthani?
 - 1. *Lama* = hebr – Why?
 - 2. *Sabachthani* = of chald – thou hast left me; a cry of distress
 - (ii) Why hast thou forsaken
 - 1. Forsaken = *egkataleipo* to leave behind in some place
 - a. Good sense – let remain over
 - b. Bad sense here - desert
 - 2. Hebrew 2:9 Jesus was made a little lower than the angels
 - a. For the suffering of death
 - b. Crowned with glory and honor
 - c. By the grace of God He did taste death for every man
 - i. Death bearing our sins
 - ii. Death without hope
 - iii. Death apart from God not for just a little while but for all eternity
 - (b) People heard Elias –Elijah
 - (i) “Let alone” =
 - (c) Jesus cried with a loud voice
 - (i) Voice =
 - (ii) Luke 23:46 Father, into thy hands I commend my spirit
 - 1. Commend = *paratithemi* to place alongside i.e. present by impl deposit (as in trust or for protection)
 - (d) Jesus cried Tetelesti –“It is finished (John 19:18)
 - (e) Jesus bowed his head
 - (f) Jesus gave up (breathe our) the ghost (spirit)
 - (i) Gave up = *ekpneo* to expire; to breath the last breath – give up the ghost
 - (g) Vail was rent top to bottom (15:38)
 - (i) In the temple (*naos* – inner sanctuary) not the entirety of the buildings
 - (ii) Wasn’t something man could do
 - (iii) It was only from God downward that this was done
 - (h) MAT 27:51 The earth did quake and rocks were torn into pieces
 - (i) Mat 27:52 The graves were opened
 - (i) Many of the bodies off the saints which slept arose
 - 1. They came out of the graves after his resurrection
 - a. Went into the holy city
 - b. Appeared to many
 - (2) Witnesses at the cross
 - (a) The Centurion
 - (i) Witness
 - 1. So cried = tetelisti
 - 2. Gave up the ghost
 - (ii) Acknowledges the earth quake and rocks and those things that were done
 - 1. Truly This man *was* the Son of God

Mark 15-16

2. Luke 23:47 This was a righteous man
3. Luke 23:47 Glorified God
- (b) Luke 23:48 All the people that came together to that sight
 - (i) Smote their breasts
 - (ii) And returned
- (c) Luke 23:49 all his acquaintance
- (d) The Galilean women looking afar
 - (i) Mary Magdalene (from Magdala)
 - (ii) Mary the mother of James and Joses
 - (iii) Solome
 - (iv) The mother of Zebedee's children, James and John
- vi) Burial of Jesus (15:42-47)
 - (1) The evening of the preparation (15:42)
 - (a) Preparation =
 - (b) Day before sabbath
 - (2) Joseph of Arimathea (15:43) (Luke 23:51 a city of the Jews)
 - (a) Honorable counsellor
 - (i) Honorable =
 - (ii) Counsellor =
 - (b) Mat 27:57 Jesus' disciple
 - (c) Luke 23:50 A good man and just
 - (d) Waited for the Kingdom
 - (i) Waited = 4327 *prosdechomai* to await with confidence and patience; look for
 - (e) Went in boldly unto Pilate
 - (i) Boldly =
 - (f) Craved (Luke 23:52 begged) the body of Jesus
 - (i) Craved = *aiteo* – to ask, beg, call for desire, require
 - (3) Pilate
 - (a) Marvelled
 - (i) Many who were crucified died of starvation over days
 - (ii) On this occasion however all died – (John 19:31)
 1. The bodies should not remain on the cross on the sabbath day
 - a. The legs of all were broken to hurry death
 - (iii) Already dead
 1. John 19:33-35 Soldiers did not break his legs , but put a spear in his side
 - a. Scripture fulfilled Ps 34:20
 - b. They shall look on him whom they pierce Zech 12:10
 2. Who took Jesus' life?!
 3. Jesus gave up the ghost!!!
 - (b) Called The centurion witness
 - (c) Verified the death
 - (d) Turned over the body to Joseph
 - (i) Body = not *soma* – human body but *ptoma* – A Corpse
 - (4) Joseph's preparation and Faith (being a good and just man)
 - (a) Bought fine linen
 - (b) Hewn out a rock for the burial
 - (c) Requested the body of Jesus (secretly for fear of the Jews –John 19:38)
 - (d) Took down the body of Jesus (with the help of a sanhedrist Nicodemus John 19:39)
 - (e) Wrapped him in the linen
 - (f) Laid him in a sepulchre (Luke 23:52 wherein no man had laid)
 - (g) Rolled a stone unto the door
 - (i) Not in front of door
 - (ii) Not over the door
 - (iii) Into the door

Mark 15-16

- (h) Under scrutiny
 - (i) Mary Magdalene
 - (ii) Mary of Joses
 - 1. To determine where he was laid
 - a. Luke 23:55 Beheld the sepulchre
 - b. Luke 23:55 How the body was laid
 - 2. For the final preparation of the body
 - a. After the sabbath
 - i. Luke 23:56 They rested on the sabbath day according to the commandment
- 2) The plan to secure the tomb (Mat 27:63-66)
 - a) Requested Pilate to secure the tomb
 - i) from those who might rob the tomb of the body
 - ii) preventing further uproar among the people
 - b) Pilate answers them
 - i) gave the watch
 - ii) told them to go their way
 - iii) secure it as best they could
 - (1) So they went their way
 - (2) Secured the sepulchre
 - (3) Sealed the stone
 - (4) Set a watch
- 3) The Rising of the Sun and His Servants (16:1-20)
 - a) Resurrection Day (Easter) (16:1-8)
 - i) 1st day of the week
 - (1) Mat 28:2-4 -2nd earthquake
 - (2) Angel of the Lord
 - (a) Descended from heaven
 - (i) Rolled back the stone from the door
 - (ii) Sat upon the door
 - (iii) In raiment as white as snow
 - (3) Keepers posted to watch
 - (a) Shook in fear
 - (b) Became as dead men
 - ii) at first light (16:2)
 - (1) Mary Magdalene
 - (2) Joanna (Luke 24:10)
 - (3) Mary of James
 - (4) Solome
 - (a) she sought to serve him in life and death (16:1)
 - (b) sweet spices for permanent burial preparation (16:1)
 - (c) questioned among themselves
 - (i) Who shall roll away the stone
 - 1. Note their faith
 - (d) Looked up (16:4)
 - (i) Looked = *anablepo* – to look up; by impl to recover sight; receive sight
 - (ii) Looked up to see the answer
 - 1. The stone was very great
 - a. The answer was very, very great!
 - (e) Looked in
 - (f) Entered in (16:5)
 - (i) To the sepulchre
 - 1. Stirring with life not death

Mark 15-16

- (ii) Greater knowledge
 - 1. What they Saw
 - a. a young man
 - b. sitting on the right side
 - i. Sitting =
 - ii. Right side =
 - c. Clothed in a long white garment
 - i. Clothed =
 - ii. Long =
 - iii. White =
 - iv. Garment =
 - 2. Luke 24:4 What they did not see
 - 3. Two men stood by them in shining garments
 - a. “Why seek ye the living among the dead?”
 - b. Quoted scripture –Word – Jesus
 - 4. Luke 24:8 they remembered his word
 - a. The Angels brought to remembrance, His Words
 - 5. Fear and reverentially affrighted
 - a. Affrighted = *ekthambeo* - to astonished utterly; greatly amazed
 - b. Perhaps the feeling as Paul writes:
 - i. Phil 3:10 That I may know him and the power of his resurrection and the fellowship of his sufferings being made conformable unto his death.
 - 6. Informed and consoled
 - a. Told them why they came
 - b. Told them who they came to seek
 - i. Verified that they sought the right Jesus
 - ii. Of Nazareth and the one Crucified
 - c. Told them what they knew of his burial
 - d. Told them He is Risen (16:6)
 - 7. Instructed
 - a. Go your way
 - i. Go =
 - b. Tell others about Jesus
 - i. Disciples *AND* Peter
 - ii. He goes before us first fruits unto the resurrection
 - iii. According to his word (into Galilee)
 - iv. You will see Jesus
 - v. According to his word
 - 8. Obedience
 - a. They went our quickly
 - i. Quickly =
 - b. They fled
 - i. Fled =
 - ii. In great joy (Mat 28:8)
 - c. They trembled
 - i. Trembled =
 - d. They were Amazed
 - i. Amazed = *ekthambeo*
 - e. Meditating on the words
 - i. They were afraid
 - ii. Phil 2:12 ...work our your own salvation with fear and trembling
- iii) At second light (Luke 24:12)
- iv) Peter arose

Mark 15-16

- (1) Ran unto the sepulchre
 - (2) Stooped down
 - (3) Beheld the evidence of the linen
 - (a) Clothes laid by themselves
 - (4) Departed
 - (a) wondering
- 4) The Appearing of the Sun and His witnesses (16:9-18)
- a) Mary Magdalene - Amazing
 - i) Out of whom he cast 7 demons
 - ii) She testified of what she had witnessed
 - (1) That is all we are asked to do.
 - (2) It doesn't require great knowledge and complete knowledge
 - (a) It requires what you and I know only
 - (i) To testify of what we have witnessed
 - (ii) Note no witness, no testimony!
 - (3) It doesn't require the beliefs of those to whom we testify
 - (a) The disciples
 - (i) mourning and weeping (16:10)
 - (ii) but worse they were disbelieving the testimony
 - b) appeared to two others – Instructing (16:12)
 - i) in another form
 - (1) another form = *morphe* – Through the idea of the adjustment of parts; shape; fig: nature
 - (a) He appears differently to many – always suitable and sufficient
 - (i) Stephen – glorified one
 - (ii) Saul of Tarsus (Paul) – the persecuted one
 - ii) Cleopas walking with perhaps his wife Mary (Luke 24:18) or Ciaphas Simon (1Cor 15:5)
 - (1) Luke 24:32 “Did not our heart burn within us, while He talked with us by the way and while he opened to us the scriptures?”
 - (a) Opened = *dianoigo* – to open thoroughly; lit- first born; fig- to expound
 - c) Appeared to the eleven
 - i) Came in Peace (Luke 24:36)and then rebuking
 - ii) Upbraided them
 - (1) Unbelief & Hardness of heart
 - (2) For not believing the testimony of the women who had seen him
 - (a) Is it any wonder why the Lord says Blessed are those who not seeing believe
 - (b) John 17 – He prayed for you and me – who shall believe through the word only.
 - iii) Luke 24:45 Opened their understanding
 - (1) That they might understand
 - iv) Exhorted them
 - (1) The provocation - Go into all the world
 - (a) Luke 24:47 beginning at Jerusalem
 - (2) The provision - Preach the gospel
 - (3) The propitiation - Satisfaction
 - (4) The promise – Lo I am with you always – the Holy Spirit
 - (a) Luke 24:49 I send the promise of my Father upon you:
 - (i) But Tarry ye in the city of Jerusalem
 - (ii) Until endued with power on high
 - v) Gospel light
 - (1) Saved shall be baptized
 - (2) Unbelieving shall be damned
 - (3) Cast out demons
 - (4) Speak with new tongues
 - (5) Twilight of apocryphal story
 - (a) Take up serpents

Mark 15-16

- (b) Drink any deadly thing
 - (6) Lay hands on the sick healing them
 - d) Appearing of the Sun in His throne (16:19-20)
 - i) Evidence of the Risen Son Ascended in heaven
 - (1) After he had spoken
 - (2) He was received up into heaven – the ascension
 - (a) Luke wrote in Acts 1:9-11
 - (b) Jesus was received up into a cloud
 - (i) Same Jesus would be come again in like manner as ye have seen him go into heaven
 - (ii) While the apostles gazed into heaven
 - 1. 2 men stood by then in white apparel
 - a. Why stand ye gazing up into heaven?
 - b. Why do ye seek the living among the dead?
 - (3) He sat on the right hand of God
 - ii) Evidence of the Risen Son in Earth
 - (1) He is working with them
 - (2) He is confirming the word
 - (a) Signs of His Light and Life in the believer.
 - (i) Luke 24:52 And the worshipped him and returned to Jerusalem with great joy
 - (ii) Luke 24:53 And they were continually in the temple, praising and blessing God.
 - (3) He is with you always, even unto the end of the world. Amen
- 5) Some doubted

Mark 15

Mark 15

¹ And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

Mark 15

² And Pilate asked him, **Art thou the King of the Jews?** And he answering said unto them, Thou sayest it.

Mark 15

³ And the chief priests accused him of many things: but he answered nothing.

Mark 15

⁴ And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

Mark 15

⁵ But Jesus yet answered nothing; so that Pilate marvelled.

Mark 15

⁶ Now at that feast he released unto them one prisoner, whomsoever they desired.

Mark 15

⁷ And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

Insurrection – [NT:4713a](#) ΣΤΑΣΙΟΝΟΤΗΣ **stasiastes** (stas-ee-as-tace'); derived from [NT:2476](#) and related to stasis ([NT:4714](#)): a rebel, an insurrectionist, a revolutionary.

Mark 15

⁸ And the multitude crying aloud began to desire him to do as he had ever done unto them.

Mark 15

⁹ But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

Mark 15

¹⁰ For he knew that the chief priests had delivered him for envy.

Envy- [NT:5355](#) φθόνος **phthonos** (fthon'-os); probably akin to the base of [NT:5351](#); ill-will (as detraction), i.e. jealousy (spite): **KJV** - envy.

Mark 15

¹¹ But the chief priests moved the people, that he should rather release Barabbas unto them.

Mark 15

Mark 15

¹² And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

Mark 15

¹³ And they cried out again, Crucify him.

Mark 15

¹⁴ Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

Mark 15

¹⁵ And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

Mark 15

¹⁶ And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.

Praetorium – [NT:4232](#) πραιτώριον **praitorion** (prahee-to'-ree-on); of Latin origin; the praetorium or governor's court-room (sometimes including the whole edifice and camp): **KJV** - (common, judgment) hall (of judgment), palace, praetorium.

Mark 15

¹⁷ And they clothed him with purple, and platted a crown of thorns, and put it about his head,

Mark 15

¹⁸ And began to salute him, Hail, King of the Jews!

Mark 15

¹⁹ And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

Mark 15

²⁰ And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

Mark 15

²¹ And they compel one **Simon a Cyrenian**, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

Mark 15

²² And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. Golgotha – [NT:1115](#) Γολγοθᾶ **Golgotha** (gol-goth-ah'); of Aramaic origin [compare [OT:1538](#)]; the skull; Golgotha, a knoll near Jerusalem: **KJV** - Golgotha.

Mark 15

Mark 15

²³ And they gave him to drink wine mingled with myrrh: but he received it not.

Mingled with myrrh – [NT:4669](#) συμυρνίζω **smurnizo** (smoor-nid'-zo); from [NT:4667](#); to tincture with myrrh, i.e. embitter (as a narcotic): **KJV** - mingle with myrrh.

Mark 15

²⁴ And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

Mark 15

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

Mark 15

²⁶ And the superscription of his accusation was written over, THE KING OF THE JEWS.

Mark 15

²⁷ And with him they crucify two thieves; the one on his right hand, and the other on his left.

Mark 15

²⁸ And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

Mark 15

²⁹ And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

Railed – [NT:987](#) βλασφημέω **blasphemeo** (blas-fay-meh'-o); from [NT:989](#); to vilify; specially, to speak impiously:

KJV - (speak) blaspheme (-er, -mously, -my), defame, rail on, revile, speak evil.

Wagging – [NT:2795](#) κινέω **kineo** (kin-eh'-o); from kio (poetic for eimi, to go); to stir (transitively), literally or figuratively: **KJV** - (re-) move (-r), way.

Mark 15

³⁰ Save thyself, and come down from the cross.

Mark 15

³¹ Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

Mark 15

³² Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

Reviled – [NT:3679](#) ὀνειδίζω **oneidizo** (on-i-did'-zo); from [NT:3681](#); to defame, i.e. rail at, chide, taunt: **KJV** - cast in teeth, (suffer) reproach, revile, upbraid.

Mark 15

Mark 15

³³ And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Mark 15

³⁴ And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

Lama – [NT:2982](#) λαμό **lema** (leh-mah') or lama (lam-ah'); or **lamma** (lam-mah'); of Hebrew origin [[OT:4100](#) with prepositional prefix]; lama (i.e. why): **KJV** - lama. Sabachthani – [NT:4518](#) σαβαχθανί **sabachthani** (sab-akh-than-ee'); of Aramaic or [[OT:7662](#) with pronominal suffix]; thou hast left me; sabachthani (i.e. shebakthani), a cry of distress: **KJV** - sabachthani.

...from – [OT:7662](#) qb^v= **shebaq** (Aramaic) (sheb-ak'); corresponding to the root of [OT:7733](#); to quit, i.e. allow to remain: **KJV** - leave, let alone.

The LORD was reciting the 22nd Psalm of David who was distressed in that he felt alone and that the LORD was far from him. David despaired that the LORD did not hear his prayers. Yet the LORD did hear.

Many have stated that Jesus Christ was abandoned or that He suffered the wrath of God or that He was alone on the cross. All these are blasphemy. They suggest that the LORD could abandon Himself, or that the LORD could inflict His wrath upon Himself, or that He was somehow no longer connected to God...Himself. These are all lies. Jesus Christ was reciting the words of a man who might feel that God would abandon him, or might feel that God could cause him to suffer the wrath of God, or feel that somehow he might be disunited with the LORD.

Knowing that Jesus Christ is God, our Father, in whom all the Godhead dwelt bodily, we know that Jesus recited the words of Psalm 22 while showing unequivocally that He would never abandon us, or inflict the wrath of God upon us, or withdraw His love for us. Thus, God even nailed Himself to a cross expressing His passion to glorify Himself who showed that He should not, could not, would not, leave nor forsake the chosen to whom He promised, from the foundation of the world, ETERNAL LIFE.

Mark 15

³⁵ And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

Mark 15

³⁶ And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

Vinegar – [NT:3690](#) ὄξος **oxos** (oz-os); from [NT:3691](#); vinegar, i.e. sour wine: **KJV** - vinegar.

Mark 15

³⁷ And Jesus cried with a loud voice, and gave up the ghost.

Mark 15

Mark 15

³⁸ And the veil of the temple was rent in twain from the top to the bottom.

Mark 15

³⁹ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, **Truly this man was the Son of God.**

Mark 15

⁴⁰ There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

Mark 15

⁴¹ (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

Mark 15

⁴² And now when the even was come, because it was the preparation, that is, the day before the sabbath,

Preparation – [NT:3904](#) παρασκευή **paraskeue** (par-ask-yoo-ay'); as if from [NT:3903](#); readiness: **KJV** - preparation.

Mark 15

⁴³ Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

Mark 15

⁴⁴ And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

Mark 15

⁴⁵ And when he knew it of the centurion, he gave the body to Joseph.

Mark 15

⁴⁶ And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

Mark 15

⁴⁷ And Mary Magdalene and **Mary the mother of Joses beheld where he was laid.**

Mark 16

Mark 16

¹ And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices [aromatic], that they might come and anoint[oil ~perfume] him.

Magdalene - [NT:3094](#) Μαγδαληνή **Magdalene** (mag-dal-ay-nay'); feminine of a derivative of [NT:3093](#); a female Magdalene, i.e. inhabitant of Magdala:

KJV - Magdalene.

Mark 16

² And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

Sepulchre - [NT:3419](#) μνημεῖον **mnemeion** (mnay-mi'-on); from [NT:3420](#); a remembrance, i.e. cenotaph (place of interment): **KJV** - grave, sepulchre, tomb.

Mark 16

³ And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

Mark 16

⁴ And when they looked, they saw that the stone was rolled away: for it was very great.

Mark 16

⁵ And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

Sepulchre - [NT:3419](#) μνημεῖον **mnemeion** (mnay-mi'-on); from [NT:3420](#); a remembrance, i.e. cenotaph (place of interment): **KJV** - grave, sepulchre, tomb.

Mark 16

⁶ And he saith unto them, Be not affrighted: Ye seek **Jesus of Nazareth**, which was crucified: he is risen; he is not here: behold the place where they laid him.

Crucified - [NT:4717](#) σταυρώω **stauroo** (stow-ro'-o); from [NT:4716](#); to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness: **KJV** - crucify.

Mark 16

⁷ But go your way, tell his disciples and Peter that **he goeth before you into Galilee**: there shall ye see him, as he said unto you.

Mark 16

⁸ And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

Fled - [NT:5343](#) φεύγω **pheugo** (fyoo'-go); apparently a primary verb; to run away (literally or figuratively); by implication, to shun; by analogy, to vanish: **KJV** - escape, flee (away).

Sepulchre - [NT:3419](#) μνημεῖον **mnemeion** (mnay-mi'-on); from [NT:3420](#); a remembrance, i.e. cenotaph (place of interment): **KJV** - grave, sepulchre, tomb.

Mark 16

Mark 16

⁹ Now when **Jesus was risen early the first day of the week, he appeared first to Mary Magdalene**, out of whom he had **cast seven devils**.

Appeared - [NT:5316](#) φαίνω **phaino** (fah'-ee-no); prolongation for the base of [NT:5457](#); to lighten (shine), i.e. show (transitive or intransitive, literal or figurative): **KJV** - appear, seem, be seen, shine, ^x think.

Mark 16

¹⁰ And she went and told them that had been with him, as they mourned and wept.

Mark 16

¹¹ And they, when they had heard that **he was alive**, and had been seen of her, **believed not**.

Mark 16

¹² After that **he appeared [render apparent] in another [different] form unto two of them, as they walked, and went into the country**.

Form - [NT:3444](#) μορφή **morphe** (mor-fay'); perhaps from the base of [NT:3313](#) (through the idea of adjustment of parts); shape; figuratively, nature: **KJV** - form.

Mark 16

¹³ And they went and told it unto the residue: **neither believed they** them.

Residue - [NT:3062](#) λοιποί **loipoy** (loy-poy'); masculine plural of a derivative of [NT:3007](#); remaining ones: **KJV** - other, which remain, remnant, residue, rest.

Mark 16

¹⁴ Afterward **he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen**.

Upbraided - [NT:3679](#) ὀνειδίζω **oneidizo** (on-i-did'-zo); from [NT:3681](#); to defame, i.e. rail at, chide, taunt: **KJV** - cast in teeth, (suffer) reproach, revile, upbraid.

Hardness of heart - [NT:4641](#) σκληροκαρδία **sklerokardia** (sklay-rok-ar-dee'-ah); feminine of a compound of [NT:4642](#) and [NT:2588](#); hard-heartedness, i.e. (specifically) destitution of (spiritual) perception: **KJV** - hardness of heart.

Risen - [NT:1453](#) ἐγείρω **egeiro** (eg-i'-ro); probably akin to the base of [NT:58](#) (through the idea of collecting one's faculties); to waken (transitively or intransitively), i.e. rouse (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence): **KJV** - awake, lift (up), raise (again, up), rear up, (a-) rise (again, up), stand, take up.

Mark 16

Mark 16

¹⁵ And he said unto them, **Go ye into all the world, and preach the gospel to every creature.**

Preach - [NT:2784](#) κηρύσσω **kerusso** (kay-roos'-so); of uncertain affinity; to herald (as a public crier), especially divine truth (the gospel):

KJV - preacher (-er), proclaim, publish.

gospel - [NT:2098](#) εὐαγγέλιον **euaggelion** (yoo-ang-ghel'-ee-on); from the same as [NT:2097](#); a good message, i.e. the gospel: **KJV** - gospel.

Mark 16

¹⁶ **He that believeth and is baptized shall be saved;** but he that **believeth not** shall be **damned.**

Baptized - [NT:907](#) βαπτίζω **baptizo** (bap-tid'-zo); from a derivative of [NT:911](#); to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N. T.) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: **KJV** - Baptist, baptize, wash.

Believeth - [NT:4100](#) πιστεύω **pisteuo** (pist-yoo'-o); from [NT:4102](#); to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ):

KJV - believe (-r), commit (to trust), put in trust with.

Saved - [NT:4982](#) σώζω **sozo** (sode'-zo); from a primary sos (contraction for obsolete saoz, "safe"); to save, i.e. deliver or protect (literally or figuratively):

KJV - heal, preserve, save (self), do well, be (make) whole.

Believeth not - [NT:569](#) ἀπιστέω **apisteo** (ap-is-teh'-o); from [NT:571](#); to be unbelieving, i.e. (transitively) disbelieve, or (by implication) disobey:

KJV - believe not.

Damned - [NT:2632](#) κατακρίνω **katakrimo** (kat-ak-ree'-no); from [NT:2596](#) and [NT:2919](#); to judge against, i.e. sentence: **KJV** - condemn, damn.

Mark 16

Mark 16

¹⁷ And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

Signs - [NT:4592](#) σημεῖον **semeion** (say-mi'-on); neuter of a presumed derivative of the base of [NT:4591](#); an indication, especially ceremonially or supernaturally: **KJV** - miracle, sign, token, wonder.

Believe - [NT:4100](#) πιστεύω **pisteuo** (pist-yoo'-o); from [NT:4102](#); to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ):

KJV - believe (-r), commit (to trust), put in trust with.

Name - [NT:3686](#) ὄνομα **onoma** (on'-om-ah); from a presumed derivative of the base of [NT:1097](#) (compare [NT:3685](#)); a "name" (literally or figuratively) [authority, character]: **KJV** - called, (+sur-) name (-d).

Devils - [NT:1140](#) δαιμόνιον **daimonion** (dahee-mon'-ee-on); neuter of a derivative of [NT:1142](#); a demonic being; by extension a deity: **KJV** - devil, god.

Speak - [NT:2980](#) λαλέω **laleo** (lal-eh'-o); a prolonged form of an otherwise obsolete verb; to talk, i.e. utter words:

KJV - preach, say, speak (after), talk, tell, utter. Compare [NT:3004](#).

Tongues - [NT:1100](#) γλῶσσα **glossa** (gloce-sah'); of uncertain affinity; the tongue; by implication, a language (specially, one naturally unacquired): **KJV** - tongue.

Mark 16

¹⁸ They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Mark 16

¹⁹ So then after the Lord had spoken unto them, he was received up [taken up] into heaven, and sat on the right hand of God.

Mark 16

²⁰ And they went forth, and preached every where, the Lord working with them, and confirming the Word with signs following. Amen.

Working - [NT:4903](#) συνεργέω **sunergeo** (soon-erg-eh'-o); from [NT:4904](#); to be a fellow-worker, i.e. co-operate:

KJV - help (work) with, work (-er) together.

Confirming - [NT:950](#) βεβαιόω **bebaioo** (beb-ah-yo'-o); from [NT:949](#); to stabilize (figuratively): **KJV** - confirm, (e-) stablish.

Signs - [NT:4592](#) σημεῖον **semeion** (say-mi'-on); neuter of a presumed derivative of the base of [NT:4591](#); an indication, especially ceremonially or supernaturally:

KJV - miracle, sign, token, wonder.