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### **The Testimony of St. Mark**

"John Mark, commonly known as Mark, is the author of the Gospel of that name. He was the son of one of the leading women in the early church in Jerusalem. Believers assembled at her home, and Peter returned there after being freed from prison (Acts 12:12-17). John Mark was chosen as a companion of Paul and Barnabas as they left on the first missionary journey (Acts 12:25,13:5) but for an unnamed reason he left the two brethren about half way into the journey (Acts 13:13) ... Peter speaks of Mark as his son and as being with him in Babylon-probably Rome (1 Pet 5:13). An ancient tradition states that Mark wrote his gospel in Rome, taking his material directly from Peter." (Institute Manual, The Life and Teachings of Jesus & his Apostles, 2nd ed., p. 253)

"Mark appeals to a gentile audience and is fast moving, emphasizing the doings more than the sayings of the Lord. He occasionally gives geographical and cultural explanations-necessary procedure for non-Jewish readers (see Mark 2:26; 5:41; 7:2-13) ...Mark has the least amount of unique material, being only about 7 percent exclusive." (Bible Dictionary, Gospels)

Mark's Gospel speaks more of the deeds of Jesus, rather than His teachings.

The left column comes from the Joseph Smith translation of the Bible (JST). The numbering of the verses does not always correspond with the King James version (KJV). The right column comes from the Amplified Bible (AMP), together with my comments and/or relevant quotations.

### **CHAPTER 1**

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| Mark 1:1 The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets. Behold, I send my messenger before thy face, which shall prepare thy way before thee. | THE BEGINNING [of the facts] of the good news (the Gospel) of Jesus Christ, the Son of God.<br><br>Just as it is written in the prophet Isaiah: Behold, I send My messenger before Your face, who will make ready Your way— (AMP) |
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John's only mission was to pave the way before Christ. Unlike many spiritual and religious leaders today, he acknowledged and deferred to the greater light offered by the Lord, and never overstepped his bounds.

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| Mark 1:2 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. | A voice of one crying in the wilderness [shouting in the desert], Prepare the way of the Lord, make His beaten tracks straight (level and passable)! (AMP)  |
| Mark 1:3 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. | John the Baptist appeared in the wilderness (desert), preaching a baptism [obligating] repentance (a change of one's mind for the better, heartily amending one's ways, with abhorrence of his past sins) in order to |

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|  | <p>obtain forgiveness of and release from sins. (AMP)</p> <p>John was teaching the rudiments of the Gospel: faith in the Lord Jesus Christ, repentance, and water baptism.</p>  |
| Mark 1:4 And there went out unto him all the land of Judea, and they of Jerusalem, and many were baptized of him in the river Jordan, confessing their sins.   | And there kept going out to him [continuously] all the country of Judea and all the inhabitants of Jerusalem; and they were baptized by him in the river Jordan, as they were confessing their sins. (AMP)  |
| The people didn't come out just once to see John on a single occasion. They kept coming out continuously. The original Greek text of the New Testament often indicated ongoing action. For some reason, this is not carried over into English.   |   |
| Mark 1:5 And John was clothed with camels' hair, and with a girdle of skin about his loins; and he did eat locusts and wild honey; 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.  | And John wore clothing woven of camel's hair and had a leather girdle around his loins and ate locusts and wild honey. And he preached, saying, After me comes He Who is stronger (more powerful and more valiant) than I, the strap of Whose sandals I am not worthy or fit to stoop down and unloose. (AMP) |
| The greatest prophet was not arrayed in finery or welcomed as a celebrity. This is how true prophets and servants of the Lord are often received:  |   |
| "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb 11:37-38.   |   |
| Mark 1:6 I indeed have baptized you with water; <b>but he shall not only baptize you with water, but with fire, and the Holy Ghost.</b>  | I have baptized you with water, but He will baptize you with the Holy Spirit. (AMP)   |
| "John came preaching the gospel for the remission of sins. He had his authority from God, and the oracles of God were with him. The kingdom of [God] for a season seemed to be with John alone. . . . He preached the same gospel and baptism that Jesus and the apostles preached after him." (Kent P. Jackson, comp. and ed., Joseph Smith's Commentary on the Bible [Salt Lake City: Deseret Book Co., 1994], 116.) |   |
| So, Jesus actually did perform some water baptisms. This note was added in the JST. See also JST John 4:3-4. The JST also notes that Jesus baptized with fire.   |   |
| John taught the ordinances of the Doctrine of Christ. Yes, Joseph Smith called them "ordinances" because they were commandments, or in other words, things "ordained" of God: faith in the coming Lord Jesus Christ, repentance. John performed water baptism, and taught that the coming Messiah would baptize with fire and the Holy Ghost.  |   |

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| <p>Mark 1:7 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.</p>   | <p>In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. (AMP)</p>   |
| <p>Jesus, who did not need remission of His sins, submitted Himself to the ordinance of baptism in order to:</p> <ol style="list-style-type: none"> <li>1. Signify His humility.</li> <li>2. Witness His obedience to the Father.</li> <li>3. To receive the gift of the Holy Ghost.</li> <li>4. Serve as an example to all men.</li> </ol>  |  |
| <p>Mark 1:8 And straightway coming up out of the water, he <b>[John]</b> saw the heavens opened, and the Spirit like a dove descending upon him;</p>   | <p>And when He came up out of the water, at once he <b>[John]</b> saw the heavens torn open and the <b>[Holy]</b> Spirit like a dove coming down <b>[to enter]</b> into Him. (AMP)</p> <p>This passage indicates that Jesus was fully immersed in the water. Otherwise, why step into the water?</p> |
| <p>"The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the form of the dove; but in sign of the dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence." (TPJS, pp. 275-276.)</p> |  |
| <p>Mark 1:9 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. <b>And John bare record of it.</b></p>   | <p>And there came a voice out from within heaven, You are My Beloved Son; in You I am well pleased. (AMP)</p>  |
| <p>It is the Father's main function in this celestial world to introduce His Son to the world. He did this at Christ's baptism, on the mount of Transfiguration, to the Nephites in America, and to Joseph Smith at the First Vision.</p>  |  |
| <p>It is important that the baptism of Jesus and His receipt of the Holy Ghost was witnessed by an observer.</p>   |  |
| <p>This is an example of the covenant which we make with the Father as we prepare to receive the baptism of fire and the Holy Ghost. We could probably spend an entire book on this subject. The best overviews of this baptism and the entire Doctrine of Christ can be found in 2 Nephi 31, 32 and in 3 Nephi 11.</p>  |  |
| <p>Mosiah 5:5 And we are willing to enter into a covenant with our God to do his will, and to be obedient to his commandments in all things that he shall command us, all the remainder of our days, ...</p>   |  |
| <p>Mosiah 5:6 And now, these are the words which king Benjamin desired of them; and therefore he said unto them: Ye have spoken the words that I desired; and the covenant which ye have made is a righteous covenant.</p>   |  |

Mosiah 5:7 **And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters.**

Mosiah 5:8 And under this head ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives.

Mosiah 5:9 And it shall come to pass that whosoever doeth this shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ.

2 Nephi 31:12 And also, the voice of the Son came unto me, saying: He that is baptized in my name, to him will the Father give the Holy Ghost, **like unto me**; wherefore, **follow me, and do the things which ye have seen me do.**

2 Nephi 31:13 Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism--yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.

Note also the testimony of the Father following Jesus' baptism of fire and the Holy Ghost. When you receive your baptism of fire and the Holy Ghost, you may expect more than what you received at your confirmation. This is a definitive event in your spiritual path, like no other. You may expect to see fire. You may expect visitations and visitation from heavenly beings. You may expect to hear the voice of the Father testifying to you. The following verse is not idle words.

3 Nephi 11:36 And thus will the Father bear record of me, and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost are one.

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| Mark 1:10 And <b>immediately</b> the Spirit took him into the wilderness.  | Immediately the [Holy] Spirit [from within] drove Him out into the wilderness (desert), (AMP)<br><br>It is interesting that the first act of the Holy Spirit upon Christ was to impel him to go be alone in the wilderness, and prepare for his upcoming public ministry. |
| Mark 1:11 And he was there in the wilderness forty days, Satan seeking to tempt him; and was with the wild beasts; and the angels ministered unto him. | And He stayed in the wilderness (desert) forty days, being tempted [all the while] by Satan; and He was with the wild beasts, and the angels ministered to Him <b>[continually]</b> . (AMP)   |

Jesus spent most of His preparation time fasting and communing with His Father, with angels continually ministering to him. They were teaching and preparing Him in all things. They were probably revealing things to Him concerning His ministry. Jesus was not born with any special endowment of knowledge. He had to come to know these things the same as we all must. His only advantage: He was more intelligent, obedient, and diligent than we are.

At the end of this period, Satan came to tempt Him, as Satan often does after a profound spiritual experience. This should be a lesson for us: to expect such an event and prepare for it. "Oh, it was just your imagination." "It was only your ego talking." It during times like this that we have to say, with Joseph Smith, "We know that we know, and we know that God knows it, too".

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| Mark 1:12 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God; and saying,   | Now after John was arrested and put in prison, Jesus came into Galilee, preaching the good news (the Gospel) of the kingdom of God, And saying, (AMP)  |
| Mark 1:13 The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.  | The [appointed period of] time is fulfilled (completed), and the kingdom of God is at hand; repent (have a change of mind which issues in regret for past sins and in change of conduct for the better) and believe (trust in, rely on, and adhere to) the good news (the Gospel). (AMP) |
| <p>"Some say the kingdom of God was not set up on the earth until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins. <b>But I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time, whenever there has been a righteous man on earth unto whom God revealed His word and gave power and authority to administer in His name. And where there is a priest of God-a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God-there is the kingdom of God.</b>" (Teachings of the Prophet Joseph Smith, 271)</p> |  |
| Mark 1:14 And now as he walked by the sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea; for they were fishers.   | And passing along the shore of the Sea of Galilee, He saw Simon [Peter] and Andrew the brother of Simon casting a net [to and fro] in the sea, for they were fishermen.  |
| Mark 1:15 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.   | And Jesus said to them, Come after Me and be My disciples, and I will make you to become fishers of men. (AMP)   |
| Mark 1:16 And straightway they forsook their nets, and followed him.  | And at once they left their nets and <b>[yielding up all claim to them]</b> followed [with] Him [joining Him as disciples and siding with His party]. (AMP)  |
| Mark 1:17 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.  | He went on a little farther and saw James the son of Zebedee, and John his brother, who were in [their] boat putting their nets in order. (AMP)  |
| Mark 1:18 And he called them; and straightway they left their father Zebedee in the ship with the hired servants, and went after him.   | And immediately He called out to them, and <b>[abandoning all mutual claims]</b> they left their father Zebedee in the boat with the hired men and went off after Him [to be His   |

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|   | disciples, side with His party, and follow Him]. (AMP)   |
| <p>Peter, Andrew, James, and John immediately left their trade and businesses behind and followed Jesus. I cannot keep a secret. I am absolutely in awe of all twelve of these men. They immediately recognized the Messiah. I believe there was a pre-mortal connection between Jesus and these Twelve, chosen from before the foundation of the world.</p>  |  |
| <p>1 Nephi 1:9 And it came to pass that he saw One descending out of the midst of heaven, and he beheld that his luster was above that of the sun at noon-day.</p>  |  |
| <p>1 Nephi 1:10 And he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament.</p>  |  |
| <p>To be a ship-owner with hired servants suggests that James and John were men of some means. Interestingly, John also had political connections. John's personal relationship with the high priest allowed him to gain access to the council of the Sanhedrin at the time of Christ's trial-eventually allowing Peter access as well (John 18:15-16). How a Galilean fisherman like John became an acquaintance of the high priest is unknown.</p>        |  |
| <p>But I will speculate. Many believe that both Andrew and John were disciples of John. Perhaps, before meeting John the Baptist, John, son of Zebedee, was a student of some prominent rabbi and through that connection met the high priest. In any event, John probably witnessed more actual events in the mortal life of Jesus, and saw more visions of Him pre- and post-mortal life than any other man. And, he bore witness to all that he saw.</p> |  |
| Mark 1:19 And they went into Capernaum; and straightway on the Sabbath day he entered into the synagogue, and taught.   | And they entered into Capernaum, and immediately on the Sabbath He went into the synagogue and began to teach. (AMP)   |
| Mark 1:20 And they were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes.   | And they were completely astonished at His teaching, for He was teaching as One Who possessed authority, and not as the scribes. (AMP)   |
| <p>Have you ever heard anybody teach with such power and authority that you could not disbelieve their words? When Jesus spoke, many knew that He was the Messiah, many hoped that he was the Messiah, while others feared that he might be the Messiah, come to overturn their corrupt kingdom.</p>  |  |
| Mark 1:21 And <b>there was in their synagogue a man with an unclean spirit</b> ; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, the Holy one of God.   | Just at that time there was in their synagogue a man [who was in the power] of an unclean spirit; and now [immediately] he raised a deep and terrible cry from the depths of his throat, saying, What have You to do with us, Jesus of Nazareth? Have You come to destroy us? I know who You are--the Holy One of God! (AMP) |
| Mark 1:22 And Jesus rebuked him, saying, Hold thy peace, and come out of him.   | And Jesus rebuked him, saying, Hush up (be muzzled, gagged), and come out of him! (AMP)  |

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| Mark 1:23 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.  | And the unclean spirit, throwing the man into convulsions and screeching with a loud voice, came out of him. (AMP)   |
| Mark 1:24 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him.   | And they were all so amazed and almost terrified that they kept questioning and demanding one of another, saying, What is this? What new (fresh) teaching! With authority He gives orders even to the unclean spirits and they obey Him! (AMP) |
| What should amaze and terrify us is that in the <b>first</b> place Jesus went to preach: <b>in the synagogue was a man with an unclean spirit.</b> We don't know how the man acquired the unclean spirit, but the unclean spirit did not feel uncomfortable, surrounded by all those pious people, but it was deeply troubled by the presence of Jesus, who rebuked it. The lesson, here, is that even in the midst of faithful, church-attending people, there can be evil influences present, and an absence of faith and the gifts of the Spirit, necessary to free this man from the evil spirit. |  |
| Mark 1:25 And immediately his fame spread abroad throughout all the regions round about Galilee.  | And immediately rumors concerning Him spread [everywhere] throughout all the region surrounding Galilee. (AMP)   |
| Mark 1:26 And forthwith when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.   | And at once He left the synagogue and went into the house of Simon [Peter] and Andrew, accompanied by James and John. (AMP)  |
| Mark 1:27 And Simon's wife's mother lay sick of a fever; and they besought him for her.   | Now Simon's mother-in-law had for some time been lying sick with a fever, and at once they told Him about her. (AMP)   |
| Mark 1:28 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she came and ministered unto them.   | And He went up to her and took her by the hand and raised her up; and the fever left her, and she began to wait on them. (AMP)   |
| It is interesting how Jesus was involved in the personal lives of his disciples. Presumably, it was still the Sabbath because it says "at once he left the synagogue". So, Jesus must have healed Simon's mother-in-law on the Sabbath.   |  |
| Mark 1:29 And at evening after sunset, they brought unto him all that were diseased, and them that were possessed with devils; and all the city was gathered together at the door.  | Now when it was evening, after the sun had set, they brought to Him all who were sick and those under the power of demons, Until the whole town was gathered together about the door. (AMP)  |
| Since the Sabbath runs from sundown to sundown, this must have been after the end of the Sabbath when people brought the sick and the demon-possessed to Jesus to be healed.  |  |
| Mark 1:30 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.  | And He cured many who were afflicted with various diseases; and He drove out many demons, but would not allow the demons to talk because they knew Him [intuitively]. (AMP)  |
| Mark 1:31 And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed.   | And in the morning, long before daylight, He got up and went out to a deserted place, and there He prayed. (AMP)   |

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|   | This is one of the best times to commune privately with the Lord: in the early morning hours.   |
| Mark 1:32 And Simon and they that were with him, followed after him.  | And Simon [Peter] and those who were with him followed Him [pursuing Him eagerly and hunting Him out], (AMP)  |
| Mark 1:33 And when they had found him, they said unto him, All men seek for thee.   | And they found Him and said to Him, Everybody is looking for You. (AMP)   |
| Mark 1:34 And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth.   | And He said to them, Let us be going on into the neighboring country towns, that I may preach there also; for that is why I came out. (AMP)   |
| Mark 1:35 And he preached in their synagogues throughout all Galilee, and cast out devils.  | [So] He went throughout the whole of Galilee, preaching in their synagogues and driving out demons. (AMP)   |
| The disciples wanted to keep the Lord in their town, preaching and healing, but Jesus had greater plans. His mission was one of breadth, not of depth. He was sent to the entire House of Israel – as many as He could reach.                                   |   |
| Mark 1:36 And there came a leper to him, beseeching him, and kneeling down to him, said, If thou wilt, thou canst make me clean.  | And a leper came to Him, begging Him on his knees and saying to Him, If You are willing, You are able to make me clean. (AMP)<br><br>The leper expressed his faith that Jesus could heal him.   |
| Mark 1:37 And Jesus, moved with compassion, put forth his hand and touched him, and said unto him, I will; be thou clean.   | And being moved with pity and sympathy, Jesus reached out His hand and touched him, and said to him, I am willing; be made clean! (AMP)<br><br>The disciples warned Jesus not to go near the man, nor touch him. But Jesus, acting on the man's faith, healed him.  |
| Mark 1:38 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.   | And at once the leprosy [completely] left him and he was made clean [by being healed]. (AMP)  |
| Mark 1:39 And he straitly charged him, and forthwith sent him away; and said unto him, See thou say nothing to any man; but go thy way, show thyself to the priest, and offer for thy cleansing, those things which Moses commanded, for a testimony unto them. | And Jesus charged him sternly (sharply and threateningly, and with earnest admonition) and [acting with deep feeling thrust him forth and] sent him away at once,<br><br>And said to him, See that you tell nothing [of this] to anyone; but begone, show yourself to the priest, and <b>offer for your purification what Moses commanded, as a</b> |

|   | <b>proof (an evidence and witness) to the people [that you are really healed]. (AMP)</b>  |
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| Mark 1:40 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 solitary places; and they came to him from every quarter.   | But he went out and began to talk so freely about it and blaze abroad the news [spreading it everywhere] that [Jesus] could no longer openly go into a town but was outside in [lonely] desert places. But the people kept on coming to Him from all sides and every quarter. (AMP) |
| This must have been a dilemma for Jesus: how to reach as many people as possible, while still maintaining an atmosphere where he could teach, and get people to consider his message, weighed against the spectacle of the miracles, which were also necessary as proof of His divinity, and to serve as the basis for faith in future generations of people. He also had to balance being with the people and ministering to them times with not provoking the attention of the Jewish authorities until that hour had fully come. |   |
| <b>CHAPTER 2</b>  |   |
| Mark 2:1 And again, he entered into Capernaum after many days; and it was noised abroad that he was in the house.   | AND JESUS having returned to Capernaum, after some days it was rumored about that He was in the house [probably Peter's]. (AMP)   |
| Mark 2:2 And straightway many were gathered together, insomuch that there was no room to receive the multitude; no, not so much as about the door; and he preached the word unto them.  | And so many people gathered together there that there was no longer room [for them], not even around the door; and He was discussing the Word. (AMP)  |
| Mark 2:3 And they came unto him, bringing one sick of the palsy, which was borne of four persons.   | Then they came, bringing a paralytic to Him, who had been picked up and was being carried by four men. (AMP)  |
| 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.  | And when they could not get him to a place in front of Jesus because of the throng, they dug through the roof above Him; and when they had scooped out an opening, they let down the [thickly padded] quilt or mat upon which the paralyzed man lay. (AMP)                          |
| Mark 2:5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.  | And when Jesus saw their faith [their confidence in God through Him], He said to the paralyzed man, Son, your sins are forgiven [you] and put away [that is, the penalty is remitted, the sense of guilt removed, and you are made upright and in right standing with God]. (AMP)   |
| Note that Jesus never said: "I forgive you." He said: "Your sins are forgiven."   |   |
| Mark 2:6 But there were certain of the scribes sitting there, and reasoning in their hearts, <b>Why doth this man thus speak blasphemies? Who can forgive sins but God only?</b>  | Now some of the scribes were sitting there, holding a dialogue with themselves as they questioned in their hearts, Why does this Man talk like this? He is blaspheming! Who can forgive sins [remove guilt, remit the   |

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|   | penalty, and bestow righteousness instead] except God alone? (AMP)  |
| Only the Father can forgive sins. The Pharisees knew it, and Jesus knew it, yet they falsely accused Jesus of blasphemy, because they were seeking excuses to condemn him.  |   |
| Mark 2:7 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? Is it not easier to say to the sick of the palsy, Thy sins be forgiven thee; than to say, Arise, and take up thy bed and walk?   | And at once Jesus, becoming fully aware in His spirit that they thus debated within themselves, said to them, Why do you argue (debate, reason) about all this in your hearts? Which is easier: to say to the paralyzed man, Your sins are forgiven and put away, or to say, Rise, take up your sleeping pad or mat, and start walking about [and keep on walking]? (AMP) |
| Mark 2:8 But that ye may know that the Son of Man hath power on earth to forgive sins, (he said to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thy house.  | But that you may know positively and beyond a doubt that the Son of Man has right and authority and power on earth to forgive sins--He said to the paralyzed man, I say to you, arise, pick up and carry your sleeping pad or mat, and be going on home. (AMP)  |
| <p>Many of us are undoubtedly watching the incredible TV series on the life of Christ, called "The Chosen". It is difficult to visualize many of these scenes from the Bible without thinking of scenes from this show. The scene in Season 1, where they lowered the man down through the roof is particularly memorable. After the man is healed, Jesus says to one of the women who assisted: "Your faith is beautiful."</p> <p>This was really a double miracle. (1) Jesus healed the man. (2) Jesus could read the thoughts of the Pharisees. This should have been, to them, proof, and an unmistakable witness to His divinity. Normally, signs come in response to faith, but these priests were not looking at Jesus with an eye of faith, and did not see this miracle as a reward for faith. In fact, they completely ignored it.</p> <p>The Lord gave a similar witness to Oliver Cowdery as a witness to his faith, and Oliver accepted it as such.</p> <p>D&amp;C 6:22 Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things.</p> <p>D&amp;C 6:23 Did I not speak peace to your mind concerning the matter? <b>What greater witness can you have than from God?</b></p> <p>D&amp;C 6:24 <b>And now, behold, you have received a witness; for if I have told you things which no man knoweth have you not received a witness?</b></p> <p>There greater witnesses to other things, such as the personal witness from Christ to you that you have eternal life (the more sure word of prophecy). But the Lord was speaking here of the witness that Oliver needed at this particular time that this was the work of God.</p> |   |

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| <p>Mark 2:9 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and many glorified God, saying, We never saw the power of God after this manner.</p>  | <p>And he arose at once and picked up the sleeping pad or mat and went out before them all, so that they were all amazed and recognized and praised and thanked God, saying, We have never seen anything like this before! (AMP)</p>   |
| <p>If you want to accomplish what nobody else has done before, then you need to have desires and dreams that nobody else has had before, and faith like nobody else has had before.</p>  |  |
| <p>Mark 2:10 And Jesus went forth again by the seaside, and all the multitude resorted unto him, and he taught them.</p>   | <p>[Jesus] went out again along the seashore; and all the multitude kept gathering about Him, and He kept teaching them. (AMP)</p>   |
| <p>Mark 2:11 And as he passed by, he saw Levi the son of Alpheus, sitting at the place where they receive tribute, as was customary in those days, and he said unto him, Follow me; and he arose and followed him.</p>   | <p>And as He was passing by, He saw Levi (Matthew) son of Alphaeus sitting at the tax office, and He said to him, Follow Me! [Be joined to Me as a disciple, side with My party!] And he arose and joined Him as His disciple and sided with His party and accompanied Him. (AMP)</p>    |
| <p>"Publicans are tax collectors; they represent Rome and are a symbol of the tyranny and oppression of the Gentile yoke. Partiality, avarice, greed, exacting more than is lawful, and petty oppression are deemed, in the public mind, to be a way of life with them. 'The rabbis ranked them as cutthroats and robbers, as social outcasts, as religiously half-excommunicated.' (Commentary 1:181.) It is assumed their wealth comes from rapine and their business is the business of extortioners.</p> |  |
| <p>"It is to this class of people that Matthew belongs. Manifestly the claims made against them are exaggerated and do not apply to all individual tax collectors." Bruce R. McConkie (The Mortal Messiah: From Bethlehem to Calvary, 4 vols. [Salt Lake City: Deseret Book Co., 1979-1981], 2: 56.)</p>   |  |
| <p>I have to disagree with Bruce on this one. Matthew could have been as greedy as the other publicans, but could have had a change of heart and repented when Jesus called him to be a disciple.</p>  |  |
| <p>Mark 2:12 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with him and his disciples; for there were many, and they followed him.</p>  | <p>And as Jesus, together with His disciples, sat at table in his [Levi's] house, many tax collectors and persons [definitely stained] with sin were dining with Him, for there were many who walked the same road (followed) with Him. (AMP)</p>  |
| <p>Mark 2:13 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?</p>  | <p>And the scribes [belonging to the party] of the Pharisees, when they saw that He was eating with [those definitely known to be especially wicked] sinners and tax collectors, said to His disciples, Why does He eat and drink with tax collectors and [notorious] sinners? (AMP)</p> |
| <p>Ever ready to hurl out accusations, the scribes and Pharisees could see nothing good coming of Jesus' association with those whom they considered sinners. But this was absolutely the best place for these people to be.</p>   |  |

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| Mark 2:14 When Jesus heard this, he said unto them, They that are whole have no need of the physician, but they that are sick.  | And when Jesus heard it, He said to them, Those who are strong and well have no need of a physician, but those who are weak and sick; (AMP)   |
| Jesus was being ironic here. He was playing on the vanity of the Pharisees and calling them out on their guile. Perhaps one or two of them were pricked in their hearts and realized that we all have need of the Physician, not just publicans and sinners, but most of them probably just ignored this saying and went on hating Him.   |   |
| Mark 2:15 I came not to call the righteous, but sinners to repentance.  | I came not to call the righteous ones to repentance, but sinners (the erring ones and all those not free from sin). (AMP)   |
| Which of us is truly righteous? Who of us is good? D&C 35:12 And there are none that doeth good except those who are ready to receive the fulness of my gospel, which I have sent forth unto this generation.   |   |
| Mark 2:16 And they came and said unto him, The disciples of John and of the Pharisees used to fast; and why do the disciples of John and of the Pharisees fast, but thy disciples fast not?   | Now John's disciples and the Pharisees were observing a fast; and [some people] came and asked Jesus, Why are John's disciples and the disciples of the Pharisees fasting, but Your disciples are not doing so? (AMP) |
| Some people are hung up on outward displays of piety. "Why aren't you wearing your garments?" "Why are you shopping on Sunday?" "Why are you attending R-rated movies?" "Why isn't she taking the sacrament?"   |   |
| When you fast, it should be a deliberate act done in faith for a definite purpose, not just because your spiritual leader tells you to do so, or it's a particular day of the month. You should be following the Spirit as it directs you whether to fast or not to fast. Author, John Pontius, once took a single bite of breakfast, then the Lord told him to begin fasting. Later that day, he was called upon to administer a blessing to a sick friend in the hospital. Once, I was planning on fasting on a particular day, but the Lord instructed me not to fast, and He told me why. I obeyed, and came to see the clear reason why He told me this. |   |
| Mark 2:17 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.  | Jesus answered them, Can the wedding guests fast (abstain from food and drink) while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. (AMP)                              |
| Jesus was bringing a new order of things among a people who defined religiosity by outward performances instead of faith. Jesus needed to get people started thinking along those lines.  |   |
| Mark 2:18 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.  | But the days will come when the bridegroom will be taken away from them, and they will fast in that day. (AMP)<br><br>Jesus was not opposed to fasting. His disciples would also fast.                                |
| Mark 2:19 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.   | No one sews a patch of unshrunken (new) goods on an old garment; if he does, the patch tears away from it, the new from the   |

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|  | old, and the rent (tear) becomes bigger and worse [than it was before]. (AMP)   |
| No man in history, not even Christ Himself, has been able to reform a religion from within that religion. That is not even a goal. He must come in from the outside of the hierarchy. He must <b>not</b> introduce a new hierarchy, because that would be like putting the same old wine in the same old bottles, the only difference being the ownership of the bottles.  |   |
| Jesus gathered disciples around Him in order to teach faith in Him as the Savior, and for them to teach others and bring them to Christ. A “church” to Christ was not an institutional organization created to gain money, power, and popularity, but a <b>gathering</b> of those who felt called to follow Him.   |   |
| <p>Therefore, I will unfold unto them this <b>great mystery</b>; For, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts; Yea, if they will come, they may, and partake of the waters of life freely. <b>Behold, this is my doctrine--whosoever repenteth and cometh unto me, the same is my church. Whosoever declareth more or less than this, the same is not of me, but is against me; therefore he is not of my church.</b> And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and <b>the gates of hell shall not prevail against them.</b> (D&amp;C 10:64-69)</p>  |   |
| <p>It is clear that the gates of hell have prevailed against all churches which are not called after His name, are not built upon His gospel, and do not the works of the Father. (3 Nephi 28:8-10) The Jewish church was not called after His name, taught a gospel of performances and ordinances, could not manifest the gifts of the Spirit, and when the true Messenger of God came to them, they accused and murdered Him.</p>   |   |
| <p>How's that “only true church” working out for you, today?</p>   |   |
| Mark 2:20 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.  | And no one puts new wine into old wineskins; if he does, the wine will burst the skins, and the wine is lost and the bottles destroyed; but new wine is to be put in new (fresh) wineskins. (AMP) |
| <p>"Juice was extracted from the vat and put into wineskins ('bottles' made from goatskins) or earthenware jars. New wine-grape juice-was put into new bottles, 'else the new wine doth burst the [old] bottles, and the wine is spilled.' (Mark 2:22.) Fermenting wine would expand and stretch the wineskin and cause it to burst if it was old and already stretched. Jesus' intent was to avoid packaging the fresh, new fruit of the vine (the gospel produced from the True Vine) in the old and already stretched skin of Judaism. With pointed insight into human nature, he explained that 'no man . . . having drunk old wine straightway desireth new: for he saith, The old is better.' (Luke 5:39.)" (D. Kelly Ogden, <i>Where Jesus Walked: The Land and Culture of New Testament Times</i> [Salt Lake City: Deseret Book Co., 1991], 93.)</p> |   |
| Mark 2:21 And it came to pass, that he went through the cornfields on the Sabbath day; and his disciples began, as they went, to pluck the ears of corn.   | One Sabbath He was going along beside the fields of standing grain, and as they made their way, His disciples began to pick off the grains. (AMP)   |

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|  | Corn, as Americans know it, was unknown in the old world. The word <i>corn</i> meant grain.   |
| Mark 2:22 And the Pharisees said unto him, Behold, why do thy disciples on the Sabbath day that which is not lawful?   | And the Pharisees said to Him, Look! Why are they doing what is not permitted or lawful on the Sabbath? (AMP)   |
| "In passing through any field or vineyard in Israel, anyone was free to take what he needed if he was hungry (as the Lord and the apostles did; Mark 2:23); if the owner denied him that, he was breaking the law; if the person took more than he needed for lunch, then he was breaking the law—it was still manna (Deuteronomy 23:24-25)." Hugh Nibley (Approaching Zion, edited by Don E. Norton [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1989], 216 - 217.)   | To the picky Pharisees, the sin was reaping and harvesting on the Sabbath.  |
| Mark 2:23 And he said unto them, Have ye never read what David did, when he had need and was an hungered, he, and they who were with him?  | And He said to them, Have you never [even] read what David did when he was in need and was hungry, he and those who were accompanying him?—(AMP)  |
| Mark 2:24 How he went into the house of God, in the days of Abiathar the high priest, and did eat the shew bread, which is not lawful to eat but for the priests, and gave also to them which were with him.   | How he went into the house of God when Abiathar was the high priest, and ate the sacred loaves set forth [before God], which it is not permitted or lawful for any but the priests to eat, and [how he] also gave [them] to those who were with him? [I Sam. 21:1-6; II Sam. 8:17.] (AMP) |
|  | Jesus cited a Biblical precedent for this.  |
| Mark 2:25 And he said unto them, The Sabbath was made for man, and not man for the Sabbath.  | And Jesus said to them, The Sabbath was made on account and for the sake of man, not man for the Sabbath; (AMP)   |
| "In taking this commandment seriously, the early children of Israel compiled long lists of deeds that were not permitted on the Sabbath. The Savior came later to clarify that man was not created for the Sabbath, but the Sabbath was created for man. (See Mark 2:27.)  |   |
| "When I was a youth, I wondered just what activities were appropriate for the Sabbath. I read lists of dos and don'ts, all prepared by others. <b>[No doubt, lists compiled by LDS authors, who still didn't get the point.]</b> But now I have a much better understanding. I gained precious insight from two Old Testament scriptures. The first is from Exodus: 'The Lord spake unto Moses, saying, . . . <b>My sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.</b> ' (Exodus 31:12-13.) The other scripture is from Ezekiel: 'I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. . . . I am the Lord your God; . . . hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.' (Ezekiel 20:12, 19-20.) |   |
| "Now I understand that <b>my behavior on the Sabbath is my sign to the Lord of my regard for him</b> and for the covenant under which I was born. <b>[Sorry, to disagree with you, Russell, but the most important covenant we make is the personal covenant that we make with the Lord to come to Him]</b>  |   |

**and offer the sacrifice of a broken heart and a contrite spirit.]** If, on the one hand, my interests on the Sabbath were turned to pro football games or worldly movies, the sign from me to him would clearly be that my devotion would not favor the Lord. If, on the other hand, my Sabbath interests were focused on the Lord and his teachings, my family, or the sick, or the poor, and the needy, that sign would likewise be visible to God. Our activities on the Sabbath will be appropriate as we consider them to be our personal sign to him of our commitment to the Lord." Russell M. Nelson (The Power within Us [Salt Lake City: Deseret Book Co., 1988], 126-127.)

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| Mark 2:26 Wherefore the Sabbath was given unto man for a day of rest; and also that man should glorify God, and not that man should not eat; |  |
| Mark 2:27 For the Son of Man made the Sabbath day therefore the Son of Man is Lord also of the Sabbath.                                      | So the Son of Man is Lord even of the Sabbath. (AMP) |

The Lord made the Sabbath day. How can He be "Lord of the Sabbath", if we don't make Him "The Lord of our Sabbath", by focusing our thoughts and affection on Him?

The title "Son of Man" or "Son of Adam" comes from the books of Ezekiel and Daniel in the Old Testament. It also appears 81 times in the four gospels.

"Our Lord assumed the prerogative, during his mortal ministry, of identifying himself as the Son of Man. For instance, to justify himself and his disciples in violating the restrictive Jewish rules relative to Sabbath observance he said, 'The Son of man is Lord also of the Sabbath.' (Mark 2:23-28.) And to Peter and the other apostles he put the incisive question, 'Whom do men say that I the Son of man am?' and received the Spirit-revealed answer: 'Thou art the Christ, the Son of the living God.' (Matt. 16:13-17.) There are in fact some seventy New Testament passages in which he identifies himself as the Son of Man and speaks of such things as having power on earth to forgive sins; of his betrayal, crucifixion, death, and resurrection; of confessing fellowship with the righteous before his Father; and of returning in great power and glory, attended by the angelic hosts.

"Why this designation? Did he have in mind the sectarian notion that he was the offspring of a mortal woman and that therefore he was born of man? Obviously, the title could be so applied if we simply looked at the words used and had no spirit of scriptural interpretation and understanding. But the fact is that this exalted name-title has a deep and glorious connotation and is in many respects one of the most meaningful and self-identifying appellations applying to the divine Son. Its greatest significance lies in the fact that it identifies and reveals who the Father is.

"In the early dispensations, the Father revealed many of his names. '**Behold, I am God; Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name, also,**' he said to Enoch. (Moses 7:35.) As we shall see shortly, another of his names is 'Righteousness,' or, perhaps better, 'Man of Righteousness.' In other words, to signify that he is the personification and embodiment of those godly attributes which men must obtain if they are to be one with him, he takes these attributes as his names. Thus we read that it was said to the first man: 'In the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.' (Moses 6:57.)

"That is, the Father is a Holy Man. Man of Holiness is his name, and the name of his Only Begotten is the Son of Man of Holiness, or in its abbreviated form, the Son of Man." Bruce R. McConkie (The Promised Messiah: The First Coming of Christ [Salt Lake City: Deseret Book Co., 1978], 139.)

### CHAPTER 3

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| Mark 3:1 And he entered again into the synagogue; and there was a man there which had a withered hand.   | AGAIN JESUS went into a synagogue, and a man was there who had one withered hand [as the result of accident or disease]. (AMP)  |
| Mark 3:2 And they watched him to see whether he would heal him on the Sabbath day; that they might accuse him.   | And [the Pharisees] kept watching Jesus [closely] to see whether He would cure him on the Sabbath, so that they might get a charge to bring against Him [formally]. (AMP)   |
| Mark 3:3 And he said unto the man which had the withered hand, Stand forth.  | And He said to the man who had the withered hand, Get up [and stand here] in the midst. (AMP)   |
| Mark 3:4 And he said 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.   | And He said to them, Is it lawful and right on the Sabbath to do good or to do evil, to save life or to take it? But they kept silence. (AMP)<br><br>He wanted to use this as a teaching moment. Rather than keep the letter of the law, we ought to keep the spirit of the law, always remembering that the purpose of the law is to point us to Christ. |
| Mark 3:5 And when he had looked round about on them with anger <b>[wrath, indignation]</b> , being grieved <b>[sorrowful, offended]</b> for the hardness of their hearts, he said unto the man, Stretch forth thy hand.  | And He glanced around at them with vexation and anger, grieved at the hardening of their hearts, and said to the man, Hold out your hand. (AMP)<br><br>By this time, the Lord was probably getting pretty exasperated at faithlessness of the Pharisees, they having learned nothing.   |
| Mark 3:6 And he stretched out his hand; and his hand was restored whole as the other.  | He held it out, and his hand was [completely] restored. (AMP)   |
| Mark 3:7 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.  | Then the Pharisees went out and immediately held a consultation with the Herodians against Him, how they might [devise some means to] put Him to death. (AMP)<br><br>They used the law as a pretext for their deeds. They were actually afraid and jealous of their supposed power and authority over the people.   |
| Mark 3:8 But Jesus withdrew himself, with his disciples, to the sea; and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they heard what great things he did, came unto him. | And Jesus retired with His disciples to the lake, and a great throng from Galilee followed Him. Also from Judea And from Jerusalem and Idumea and from beyond the Jordan and from about Tyre and Sidon--a   |

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|   | vast multitude, hearing all the many things that He was doing, came to Him. (AMP)  |
| Mark 3:9 And he spake unto his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.  | And He told His disciples to have a little boat in [constant] readiness for Him because of the crowd, lest they press hard upon Him and crush Him. (AMP)<br><br>So much the easier to address a large crowd at a distance.   |
| Mark 3:10 For he had healed many; insomuch that they pressed upon him for to touch him. As many as had plagues and unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.  | For He had healed so many that all who had distressing bodily diseases kept falling upon Him and pressing upon Him in order that they might touch Him. And the spirits, the unclean ones, as often as they might see Him, fell down before Him and kept screaming out, You are the Son of God! (AMP) |
| "Come for the food. Stay for the miracles." As we shall see, most weren't interested in hearing His doctrine, and as we shall see, when He spoke things hard to bear, many turned back from hearing him.  |  |
| Mark 3:11 And he straitly charged them that they should not make him known.   | And He charged them strictly and severely under penalty again and again that they should not make Him known. (AMP)<br><br>Was this reverse psychology, for it had the opposite effect?   |
| Mark 3:12 And he goeth up into a mountain, and calleth whom he would; and they came unto him.   | And He went up on the hillside and called to Him [for Himself] those whom He wanted and chose, and they came to Him.   |
| Mark 3:13 And he <b>ordained</b> twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.   | And He appointed twelve to continue to be with Him, and that He might send them out to preach [as <b>apostles</b> or special messengers] And to have <b>authority</b> and power to heal the sick and to drive out demons: (AMP)  |
| Jesus called and ordained twelve and gave them authority to heal the sick and drive out demons. These were not ordinary men. They knew Jesus and covenanted with Him in the pre-earth life to meet, recognize, and fulfill a mission for Him in this life.  |  |
| Mark 3:14 And Simon he surnamed <b>Peter</b> ; and <b>James</b> the son of Zebedee, and <b>John</b> the brother of James; and he surnamed them Boanerges, which is, The sons of thunder; and <b>Andrew</b> , and <b>Philip</b> , and <b>Bartholomew</b> , and <b>Matthew</b> , and <b>Thomas</b> , and <b>James</b> the son of Alpheus, and <b>Thaddeus</b> , and <b>Simon</b> the Canaanite, and <b>Judas</b> Iscariot, which also betrayed him; and they went into a house. | [They were] Simon, and He surnamed [him] Peter; <b>[Jesus was fond of giving his disciples nicknames. Even Mary Magdalene. Magdala was not a place, but a name that meant "high tower".]</b>   |

James son of Zebedee and John the brother of James, and He surnamed them Boanerges, that is, Sons of Thunder; [Sons of Rage. Some scholars speculate that this was because of their loud voices when preaching, rather than their temperament.]

And Andrew, and Philip, and Bartholomew (Nathaniel), and Matthew, and Thomas, and James son of Alphaeus, and Thaddaeus (Judas, not Iscariot), and Simon the Cananaean [also called Zelotes],

And Judas Iscariot, he who betrayed Him.

Then He went to a house [probably Peter's], (AMP)

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| Simon  | Given a special name by Jesus: Cephas (Syriac) or Petros (Greek) which means "stone or rock." He is Andrew's brother.   |
| James  | James is the Greek form of the Hebrew Jacob. The Hebrew James means "supplanter." He is John's brother.   |
| John   | The name means "Jehovah's Gift," from the Hebrew Johanan. He is James' brother.   |
| Andrew   | The name means "manly." He is Simon Peter's brother.  |
| Philip   | The name comes from the Greek and means "lover of horses."  |
| Bartholomew (Nathanael)  | The name means "gift of God," and is from the Hebrew.   |
| Thomas   | He is also called Didymus, from the Greek, meaning "twin." See John 11:16; 20:24.   |
| Matthew  | He was also called Levi, a Hebrew word meaning "gift of Jehovah." Also called the Publican. He is James the Less' brother.                                    |
| James  | Called "the less" to distinguish him from James, son of Zebedee. He is Matthew's brother.   |
| Thaddeus (Judas, not Iscariot)   | Thaddeus is the Hebrew root for "heart." He is also called Lebbaeus which is Arabic for "root."   |
| Simon  | Called "the Canaanite" (Matthew 10:4) and "the Zealot" (Lu. 6:15). The Hebrew word for zealots was <i>Kananim</i> . This would explain the title "Canaanite." |
| Judas  | Called Iscariot, probably because he was from the village of Kerioth (Joshua 15:24).  |
| Mark 3:15 And the multitude cometh together again, so that they could not so much as eat bread.                        | but a throng came together again, so that Jesus and His disciples could not even take food. (AMP)   |
| Mark 3:16 And when his friends heard him speak, they went out to lay hold on him; for they said, He is beside himself. | And when those who belonged to Him (His kinsmen) heard it, they went out to take Him by force, for they kept saying, He is out                                |

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|   | <p>of His mind (beside Himself, deranged)! (AMP)</p> <p>They were amazed and astonished because Jesus was not acting like the person they thought they knew.</p>   |
| Mark 3:17 And the scribes which came down from Jerusalem, said, He hath Beelzebub [literally “Lord of the Flies”], and by the prince of the devils, he casteth out devils.  | And the scribes who came down from Jerusalem said, He is possessed by Beelzebub, and, By [the help of] the prince of demons He is casting out demons. (AMP)  |
| Mark 3:18 Now Jesus knew this, and he called them, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, how can that kingdom stand?  | And He summoned them to Him and said to them in parables (illustrations or comparisons put beside truths to explain them), How can Satan drive out Satan? And if a kingdom is divided and rebelling against itself, that kingdom cannot stand. (AMP)             |
| Rather than yell back at them, Jesus took them aside and pointed out the absurdity of this argument. Satan might fight against Satan, for we are told that in the last days “the wicked shall slay the wicked” (Psalm 34:21), but this refers to those possessed by Satan, not by Satan, himself. |  |
| Mark 3:19 And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself and be divided, he cannot stand; but speedily hath an end.  | <p>And if a house is divided (split into factions and rebelling) against itself, that house will not be able to last.</p> <p>And if Satan has raised an insurrection against himself and is divided, he cannot stand but is [surely] coming to an end. (AMP)</p> |
| Mark 3:20 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.  | But no one can go into a strong man's house and ransack his household goods right and left and seize them as plunder unless he first binds the strong man; then indeed he may [thoroughly] plunder his house. (AMP)  |
| In order to drive out an evil spirit, first you have to bind him. But a man must first ask permission of the Lord before binding Satan, lest Satan or the evil spirit turn and rend you.  |  |
| Mark 3:21 And then came certain men unto him, accusing him, saying, Why do ye receive sinners, seeing thou makest thyself the Son of God.   |  |
| Mark 3:22 But he answered them and said, Verily I say unto you, All sins which men have committed, when they repent, shall be forgiven them; for I came to preach repentance unto the sons of men.  | Truly and solemnly I say to you, all sins will be forgiven the sons of men, and whatever abusive and blasphemous things they utter; (AMP)  |
| Mark 3:23 And blasphemies, wherewith soever they shall blaspheme, shall be forgiven them that come unto me, and do the works which they see me do.  |  |
| Mark 3:24 But there is a sin which shall not be forgiven. He that shall blaspheme against the Holy  | But whoever speaks abusively against or maliciously misrepresents the Holy Spirit  |

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| Ghost, hath never forgiveness; but is in danger of being cut down out of the world. And they shall inherit eternal damnation.   | can never get forgiveness, but is guilty of and is in the grasp of an everlasting trespass. (AMP)  |
| The reason this sin is so serious is because it describes one has received the gift of the Holy Ghost, but then denies it. When we receive the baptism of fire and the Holy Ghost, we receive first-hand knowledge of the power of God, and we must not deny that.  |  |
| D&C 76:31 Thus saith the Lord concerning all those who know my power, and have been made partakers thereof, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power—   |  |
| D&C 76:32 They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born;  |  |
| D&C 76:33 For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;  |  |
| D&C 76:34 Concerning whom I have said there is no forgiveness in this world nor in the world to come--  |  |
| D&C 76:35 Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame.   |  |
| Mark 3:25 And this he said unto them because they said, He hath an unclean spirit.  | For they persisted in saying, He has an unclean spirit. (AMP)  |
| Mark 3:26 While he was yet with them, and while he was yet speaking, there came then some of his brethren, and his mother; and standing without, sent unto him, calling unto him.   | Then His mother and His brothers came and, standing outside, they sent word to Him, calling [for] Him. (AMP)                               |
| Mark 3:27 And the multitude sat about him, and they said unto him, Behold thy mother and thy brethren without seek for thee.  | And a crowd was sitting around Him, and they said to Him, Your mother and Your brothers and Your sisters are outside asking for You. (AMP) |
| Mark 3:28 And he answered them, saying, Who is my mother, or who are my brethren?   | And He replied, Who are My mother and My brothers? (AMP)   |
| Mark 3:29 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!  | And looking around on those who sat in a circle about Him, He said, See! Here are My mother and My brothers; (AMP)                         |
| Mark 3:30 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.  | For whoever does the things God wills is My brother and sister and mother! (AMP)   |
| Jesus was trying to teach a lesson and make a point. All those who enter into a covenant with Him and receive the baptism of fire and the Holy Ghost, are accounted as His sons and daughters. So, this statement of His is valid in that sense. But Jesus was trying to make the point that His family was anybody who follows him, and His food and drink was to do the will of his Father in heaven. (John 4:34) |  |
| <b>CHAPTER 4</b>  |  |
| Mark 4:1 And he began again to teach by the sea-side; and there was gathered unto him a great multitude; so   | AGAIN JESUS began to teach beside the lake. And a very great crowd gathered  |

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| that he entered into a ship and sat in the sea; and the whole multitude was by the sea on the land.   | about Him, so that He got into a ship in order to sit in it on the sea, and the whole crowd was at the lakeside on the shore. (AMP)  |
| Mark 4:2 And he taught them many things by parables.  | And He taught them many things in parables (illustrations or comparisons put beside truths to explain them), (AMP)   |
| Mark 4:3 And he said unto them in his doctrine, Hearken; Behold, <b>there went out a sower to sow;</b>  | and in His teaching He said to them: Give attention to this! Behold, a sower went out to sow. (AMP)<br><br>The sower is scattering seeds everywhere.   |
| Mark 4:4 And it came to pass as he sowed, some fell by the <b>wayside</b> , and the <b>fowls of the air came and devoured it up.</b>  | And as he was sowing, some seed fell along the path, and the birds came and ate it up. (AMP)   |
| Mark 4:5 And some fell on <b>stony ground</b> , where it had not much earth; and immediately it sprang up, because it had no depth of earth; but when the sun was up, it was scorched; and <b>because it had no root, it withered away.</b> | Other seed [of the same kind] fell on ground full of rocks, where it had not much soil; and at once it sprang up, because it had no depth of soil; And when the sun came up, it was scorched, and because it had not taken root, it withered away. (AMP) |
| Mark 4:6 And some fell among <b>thorns</b> , and the <b>thorns grew up and choked it</b> ; and it yielded no fruit.   | Other seed [of the same kind] fell among thorn plants, and the thistles grew and pressed together and utterly choked and suffocated it, and it yielded no grain. (AMP)   |
| Mark 4:7 And other seed fell on <b>good ground</b> , and <b>did yield fruit</b> , that sprang up and increased, and brought forth, some thirty-fold, and some sixty and some an hundred.  | And other seed [of the same kind] fell into good (well-adapted) soil and brought forth grain, growing up and increasing, and yielded up to thirty times as much, and sixty times as much, and even a hundred times as much as had been sown. (AMP)       |
| Mark 4:8 And he said unto them, He that hath ears to hear, let him hear.  | And He said, He who has ears to hear, let him be hearing [and let him consider, and comprehend]. (AMP)   |
| This statement illustrates the whole point of the parable. Christ was speaking (sowing seeds) to all sorts of people. Those that had "ears to hear" were the "good ground".   |  |
| Mark 4:9 And when he was alone with the twelve, and they that believed in him, they that were about him with the twelve, asked of him the parable.  | And as soon as He was alone, those who were around Him, with the Twelve [apostles], began to ask Him about the parables. (AMP)   |
| The Lord often spent time alone with the Twelve, teaching them. He welcomed their questions and patiently answered them, but I believe sometimes He was astonished and frustrated at their lack of faith and understanding.                 |  |
| Mark 4:10 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 things are done in parables;   | And He said to them, To you has been entrusted the mystery of the kingdom of God [that is, the secret counsels of God which are hidden from the ungodly]; but for  |

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|   | those outside [of our circle] everything becomes a parable, (AMP)  |
| These men were chosen because they were more likely to recognize and understand the mysteries. A mystery is just something that you haven't inquired of to the Lord.  |  |
| Mark 4:11 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.   | In order that they may [indeed] look and look but not <b>see</b> and perceive, and may <b>hear</b> and hear but not grasp and <b>comprehend</b> , lest haply they should turn again, and it [their willful rejection of the truth] should be forgiven them. (AMP)<br><br>Jesus taught all men, letting each person take what they were able to receive.  |
| Mark 4:12 And he said unto them, Know ye not this parable? And how then will ye know all parables?  | And He said to them, Do you not discern and understand this parable? How then is it possible for you to discern and understand all the parables? (AMP)<br><br>If you can't understand this parable, how then will you have the keys to understand all parables.  |
| Mark 4:13 The sower soweth the word.  | The sower sows the Word. (AMP)   |
| Mark 4:14 And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately and taketh away the word that was sown in their hearts.   | The ones along the path are those who have the Word sown [in their hearts], but when they hear, Satan comes at once and [by force] takes away the message which is sown in them. (AMP)   |
| Mark 4:15 And these are they likewise which receive the word on stony ground; who, when they have heard the word, immediately receive it with gladness, and have no root in themselves, and so endure but for a time; and afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. | And in the same way the ones sown upon stony ground are those who, when they hear the Word, at once receive and accept and welcome it with joy; And they have no real root in themselves, and so they endure for a little while; then when trouble or persecution arises on account of the Word, they immediately are offended (become displeased, indignant, resentful) and they stumble and fall away. (AMP) |
| Mark 4:16 And these are they who receive the word among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.   | And the ones sown among the thorns are others who hear the Word; Then the cares and anxieties of the world and distractions of the age, and the pleasure and delight and false glamour and deceitfulness of riches, and the craving and passionate desire for other things creep in and choke and suffocate the Word, and it becomes fruitless. (AMP)  |

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| <p>Mark 4:17 And these are they who receive the word on good ground; such as hear the word, and receive it, and bring forth fruit; some thirty-fold, some sixty and some an hundred.</p>  | <p>And those sown on the good (well-adapted) soil are the ones who hear the Word and receive and accept and welcome it and bear fruit--some thirty times as much as was sown, some sixty times as much, and some [even] a hundred times as much. (AMP)</p> <p>Even in the good ground, not all will receive and bear fruit equally. We only receive what we have the faith to receive.</p>   |
| <p>Matthew 13 also contains this parable. Joseph gave an in-depth discourse in this parable. I have included it in Matthew chapter 13.</p>  |  |
| <p>Mark 4:18 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? I say unto you, Nay;</p>  | <p>And He said to them, Is the lamp brought in to be put under a peck measure or under a bed, and not [to be put] on the lampstand? (AMP)</p> <p>The light is come into the world, and it did not come to be hidden.</p>   |
| <p>Mark 4:19 For there is nothing hid which shall not be manifested; neither was anything kept secret, but that it should in due time come abroad. If any man have ears to hear, let him hear.</p>  | <p>[Things are hidden temporarily only as a means to revelation.] <b>For there is nothing hidden except to be revealed, nor is anything [temporarily] kept secret except in order that it may be made known.</b> If any man has ears to hear, let him be listening and let him perceive and comprehend. (AMP)</p>  |
| <p>The Lord intends to reveal as much to us as fast as we can receive it. This applies individually and connectively. Truth is sometimes only partially revealed, or temporarily withheld, and justice is temporarily delayed in order for us to develop the faith to obtain it. The more we are able to act on the least amount of knowledge, the greater will be our outcome. The Lord uses this principle to leverage the laws of justice in order to develop our faith.</p> | <p>Mark 4:20 And he said unto them, <b>Take heed what ye hear;</b> for with what measure ye mete, it shall be measured to you; and <b>unto you that continue to receive, shall more be given; for he that receiveth, to him shall be given; but he that continueth not to receive, from him shall be taken even that which he hath.</b></p> <p>And He said to them, Be careful what you are hearing. The measure [of thought and study] you give [to the truth you hear] will be the measure [of virtue and knowledge] that comes back to you--and more [besides] will be given to you who hear.</p> <p>For to him who has will more be given; and from him who has nothing, even what he has will be taken away [by force], (AMP)</p> |
| <p>This principle is repeated the parable of the talents (Matt. 25:14-30), and in this instruction by Alma.</p>   |  |

It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him.

And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full.

And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the chains of hell. (Alma 12:9-11)

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| <p>Mark 4:21 And he said, So is the kingdom of God; as if a man should cast seed into the ground; and should sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how;</p>  | <p>And He said, The kingdom of God is like a man who scatters seed upon the ground, And then continues sleeping and rising night and day while the seed sprouts and grows and increases--he knows not how. (AMP)</p> <p>Jesus likens the kingdom of God to an everyday activity – something his audience would be familiar with, but what is he talking about?</p>   |
| <p>Mark 4:22 For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear.</p>  | <p>The earth produces [acting] by itself--first the blade, then the ear, then the full grain in the ear. (AMP)</p>   |
| <p>Mark 4:23 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.</p>   | <p>But when the grain is ripe and permits, immediately he sends forth [the reapers] and puts in the sickle, because the harvest stands ready. (AMP)</p>  |
| <p>Mark 4:24 And he said, Whereunto shall I liken the kingdom of God? Or with what comparison shall we compare it?</p>   | <p>And He said, With what can we compare the kingdom of God, or what parable shall we use to illustrate and explain it? (AMP)</p>  |
| <p>Mark 4:25 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth; but, when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.</p> | <p>It is like a grain of mustard seed, which, when sown upon the ground, is the smallest of all seeds upon the earth; Yet after it is sown, it grows up and becomes the greatest of all garden herbs and puts out large branches, so that the birds of the air are able to make nests and dwell in its shade. (AMP)</p> <p>This is an abbreviated discussion of the parable give in Alma 30, about planting the word as a seed and nourishing it by faith.</p> |

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| Mark 4:26 And with many such parables spake he the word unto them, <b>as they were able to bear</b> ; but without a parable spake he not unto them.  | With many such parables [Jesus] spoke the Word to them, as they were able to hear and to comprehend and understand.  |
|  | <b>He did not tell them anything without a parable; (AMP)</b>  |
| Mark 4:27 And when they were alone, he expounded all things unto his disciples.  | <b>but privately to His disciples (those who were peculiarly His own) He explained everything [fully]. (AMP)</b>   |
| Mark 4:28 And the same day, when the even was come, he said unto them, Let us pass over unto the other side.   | On that same day [when] evening had come, He said to them, Let us go over to the other side [of the lake]. (AMP)   |
| Mark 4:29 And when they had sent away the multitude, they took him, even as he was, in the ship. And there were also with him other little ships.  | And leaving the throng, they took Him with them, [just] as He was, in the boat [in which He was sitting]. <b>And other boats were with Him. (AMP)</b><br><br>There were other ships with Jesus and the Twelve. Were they other disciples, or part of the crowd who wanted to follow Jesus?                                 |
| Mark 4:30 And there arose a great storm of wind, and the waves beat over into the ship; and he was in the hinder part of the ship asleep on a pillow; and they awoke him, and said unto him, Master, carest thou not that we perish? | And a furious storm of wind [of hurricane proportions] arose, and the waves kept beating into the boat, so that it was already becoming filled. But He [Himself] was in the stern [of the boat], asleep on the [leather] cushion; and they awoke Him and said to Him, Master, do You not care that we are perishing? (AMP) |
| Even the seasoned fishermen were afraid. This was probably an "arranged" storm, and Jesus just happened to be asleep. This is another example of a delayed response in order to increase faith.                                      |  |
| Mark 4:31 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.  | And He arose and rebuked the wind and said to the sea, Hush now! Be still (muzzled)! And the wind ceased (sank to rest as if exhausted by its beating) and there was [immediately] a great calm (a perfect peacefulness). (AMP)  |
| Mark 4:32 And he said unto them, Why are ye so fearful? How is it that ye have no faith?   | He said to them, Why are you so timid and fearful? How is it that you have no faith (no firmly relying trust)? (AMP)   |
| Mark 4:33 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?   | And they were filled with great awe and feared exceedingly and said one to another, Who then is this, that even wind and sea obey Him? (AMP)   |
| It was important to the testimony of the Twelve that they knew and witnessed that Jesus had power, not only over the unclean spirits, and over sickness and disease, but also over the elements of nature,                           |  |
| <b>CHAPTER 5</b>   |  |

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| <p>Mark 5:1 And they came over unto the other side of the sea, into the country of the Gadarenes,</p>  | <p>THEY CAME to the other side of the sea to the region of the Gerasenes ["those who come from pilgrimage or fight."]. (AMP)</p> <p>A city on the eastern shore of the Sea of Galilee.</p>   |
| <p>Mark doesn't go into a lot of detail, but he does mention the region of Decapolis. This was an area of 10 cities and was a center of Greek and Roman culture at the time. This explains why the Galilee people kept a large herd of swine. (They were not Jews.) This explains why the people asked Jesus, a strange outsider and disruptor of their way of life, to depart. It also explains why Jesus asked the man He healed to remain and preach. Jesus was not sent specifically to preach to the Romans and Greeks. This was a job for his disciples at a later time. But Jesus knew that he could send this man to preach to them.</p> |  |
| <p>This story is similar to the story in John about the woman at the well in Samaria. There are some differences, but the similarities are that Jesus went specifically to see one person in the region, and that one person was the key to reaching all the rest. In the case of the woman in John, she was a member of a hated group, and Jesus stayed and preached to the town. In this case, the man lived among Gentiles, was likewise an outcast, but Jesus left the area, leaving him to preach and bear witness.</p>   |  |
| <p>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, who had been dwelling among the tombs.</p>   | <p>And as soon as He got out of the boat, there met Him out of the tombs a man [under the power] of an unclean spirit. This man continually lived among the tombs, (AMP)</p> <p>The evil spirit must have sensed that Jesus was on his way. Did the spirit want to challenge Jesus, or was it the man who was possessed, and was desperate to be free?</p>               |
| <p>Mark 5:3 And no man could bind him, no, not with chains; 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.</p>   | <p>and no one could subdue him anymore, even with a chain; For he had been bound often with shackles for the feet and handcuffs, but the handcuffs of [light] chains he wrenched apart, and the shackles he rubbed and ground together and broke in pieces; and no one had strength enough to restrain or tame him. (AMP)</p> <p>The evil spirit has super strength.</p> |
| <p>Mark 5:4 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.</p>   | <p>Night and day among the tombs and on the mountains he was always shrieking and screaming and beating and bruising and cutting himself with stones. (AMP)</p> <p>Sounds like people committing self-abuse.</p>   |
| <p>Mark 5:5 But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice and said,</p>   | <p>And when from a distance he saw Jesus, he ran and fell on his knees before Him in</p>   |

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| <p>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. For he said unto him, Come out of the man, unclean spirit.</p> | <p>homage, And crying out with a loud voice, he said, What have You to do with me, Jesus, Son of the Most High God? [What is there in common between us?] I solemnly implore you by God, do not begin to torment me!</p> <p>For Jesus was commanding, Come out of the man, you unclean spirit! (AMP)</p> |
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Perhaps the evil spirit approached Jesus in order to beg the Lord to not torment him. I can't imagine the Lord tormenting anybody. What is more likely to happen at the day of judgment is because of the spirit's wickedness, the Spirit of the Lord completely withdraws, leaving the unclean spirit subject to the full buffeting of Satan.

But, this was not the day of judgment, and Jesus simply commanded the spirit to leave the man's body.

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| <p>Mark 5:6 And he commanded him saying, Declare thy name. And he answered, saying, My name is Legion; for we are many.</p> | <p>And He asked him, What is your name? He replied, My name is Legion, for we are many. (AMP)</p> |
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Jesus probably already knew this, but He wanted people to hear the witness. There is a quote from a church leader about the spectacle of leading spirits. This kind of thing attracts peoples' attention, but what interests me is that Jesus crossed the lake **specifically** to heal this one man, knowing that this man could reach the rest of the people. This who chapter in Mark illustrates the principal taught of the Good Shepherd leaving the 99 sheep to seek out and find the one that was lost. We see this pattern repeating throughout his ministry.

What if we were able to see this legion of evil spirits? How would they appear? What would it feel like to get a glimpse into the realm of Satan's servants? Heber C. Kimball found out when he was a missionary in the British Isles in the early days of the church. Due to their success, Satan and his legion came to destroy them. Elder Kimball saw the evil army and described them as follows:

"...we saw the devils coming in legions, with their leaders, who came within a few feet of us. They came towards us like armies rushing to battle. They appeared to be men of full stature, possessing every form and feature of men in the flesh, who were angry and desperate; and I shall never forget the vindictive malignity depicted on their countenances as they looked me in the eye; and any attempt to paint the scene which then presented itself, or portray their malice and enmity, would be vain. I perspired exceedingly, my clothes becoming as wet as if I had been taken out of the river. I felt excessive pain, and was in the greatest distress for some time. I cannot even look back on the scene without feelings of horror; yet by it I learned the power of the adversary, his enmity against the servants of God, and got some understanding of the invisible world." (Joseph Fielding Smith, Church History and Modern Revelation, 4 vols. [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1946-1949], 3: 99.)

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| <p>Mark 5:7 And he besought him much, that he would not send them away out of the country.</p> | <p>And he kept begging Him urgently not to send them [himself and the other demons] away out of that region. (AMP)</p> |
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| <p>Mark 5:8 Now there was there, nigh unto the mountains, a great herd of swine feeding.</p> | <p>Now a great herd of hogs was grazing there on the hillside. (AMP)</p> |
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| <p>Mark 5:9 And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave.</p>   | <p>And the demons begged Him, saying, Send us to the hogs, that we may go into them! (AMP)</p> <p>Rather than wander naked through the world, the spirits, the spirits would rather occupy the bodies of the swine.</p>  |
| <p>Mark 5:10 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.</p>                             | <p>So He gave them permission. And the unclean spirits came out [of the man] and entered into the hogs; and the herd, numbering about 2,000, rushed headlong down the steep slope into the sea and were drowned in the sea. (AMP)</p>                              |
| <p>Mark 5:11 And they that fed the swine fled, and told the people in the city, and in the country, all that was done unto the swine.</p>  | <p>The hog feeders ran away, and told [it] in the town and in the country. And [the people] came to see what it was that had taken place. (AMP)</p>  |
| <p>Mark 5:12 And they went out to see what it was that was done. And they came to Jesus, and saw him that was possessed with the devil, and had the Legion, sitting, and clothed, and in his right mind; and they were afraid.</p> | <p>And they came to Jesus and looked intently and searchingly at the man who had been a demoniac, sitting there, clothed and in his right mind, [the same man] who had had the legion [of demons]; and they were seized with alarm and struck with fear. (AMP)</p> |
| <p>Mark 5:13 And they that saw the miracle, told them that came out, how it befell him that was possessed with the devil, and how the devil was cast out, and concerning the swine.</p>  | <p>And those who had seen it related in full what had happened to the man possessed by demons and to the hogs. (AMP)</p>   |
| <p>Mark 5:14 And they began immediately to pray him to depart out of their coasts.</p>   | <p>And they began to beg [Jesus] to leave their neighborhood. (AMP)</p>  |
| <p>Neither the hog-tenders, nor the townspeople had any idea what had just taken place on the spiritual plane. All they saw was a lunatic coming to his senses, while they lost some valuable property.</p>                        |  |
| <p>Mark 5:15 And when he was come into the ship, he that had been possessed with the devil, spoke to Jesus, and prayed him that he might be with him.</p>  | <p>And when He had stepped into the boat, the man who had been controlled by the unclean spirits kept begging Him that he might be with Him. (AMP)</p>   |
| <p>The grateful man worshipped Christ and wanted to follow him. He, no doubt, also wanted to depart from the people of the community, who seemed not to care about him.</p>  |  |
| <p>Mark 5:16 Howbeit, Jesus suffered him not, but said 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.</p>   | <p>But Jesus refused to permit him, but said to him, Go home to your own [family and relatives and friends] and bring back word to them of how much the Lord has done for you, and [how He has] had sympathy for you and mercy on you. (AMP)</p>                   |

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|  | Here is an example where Jesus told a person He had healed to spread the news abroad.   |
| Mark 5:17 And he departed, and began to publish in Decapolis, how great things Jesus had done for him; and all that heard him did marvel.  | And he departed and began to publicly proclaim in Decapolis [the region of the ten cities] how much Jesus had done for him, and all the people were astonished and marveled. (AMP)  |
| So, the man followed and assisted Jesus without physically accompanying Him. Jesus came to that city, specifically to heal that man, knowing that man would turn out to be a spokesman for Him. As mentioned, Decapolis was a center for Greek and Roman culture. This man could stay behind and witness, while Jesus' mission was primarily focused on the lost sheep of the House of Israel. |   |
| It is a lesson for us that while Jesus maintains a laser focus on his major mission to a people, He still saw the individuals in that group, and cared about those not of Israel as well.  |   |
| Mark 5:18 And when Jesus had passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea.   | And when Jesus had recrossed in the boat to the other side, a great throng gathered about Him, and He was at the lakeshore. (AMP)   |
| Mark 5:19 And behold there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death; come and lay thy hands on her that she may be healed; and she shall live.   | Then one of the rulers of the synagogue came up, Jairus by name; and seeing Him, he prostrated himself at His feet And begged Him earnestly, saying, My little daughter is at the point of death. Come and lay Your hands on her, so that she may be healed and live. (AMP)   |
| This incident also appears in Matthew is also given, not the name of "Jairus" is not given. It is remarkable that the ruler of the synagogue would lay prostrate and beg for the life of his daughter.   |   |
| Mark 5:20 And he went with him; and much people followed him and thronged him.   | And Jesus went with him; and a great crowd kept following Him and pressed Him from all sides [so as almost to suffocate Him]. (AMP)   |
| Jesus responded immediately to the man's faith. He was surrounded by a large crowd, but He left the ninety-and-nine to save the lost sheep. But the key to the ninety-and-nine is the one, and hopefully, some perceptive members of the crowd saw and took note.  |   |
| Mark 5:21 And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered but rather grew worse; when she had heard of Jesus, she came in the press behind, and touched his garment; for she said, If I may touch but his clothes, I shall be whole.                                  | And there was a woman who had had a flow of blood for twelve years, And who had endured much suffering under [the hands of] many physicians and had spent all that she had, and was no better but instead grew worse. She had heard the reports concerning Jesus, and she came up behind Him in the throng and touched His garment, |

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|  | For she kept saying, If I only touch His garments, I shall be restored to health. (AMP)  |
|  | Don't we all know people who have some ailment that doctors can't cure, and people have to live with it all their lives? This woman wasn't about to let this happen to her.  |
|  | Based on nothing but hearsay, she came up with a plan whereby she might be healed. This is faith like the brother of Jared. The Lord loves it when we exercise faith and initiative.   |
|  | "[as President Kimball visited East Germany as the first General Authority in 36 years], he not only blessed and inspired the large congregation...but also a sister in a wheelchair, as well. Sister Margarete Hellmann had suffered an ailment of the hip since youth. As the years came and went, the affliction brought her an ever-increasing burden of pain. Finally, she could walk only with the aid of a pair of crutches. To facilitate her travel from place to place, and to alleviate the terrible pain she keenly felt with every single step, some of the Saints contributed money and bought her a wheelchair. But this relief was short-lived. Soon, even sitting in her wheelchair was accompanied by almost unbearable pain. Then an inflammation of the nerves on the left side of her face further intensified her suffering. One day she heard the heartening news: the prophet of the Lord was to be in Dresden. She had one all-consuming desire-to attend the conference and touch the prophet. |
|  | "She had faith and the absolute conviction that the prophet would not even have to take the time to lay his hands upon her head and give her a blessing. She felt assured that it would be with her as it was with a certain woman who, according to St. Mark, had suffered for twelve years and still grew worse. And 'when she had heard of Jesus, ... she said, If I may touch but his clothes, I shall be whole.' This she did, and Jesus 'said unto her, Daughter, thy faith hath made thee whole; go in peace.' (See Mark 5:25-34.)  |
|  | "Sister Hellmann had asked her grandson, Frank, to bring her to the service at an early hour and position her wheelchair near the aisle where the prophet was to pass. This statement from her letter tells the rest of the story in her tender words: 'When our prophet came close to me,' she wrote, 'he warmly shook my hand and looked at me in the spirit of love, as did those who were with him. After that, I did not feel any more pain-not then, nor any to this day. That is the greatest testimony of my life!'" Joseph B. Worthlin ("Let Your Light So Shine," Ensign, Nov. 1978, 36)   |
|  | It was not because of the Priesthood power of Spencer W. Kimball that cured this woman. It was the <b>woman's faith</b> in what she had been told was the Priesthood power of a prophet of God. The leaders of the Mormon church are good men and well-intentioned, but they admittedly lack the spiritual "horsepower" to lead a great people. The problem isn't that that the people believe in their leaders too much. The problem is that that don't believe in them in the correct way. How many crippled people in wheelchairs have the general authorities passed by without having the faith to be healed? Alma the younger was totally wicked and destroying the church. He wasn't worthy to see an angel, but because of the faith of his father, the Lord intervened.   |
|  | The members of the church could do far better than simply sustain their leaders with mere lip service. If they could only develop true faith and then sustain them leaders with their faith and prayers, and unite as a church, that church could truly become unstoppable and fulfill the mission which her leaders claim that she has. The Lord must weep when He sees the only church that even remotely believes in Him, yet misses the mark so spectacularly.   |

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| Mark 5:22 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.  | And immediately her flow of blood was dried up at the source, and [suddenly] she felt in her body that she was healed of her [distressing] ailment. (AMP)  |
| Mark 5:23 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press and said, Who touched my clothes?  | And Jesus, recognizing in Himself that the power proceeding from Him had gone forth, turned around immediately in the crowd and said, Who touched My clothes? (AMP)  |
| Jesus must have known who the woman was, and he must have known about her faith, but again, He did this to bring home a point about what it looks like to have exceeding great faith.   |  |
| Here is a story from the life of Joseph Smith showing how being a channel for the power of God is a physical strain. But, a person, such as this woman, using faith alone, having no Priesthood, can call upon this power of God, draw it <b>through</b> Jesus to receive the blessing. This is a similar occurrence, but I am more impressed by this woman's faith than by Joseph Smith's efforts to draw attention to himself.  |  |
| "Joseph Smith, under date of March 14, 1843, wrote in his journal: 'Elder Jedediah M. Grant enquired of me the cause of my turning pale and losing strength last night while blessing children. I told him that I saw Lucifer would exert his influence to destroy the children that I was blessing, and I strove with all the faith and spirit that I had to seal upon them a blessing that would secure their lives upon the earth; and so much virtue went out of me into the children, that I became weak, from which I have not yet recovered; and I referred to the case of the woman touching the hem of the garment of Jesus. The virtue referred to is the spirit of life; and a man who exercises great faith in administering to the sick, blessing little children, or confirming, is liable to become weakened.' (TPJS, pp. 280-281.)" |  |
| Mark 5:24 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?  | And the disciples kept saying to Him, You see the crowd pressing hard around You from all sides, and You ask, Who touched Me? (AMP)  |
| Mark 5:25 And he looked round about to see her that had done this thing; but the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.   | Still He kept looking around to see her who had done it. But the woman, knowing what had been done for her, though alarmed and frightened and trembling, fell down before Him and told Him the whole truth. (AMP)                        |
| Mark 5:26 And he said unto her, <b>Daughter, thy faith hath made thee whole</b> ; go in peace, and be whole of thy plague.  | And He said to her, Daughter, your faith (your trust and confidence in Me, springing from faith in God) has restored you to health. Go in (into) peace and be continually healed and freed from your [distressing bodily] disease. (AMP) |
| Jesus was making a simple point that it was the woman's faith, inspired by what she had heard about Him, that made her whole. Notice the absence of drama that we see in the above Joseph Smith account.  |  |
| Mark 5:27 While he yet spake, there came from the ruler of the synagogue's house, a man who said, Thy   | While He was still speaking, there came some from the ruler's house, who said [to  |

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| daughter is dead; why troublest thou the Master any further?  | <p>Jairus], Your daughter has died. Why bother and distress the Teacher any further? (AMP)</p> <p>I mentioned earlier about how the delay of blessings brings about greater faith.</p>  |
| Mark 5:28 As soon as he spake, Jesus heard the word that was spoken, and said unto the ruler of the synagogue, Be not afraid, only believe.   | <p>Overhearing but ignoring what they said, Jesus said to the ruler of the synagogue, Do not be seized with alarm and struck with fear; <b>only keep on believing.</b> (AMP)</p>  |
| Mark 5:29 And he suffered no man to follow him, save Peter, and James, and John the brother of James.   | <p>And He permitted no one to accompany Him except Peter and James and John the brother of James. (AMP)</p>   |
| Surrounding yourself with other people of faith is a catalyst for faith, while being surrounded with faithless people detracts from the power of faith. Jesus could perform more miracles among the Nephites because they had greater faith.  |   |
| Mark 5:30 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.  | <p>When they arrived at the house of the ruler of the synagogue, <b>He looked [carefully and with understanding]</b> at [the] tumult and the people weeping and wailing loudly. (AMP)</p>   |
| Mark 5:31 And when he was come in he said unto them, Why make ye this ado, and weep? The damsel is not dead, but sleepeth. And they laughed him to scorn.   | <p>And when He had gone in, He said to them, Why do you make an uproar and weep? The little girl is not dead but is sleeping. (AMP)</p>   |
| Mark 5:32 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;   | <p>And they laughed and jeered at Him. But He put them all out, and, taking the child's father and mother and those who were with Him, He went in where the little girl was lying. (AMP)</p>  |
| Mark 5:33 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.   | <p>Gripping her [firmly] by the hand, He said to her, Talitha cumi--which translated is, Little girl, I say to you, arise [from the sleep of death]! (AMP)</p>  |
| Mark 5:34 And straightway the damsel arose and walked; for she was twelve years old. And they were astonished with a great astonishment.  | <p>And instantly the girl got up and started walking around--for she was twelve years old. And they were utterly astonished and overcome with amazement. (AMP)</p> <p>Jesus was preparing the people, particularly Peter, James, and John to accept and understand the power of the resurrection.</p> |
| Mark 5:35 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.   | <p>And He strictly commanded and warned them that no one should know this, and He [expressly] told them to give her [something] to eat. (AMP)</p>   |
| Jesus did only what He could do, and asked other people to little do the rest. He could have provided food for the girl, as He did on other occasions (See the next chapter.), but instead, he provided an opportunity for the other witnesses to participate in this miracle in a way that would be most |   |

meaningful to them, as a well to help them understand and remember. Jesus did say in verse 31 that the girl was only sleeping. So, it is possible that the girl was not dead in the first place, but simply reacting to low blood sugar, with Jesus bringing her back to consciousness, long enough for her to get the nourishment she needed to further sustain her.

## CHAPTER 6

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| Mark 6:1 And he went out from thence, and came into his own country; and his disciples followed him.  | JESUS WENT away from there and came to His [own] country and hometown [Nazareth], and His disciples followed [with] Him. (AMP)                                  |
| Mark 6:2 And when the Sabbath day was come, he began to teach in the synagogue; and many hearing, were astonished at his words, saying, From whence hath this man these things? | And on the Sabbath He began to teach in the synagogue; and many who listened to Him were utterly astonished, saying, Where did this Man acquire all this? (AMP) |
| Mark 6:3 And what wisdom is this that is given unto him, that even such mighty works are wrought by his hands?  | What is the wisdom [the broad and full intelligence which has been] given to Him? What mighty works and exhibitions of power are wrought by His hands! (AMP)    |

In a relatively primitive and nontechnological society, such as this, there is little opportunity for a person to distinguish himself above the others. Here is a recent post by Robert Smith the sums up this incident at Nazareth, and the whole of Jesus' ministry:

Have you ever wondered why the people who lived with Jesus before his ministry began struggled so much to believe that he was the Messiah? Have you ever wondered why none of them realized, through close association over decades, that there was something different about this man?

It is possible that the Father arranged for Jesus' pre-ministry associates to consist of unusually terrible people so as to protect his identity during his formative years, before he knew what he needed to know in order to fulfill his role.

However, surely there were differences between how Jesus lived his life and how everyone around him lived. Surely, those differences in input would have manifested clear differences in outcome.

**One false tradition believers embrace is the idea that a call from God changes a man's character.** We know that progression is line upon line. It comes from choices made by the individual in response to information, not through magic.

**Is there a person called of God anywhere in scripture who was indistinguishable from his fellows prior to the call? I don't know of any.**

What we do see are differences in circumstance, where a person's skills were not readily identifiable in a normal context. Whether we are talking about Themistocles or John McClane, secular and religious history and myth are filled with examples of people whose exceptionalism is invisible until they are placed into exceptional circumstances.

People tend to be very similar to each other. Unfortunately, the average person is really, really awful. It's ironic that people do not seem to understand just how awful humans tend to be, given that most people are awful themselves and therefore need not appeal to anyone else's opinion on how awful

people can be. People are so awful by nature that to find a person who is just consistently decent is a rare treat.

Notwithstanding the average human character, the distribution of human character is immense. Again, we encounter a very different situation than what most believe. People are capable of goodness that probably lies far beyond anything you've ever imagined, let alone witnessed. The problem is that the better the person, the rarer they are. The highest calibers of person, like an endangered species, is so rare that most people go their whole lives without ever seeing one.

But how would you notice, if you were to meet one?

Human perception is fueled by contrast. And this is where we get back to Jesus' pre-mission life.

Suppose you had two people who were different in IQ. Suppose one had an IQ of 90, and the other 145. Do you think that the difference between these two people would be more obvious if they were both born into a subsistence agriculture community, or into the modern United States? How many options in behavior are possible with seeds and self-made hand tools? All other attributes being equal, the person with IQ of 145 would make far, far more money than the one with an IQ of 90 in our present environment, because highly complex systems increase the value a person with a high IQ can provide.

Outcomes come from actions, and where options are limited or right behavior is obvious or options provide tremendously different value, there will be less differences in outcomes. When the options are numerous, right behavior is non-obvious, and consequences vary extremely with each option, the differences will be abundant and obvious.

**When Jesus started healing people, he provided a difference that was perceivable to normal people. This didn't force them to believe. People displayed their creativity in how they constructed ways to ignore what should have been impossible to ignore. Never underestimate a human's capacity for dishonesty. ...**

Unfortunately, people take lightly what is offered. It's human nature. It isn't until the contrast ramps up that appropriate responses become more common. Until then, people will cast out great gifts as pigs do pearls, and turn to trample the person offering them.

As God sends more light to the world, he will also send the context necessary to generate the contrast that makes it visible and reveals its value. The amount of light and the obviousness of its value will increase as time progresses.

Few people will come to see the value in these things. They won't see what is happening. If they do, they will write it off as less than it is. They will interpret light as darkness. This is an established pattern well-documented in scripture. However, they will have to do something. When the light is placed plainly before you, you have to act. You either act to blind yourself from it, walk deeper into darkness, or walk into the light. Robert Smith,

<http://upwardthought.blogspot.com/2021/08/contrast.html>

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| Mark 6:4 Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Judah and Simon?   | Is not this the Carpenter, the son of Mary and the brother of James and Joses and Judas and Simon? (AMP)   |
| Mark 6:5 And are not his sisters here with us? And they were offended at him.  | And are not His sisters here among us? And they took offense at Him and were hurt [that is, they disapproved of Him, and it hindered them from acknowledging His authority] and they were caused to stumble and fall. (AMP)  |
| Mark 6:6 But Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house.   | But Jesus said to them, A prophet is not without honor (deference, reverence) except in his [own] country and among [his] relatives and in his [own] house. (AMP)  |
| In the context of Robert Smith's post about the contrast between subsistence agricultural societies and sophisticated technological societies, there are some things that don't change. Jesus could walk into a modern board room and make the same statement.   |  |
| It is an unwritten rule in the business world that a company underappreciates its home-grown talent, and must bring in technical experts from afar, and in order to bring out a revolutionary product, they acquire a company that has already created the product rather than develop that product on their own. I saw this all the time during my tenure at Microsoft. |  |
| Mark 6:7 And he could do no mighty work there, save that he laid his hands upon a few sick folk and they were healed.  | And He was not able to do even one work of power there, except that He laid His hands on a few sickly people [and] cured them. (AMP)<br><br>The people must have heard of His miracles done elsewhere, but among them. Jesus did but few miracles, because of their lack of faith. |
| Mark 6:8 And he marveled because of their unbelief. And he went round about the villages, teaching.  | And He marveled because of their unbelief (their lack of faith in Him). And He went about among the surrounding villages and continued teaching. (AMP)<br><br>Even Jesus couldn't believe their unbelief.  |
| "...Satan's stratagems are apparent: If one cannot face truth, then he can merely dismiss it by stereotyping the source. Dismiss the message because of the lowly messengers." Neal A. Maxwell (Even As I Am [Salt Lake City: Deseret Book Co., 1982], 85.)  |  |
| This is true, but if Christ, or one of His true servants were to walk onto Temple Square and start preaching, would the modern church have the same reaction as Jesus' neighbors in Nazareth? Wouldn't they level personal attacks on the messenger instead of focusing on the message?  |  |
| Mark 6:9 And he called the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; and commanded them that they should take nothing for their journey, save a staff only; no  | And He called to Him the Twelve [apostles] and began to send them out [as His ambassadors] two by two and gave them  |

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| <p>scrip, nor bread, nor money in their purse; but should be shod with sandals, and not take two coats.</p> | <p>authority and power over the unclean spirits.</p> <p>He charged them to take nothing for their journey except a walking stick--no bread, no wallet for a collection bag, no money in their belts (girdles, purses)—</p> <p>But to go with sandals on their feet and not to put on two tunics (undergarments). (AMP)</p> |
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This marks an important milestone in Jesus' development and training of the Twelve. They were now ready to go out on their own and teach. This leads to a series of events which I believe Mark, even though it is the shortest gospel, does the best job of illustrating this. But, once you see the pattern, you will recognize it in Matthew and Luke as well.

The JST makes it clear that Jesus called the Twelve to him (in a Priesthood sense).

Jesus didn't send them out to organize a church. He sent them out at traveling ministers, ordained to the Priesthood, to teach the Gospel, the same as the Lord sent out his ministers in the early days of the Restoration.

We know few details of their ministry. Perhaps, some day we will have the testimony of the Twelve Apostles as more hidden scriptures are restored. Meanwhile, the Gospel of Mark fills us in on the details of the murder of John the Baptist.

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| <p>Mark 6:10 And he said unto them, In whatsoever place ye enter into a house, there abide till ye depart from that place.</p>                          | <p>And He told them, Wherever you go into a house, stay there until you leave that place. (AMP)</p>  |
| <p>Mark 6:11 And whosoever shall not receive you, nor hear you; when ye depart thence shake off the dust of your feet for a testimony against them.</p> | <p>And if any community will not receive and accept and welcome you, and they refuse to listen to you, when you depart, shake off the dust that is on your feet, for a testimony against them. (AMP)</p> |
| <p>Mark 6:12 Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for the city.</p>                    | <p>Truly I tell you, it will be more tolerable for Sodom and Gomorrah in the judgment day than for that town. (AMP)</p>  |

These were the same instructions that the Lord gave the early missionaries through Joseph Smith.

Why compare the places where people reject them to Sodom and Gomorrah? These cities of the plain rejected all strangers and outsiders, but the cities Jesus was talking about here were specifically rejecting His chosen servants, sent there not to seek hospitality, but to deliver an important message.

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| <p>Mark 6:13 And they went out, and preached that men should repent.</p> | <p>So they went out and preached that men should repent [that they should change their minds for the better and heartily amend their ways, with abhorrence of their past sins]. (AMP)</p> |
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| Mark 6:14 And they cast out many devils, and anointed with oil many that were sick, and they were healed.  | And they drove out many unclean spirits and anointed with oil many who were sick and cured them. (AMP)   |
| So, the Twelve went out and did as they were commanded: teach nothing but repentance, cast out the devils, and heal the sick. And, signs and other gifts of the Spirit accompanied their faith. Look what they were able to accomplish, even without yet having the gift of the Holy Ghost! But this was only a dry run for what would come later.   |  |
| Mark 6:15 And King Herod heard of Jesus; for his name was spread abroad; and he said, That John the Baptist was risen from the dead, and therefore, mighty works do show forth themselves in him.  | King Herod heard of it, for [Jesus'] name had become well known. He and they [of his court] said, John the Baptist has been raised from the dead; that is why these mighty powers [of performing miracles] are at work in Him. (AMP) |
| King Herod, having murdered John the Baptist is haunted by his conscience, supposing Jesus to be his risen ghost. This sound like something out of Shakespeare.  |  |
| Mark 6:16 Others said, That it is Elias; and others said, That it is a prophet, or as one of the prophets.   | [But] others kept saying, It is Elijah! And others said, It is a prophet, like one of the prophets [of old]. (AMP)   |
| Mark 6:17 But when Herod heard of him, he said, It is John whom I beheaded; he is risen from the dead.   | But when Herod heard [of it], he said, [This very] John, whom I beheaded, has been raised [from the dead]. (AMP)   |
| Mark provides more details of this than any other gospel.  |  |
| Mark 6:18 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her.   | For [this] Herod himself had sent and seized John and bound him in prison for the sake of Herodias, his brother Philip's wife, because he [Herod] had married her. (AMP)   |
| 'And if a man shall take his brother's wife, it is an unclean thing' (Lev. 20:21)  |  |
| <p>"Herod's marital situation, to which John objected, was somewhat complex. Herod was originally married to the daughter of Aretas, the king of Arabia, but on a visit to Rome he stayed with his half-brother Philip and had an interest in Philip's wife, Herodias. This was an opportunity for Herodias. Her husband, Philip, had no title and ruled no province. In her estimation he was a 'nobody' and, while married to him, she was simply a housewife. As Herod's wife she would be a queen. So she agreed to marry Herod on condition that he divorce his first wife. With her daughter Salome, Herodias left Philip and their residence in Rome and became the wife of Herod Antipas the King, ruler of Galilee and Perea.</p> <p>"To further complicate the relationship, Herodias was not only Herod's sister-in-law, but also his niece, being the daughter of Aristobulus, Herod's half-brother. She was married, therefore, first to one uncle and now to another uncle. Such close-relation marriage was forbidden in the law of Moses." (Robert J. Matthews, Behold the Messiah [Salt Lake City: Bookcraft, 1994], 57.)</p> |  |
| Mark 6:19 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.  | For John had told Herod, It is not lawful and you have no right to have your brother's wife. (AMP)   |

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| Mark 6:20 Therefore Herodias had a quarrel against him, and would have killed him; but she could not.   | And Herodias was angry (enraged) with him and held a grudge against him and wanted to kill him; but she could not, (AMP)  |
| Mark 6:21 For Herod feared John, knowing that he was a just man, and a holy man, and one who feared God and observed to worship him; and when he heard him he did many things for him, and heard him gladly.  | For Herod had [a reverential] fear of John, knowing that he was a righteous and holy man, and [continually] kept him safe [under guard]. When he heard, he was much perplexed; and [yet] he heard him gladly. (AMP) |
| Mark 6:22 But when Herod's birth-day was come, he made a supper for his lords, high captains, and the chief priests of Galilee.   | But an opportune time came [for Herodias] when Herod on his birthday gave a banquet for his nobles and the high military commanders and chief men of Galilee. (AMP)   |
| <p>"It is interesting that Herod, the king, should be outmaneuvered by his wife and by a dancing girl. His appetite and lust for the girl's bodily charms snared him into a compromising situation for which he afterward was very sorry. The whole caper was brought about in the first place because of his libidinous desire for Herodias, whom he had spirited away from Philip, and whom it was not lawful for him to have. It was bodily lust and passion that had caused him to forsake his wife, the daughter of Aretas, for Herodias, and now it was more of the same that made him vulnerable to the scheming of Herodias in her plan to make him destroy the very man he had previously protected. Herodias, above all others, knew what kind of a man Herod was. She knew his weakness for the flesh.</p> <p>"Since Herodias wished to kill John but could not because Herod protected him, she set about to devise a method not only to get John killed, but to get Herod to do it. Herod had shown himself to be a man of much passion, with fleeting moments of good intention but with little self-control and even less manly discipline. Herodias herself had beguiled him in their days at Rome, and now she again played upon his weaknesses. But this time she would use a younger woman: Salome would be the bait." (Robert J. Matthews, Behold the Messiah [Salt Lake City: Bookcraft, 1994], 69.)</p> |   |
| Mark 6:23 And when the daughter of 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.  | For when the daughter of Herodias herself came in and danced, she pleased and fascinated Herod and his guests; and the king said to the girl, Ask me for whatever you desire, and I will give it to you. (AMP)      |
| Mark 6:24 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.   | And he put himself under oath to her, Whatever you ask me, I will give it to you, even to the half of my kingdom. (AMP)   |
| Mark 6:25 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.   | Then she left the room and said to her mother, What shall I ask for [myself]? And she replied, The head of John the Baptist! (AMP)  |
| Mark 6:26 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.   | And she rushed back instantly to the king and requested, saying, I wish you to give me right now the head of John the Baptist on a platter. (AMP)   |

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| Mark 6:27 And the king was exceeding sorry; but for his oath's sake, and for their sakes which sat with him, he would not reject her.  | And the king was deeply pained and grieved and exceedingly sorry, but because of his oaths and his guests, he did not want to slight her [by breaking faith with her]. (AMP)                      |
| Mark 6:28 And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison.  | And immediately the king sent off one [of the soldiers] of his bodyguard and gave him orders to bring [John's] head. He went and beheaded him in the prison (AMP)                                 |
| Mark 6:29 And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.  | And brought his head on a platter and handed it to the girl, and the girl gave it to her mother. (AMP)  |
| Shakespearean drama? I can picture Shakespeare saying: "Tis not even I who could concoct such a bawdy and bloody tale." Or in modern English, "Not even I can make this stuff up."   |   |
| Mark 6:30 And when John's disciples heard of it, they came and took up his corpse and laid it in a tomb.   | When his disciples learned of it, they came and took [John's] body and laid it in a tomb. (AMP)   |
| <p>"Thus ended the mortal ministry of one of God's noblest men. His earthly mission was completed; he had kept himself unspotted from the world and had testified against the evils of his day. He had made straight the highway of his God, announced the presence of the Messiah, baptized the very Son of God and suffered a martyr's violent death.</p> <p>"Soon, in perhaps about a year and a half, the Messiah himself would be slain and his body placed in a tomb. But the Messiah would have power over the grave, would break the bands of death, and would come forth out of the tomb with his resurrected, glorified body, no more to be maimed or bruised. And the Messiah's resurrection would bring to pass the resurrection of all men, including John.</p> <p>"As recorded in a divine communication to Joseph Smith (D&amp;C 133:55), John came forth from the tomb at a time immediately following Jesus' own resurrection, and John is referred to as being 'with Christ in his resurrection.'" (Robert J. Matthews, "John the Baptist: A Burning and a Shining Light," Ensign, Sept. 1972, 79)</p> |   |
| Mark 6:31 Now the apostles gathered themselves together unto Jesus, and told him all things; both what they had done, and what they had taught.  | The apostles [sent out as missionaries] came back and gathered together to Jesus, and told Him all that they had done and taught. (AMP)   |
| <p>The news of the death of John the Baptist must have hit the disciples hard. We know that Andrew, and probably John were disciples of John the Baptist. But, since John was popular with the people, many of the rest of the Twelve must have been influenced by John and deeply affected by his death. This must have brought home to them the fact that their Master could also be subject to persecution and death. Yet, they soldiered on with their teaching mission and didn't let the news discourage them. We don't read about anybody "coming home early".</p>  |   |
| Mark 6:32 And he said unto them, Come ye yourselves apart into a solitary place, and rest a while; for there were many coming and going, and they had no leisure, not so much as to eat.   | And He said to them, [As for you] come away by yourselves to a deserted place, and rest a while--for many were [continually] coming and going, and they had not even leisure enough to eat. (AMP) |

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| <p>This shows how diligent the twelve were, even in the face of the discouraging news of John's death. However, Jesus recognized the need for a little down time. Yet, when the opportunity arose to teach more people, they continued anyway.</p>  |  |
| Mark 6:33 And they departed into a solitary place by ship, privately.   | And they went away in a boat to a solitary place by themselves. (AMP)  |
| Mark 6:34 And the people saw them departing; and many knew Jesus, and ran afoot thither out of all cities, and outran them, and came together unto him.   | Now many [people] saw them going and recognized them, and they ran there on foot from all the surrounding towns, and they got there ahead [of those in the boat]. (AMP)<br><br>They tried to get away, but Jesus and the Twelve were all public figures by now.  |
| Mark 6:35 And Jesus when he came out, saw much people, and was moved with compassion towards them, because they were as sheep not having a shepherd; and he began to teach them many things.  | As Jesus landed, He saw a great crowd waiting, and He was moved with compassion for them, because they were like sheep without a shepherd; and He began to teach them many things. (AMP)<br><br>Even with the great Jewish religion, and their rabbi's and the Torah to guide them, the people were still as sheep without a shepherd. |
| Mark 6:36 And when the day was now far spent, his disciples came unto him and said, This is a solitary place, and now the time for departure is come, 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. | And when the day was already far gone, His disciples came to Him and said, This is a desolate and isolated place, and the hour is now late. Send the crowds away to go into the country and villages round about and buy themselves something to eat. (AMP)  |
| Mark 6:37 And he answered and said unto them, Give ye them to eat.  | But He replied to them, Give them something to eat yourselves. (AMP)<br><br>Jesus presented the problem for the Twelve and expected them, having spent time with the Lord, to be able to initiate a solution.  |
| Mark 6:38 And they said unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?  | And they said to Him, Shall we go and buy 200 denarii [about forty dollars] worth of bread and give it to them to eat? [II Kings 4:42-44.] (AMP)<br><br>After some prodding, the Twelve came up with a solution, but the solution came from the mind of the natural man, and lacked faith.   |
| Mark 6:39 He said unto them, How many loaves have ye? Go and see.   | And He said to them, How many loaves do you have? Go and see. (AMP)  |

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|   | So, prompting them to exercise faith, Jesus took them down a line of reasoning that led to them exercising faith.   |
| Mark 6:40 And when they knew, they say, Five, and two fishes.   | And when they [had looked and] knew, they said, Five [loaves] and two fish. (AMP)   |
| Mark 6:41 And he commanded them to make all sit down by companies, upon the green grass.  | Then He commanded the people all to recline on the green grass by companies. (AMP)  |
| Mark 6:42 And they sat down in ranks, by hundreds, and by fifties.  | So they threw themselves down in ranks of hundreds and fifties <b>[with the regularity of an arrangement of beds of herbs, looking like so many garden plots]</b> . (AMP)   |
| He was about to feed a hungry crowd, but needed to impose a little order, so as to preserve the spiritual atmosphere and mood, disturbing it as little as possible, so He could send the people away having been fed both temporally and spiritually.   |   |
| Mark 6:43 And when he had taken the five loaves and two fishes, he looked up to heaven, and blessed, and break the loaves, and gave to his disciples to set before the multitude; and the two fishes divided he among them all.   | And taking the five loaves and two fish, He looked up to heaven and, praising God, gave thanks and broke the loaves and kept on giving them to the disciples to set before the people; and He [also] divided the two fish among [them] all. (AMP) |
| Jesus is able to take our meager faith, talent, and resources and multiply them exceedingly, but we must first supply the seed, the core, as a demonstration of our faith.  |   |
| Mark 6:44 And they did all eat and were filled.   | And they all ate and were satisfied. (AMP)  |
| But obviously his mission was to assuage spiritual hunger not physical hunger. Therefore, when they tried to make him their "free lunch" king (John 6:15), he made a quick getaway.   |   |
| Ironically, those who understand Christ's mission, who hunger and thirst after righteousness, who take no thought for their life, what they shall eat, or what they shall drink, who understand that Jesus provides a daily feast of spiritual food, shall one day be daily fed by his miraculous power. The celestial kingdom will include a never-ending supply of such nourishment. There the saints will partake of the tree of life, as it bears a different fruit every month; there they will drink freely from the waters of life that flow as 'a pure river...clear as crystal, proceeding out of the throne of God and of the Lamb' (Rev 22:1-2). Such is the invitation for all: 'let him that is athirst come. And whosoever will, let him take the water of life freely' (Rev. 22:17). Then will the promise again be fulfilled, 'I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst' (Jn. 6:35). <a href="https://www.gospeldoctrine.com/new-testament/mark/mark-6">https://www.gospeldoctrine.com/new-testament/mark/mark-6</a> |   |
| Mark 6:45 And they took up twelve basketsful of the fragments, and of the fishes.   | And they took up twelve [small hand] baskets full of broken pieces [from the loaves] and of the fish.   |
| Mark 6:46 And they that did eat of the loaves, were about five thousand men.  | And those who ate the loaves were 5,000 men. (AMP)<br><br>Plus, women and children.   |
| Mark 6:47 And straightway he constrained his disciples to get into the ship, and to go to the other side before him, unto Bethsaida, while he sent away the people.   | And at once He insisted that the disciples get into the boat and go ahead of Him to   |

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|  | the other side to Bethsaida, while He was sending the throng away. (AMP)  |
| Mark 6:48 And when he had sent them away, he departed into a mountain to pray.   | And after He had taken leave of them, He went off into the hills to pray. (AMP)<br><br>Jesus still needs the alone time with His Father.  |
| Mark 6:49 And when even was come, the ship was in the midst of the sea, and he alone on the land, and he saw them toiling in rowing; for the wind was contrary unto them.  | Now when evening had come, the boat was out in the middle of the lake, and He was by Himself on the land. (AMP)<br><br>Jesus, no doubt sent the Twelve ahead and told them He would join them later.  |
| Mark 6:50 And about the fourth watch of the night he cometh unto them, walking upon the sea, as if he would have passed by them.   | And having seen that they were troubled and tormented in [their] rowing, for the wind was against them, about the fourth watch of the night [between 3:00-6:00 a.m.] He came to them, walking [directly] on the sea. And He acted as if He meant to pass by them, (AMP) |
| <p>The fourth watch is the time when many people see and obtain spiritual encounters with the Lord, including their Second Comforter, and after having received it, they continue to set aside time for the Lord to instruct them face to face.</p> <p>If you look at a map of Palestine at the time of Jesus, you would see that this journey on the Sea of Galilee takes them along the western shore of the sea, very close to the coastline. In the Aramaic translation of the New Testament, instead of Jesus walking upon the sea, He is walking <b>along</b> the sea, on the beach.</p> |   |
| Mark 6:51 And when they saw him walking upon the sea, they supposed it had been a spirit, and cried out;   | But when they saw Him walking on the sea they thought it was a ghost, and raised a [deep, throaty] shriek of terror. (AMP)  |
| <p>If Jesus were merely walking along the sea, there would have been no miracle, and no reason for the disciples to be afraid, only except for the fact that they didn't expect to see him, and there was also a storm brewing.</p>  |   |
| Mark 6:52 For they all saw him, and were troubled.   | For they all saw Him and were agitated (troubled and filled with fear and dread). (AMP)   |
| Mark 6:53 And immediately he talked with them, and said unto them, Be of good cheer; it is I; be not afraid.   | But immediately He talked with them and said, Take heart! I AM! Stop being alarmed and afraid. (AMP)  |
| Mark 6:54 And he went up unto them into the ship; and the wind ceased; and they were sore amazed in themselves beyond measure, and wondered.   | And He went up into the boat with them, and the wind ceased (sank to rest as if exhausted by its own beating). And they were astonished exceedingly [beyond measure], (AMP)   |

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|  | This account does not include the story of Peter walking on the water.  |
| Mark 6:55 For they considered not of the loaves; for their hearts were <b>hardened</b> .   | For they <b>failed to consider or understand</b> [the teaching and meaning of the miracle of] the loaves; [in fact] <b>their hearts had grown callous [had become dull and had lost the power of understanding]</b> . (AMP)                       |
| Having a hardened heart doesn't necessarily mean you are angry or bitter. It simply means your heart is not soft, open, pliable, meek, teachable, nor given to faith.  |   |
| Mark 6:56 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.   | And when they had crossed over, they reached the land of Gennesaret and came to [anchor at] the shore. (AMP)  |
| Mark 6:57 And when they were come out of the ship, straightway the people knew him, and ran through that whole region round about, and began to carry about in beds, those that were sick, where they heard he was.  | As soon as they got out of the boat, [the people] recognized Him, And they ran about the whole countryside, and began to carry around sick people on their sleeping pads or mats to any place where they heard that He was. (AMP)                 |
| The company had planned to go all the way to Capernaum, but the storm forced them to land in Gennesaret, giving them an opportunity to minister to the people of the area.   |   |
| Mark 6:58 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.  | And wherever He came into villages or cities or the country, <b>they would lay the sick in the marketplaces and beg Him that they might touch even the fringe of His outer garment, and as many as touched Him were restored to health.</b> (AMP) |
| This sounds like the miracle of the woman with the issue of blood who touched Jesus' garment. This story must have spread. She had faith because of things she heard about Jesus, and her faith catalyzed the faith of others. Given the authority to heal sickness, I am sure the Twelve participated in the miracles, as well.   |   |
| <b>CHAPTER 7</b>   |   |
| Mark 7:1 Then came together unto him, the Pharisees, and certain of the scribes, which came from Jerusalem.  | NOW THERE gathered together to [Jesus] the Pharisees and some of the scribes who had come from Jerusalem, (AMP)   |
| 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.  | For they had seen that some of His disciples ate with common hands, that is, unwashed [with hands defiled and unhallowed, because they had not given them a ceremonial washing]—(AMP)   |
| "The custom of ritual washing required a great amount of water if one entertained many guests. Thus, the water pots were often quite large. At the marriage feast in Cana, during which Jesus performed his first miracle (see John 2:1-11), John tells us that there were six empty water pots 'after the manner of the purifying of the Jews, containing two or three firkins apiece' (John 2:6). Firkin translates the Greek word metretes, a unit of measure equal to about ten (U.S.) gallons. The total amount the six pots held would therefore be between 120 and 180 U. S. gallons." (Richard D. Draper, "Home Life at the Time of Christ," Ensign, Sept. 1987, 58) |   |

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| Mark 7:3 For the Pharisees, and all the Jews, except they wash hands oft, eat not; holding the tradition of the elders.   | For the Pharisees and all of the Jews do not eat unless [merely for ceremonial reasons] they wash their hands <b>[diligently up to the elbow] with clenched fist</b> , adhering [carefully and faithfully] to the tradition of [practices and customs handed down to them by] their forefathers [to be observed]. (AMP)  |
| Mark 7:4 And when they come from the market, except they wash their bodies, they eat not.   | And [when they come] from the marketplace, they do not eat unless they purify themselves; and there are many other traditions <b>[oral, man-made laws handed down to them, which they observe faithfully and diligently, such as], the washing of cups and wooden pitchers and widemouthed jugs and utensils of copper and beds</b> —(AMP)   |
| Mark 7:5 And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.   |  |
| Mark 7:6 And the Pharisees and scribes asked him, Why walk not thy disciples according to the traditions of the elders, but eat bread with unwashed hands?  | And the Pharisees and scribes kept asking [Jesus], Why do Your disciples not order their way of living according to the tradition handed down by the forefathers [to be observed], but eat with hands unwashed and ceremonially not purified? (AMP)  |
| It was one more accusation to level against Jesus. But judgment and accusation are the natural result of a rule-based society, where the letter of the law was more important than the spirit of the law,   |  |
| Mark 7:7 He answered and said unto them, Well hath Isaiah prophesied of you hypocrites, as it is written This people honoreth me with their lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching the doctrines and commandments of men.  | But He said to them, Excellently and truly [so that there will be no room for blame] did Isaiah prophesy of you, the pretenders and hypocrites, as it stands written: These people [constantly] honor Me with their lips, but their hearts hold off and are far distant from Me. <b>In vain (fruitlessly and without profit) do they worship Me, ordering and teaching [to be obeyed] as doctrines the commandments and precepts of men.</b> (AMP) |
| To worship God in vain means that you go through the motions, but to no avail. Your “worship” is nothing but a show – a way for you to condemn others who are not as “righteous” as you, while accomplishing nothing toward bringing you closer to the Lord.<br><br>Such a society is a natural breeding-ground for hypocrisy, where the leaders impose such strict rules on the people, which rules go far beyond the commandment of God in the scriptures. Hypocrisy is what we see in churches which emphasize the works of men over the works of faith, but Jews would have seen things a little differently. |  |

"*Hypokritos* was a term from Greek theater meaning "play actor, pretender." Jesus preached against hypocrites in the Greek New Testament, but there was no such Aramaic word. Why? Because there was no tradition of theater among the Jews, thus no word for "hypocrite" or play-actor. The Greek word for hypocrite in the New Testament mistranslated the Aramaic phrase **nasa beaph** "take nose," which meant to **turn up the nose, or look down the nose, at someone, i.e. to be self-righteous.** When the Jesus of the New Testament rails against the Judean Pharisees as hypocrites, that represents the Christian anti-Pharisaic view. But the Pharisees were not hypocrites. They practiced diligently what they firmly believed to be righteous. What the historical Yeshua disliked was their self-righteous attitude that God loved them and despised the common people. He criticized them for *nasa beaph*, looking down their noses at common people." *The Pre-Christian Teachings of Yeshua*, Lewis Keizer, PhD.

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| Mark 7:8 For laying aside the commandment of God, ye hold the tradition of men; the washing of pots and of cups; and many other such like things ye do.   | You disregard and give up and ask to depart from you the commandment of God and cling to the tradition of men [keeping it carefully and faithfully]. (AMP) |
| <p>"The Pharisees and the Essenes...believed in something called the 'oral' Law. <b>This was a body of oral traditions which interpreted the written Law of Moses and applied it to new situations. It was often claimed that these traditions had been given to Moses on Mount Sinai; but actually they were attempts of later teachers to 'fine-tune' the Law of Moses.</b> This was done (in the absence of revelation) in an effort to extend or even to alter the requirements of the Law in the face of changing social circumstances." (Stephen E. Robinson, "The Law after Christ," Ensign, Sept. 1983, 69)</p> |  |

[What is the difference between these "oral laws" and the extrapolations, interpolations, and innovations which are added, also in the absence of revelation, by the church today?]

"Often called 'the tradition of men' or 'the traditions of the fathers' (Mark 7:8; Gal. 1:14.), these interpretations and commentaries on the law in large measure came to govern Jewish life. **Had the Pharisees been more intense in their study of the law itself rather than in the commentaries upon it, they might have recognized Jesus as the promised Messiah.** And had they been more eager to apply its teachings rather than to seek for further things they could not understand, they might have been able to accept him." (Robert L. Millet, "Looking beyond the Mark: Why Many Did Not Accept the Messiah," Ensign, July 1987, 61)

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| Mark 7:9 And he said unto them, Yea, altogether ye reject the commandment of God, that ye may keep your own tradition. | And He said to them, You have a fine way of rejecting [thus thwarting and nullifying and doing away with] the commandment of God in order to keep your tradition (your own human regulations)! (AMP) |
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| Mark 7:10 Full well is it written of you, by the prophets whom ye have rejected. |  |
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| Mark 7:11 They testified these things of a truth, and their blood shall be upon you. |  |
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| Mark 7:12 Ye have kept not the ordinances of God; for Moses said, Honor thy father and thy mother; and whoso curseth father or mother, let him die the death of the transgressor, as it is written in your law; but ye keep not the law. | For Moses said, Honor (revere with tenderness of feeling and deference) your father and your mother, and, He who curses or reviles or speaks evil of or abuses or |
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|   | treats improperly his father or mother, let him surely die. (AMP)   |
| Mark 7:13 Ye say, If a man shall say to his father or mother, Corban, that is to say, a gift, by whatsoever thou mightest be profited by me, he is of age. And ye suffer him no more to do aught for his father or his mother; making the word of God of none effect through your tradition which ye have delivered; and many such like things do ye.   | <p>But [as for you] you say, A man is exempt if he tells [his] father or [his] mother, What you would otherwise have gained from me [everything I have that would have been of use to you] is Corban, that is, is a gift [already given as an offering to God],</p> <p>Then you no longer are permitting him to do anything for [his] father or mother [but are letting him off from helping them].</p> <p><b>Thus, you are nullifying and making void and of no effect [the authority of] the Word of God through your tradition, which you [in turn] hand on.</b> And many things of this kind you are doing. (AMP)</p> <p>You make void the word of God through your traditions.</p> |
| <p><b>Corban</b> [means] given to God. The word describes anything dedicated to God, and therefore not available for ordinary uses. The utterance of it was held to constitute a binding vow, and the fulfillment of a vow was regarded by the Pharisees as of deeper obligation than the duty even to parents. See Matt. 15:5 and Mark 7:11, where it appears that the Pharisees misused the opportunity of dedicating their material possessions to God, in order to avoid responsibility to care for their parents." (Bible Dictionary, Corban)</p> <p>Our time is far more valuable than money. It would be more beneficial and valuable to spend precious time with aging parents than to absolve oneself of that responsibility by throwing money away at religious institutions.</p> <p>We have to constantly battle against our traditions: false doctrines which we have been taught and which blind our eyes to the truths of the Gospel. There are many vital truths in the scriptures which we fail to notice until somebody points them out to us, then we wonder why we never noticed them earlier. We need to read the scriptures without any preconceived ideas, as if reading them for the first time. We are commanded to search the scriptures. This means cross-referencing topics so as to better gain an understanding and insight.</p> <p>Also, there are different layers of interpretation of scriptures. Briefly, they are: literal, allegorical, comparative, and secret. Describing them in detail is beyond the scope of this document. Google the word "Pardes". It takes revelation to understand revelation (D&amp;C 50). Seek the inspiration of the Holy Ghost whenever you study the scriptures.</p> |   |
| Mark 7:14 And when he had called all the people, he said unto them, Hearken unto me every one, and understand;  | And He called the people to [Him] again and said to them, Listen to Me, all of you, and understand [what I say]. (AMP)  |

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|  | Jesus called all the people together and got their attention in order to teach them something of great importance.  |
| Mark 7:15 There is nothing from without, that entering into a man, can defile him, which is food; but the things which come out of him; those are they that defile the man, that proceedeth forth out of the heart.  | There is not [even] one thing outside a man which by going into him can pollute and defile him; but the things which come out of a man are what defile him and make him unhallowed and unclean. (AMP)   |
| Mark 7:16 If any man have ears to hear, let him hear.  | If any man has ears to hear, let him be listening [and let him perceive and comprehend by hearing]. (AMP)   |
| <p>In studying contemporary commentaries from LDS church officials, they are convinced that Jesus would never say this today, and they cite taking drugs as an example of how taking substances into our bodies can pollute and define us.</p> <p>How about you? Doesn't this sound a little strange to our ears as well? This ought to give us pause. Maybe Jesus was trying to teach us a greater principle, than just the Word of Wisdom.</p> |   |
| Mark 7:17 And when he was entered into the house from among the people, his disciples asked him concerning the parable.  | And when He had left the crowd and had gone into the house, His disciples began asking Him about the parable. (AMP)<br><br>Even his disciples wondered about this one.  |
| Mark 7:18 And he said unto them, Are ye without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?  | And He said to them, <b>Then are you also unintelligent and dull and without understanding? Do you not discern and see that whatever goes into a man from the outside cannot make him unhallowed or unclean</b> , Since it does not reach and enter his heart but [only his] digestive tract, and so passes on [into the place designed to receive waste]? <b>Thus He was making and declaring all foods [ceremonially] clean [that is, abolishing the ceremonial distinctions of the Levitical Law].</b> (AMP) |
| <p>You can suppose Jesus wouldn't say this today, but can you also say that Jesus wouldn't rebuke us, today, for our lack of faith and understanding?</p>  |   |
| Mark 7:19 And he said, That which cometh out of a man, defileth the man.   | And He said, <b>What comes out of a man is what makes a man unclean and renders [him] unhallowed.</b> (AMP)   |
| Mark 7:20 For from within, <b>out of the hearts of men</b> , proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness;   | For from within, [that is] <b>out of the hearts of men</b> , come base and wicked thoughts, sexual immorality, stealing, murder, adultery,<br><br>Coveting (a greedy desire to have more wealth), dangerous and destructive wickedness, deceit; unrestrained (indecent)   |

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|  | conduct; an evil eye (envy), slander (evil speaking, malicious misrepresentation, abusiveness), pride (the sin of an uplifted heart against God and man), foolishness (folly, lack of sense, recklessness, thoughtlessness). (AMP) |
| <p>OK, I admit it. Five minutes ago, I didn't know the answer to this question, either. But I knew that the Lord would reveal it to me, if I continued working on this. Then, after He showed me the answer, I could see the answer in his words above.</p>  |  |
| <p>This isn't a difficult question. It's quite easy to see, once you see it. But our traditions keep getting in the way. The key is: alcohol, drugs, tobacco in and of themselves have no power to corrupt us. They are just substances. To blame our moral failures on the material substance is to fail to take responsibility for what's in our <b>hearts</b>. Jesus said "Where your treasure is, there will your <b>heart</b> be also." If we take in these substances and allow them to affect the desires and intents of our hearts, then it is corrupting to take in these substances. But the corruption stems from us.</p> |  |
| <p>This is easy to misinterpret. Most Christians use the verse as proof-text to show that everything that comes out of our heart is evil. This is a false tradition. Our hearts are capable of great and noble desires, once we yield them to God.</p>   |  |
| <p>Are we innately good or evil?</p>   |  |
| <p><b>D&amp;C 93:38 Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.</b></p>  |  |
| <p><b>D&amp;C 93:39</b> And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the <b>[You guessed it.]</b> tradition of their fathers.</p>  |  |
| <p>One such tradition is the one the places all emphasis on the letter of the law, on performances, on practices, on substances taken into the body. Such traditions, not only make void the word of God, but they <b>keep</b> us in the state of natural man, because they address the symptoms of the problem, not the root of the problem. Therefore, our "worship" of the acts of men, the doctrines of men, and the commandments of men are <b>vain</b>: having none effect.</p>  |  |
| <p>I want to discuss the meaning of "an evil eye". The natural eye <i>looks</i>. The spiritual eye <i>sees</i>. One sees with either "an evil eye" or with an "eye of faith". To look with an evil eye is to see with envy; it is to see only evil. It's a sign of a hardened heart or a projection of the darkness which is in your heart.</p>  |  |
| <p><b>D&amp;C 88:67</b> And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things.</p>   |  |
| <p><b>Mark 7:21</b> All these evil things come from within, and defile the man.</p>  | <p>All these evil [purposes and desires] come from within, and they make the man unclean and render him unhallowed. (AMP)</p> <p><b>What is evil are purposes and desires, and they all come from within.</b></p>                  |

This was one of those principles in scripture that I never noticed until somebody pointed it out to me, then I saw this everywhere I look:

- God judges us primarily by the desires and intents of our hearts.
- These desires and intents are that which motivate and drive us to do good works.
- Faith without works is dead, but works done without faith and real intent are vain.
- If we have real intent, but are not able to perform the works, but would have done them, given the chance, it is counted to us as if we had done them.
- In short, you can't **do** good unless you **are** good.

Mosiah 4:24 And again, I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; **I mean all you who deny the beggar, because ye have not; I would that ye say in your hearts that: I give not because I have not, but if I had I would give.**

Mosiah 4:25 And now, **if ye say this in your hearts ye remain guiltless, otherwise ye are condemned;** and your condemnation is just for ye covet that which ye have not received.

Moroni 7:6 For behold, God hath said **a man being evil cannot do that which is good;** for if he offereth a gift, or prayeth unto God, **except he shall do it with real intent it profiteth him nothing.**

Moroni 7:7 For behold, it is **not counted unto him for righteousness.**

Moroni 7:8 For behold, if a man being evil giveth a gift, he doeth it **grudgingly;** wherefore it is counted unto him the same as if he had retained the gift; wherefore **he is counted evil before God.**

Moroni 7:9 **And likewise also is it counted evil unto a man, if he shall pray and not with real intent of heart; yea, and it profiteth him nothing, for God receiveth none such.**

Moroni 7:10 Wherefore, a man being evil [in his heart] cannot do that which is good; neither will he give a good gift.

Moroni 7:11 For behold, **a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water;** wherefore, a man being a servant of the devil cannot follow Christ; and if he follow Christ he cannot be a servant of the devil.

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| Mark 7:22 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would that no man should come unto him. | And Jesus arose and went away from there to the region of Tyre and Sidon. And He went into a house and did not want anyone to know [that He was there]; but it was not possible for Him to be hidden [from public notice]. (AMP) |
| Mark 7:23 <b>But he could not deny them; for he had compassion upon all men.</b>   |  |

"This is the first time Jesus went into Gentile territory during his ministry, clearly foreshadowing the universal spread of the gospel message. That Jesus, a Jew from Galilee, performed miracles among the Gentiles must have made a significant impact on the minds and hearts of those who witnessed. It was a common notion in antiquity that divine power did not extend beyond the territorial boundaries of the people who worshiped the divinity. Compare Naaman taking soil from Israelite territory so that

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| <p>he could worship Jehovah in his native Syria. (2 Kgs. 5:17.)" (S. Kent Brown, C. Wilfred Griggs, and Thomas W. Mackay, "Footnotes to the Gospels," Ensign, Feb. 1975, 51)</p>   |  |
| Mark 7:24 For a woman, whose young daughter had an unclean spirit, heard of him and came and fell at his feet.   | Instead, at once, a woman whose little daughter had (was under the control of) an unclean spirit heard about Him and came and flung herself down at His feet. (AMP)      |
| Mark 7:25 The woman was a Greek, a Syrophoenician by nation; and she besought him that he would cast forth the devil out of her daughter.  | Now the woman was a Greek (Gentile), a Syrophoenician by nationality. And she kept begging Him to drive the demon out of her little daughter. (AMP)                      |
| Mark 7:26 But Jesus said unto her, Let the children of the kingdom first be filled; for it is not meet to take the children's bread, and to cast it unto the dogs.   | And He said to her, First let the children be fed, for it is not becoming or proper or right to take the children's bread and throw it to the [little house] dogs. (AMP) |
| Mark 7:27 And she answered and said unto him, Yes, Lord; thou sayest truly, yet the dogs under the table eat of the children's crumbs.   | But she answered Him, Yes, Lord, yet even the small pups under the table eat the little children's scraps of food. (AMP)   |
| Mark 7:28 And he said unto her, For this saying, go thy way; the devil is gone out of thy daughter.  | And He said to her, Because of this saying, you may go your way; the demon has gone out of your daughter [permanently]. (AMP)  |
| <p>Jesus was sent to the lost sheep of the House of Israel. He seldom dealt directly with the Gentiles</p> <p>1 Nephi 10:11 And it came to pass after my father had spoken these words he spake unto my brethren concerning the gospel which should be preached among the Jews, and also concerning the dwindling of the Jews in unbelief. And after they had slain the Messiah, who should come, and <b>after he had been slain he should rise from the dead, and should make himself manifest, by the Holy Ghost, unto the Gentiles.</b></p> <p>But the Lord had compassion on all people, and the woman's faith exceeded the faith of those of Israel, so the Lord healed her daughter.</p> |  |
| Mark 7:29 And when she was come to her house, she found that the devil had gone out, and her daughter was laid upon the bed.   | And she went home and found the child thrown on the couch, and the demon departed. (AMP)   |
| Mark 7:30 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.   | Soon after this, Jesus, coming back from the region of Tyre, passed through Sidon on to the Sea of Galilee, through the region of Decapolis [the ten cities]. (AMP)      |
| <p>This was another area of Greek and Roman influence.</p>   |  |
| Mark 7:31 And they brought unto him one that was deaf, and had an impediment in his speech; and they besought him to put his hand upon him.  | And they brought to Him a man who was deaf and had difficulty in speaking, and <b>they begged Jesus to place His hand upon him.</b> (AMP)                                |

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|  | <p>They demonstrated their faith by speaking on behalf of a man who could not speak clearly himself.</p>   |
| Mark 7:32 And he took him aside from the multitude, and put his fingers into his ears, and he spit and touched his tongue;   | <p>And taking him aside from the crowd [privately], He thrust His fingers into the man's ears and spat and touched his tongue; (AMP)</p> <p>Again, going off to a quiet place, where the only people present exercised faith.</p>  |
| Mark 7:33 And looking up to heaven, he sighed, and said unto him, Ephphatha, that is, Be opened.   | <p>And looking up to heaven, He sighed as He said, Ephphatha, which means, Be opened! (AMP)</p>  |
| Mark 7:34 And straightway his ears were opened, and the string of his tongue was loosed; and he spake plain.   | <p>And his ears were opened, his tongue was loosed, and he began to speak distinctly and as he should. (AMP)</p>   |
| Mark 7:35 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 him;  | <p>And Jesus [in His own interest] admonished and ordered them sternly and expressly to tell no one; but the more He commanded them, the more zealously they proclaimed it. (AMP)</p>  |
| Mark 7:36 And were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.  | <p>And they were overwhelmingly astonished, saying, He has done everything excellently (commendably and nobly)! He even makes the deaf to hear and the dumb to speak! (AMP)</p>  |
| <p>This is the only incident in the gospels, where Jesus healed a man who was deaf, and had a speech impediment. As most people know, the two go hand in hand because the person often cannot even hear the sound of his own words.</p>  |  |
| <b>CHAPTER 8</b>   |  |
| Mark 8:1 In those days, the multitude being very great, and having nothing to eat, Jesus called his disciples, and said unto them,   | <p>IN THOSE days when [again] an immense crowd had gathered and they had nothing to eat, Jesus called His disciples to Him and told them, (AMP)</p>  |
| Mark 8:2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat; and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from afar. | <p>I have pity and sympathy for the people and My heart goes out to them, for they have been with Me now three days and have nothing [left] to eat; And if I send them away to their homes hungry, they will be feeble through exhaustion and faint along the road; and some of them have come a long way. (AMP)</p> |
| Mark 8:3 And his disciples answered him, From whence can a man satisfy these, so great a multitude, with bread, here in the wilderness?  | <p>And His disciples replied to Him, How can anyone fill and satisfy [these people] with loaves of bread here in [this] desolate and uninhabited region? (AMP)</p>   |

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| Mark 8:4 And he asked them, How many loaves have ye? And they said, Seven   | And He asked them, How many loaves have you? They said, Seven. (AMP)  |
| Mark 8:5 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 the people; and they did set them before the people.  | And He commanded the multitude to recline upon the ground, and He [then] took the seven loaves [of bread] and, having given thanks, He broke them and kept on giving them to His disciples to put before [the people], and they placed them before the crowd. (AMP) |
| Mark 8:6 And they had a few small fishes; and he blessed them, and commanded to set them also before the people, that they should eat.  | And they had a few small fish; and when He had praised God and given thanks and asked Him to bless them [to their use], He ordered that these also should be set before [them]. (AMP)   |
| Mark 8:7 So they did eat and were filled, and they took up of the broken bread that was left, seven baskets.  | And they ate and were satisfied; and they took up seven [large provision] baskets full of the broken pieces left over. (AMP)  |
| Mark 8:8 And they that had eaten were about four thousand; and he sent them away.   | And there were about 4,000 people. And He dismissed them, (AMP)   |
| Mark 8:9 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.  | And at once He got into the boat with His disciples and went to the district of Dalmanutha (or Magdala). (AMP)  |
| Mark 8:10 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.  | The Pharisees came and began to argue with and question Him, demanding from Him a sign (an attesting miracle from heaven) [maliciously] to test Him. (AMP)  |
| Mark 8:11 And he sighed deeply in his spirit, and said, Why doth this generation seek after a sign?   | And He groaned and sighed deeply in His spirit and said, Why does this generation demand a sign? (AMP)  |
| Mark 8:12 Verily I say unto you, There shall no sign be given unto this generation, save the sign of the prophet Jonah; for as Jonah was three days and three nights in the whale's belly, so likewise shall the Son of Man be buried in the bowels of the earth. | Positively I say to you, no sign shall be given this generation. (AMP)  |
| Mark 8:13 And he left them, and entering into the ship again, he departed to the other side.  | And He went away and left them and, getting into the boat again, He departed to the other side. (AMP)   |
| Mark 8:14 Now the multitude had forgotten to take bread; neither had they, in the ship with them, more than one loaf.   | Now they had [completely] forgotten to bring bread, and they had only one loaf with them in the boat. (AMP)<br><br>Everybody was pretty busy feeding the multitudes.  |
| Mark 8:15 And he charged them saying, Take heed, and beware of the leaven of the Pharisees, and the leaven of Herod.  | And Jesus [repeatedly and expressly] charged and admonished them, saying, Look out; keep on your guard and beware   |

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|  | of the leaven of the Pharisees and the leaven of Herod and the Herodians. (AMP)   |
| Mark 8:16 And they reasoned among themselves, saying, He hath said this, because we have no bread.   | And they discussed it and reasoned with one another, It is because we have no bread. (AMP)  |
| Mark 8:17 And when they said this among themselves, Jesus knew it, and he said unto them,  | And being aware [of it], Jesus said to them, (AMP)  |
| Mark 8:18 Why reason ye because ye have no bread? Perceive ye not yet, neither understand ye? Are your hearts yet hardened?  | Why are you reasoning and saying it is because you have no bread? Do you not yet discern or understand? Are your hearts in [a settled state of] hardness? (AMP) |
| The Twelve still didn't get it. Their hearts were still hardened. Remember what I wrote earlier about hardened hearts. It's not rejection or anger, though it could be. It's just unbelief.  |   |
| Mark 8:19 Having eyes, see ye not? And having ears, hear ye not? And do ye not remember?   | Having eyes, do you not see [with them], and having ears, do you not hear and perceive and understand the sense of what is said? And do you not remember? (AMP) |
| Mark 8:20 When I brake the five loaves among the five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.  | When I broke the five loaves for the 5,000, how many [small hand] baskets full of broken pieces did you take up? They said to Him, Twelve. (AMP)                |
| Mark 8:21 And when the seven among the four thousand, how many baskets full of fragments took ye up? And they said, Seven.   | And [when I broke] the seven loaves for the 4,000, how many [large provision] baskets full of broken pieces did you take up? And they said to Him, Seven. (AMP) |
| Mark 8:22 And he said unto them, How is it that ye do not understand?  | And He kept repeating, Do you not yet understand? (AMP)   |
| He reviews the lessons taught by feeding the 5,000 and then the 4,000. The teaching about "the leaven of the Pharisees" came right after the Pharisees demanded that Jesus show them a sign. The disciples should have made the connection. Jesus was referring to the <b>doctrine</b> of the Pharisees.   |   |
| <p>"Leaven is a foreign substance that, when added to a much more plentiful substrate, changes the properties of the substrate far beyond what the minuscule quantity of foreign impurity would suggest. Had Jesus been preaching in our day, he probably would have used the analogy of a virus, which takes over the host cell and converts it to its own purposes. Such was Jesus' view of the doctrine of the Pharisees, which taught wickedness under the pretense of the revelations of God to Moses." Robert Smith, <i>Teachings for Doctrines the Commandments of Men</i>.</p> |   |
| <p>The Pharisees' problem was their complete lack of faith, which permeated their world view. They knew nothing of faith, and demanded a sign to prove the validity, not of a message, but of the messenger himself.</p>   |   |
| <p>We see the same thing in the church today. People are hung up on the person, not their message. They want the messenger to "prove to the people that he has come with power by giving a sign". Jesus was more focused on the message of being the proof of the messenger, and not the other way</p>   |   |

around. Jesus offered some very practical tests for us to determine the truth of his words: do the works, keep the commandments in faith, and you shall know if they are true or not.

John 10:38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father [is] in me, and I in him.

John 7:16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

John 7:17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

John 7:18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

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| Mark 8:23 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. | And they came to Bethsaida. And [people] brought to Him a blind man and begged Him to touch him. (AMP) |
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| Mark 8:24 And he took the blind man by the hand, and led him out of the town; and when he had spit upon his eyes, and put his hands upon him, he asked him if he saw aught? | And He caught the blind man by the hand and led him out of the village; and when He had spit on his eyes and put His hands upon him, He asked him, Do you [possibly] see anything? (AMP) |
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| Mark 8:25 And he looked up and said, I see men as trees walking. | And he looked up and said, I see people, but [they look] like trees, walking. (AMP) |
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| Mark 8:26 After that he put his hands again upon his eyes, and made him look up; and he was restored and saw every man clearly. | Then He put His hands on his eyes again; and the man looked intently [that is, fixed his eyes on definite objects], and he was restored and saw everything distinctly [even what was at a distance]. (AMP) |
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A couple of interesting things here. Jesus led the blind man out of the village, and away from the faithless crowds. It is also interesting to note that Jesus had to heal the man twice in order to restore his vision. There must be a lesson in this.

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| Mark 8:27 And he sent him away to his house, saying, Neither go into the town, nor tell what is done, to any in the town. | And He sent him away to his house, telling [him], Do not [even] enter the village or tell anyone there. (AMP) |
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Again, telling the healed person not to say anything, only made them want to speak all the more.

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| Mark 8:28 And Jesus went out, and his disciples, into the towns of Caesarea Philippi; and by the way he asked his disciples, saying unto them, Whom do men say that I am? | And Jesus went on with His disciples to the villages of Caesarea Philippi; and on the way He asked His disciples, Who do people say that I am? (AMP) |
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This incident also comes up in Matthew. It is not an isolated incident, but part of a chain of events, which is most easily seen in the gospel of Mark. Recall that the Twelve had just returned from going out and teaching the people. It was time to "return and report".

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| <p>First, Jesus wanted to know how people were receiving Him. He probably already knew, but he wanted to see if the twelve were paying attention and in touch with the people.</p>  |  |
| <p>Second, Jesus wanted to know what the Twelve thought about him. Did all that missionary work give you a testimony? A mission is a time of great growth. How did you grow? Again, Jesus probably knew the answer they were going to give, but he wanted to hear it from their own lips, and he wanted each of them to take stock of themselves and say what they really believed. He was hoping to see what kind of testimony they had developed.</p> |  |
| Mark 8:29 And they answered, John the Baptist; but some say, Elias; and others, One of the prophets.  | And they answered [Him], John the Baptist; and others [say], Elijah; but others, one of the prophets. (AMP)  |
| Mark 8:30 And he said unto them, but whom say ye that I am?   | And He asked them, But who do you yourselves say that I am? (AMP)<br><br>What is your testimony, and what kind of testimony are you bearing to the people? This was Apostleship 101.   |
| Mark 8:31 And Peter answered and said unto him, Thou art the Christ, the Son of the living God.   | Peter replied to Him, You are the Christ (the Messiah, the Anointed One). (AMP)  |
| <p>We get to hear Peter's response, but this doesn't mean that Jesus didn't hear strong testimonies from each of them.</p>  |  |
| <p>We could also speculate that Jesus was interviewing each of them to determine which ones he would take with him to the top of the mount, as discussed in the next chapter.</p>   |  |
| Mark 8:32 And he charged them that they should tell no man of him.  | And He charged them sharply to tell no one about Him. (AMP)<br><br>Why did He say this? Reverse psychology? Maybe people weren't ready to hear this yet.   |
| Mark 8:33 And he began to teach them, that the Son of Man must suffer many things, and be rejected of the elders, and the chief priests, and scribes, and be killed, and after three days rise again.   | And He began to teach them that the Son of Man must of necessity suffer many things and be tested and disapproved and rejected by the elders and the chief priests and the scribes, and be put to death, and after three days rise again [from death]. (AMP) |
| <p>Jesus slowly and carefully prepared them for His crucifixion and resurrection. But most of them didn't understand. Perhaps they didn't want to believe it, like Peter in Matthew's gospel. Or perhaps they believed that the "good times" with Jesus would last forever.</p>   |  |
| Mark 8:34 And he spake that saying openly. And Peter took him, and began to rebuke him.   | And He said this freely (frankly, plainly, and explicitly, making it unmistakable). And Peter took Him by the hand and led Him aside and then [facing Him] began to rebuke Him. (AMP)  |
| Mark 8:35 But when he had turned about and looked upon his disciples, he rebuked Peter, saying, Get thee  | But turning around [His back to Peter] and seeing His disciples, He rebuked Peter, saying, Get behind Me, Satan! <b>For you do</b>   |

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| behind me, Satan; for thou savorest not the things that be of God, but the things that be of man.  | <b>not have a mind intent on promoting what God wills, but what pleases men [you are not on God's side, but that of men]. (AMP)</b>   |
| Peter had just borne one of the greatest testimonies ever, but now Jesus was calling him a Satan because he did not fully understand Christ's complete mission, and blindly valued the things of man over the things of God. He still didn't get it. |   |
| Mark 8:36 And when he had called the people, 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.   | And Jesus called [to Him] the throng with His disciples and said to them, If anyone intends to come after Me, let him deny himself [forget, ignore, disown, and lose sight of himself and his own interests] and take up his cross, and [joining Me as a disciple and siding with My party] follow with Me [continually, cleaving steadfastly to Me]. (AMP)   |
| Jesus was becoming keenly aware of His mission. He had crowds of 5,000 and 4,000 listening to him, but now it was time to make a commitment to not just listen, but follow.  |   |
| Mark 8:37 For whosoever will save his life, shall lose it; or whosoever will save his life, shall be <b>willing</b> to lay it down for my sake; and if he is not <b>willing</b> to lay it down for my sake, he shall lose it.                        | For whoever wants to save his [higher, spiritual, eternal] life, will lose it [the lower, natural, temporal life which is lived only on earth]; (AMP)   |
| Mark 8:38 But whosoever shall be <b>willing</b> to lose his life for my sake, and the gospel, the same shall save it.  | and whoever gives up his life [which is lived only on earth] for My sake and the Gospel's will save it [his higher, spiritual life in the eternal kingdom of God]. (AMP)  |
| Mark 8:39 For what shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?   | For what does it profit a man to gain the whole world, and forfeit his life [in the eternal kingdom of God]? For what can a man give as an exchange (a compensation, a ransom, in return) for his [blessed] life [in the eternal kingdom of God]? (AMP)<br><br>In order for the atonement to be efficacious in a person's life, they must be <b>willing</b> to have faith in Christ, repent of their sins, and be <b>willing</b> to sacrifice all, as He did. |
| Mark 8:40 Therefore deny yourselves of these, and be not ashamed of me.  |   |
| Mark 8:41 Whosoever 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.                                  | For whoever is ashamed [here and now] of Me and My words in this adulterous (unfaithful) and [preeminently] sinful generation, of him will the Son of Man also be ashamed when He comes in the glory (splendor and majesty) of His Father with the holy angels. (AMP)   |
| Mark 8:42 And they shall not have part in that resurrection when he cometh.  |   |

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| Mark 8:43 For verily I say unto you, That he shall come; and he that layeth down his life for my sake and the gospel's, shall come with him, and shall be clothed with his glory in the cloud, on the right hand of the Son of Man.  |  |
| Mark 8:44 And he said unto them again, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.  | And Jesus said to them, Truly and solemnly I say to you, there are some standing here who will in no way taste death before they see the kingdom of God come in [its] power. (AMP)                                 |
| Was He referring to John, who was to tarry until the second coming? Joseph Smith taught that whenever there is a man upon the earth with power in the Priesthood and authority to give the gift of the Holy Ghost through the laying on of hands, there is the kingdom of God, so this could have happened on the day of Pentecost. Was Jesus referring to tasting of spiritual death (i.e., life outside the Presence of God)?  |  |
| <b>CHAPTER 9</b>   |  |
| Mark 9:1 And after six days Jesus taketh Peter, and James, and John, <b>who asked him many questions concerning his sayings;</b> and Jesus leadeth them up into a high mountain apart by themselves. And he was transfigured before them.  | Six days after this, Jesus took with Him Peter and James and John and led them up on a high mountain apart by themselves. And He was transfigured before them and became resplendent with divine brightness. (AMP) |
| There is a lot to unpack here, and I feel especially impressed to present what the church, Christianity, and was traditional Judaism teach on this subject. First, what is transfiguration?  |  |
| <p>“To be transfigured is to have your body changed so that you can withstand the presence of God. This will only occur when you are standing in the baptism of fire. This is the pillar of light that descended upon Joseph Smith in the grove, Moses on the mountain, and the people of Bountiful when Christ came. Translation is a different kind of transfiguration where the body itself is changed allowing it to mingle amongst the living and also abide the presence of God. There are even other types of transfiguration, but usually it is the kind I mentioned regarding the pillar of light. Having said this, the fullness of the Calling and Election Made Sure, or Second Comforter is beyond standing in this pillar of light. It is an ascension to the Throne of God and beholding His creations as you are taught.</p> |  |
| <p>After Moses was surrounded by the pillar of light and transfigured to endure the presence of God, he was left to himself and Satan came to him. Moses said, “Who art thou? For behold, I am a son of God, in the similitude of his Only Begotten; and where is thy glory, that I should worship thee? For behold, I could not look upon God, except his glory should come upon me, and I were transfigured before him. But I can look upon thee in the natural man. Is it not so, surely?” Moses 1:13-14 We cannot look upon God in His glory with our natural eyes. <a href="https://purerevelations.wordpress.com/the-second-comforter/">https://purerevelations.wordpress.com/the-second-comforter/</a></p>  |  |
| <p>D&amp;C 58:3 Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation.</p>   |  |
| <p>D&amp;C 67:10 And again, verily I say unto you that it is your privilege, and a promise I give unto</p>   |  |

you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall see me and know that I am--not with the carnal neither natural mind, but with the spiritual.

D&C 67:11 For no man has seen God at any time in the flesh, except quickened by the Spirit of God.

D&C 67:12 Neither can any natural man abide the presence of God, neither after the carnal mind.

D&C 67:13 Ye are not able to abide the presence of God now, neither the ministering of angels; wherefore, continue in patience until ye are perfected.

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| Mark 9:2 And his raiment became shining, exceeding white, as snow; so white as no fuller on earth could whiten them. | And His garments became glistening, intensely white, as no fuller (cloth dresser, launderer) on earth could bleach them.<br>(AMP) |
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The experience on the mount no doubt strengthened the Savior as he approached the last months before his atoning sacrifice. Moses and Elijah visited him as he prepared for the infinite sufferings in Gethsemane and the agonies of Golgotha (Luke 9:30-31; JC, p. 373).

Jesus' transfiguration before Peter, James, and John made them "eyewitnesses of his majesty" (2 Pet. 1:16). During their visit, the voice of the Father bore record of the Savior's mission, giving assurance to Peter, James, and John of the Father's love and his approval of Jesus (Matt. 17:5-8). Because these apostles would soon constitute the First Presidency of the early church (MD, pp. 571-572), the event was an unforgettable personal witness of the Father's acknowledgment of Jesus' redemptive mission. John later testified, "We beheld his glory, the glory as of the only begotten of the Father" (John 1:14).

The temporary transfiguration of Peter, James, and John allowed them to hear the voice of the Father and see the transfigured Son (cf. Moses 1:9-11). This extraordinary experience helped prepare them for the coming burden of Church leadership following Jesus' departure from his earthly ministry. Well did Peter declare, "Lord, it is good for us to be here" (Matt. 17:4).

Peter, James, and John also saw the millennial day when the earth will be transfigured, returning it to its condition prior to the Fall of Adam (TPJS, pp. 12-13; cf. A of F 10). The earth's transfiguration will take place at the time of Christ's second coming (MD, pp. 795-96).

Many people miss this, and the church doesn't ostensibly teach it, but Peter, James, and John were also transfigured. (TPJS, p. 158). Also, in vision, those apostles saw the earth in its future transfigured state as the inheritance of the faithful (D&C 63:20-21). They saw and experienced the pattern for the transfiguration of the earth when they experienced it in their own bodies.

D&C 63:20 Nevertheless, he that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth when the day of transfiguration shall come;

D&C 63:21 When the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount; of which account the fulness ye have not yet received.

The bestowal of priesthood keys on the presiding apostles formed a fifth purpose of the transfiguration. During his ministry, Jesus conferred the Melchizedek Priesthood on the Twelve, authorizing them to act under his direction (Mark 3:14-15; John 15:16; cf. JD 25:207). But with the prospect of his departure, the Twelve needed independent authority to direct Church affairs. Fulfilling his promise that Peter would receive the keys of the kingdom (Matt. 16:13-20), Jesus took the chief apostles to the mount, where they received those keys.

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| Mark 9:3 And there appeared unto them Elias with Moses, or in other words, John the Baptist and Moses; and they were talking with Jesus. | And Elijah appeared [there] to them, accompanied by Moses, <b>and they were holding [a protracted] conversation with Jesus.</b> |
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It wasn't just a brief visit, Jesus and Moses and Elijah held a long conversation.

Robert J. Matthews, who has done extensive work with the Joseph Smith translation of the Bible comments upon this verse:

"Considerable discussion has been stimulated by this comment, since the presence of the Baptist at the Mount has never before been suggested. Furthermore, it is certain that Elijah the Prophet was present at the Mount, and the term Elias (the Greek form the Hebrew name Elijah) has generally been understood to have reference to him. For this reason, many have wondered if this passage has somehow been printed erroneously. However, NT 2, folio 2, page 24, reads exactly as the printed Inspired Version for this passage. Likewise, the Bernhisel copy, page 74, reads with precisely the same wording, thus corroborating the present text of the printed Inspired Version. This discussion is not intended to be a doctrinal explanation of the matter, but simply a presentation of evidence that the published account gives the text in the original manuscript. ...

"There can be no mistake that the Elias at the Mount of Transfiguration was Elijah the prophet. What role John the Baptist might have had there is not known." (Joseph Smith's Translation of the Bible, Provo: BYU Press, 1975, pp. 180, 367.)

Elder Bruce R. McConkie gives us the following explanation about John the Baptist being on the Mount of Transfiguration:

"It is not to be understand that John the Baptist was the Elias who appeared with Moses to confer keys and authority upon those who then held the Melchizedek Priesthood, which higher priesthood already embraced and included all of the authority and power John had held and exercised during his ministry. Rather, for some reason that remains unknown—because of the partial record of the proceedings—John played some other part in the glorious manifestations then vouchsafed to mortals. Perhaps he was there, as the last legal administrator under the Old Covenant, to symbolize that the law was fulfilled and all old things were done away, thus contrasting his position with that of Peter, James, and John who were then becoming the first legal administrators of the New Kingdom." (Bruce R. McConkie, Doctrinal New Testament Commentary, 3 vols., Salt Lake City: Bookcraft, 1965, 1:404.)

The Elias on the Mount of Transfiguration, then, was Elijah, although John the Baptist was also present. Elijah was the last prophet to “hold the key of … the fulness of the Melchizedek Priesthood.” He restored this authority so that the ordinances of the Melchizedek Priesthood could be administered properly. (See History of the Church, 6:251–52.)

The Prophet Joseph Smith taught that Peter, James, and John were not only observers on the Mount, but were important participants. He said, “The Savior, Moses, and Elias, gave the keys to Peter, James, and John, on the mount, when they were transfigured.” (History of the Church, 3:387.) The Prophet’s statement that the disciples were also transfigured is, perhaps, an explanation of Luke’s saying, “they entered into the cloud.” (Luke 9:34.)

The Father speaking from the cloud, and Peter’s statement that Jesus “received from God the Father honour and glory when there came such a voice” (2 Pet. 1:17), evidences that the Father may also have been present. We have Moses’ testimony that, to stand in the presence of God, mortals require transfiguration. (See Moses 1:11.)

Many of our questions about the Mount of Transfiguration might be answered if we had a complete record. Doctrine and Covenants 7 is part of John’s record, “translated from parchment, written and hid up by himself.” [D&C 7] (History of the Church, 1:35–36.) What else John has to say in his record about his experience on the Mount of Transfiguration is unavailable to us, for the record is “hid up.” Elder Joseph Fielding Smith shared his belief that Peter, James, and John “received their endowments on the mount” (see Doctrines of Salvation, comp. Bruce R. McConkie, 3 vols., Salt Lake City: Bookcraft, 1954–56, 2:165) and Elder Bruce R. McConkie has suggested that “while on the Mount. … they received the more sure word of prophecy.” (Doctrinal New Testament Commentary, 3 vols., Salt Lake City: Bookcraft, 1965–73, 1:400.) Indeed, there must have been much happen of which we are ignorant.

This, in fact, is affirmed by the Lord in Doctrine and Covenants 63:21: “When the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount; of which account the fulness ye have not yet received.” [D&C 63:21] This verse not only affirms but demonstrates that our New Testament record of the experiences on the Mount of Transfiguration is incomplete—by revealing that the Apostles there saw the future transfiguration of the earth.

When we are privileged to receive the full account, we may find that several other personages, in addition to those thus far mentioned, were present, and that much more was said and done than we currently know about. In the meantime, we can be anxiously engaged in stretching our minds toward understanding and our souls in worthy application of that which we have already received.

<https://www.churchofjesuschrist.org/study/ensign/1983/04/i-have-a-question/who-appeared-to-peter-james-and-john-on-the-mount-of-transfiguration?lang=eng>

Another idea to consider is that the “mount” referred to was an actual ascension into the Presence of God. We have the following descriptions where being caught up an exceeding high mountain were actually descriptions of an ascension.

Mos 1:1 The words of God, which he spake unto Moses at a time when Moses was **caught up into an exceedingly high mountain**,

Mos 1:2 And he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence.

1 Nephi 11:1 For it came to pass after I had desired to know the things that my father had seen, and believing that the Lord was able to make them known unto me, as I sat pondering in mine heart **I was caught away in the Spirit of the Lord, yea, into an exceedingly high mountain, which I never had before seen, and upon which I never had before set my foot.**

Mark 9:4 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; for he knew not what to say; for they were sore afraid.

**And Peter took up the conversation,** saying, Master, it is good and suitable and **beautiful** for us to be here. Let us make three booths (tents)--one for You and one for Moses and one for Elijah. For he did not [really] know what to say, for they were in a violent fright (aghast with dread). (AMP)

Peter was known to blurt things out of his mouth without understanding. Some gospel commentators condemn his for his comment about building tabernacles or booths, but Jesus said nothing.

This would have been an incredible sight for the disciples – Jesus their Master with two of the great figures of Jewish history. Peter reacted quickly to this scene: “Master, it is good for us to be here; let us make three tabernacles: one for You, and one for Moses, and one for Elijah”—not realizing what he was saying” (Luke 9:33).

Why didn’t Jesus scold Peter? “Peter, it’s not about spiritual experiences, the Son of Man came to serve.”

If Peter’s offer is such a grave temptation, then why doesn’t Jesus exhort him like he does elsewhere and say: ‘Get behind me, Satan?’

If Peter is so wrong, then why doesn’t Jesus respond by rebuking Peter?

In fact, here on the mountaintop, it’s the only instance in any of the Gospels where Jesus doesn’t respond at all to something someone has said to him. This is the only instance where Jesus doesn’t respond.

The Lord’s timing is always perfect. Perhaps it was that time of year when the Feast of Tabernacles was to have been celebrated. Peter was familiar with all the Jewish holidays and feast days. He knew what the Feast of Tabernacles signified, and the gospel writers felt that no further explanation was necessary. But, for modern readers, here is some background information.

Let us make here three tabernacles - A tabernacle is a tent. It was made, commonly, by fixing posts into the ground, and stretching on them cloth fastened by cords. In some instances, they were made of branches of trees -- a temporary shelter from the sun and rain, not a permanent dwelling. Peter was rejoiced at the vision and desirous of continuing it. He proposed, therefore, that they should prolong this interview and dwell there. Mark adds, "For he wist not (that is, knew not) what to say, for

they were sore afraid." They were frightened, amazed, and rejoiced; and, in the ecstasy of the moment, Peter proposed to remain there.

In his confusion he thinks that if these three remain, they must have some kind of habitation. Like a child, he would fain prolong indefinitely the joy of this great vision; and with a Jew's hankering for a conquering Messiah and the permanence of the old covenant, he desired that from that secure mountain top the laws of the kingdom might be issued, and all men might acknowledge the Christ attended and supported by the great lawgiver and prophet. Was there not also a latent hope that thus might be deferred or laid aside that departure to Jerusalem, with its calamitous consequences? But this was not to be. No answer was vouchsafed to Peter's thoughtless request. Matthew 17:4 The prophet Zechariah had written that when the Messiah reigns on the earth, He will require all nations to come and celebrate the Feast of Booths (Zech. 14:16-19). So, what did Peter request of Jesus on the mountain? Peter was pushing for the Kingdom to begin! But even before Peter could finish his words, God the Father interrupted:

This is My beloved Son, with whom I am well-pleased; listen to Him! —Matt. 17:5

Sukkot, also spelled Sukkoth, Succoth, Sukkos, Succot, or Succos, Hebrew Sukkot ("Huts" or "Booths"), singular Sukka, also called Feast of Tabernacles or Feast of Booths, Jewish autumn festival of double thanksgiving that begins on the 15th day of Tishri (in September or October), five days after Yom Kippur, the Day of Atonement. It is one of the three Pilgrim Festivals of the Hebrew Bible. The first day of Sukkoth is Tuesday, September 21, 2021.

The Bible refers to ḥag ha-asif ("Feast of the Ingathering," Exodus 23:16), when grains and fruits were gathered at the harvest's end, and to ḥag ha-sukkot ("Feast of Booths," Leviticus 23:34), recalling the days when the Israelites lived in huts (sukkot) during their years of wandering in the wilderness after the Exodus from Egypt. The festival is characterized by the erection of huts made of branches and by the gathering of four species of plants, with prayers of thanksgiving to God for the fruitfulness of the land. As part of the celebration, a sevenfold circuit of the synagogue is made with the four plants on the seventh day of the festival, called by the special name Hoshana Rabba ("Great Hosanna"). The Feast of Booths (known to some as the Feast of Tabernacles) is the seventh and last festival on the biblical calendar, as recorded in Leviticus 23. Also known as Sukkot in Hebrew, God wanted the Israelites to observe this festival by living in temporary shelters for seven days as a reminder that when their ancestors were in the wilderness, God provided them booths to dwell in.

As in every year, Sukkot is a time of rejoicing. Why? Because it was at this time in ancient Israel when the harvest season was over that God had provided more than enough food for the people to survive. Now it was time to go up to Jerusalem and give thanks to Him in worship at the Temple!

In fact, many Jews today celebrate this holiday by building their own booth, or sukkah, a four-sided, temporary structure; with palm branches for the open roof, through which the night sky is visible, and sometimes canvas for the walls. For the seven days of this holiday, many observant families eat their meals there, and others go so far as to sleep in it, too. Leviticus 23 tells us how the holiday was observed in biblical times.

The LORD tells Moses in verses 33-36, "Tell the people of Isra'el, 'On the fifteenth day of this seventh month is the feast of Sukkot for seven days to ADONAI. On the first day there is to be a holy convocation; do not do any kind of ordinary work. For seven days you are to bring an offering made

by fire to ADONAI; on the eighth day you are to have a holy convocation and bring an offering made by fire to ADONAI; it is a day of public assembly; do not do any kind of ordinary work.”

This is a seven-day holiday, but the eighth day was actually a separate holiday known in Hebrew as Hoshanna Rabba, or in English as “the Great Hosanna.” You may know Sukkot as the “Feast of Tabernacles.” Some Bible translations may even use it, however, Sukkah actually means “booth,” not tabernacle. The Hebrew word for tabernacle is mishkan, which is not found in this portion of text.

Sukkot was also the last of the annual three pilgrimage feasts, when all Jewish men from near and far were required to journey to Jerusalem. And if you could go back there during Yeshua’s time, you’d see a city packed with people; a parade filled the streets as crowds made their way to the Temple. Leviticus 23:40 instructed, “On the first day you are to take choice fruit, palm fronds, thick branches and river-willows, and celebrate in the presence of ADONAI your God for seven days.”

On the first day of the holiday, people would pick their best fruits, branches, and palm leaves. It’s customary for Jews today to carry and display a reminder of that. The first is called an etrog, a citrus fruit looking much like an oversized lemon. The second is called a lulav, an unopened branch from the date palm tree. Holding the etrog and lulav on Sukkot is a reminder of the harvest God provided for our ancestors, as well as the materials He gave them to build the sukkah, or booth. Not far from the Temple, the people would hear the sounds of rams and goats and lambs being prepared for the morning sacrifice. It was at this time that the Temple priest would lead his own parade. He would exit the Temple through the Water Gate holding a golden pitcher, and he would walk several hundred yards to the pool of Siloam to fill the pitcher with water. With musicians in tow, the priest would gather the water; all would march back to the temple, and the priest would take the water from the pitcher and spill it on the altar where the animals were sacrificed.

As he would do this, he would say, “Please, Lord, save us, hear our prayers.” Prayers would be recited, as would the Psalms. And it was likely that the message the people would hear would speak of how God’s Shekinah Glory, that cloud of fire, first made itself known to the Israelites in the wilderness on Sukkot, and how the very Temple the people were sitting in, the Temple of Solomon, was dedicated on Sukkot. That’s another reason Sukkot, (in addition to the Feast of Booths and the Feast of Tabernacles), is also called the Feast of Dedication.

Sukkot, the Feast of Booths, began with the emphasis on the wandering Israelites living in booths, and the symbolism of God dwelling with them, and they with Him. The fulfillment of this great festival is spoken of in Revelation 21:3, where God will once again dwell among His people! The verse says, “I heard a loud voice from the throne say, ‘See! God's Sh'khinah is with mankind, and he will live with them. They will be his people, and he himself, God-with-them, will be their God.’”

This will certainly happen when the earth is transfigured. Perhaps this is what Peter had in mind when the three Apostles were shown the pattern by which the earth would be transfigured.

A custom associated with the Feast of Tabernacles is to recite the ushpizin prayer to “invite” one of seven “exalted guests” into the sukkah. These ushpizin (Aramaic עִזּוּזִין ‘guests’), represent the “seven shepherds of Israel”: **Abraham, Isaac, Jacob, Moses, Aaron, Joseph and David.**

According to tradition, each night a different guest enters the sukkah followed by the other six. Each of the ushpizin has a unique lesson to teach that parallels the spiritual focus of the day on which they

visit, based on the Sephirah associated with that character. This might be related to what Peter had in mind, although Elijah is not mentioned as one of the “seven shepherds”.

Some streams of Judaism also recognize a set of seven female shepherds of Israel, called variously Ushpizot (using modern Hebrew feminine pluralization), or Ushpizata (in reconstructed Aramaic). Several lists of seven have been proposed. The Ushpizata are sometimes coidentified with the seven prophetesses of Judaism: Sarah, Miriam, Deborah, Hannah, Abigail, Hulda, and Esther. Some lists seek to relate each female leader to one of the Sephirot, to parallel their male counterparts of the evening. One such list (in the order they would be invoked, each evening) is: Ruth, Sarah, Rebecca, Miriam, Deborah, Tamar, and Rachel.

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| <p>Mark 9:5 And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son; hear him.</p>   | <p>And a cloud threw a shadow upon them, and a voice came out of the cloud, saying, This is My Son, the [most dearworthy] Beloved One. Be constantly listening to and obeying Him! (AMP)</p>  |
| <p>Mark 9:6 And suddenly, when they had looked round about with great astonishment, they saw no man any more, save Jesus only, with themselves. And immediately they departed.</p>   | <p>And looking around, they suddenly no longer saw anyone with them except Jesus only. (AMP)</p>  |
| <p>Mark 9:7 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 was risen from the dead.</p>   | <p>And as they were coming back down the mountain, He admonished and expressly ordered them to tell no one what they had seen until the Son of Man should rise from among the dead. (AMP)</p> |
| <p>This visitation was not to be known publicly, not even among the rest of the Apostles until after the Christ’s resurrection from the dead, when the world would have a more complete understanding of Christ’s full ministry.</p>   |   |
| <p>Mark 9:8 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.</p>   | <p>So they carefully and faithfully kept the matter to themselves, questioning and disputing with one another about what rising from among the dead meant. (AMP)</p>                          |
| <p>These were no ordinary men, picked at random. They were foreordained, prepared, and worthy to experience transfiguration and witness the appearance of heavenly beings. Jesus wanted the Twelve to be witnesses of his complete life and ministry, including His pre-earth, earthly ministry, atonement and resurrection, His ministry to the inhabitants of the world between his resurrection and the Millennium, and events to take place during the Millennium.</p> |   |
| <p>If Peter, James, and John couldn’t understand the concept of resurrection, how could anybody else expect to understand it? But, as we repeatedly read in the revelations, everything will be testified of in due time.</p>  |   |
| <p>Mark 9:9 And they asked him, saying, Why say the scribes that Elias must first come?</p>  | <p>And they asked Him, Why do the scribes say that it is necessary for Elijah to come first? (AMP)</p>  |
| <p>Mark 9:10 And he answered and told them, saying, Elias verily cometh first, and <b>prepareth</b> all things; and teacheth you of the prophets; how it is written of the</p>   | <p>And He said to them, Elijah, it is true, does come first to restore all things and set them to rights. And how is it written of the Son of Man that He will suffer many things and be</p>  |

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| Son of Man, that he must suffer many things, and be set at naught.  | utterly despised and be treated with contempt and rejected? (AMP)   |
| Note the changing in the wording from "restore" to "prepare". Joseph here is referring to the coming of John the Baptist to prepare before the earthly ministry of Christ. This makes more sense in this context. There will be other Elias'. Joseph Fielding Smith believes that the term Elias coming to restore all things refers to a group of different Elias', all coming in the latter-days. |   |
| Mark 9:11 Again I say unto you, That Elias is indeed come, but they have done unto him whatsoever they listed; and even as it is written of him; and he bore record of me, and they received him not. Verily this was Elias.  | But I tell you that Elijah has already come, and [people] did to him whatever they desired, as it is written of him. (AMP)  |
| Interesting that the Apostles would make a connection between resurrection and reappearances of certain men returning to the earth to perform specific ministries.  |   |
| Note that in the JST, wherever Elijah, Elias, or John the Baptist is mentioned, Joseph Smith always adds extra details.   |   |
| Mark 9:12 And when he came to the disciples, he saw a great multitude about them, and the scribes questioning with them.  | And when they came to the [nine] disciples, they saw a great crowd around them and scribes questioning and disputing with them. (AMP)<br><br>Can't go away for a few hours (or a few days) without all chaos breaking lose.   |
| Mark 9:13 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.   | And immediately all the crowd, when they saw Jesus [returning from the holy mount, His face and person yet glistening], they were greatly amazed and ran up to Him [and] greeted Him. (AMP)<br><br>But now Jesus was back in town. Here is the man who can settle this dispute.   |
| Mark 9:14 And Jesus asked the scribes, What questioned ye with them?  | And He asked them, About what are you questioning and discussing with them? (AMP)   |
| Mark 9:15 And one of the multitude answered, and said, Master, I have brought unto thee my son, who hath a dumb spirit that is a devil; and when he seizeth him, he teareth him; and he foameth and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they might cast him out, and they could not.  | And one of the throng replied to Him, Teacher, I brought my son to You, for he has a dumb spirit. And wherever it lays hold of him [so as to make him its own], it dashes him down and convulses him, and he foams [at the mouth] and grinds his teeth, and he [falls into a motionless stupor and] is wasting away. And I asked Your disciples to drive it out, and they were not able [to do it]. (AMP)<br><br>One of the remaining Nine was asked to perform a healing, but could not do it. |

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| <p>Mark 9:16 Jesus spake unto him and said, O faithless generation! how long shall I be with you? How long shall I suffer you? Bring him unto me. And they brought him unto Jesus.</p>  | <p>And He answered them, O unbelieving generation [without any faith]! How long shall I [have to do] with you? How long am I to bear with you? Bring him to Me. So they brought [the boy] to Him, (AMP)</p> <p>How long indeed! By this time, Jesus must have had a pretty good idea of just how little time He had left.</p> |
| <p>Mark 9:17 And when the man saw him, immediately he was torn by the spirit; and he fell on the ground and swallowed, foaming.</p>   | <p>and when the spirit saw Him, at once it completely convulsed the boy, and he fell to the ground and kept rolling about, foaming [at the mouth]. (AMP)</p>  |
| <p>Mark 9:18 And Jesus asked his father, How long a time is it since this came unto him? and his father said, When a child;</p>   | <p>And [Jesus] asked his father, How long has he had this? And he answered, From the time he was a little boy. (AMP)</p>  |
| <p>Mark 9:19 And oftentimes it hath cast him into the fire and into the waters, to destroy him, but if thou canst, I ask thee to have compassion on us, and help us.</p>  | <p>And it has often thrown him both into fire and into water, intending to kill him. But if You can do anything, do have pity on us and help us. (AMP)</p>  |
| <p>Mark 9:20 Jesus said unto him, If thou wilt believe all things I shall say unto you, this is possible to him that believeth.</p>   | <p>And Jesus said, <b>[You say to Me], If You can do anything? [Why,] all things can be (are possible) to him who believes!</b> (AMP)</p>   |
| <p>Notice how Jesus takes the time to get to know the father of the boy, find out what the problem is, how serious it is, and to ascertain the man's faith. Jesus repeats back to the man his own words.</p>  |   |
| <p>Mark 9:21 And immediately the father of the child cried out, and said, with tears, Lord, I believe; help thou mine unbelief.</p>   | <p>At once the father of the boy gave [an eager, piercing, inarticulate] cry with tears, and he said, <b>Lord, I believe! [Constantly] help my weakness of faith!</b> (AMP)</p>   |
| <p>This is a great lesson! All the Lord requires is we have that germ of faith. If this is "all we can do", His grace is sufficient to compensate for this and magnify our faith. You might say, that we have to have faith that the Lord will help increase our faith.</p>   |   |
| <p>The four gospels all show Jesus performing miracle after miracle. Beyond mere entertainment and fascination, these ought to teach us a few things.</p>   |   |
| <ul style="list-style-type: none"> <li>• Jesus never claimed Priesthood power in performing these miracles.</li> <li>• Jesus constantly gave glory to the Father and to the faith of the individual being healed.</li> <li>• Jesus performed these miracles in a variety of ways,</li> <li>• Jesus interchangeably healed the sick, cast out devils, and forgave sins.</li> <li>• Jesus showed the pattern: ask for what you want; demonstrate faith.</li> <li>• The people Jesus healed provide a lesson for us in various ways to express faith.</li> </ul> |   |
| <p>Mark 9:22 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, I charge thee to come out of him, and enter no more into him.</p>   | <p>But when Jesus noticed that a crowd [of people] came running together, He rebuked the unclean spirit, saying to it, You dumb</p>   |

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|   | <p>and deaf spirit, I charge you to come out of him and never go into him again. (AMP)</p> <p>This must have been quite a spectacle: the boy acting crazy, and Jesus healing and teaching with the usual crowd gathering, with even more coming to see the “show”.</p> |
| Mark 9:23 Now the dumb and deaf spirit cried, and rent him sore, and came out of him; and he was as one dead, insomuch that many said, He is dead.  | <p>And after giving a [hoarse, clamoring, fear-stricken] shriek of anguish and convulsing him terribly, it came out; and the boy lay [pale and motionless] like a corpse, so that many of them said, He is dead. (AMP)</p>   |
| <p>The evil spirit had so taken over the boy’s body that the boy’s spirit was suppressed, and not used to controlling a body. Think if the boy had been possessed his entire life, and never had the chance to truly “own” his own body!</p>  |  |
| Mark 9:24 But Jesus took him by the hand, and lifted him up; and he arose.  | <p>But Jesus took [a strong grip of] his hand and began lifting him up, and he stood. (AMP)</p> <p>Another healing. The boy needed to recover his body, and he also needed to recover his use of the body.</p>   |
| Mark 9:25 When Jesus was come into the house, his disciples asked him privately, Why could not we cast him out?   | <p>And when He had gone indoors, His disciples asked Him privately, Why could not we drive it out? (AMP)</p>   |
| <p>The failed disciples were trying to save themselves public embarrassment. But at least they had the faith to ask Jesus why they failed. Lesser men would have given up and declared Jesus a fraud.</p>   |  |
| Mark 9:26 And he said unto them, This kind can come forth by nothing but by prayer and fasting.   | <p>And He replied to them, This kind cannot be driven out by anything but prayer and fasting. (AMP)</p>  |
| <p>Jesus was criticized by the Pharisees for not fasting. How could he then heal the boy, himself, without having fasted? Two explanations: (1) Fasting could entail other things than just abstaining from food. A person could also abstain from other things of this world. The literalist Pharisees only observed Jesus’ lack of abstinence from food, not catching the greater meaning of fasting. (2) Fasting is intended to boost the faith of a normal person, but Jesus had already obtained the level of faith so that fasting was not necessary. He also prayed, however, asking the Father for permission to use His power, and thanking the Father afterward for the blessing.</p> |  |
| <p>Many people fast from food with the mistaken idea that they are somehow getting God’s attention. Fasting has nothing to do with appeasing God, and everything to do with calibrating our spirits to align with the healing power of the Holy Spirit, so that we will align, and provide an open path with which to channel the blessings of heaven.</p>  |  |
| <p>How to get God’s attention?</p>  |  |

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| <p>Isa 66:2 For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor [broken heart] and of a contrite spirit, and trembleth [his spirit resonates in tune with the Spirit] at my word.</p>   |  |
| Mark 9:27 And they departed thence, and passed through Galilee privately; for he would not that any man should know it.   | They went on from there and passed along through Galilee. And He did not wish to have anyone know it, (AMP)  |
| Mark 9:28 And 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.  | For He was [engaged for the time being in] teaching His disciples. He said to them, The Son of Man is being delivered into the hands of men, and they will put Him to death; and when He has been killed, after three days He will rise [from death]. (AMP)<br><br>He needed alone time with the disciples to teach them more about what was coming. |
| Mark 9:29 But they understood not that saying, and were afraid to ask him.  | But they did not comprehend what He was saying, and they were afraid to ask Him [what this statement meant]. (AMP)<br><br>How often we hear things we don't really want to hear, so we just tune them out, and don't dare to face the frightening reality.   |
| Mark 9:30 And he came to Capernaum; and being in the house, he asked them, Why was it that ye disputed among yourselves by the way?   | And they arrived at Capernaum; and when [they were] in the house, He asked them, What were you discussing and arguing about on the road? (AMP)   |
| Mark 9:31 But they held their peace, being afraid, for by the way they had disputed among themselves, who was the greatest among them.  | But they kept still, for on the road they had discussed and disputed with one another as to who was the greatest. (AMP)  |
| <p>They were quiet because they knew they should not be discussing this. What gave them the idea to discuss this? Perhaps it was the unique experience of Peter, James, and John on the mount, such that they thought they could set themselves above the rest, or was it the natural inclination of humans to set up a pecking order?</p>  |  |
| <p>A similar issue arose among the elders in the early days of the church. This was the Lord's answer:</p> <p>But, verily I say unto you, teach one another according to the office wherewith I have appointed you; And let every man esteem his brother as himself, and practice virtue and holiness before me. <b>And again I say unto you, let every man esteem his brother as himself.</b> For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there--and looketh upon his sons and saith I am just? <b>Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine.</b> (D&amp;C 38:23-27)</p> |  |
| Mark 9:32 Now Jesus sat down and called the twelve, and said unto them. If any man desire to be first, he shall be last of all, and servant of all.   | And He sat down and called the Twelve [apostles], and He said to them, <b>If anyone</b>  |

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|   | <p><b>desires to be first, he must be last of all, and servant of all. (AMP)</b></p> <p>He sat them all down and laid it all on the line. The first shall be last and the last shall be first.</p>   |
| Mark 9:33 And he took a child, and sat in the midst of them; and when he had taken the child in his arms, he said unto them,  | And He took a little child and put him in the center of their group; and taking him in [His] arms, He said to them, (AMP)  |
| Mark 9:34 Whosoever shall humble himself like one of these children, and receiveth me, ye shall receive in my name.   | <p>Whoever in My name and for My sake accepts and receives and welcomes one such child also accepts and receives and welcomes Me; (AMP)</p> <p>These were the types of people Jesus was trying to attract to Him. Not the childish, but the child-like.</p>  |
| Mark 9:35 And whosoever shall receive me, receiveth not me only, but him that sent me, even the Father.   | <p>and whoever so receives Me receives not only Me but Him Who sent Me. (AMP)</p> <p>Because the Father and Jesus are one.</p>   |
| Mark 9:36 And John spake unto him, saying, Master, we saw one casting out devils in thy name, and he followed not us; and we forbade him, because he followed not us.   | <p>John said to Him, Teacher, we saw a man who does not follow along with us driving out demons in Your name, and we forbade him to do it, <b>because he is not one of our band [of Your disciples]. (AMP)</b></p> <p>Maybe John thought he was doing good, and was looking for recognition, and if so, he got a surprising answer. Besides, what's wrong with driving out demons?</p> |
| Mark 9:37 But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can speak evil of me. For he that is not against us is on our part.   | But Jesus said, Do not restrain or hinder or forbid him; <b>for no one who does a mighty work in My name will soon afterward be able to speak evil of Me.</b> For he who is not against us is for us. (AMP)  |
| What matters to the Lord is that we are true disciples of Christ, not which sect we belong to. In the Restoration, people from the LDS and the Reorganized LDS both have Priesthood. Power in the Priesthood comes from God, not from any church. |  |
| Mark 9:38 And 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.   | For I tell you truly, whoever gives you a cup of water to drink because you belong to and bear the name of Christ will by no means fail to get his reward. (AMP)   |
| Mark 9:39 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.  | And whoever causes one of these little ones (these believers) who acknowledge and cleave to Me to stumble and sin, it would be better (more profitable and wholesome)  |

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|   | for him if a [huge] millstone were hung about his neck, and he were thrown into the sea. (AMP)  |
| Since we are all required to become as little children, Jesus was referring to little children and to those who became as little children for the kingdom's sake. We must not interfere with somebody who is sincerely seeking to come to Christ.   |   |
| Mark 9:40 Therefore, if thy hand offend thee, cut it off; <b>or if thy brother offend thee and confess not and forsake not, he shall be cut off.</b> It is better for thee to enter into life maimed, than having two hands, to go into hell.   | And if your hand puts a stumbling block before you and causes you to sin, cut it off! It is more profitable and wholesome for you to go into life [that is really worthwhile] maimed than with two hands to go to hell (Gehenna), (AMP) |
| Mark 9:41 For it is better for thee <b>to enter into life without thy brother, than for thee and thy brother to be cast into hell;</b> into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. <b>[our carnal desires will not be satisfied]</b>  | into the fire that cannot be put out. (AMP)<br><br>Jesus is extending this teaching in the JST to false teachers and leaders who cause us to stumble and sin.   |
| Mark 9:42 And again, if thy foot offend thee, cut it off; <b>for he that is thy standard, by whom thou walkest, if he become a transgressor, he shall be cut off.</b>   | And if your foot is a cause of stumbling and sin to you, cut it off! (AMP)  |
| Mark 9:43 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.  | It is more profitable and wholesome for you to enter into life [that is really worthwhile] crippled than, having two feet, to be cast into hell (Gehenna) (AMP)   |
| Mark 9:44 <b>Therefore, let every man stand or fall, by himself, and not for another; or not trusting another.</b>  | We should not seek to obey the precepts of men, save those precepts are given by the Holy Ghost.  |
| Mark 9:45 Seek unto my Father, and it shall be done in that very moment what ye shall ask, if ye ask in faith, believing that ye shall receive.   |   |
| Mark 9:46 <b>And if thine eye which seeth for thee, him that is appointed to watch over thee to show thee light, become a transgressor and offend thee, pluck him out.</b>  | And if your eye causes you to stumble and sin, pluck it out! (AMP)  |
| Mark 9:47 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.   | It is more profitable and wholesome for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell (Gehenna), (AMP)   |
| Mark 9:48 <b>For it is better that thyself should be saved, than to be cast into hell with thy brother, where their worm dieth not, and where the fire is not quenched.</b>   | Where their worm [which preys on the inhabitants and is a symbol of the wounds inflicted on the man himself by his sins] does not die, and the fire is not put out. (AMP)   |
| "In a sermon given while he was president of the Council of the Twelve, President John Taylor warned: ' <b>I have heard of some Bishops who have been seeking to cover up the iniquities of men; I tell them, in the name of God, they will have to bear . . . that iniquity, and if any of you want to partake of the sins of men, or uphold them, you will have to bear them.</b> Do you hear it, you Bishops |   |

and you Presidents? God will require it at your hands. You are not placed in position to tamper with the principles of righteousness, nor to cover up the infamies and corruptions of men.'

**"...the good name and influence of the Church are especially threatened by the transgressions of its most prominent members, including officers and teachers, since their transgressions are most likely to dilute the moral authority and teaching effectiveness of the Church. A transgression by a member in a prominent position could seriously detract from the Church's ability to teach correct principles, unless the Church takes public action to discipline the transgressor.** In contrast, the church discipline required for the transgressions of a member who is not in the public eye, especially if those transgressions are not well known, can be dictated solely by what is needed to save the soul of the transgressor. This contrast, which assigns more serious and more public consequences to the transgressions of the more highly placed and prominent, is supported by the revelation that states, 'Of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation.' (D&C 82:3.)

"These concerns about the purity, integrity, and good name of the Church seem to be the basis for what the Savior taught his apostles at Capernaum. 'If thy hand offend thee, cut it off,' he taught, explaining that 'it is better for thee to enter into life maimed, than having two hands to go into hell.' (Mark 9:43). **The hand seems to be a reference to the rank-and-file members of the Church.** In his inspired translation, the Prophet Joseph Smith inserted an explanation of the intent of this passage: 'or if thy brother offend thee and confess not and forsake not, he shall be cut off.' (JST Mark 9:40; emphasis added.) As clarified, the direction is not to cut off every offender in the rank and file, but only those who do not confess and forsake.

**"In contrast, the next two examples, the foot and the eye, seem to refer to leaders. They are held to a higher standard.** Because of their visible and influential position, they should be cut off for transgression without regard to whether they confess and forsake.

"And again, if thy foot offend thee, cut it off; for he that is thy standard by whom thou walkest, if he become a transgressor, he shall be cut 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. . . . And if thine eye which seeth for thee, him that is appointed to watch over thee to show thee light, become a transgressor and offend thee, pluck him 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.' (JST Mark 9:42-43, 46-47.)

**"To cut off a leader or a member means to sever that person's membership, fellowship, or some of the person's privileges. In context, then, these scriptures direct the application of what we now call church discipline, and they call for more rigorous discipline for leaders."** Dallin H. Oaks (The Lord's Way [Salt Lake City: Deseret Book Co., 1991], 228-231.)

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| Mark 9:49 For every one shall be salted with fire; and every sacrifice shall be salted with salt; but the salt must be good.  | For everyone shall be salted with fire. Salt is good (beneficial), (AMP)   |
| Mark 9:50 For if the salt have lost his saltiness, wherewith will ye season it? (the sacrifice:) therefore it must needs be that ye have salt in yourselves, and have peace one with another. | but if salt has lost its saltiness, how will you restore [the saltiness to] it? Have salt within yourselves, and be at peace and live in harmony with one another. (AMP) |

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| <p>Salt does not lose its saltiness (savor) by itself. Salt can only lose its savor by mixing it with foreign elements.</p>   |   |
| <p><b>CHAPTER 10</b></p>  |   |
| Mark 10:1 And he arose from thence and cometh into the coasts of Judea by the farther side of Jordan; and the people resort unto him again; and as he was accustomed to teach, he also taught them again.   | AND [Jesus] left there [Capernaum] and went to the region of Judea and beyond [east of] the Jordan; and crowds [constantly] gathered around Him again, and as was His custom, He began to teach them again. (AMP)   |
| Mark 10:2 And the Pharisees came to him and asked him, Is it lawful for a man to put away his wife? This they said, thinking to tempt him.  | And some Pharisees came up, and, <b>in order to test Him and try to find a weakness in Him</b> , asked, Is it lawful for a man to dismiss and repudiate and divorce his wife? (AMP)   |
| Mark 10:3 And he answered and said unto them, What did Moses command you?   | He answered them, What did Moses command you? (AMP)   |
| Mark 10:4 And they said, Moses suffered to write a bill of divorcement, and to put her away.  | They replied, Moses allowed a man to write a bill of divorce and to put her away.   |
| Mark 10:5 Jesus answered and said unto them, For the hardness of your hearts he wrote you this precept;   | But Jesus said to them, Because of your hardness of heart [your condition of insensibility to the call of God] he wrote you this precept in your Law. (AMP)   |
| Mark 10:6 But from the beginning of the creation, God made them male and female.  | But from the beginning of creation God made them male and female. (AMP)   |
| Mark 10:7 For this cause shall a man leave his father, and mother, and cleave to his wife; <b>and they twain shall be one flesh; so then they are no more twain but one flesh</b> ; what therefore God hath joined together, let not man put asunder.   | For this reason a man shall leave [behind] his father and his mother and be joined to his wife and cleave closely to her permanently,<br><br>And the two shall become one flesh, so that they are no longer two, but one flesh.<br><br>What therefore God has united (joined together), let not man separate or divide. (AMP) |
| <p>What does it mean to be “one flesh”? It appears that Joseph Smith take this more literally than do most people. I have yet to see one man and one woman literally become “one flesh” in this life.</p> <p>Jesus was teaching against divorce under any circumstance. But even the LDS church wants to ignore this principle, in deference to the fact that under our law, divorces are legal. However, the church doesn’t use this scripture to condemn divorce; it twists the scripture to condemn marriages which are perfectly valid under the laws of the land.</p> <p>Elder Bruce R. McConkie has commented, 'Divorce is not part of the gospel plan no matter what kind of marriage is involved. But because men [and women] in practice do not always live in harmony with gospel standards, the Lord permits divorce [as in Moses' time] for one reason or another, depending upon the spiritual stability of the people involved. ...</p> |   |

**""In this day divorces are permitted in accordance with civil statutes, and the divorced persons are permitted by the Church to marry again without the stain of immorality which under a higher system would attend such a course.' (Doctrinal New Testament Commentary, 3 vols., Salt Lake City: Bookcraft, 1973, 1:547.)**

**"If our societies were on a higher plane, then, marriage covenants would be held in great, sacred trust; essentially, divorce would not exist or be considered except for truly serious reasons such as adultery. I would also suggest that in a higher system, with individuals living in harmony with all the Lord's teachings, there would be no such serious problems and thus no divorce.**

**"Unfortunately, our societies are less than ideal. Some persons do live in unbearably difficult marital circumstances, suffering as victims of spouse abuse, substance abuse, promiscuity, and other evils that are sometimes addressed through divorce as a last resort. In such cases, the Lord in his mercy 'permits his agents to exercise the power to loose [to authorize divorce] as well as the power to bind.' (Bruce R. McConkie, Mormon Doctrine, 2d ed., Salt Lake City: Bookcraft, 1966, p. 204.)**

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| Mark 10:8 And in the house his disciples asked him again of the same matter.  | And indoors the disciples questioned Him again about this subject. (AMP)  |
| The disciples are beginning to understand that some teachings of Jesus were not meant for the masses. The Pharisees asked "gotcha" questions, but the disciples wanted to know the real answer.     |   |
| Mark 10:9 And he said unto them, Whosoever shall put away his wife and marry another, committeth adultery against her.  | And He said to them, Whoever dismisses (repudiates and divorces) his wife and marries another commits adultery against her; (AMP)   |
| Mark 10:10 And if a woman shall put away her husband, and be married to another, she committeth adultery.   | And if a woman dismisses (repudiates and divorces) her husband and marries another, she commits adultery. (AMP)<br><br>This is a stricter law of marriage than the church or our society allows.  |
| Mark 10:11 And they brought young children to him, that he should touch them; and the disciples rebuked those that brought them.  | And they kept bringing young children to Him that He might touch them, and the disciples were reproving them [for it]. (AMP)  |
| Mark 10:12 But when Jesus saw and heard them, 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.       | But when Jesus saw [it], He was indignant and pained and said to them, Allow the children to come to Me--do not forbid or prevent or hinder them--for to such belongs the kingdom of God. (AMP)<br><br>The disciples finally understood that some teachings were not meant for the ears of the accusing Pharisees, but they still hadn't grasped the idea that little children were especially blessed and loved by the Lord. |
| The inspiring and tender account of Jesus blessing the children is found in three of the four gospels (see Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17). The three accounts vary slightly. Matthew |   |

reports that Jesus "laid his hands on them" (Matt. 19:15). Luke does not record Him blessing them. **Only in Mark's account is found this tender experience: "And he took them up in his arms, put his hands upon them, and blessed them" (Mark 10:16).** We do not know how many children were so blessed to have Him take them into His arms, put His hands on them, and bless them. Painters have captured tender expressions and scenes depicting Jesus holding little children, touching them, or blessing them. Yet happily for all of us, adults included, if we keep the commandments of God and prove faithful, He has promised, "I will encircle thee in the arms of my love" (D&C 6:20). ("Little Children and the Gospel," Ensign, Jan. 1999, 34)

From: Thomas S. Monson

When I was a boy your age, I too had a teacher in Sunday School. From the Bible she would read to us of Jesus, the Redeemer and the Savior of the world. One day she taught us how the little children were brought to Him, that He should put His hands on them and pray. His disciples rebuked those who brought the children. "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."

That lesson has never left me. Indeed, years ago I relearned its meaning and partook of its power. My teacher was the Lord. May I share with you this experience.

Far away from Salt Lake City, and some 80 miles from Shreveport, Louisiana, lived the Jack Methvin family. Mother, Dad, and the children are members of The Church of Jesus Christ of Latter-day Saints. There was a lovely daughter who, by her presence, graced that home. Her name was Christal. She was but 10 years old when death ended her earthly sojourn.

Christal liked to run and play on the spacious ranch where her family lived. She could ride horses skillfully and excelled in 4-H work, winning awards in the local and state fairs. Her future was bright, and life was wonderful. Then there was discovered on her leg an unusual lump. The specialists in New Orleans completed their diagnosis and rendered their verdict: carcinoma. The leg must be removed.

Christal recovered well from the surgery, lived as buoyantly as ever, and never complained. Then the doctors discovered that the cancer had spread to her tiny lungs.

Christal's condition deteriorated. The end drew nigh. But her faith did not waver. She knew that stake conference was approaching. To her parents she said, "Do you think whoever is assigned to our stake conference could give me a blessing?"

Meanwhile in Salt Lake City, with no knowledge of the events transpiring in Shreveport, an unusual situation developed. For the weekend of the Shreveport Louisiana Stake conference, I had been assigned to El Paso, Texas. President Ezra Taft Benson, who was then President of the Quorum of the Twelve Apostles, called me to his office and explained that one of the other Brethren had done some preparatory work regarding the stake division in El Paso. He asked if I would mind were another to be assigned to El Paso and I assigned elsewhere. Of course, there was no problem; anywhere would be fine with me. Then President Benson said, "Brother Monson, I feel impressed to have you visit the Shreveport Louisiana Stake."

The assignment was accepted. The day came. I arrived in Shreveport.

That Saturday afternoon was filled with meetings: one with the stake presidency, one with priesthood leaders, one with the patriarch, then yet another with the general leadership of the stake. Rather apologetically, stake president Charles F. Cagle asked if my schedule would permit me time to provide a blessing to a 10-year-old girl afflicted with cancer. Her name: Christal Methvin. I responded that, if possible, I would do so, and then inquired if she would be at the conference, or was she in a Shreveport hospital. Knowing the time was tightly scheduled, President Cagle almost whispered that Christal was confined to her home many miles from Shreveport.

I examined the schedule of meetings for that evening and the next morning, even my return flight. There simply was no available time. An alternative suggestion came to mind. Could we not remember the little one in our prayers at conference? Surely the Lord would understand. On this basis we proceeded with the scheduled meetings.

When the word was communicated to the Methvin family, there was understanding but disappointment as well. They prayed fervently, asking for a final favor—that their precious Christal would realize her desire.

At the very moment the Methvin family knelt in prayer, the clock in the stake center showed the time to be 7:45 P.M. The Saturday leadership meeting had been inspirational. **I was sorting my notes, preparing to step to the pulpit, when I heard a voice speak to my spirit. The message was brief, the words familiar: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."** My notes became a blur. My thoughts turned to a tiny girl who desired a blessing. **The decision was made, the meeting schedule altered. After all, people are more important than meetings.** I turned to Bishop James Serra and asked that he leave the meeting and advise the Methvins.

The Methvin family had just arisen from their knees when the telephone rang and the message was relayed. They were informed that early on Sunday morning—the Lord's Day—in a spirit of fasting and prayer, we would journey to Christal's bedside.

I shall ever remember and never forget that early-morning journey to a heaven the Methvin family called home. I have been in hallowed places—even holy houses—but never have I felt more strongly the presence of the Lord than in the Methvin home. Christal looked so tiny, lying peacefully on such a large bed. The room was bright and cheerful. The sunshine from the east window filled the bedroom with light as the Lord filled our hearts with love.

The family surrounded Christal's bedside. I gazed down at a child who was too ill to rise—almost too weak to speak. Her illness had now rendered her sightless. So strong was the Spirit that I fell to my knees, took her frail hand in mine, and said simply, "Christal, I am here." She parted her lips and whispered, "Brother Monson, I just knew you would come." I looked around the room. No one was standing. Each was on bended knee. A blessing was given. A faint smile crossed Christal's face. Her whispered "thank you" provided an appropriate benediction. Quietly, each filed from the room.

Four days later, on Thursday, as Church members in Shreveport joined their faith with the Methvin family and Christal's name was remembered in a special prayer to a kind and loving Heavenly Father, the pure spirit of Christal Methvin left its disease-ravaged body and entered the paradise of God.

...For us there is no need to wonder or to wait. Said the Master, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." To you, Jack and Nancy Methvin, He speaks: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." And from your sweet Christal could well come the comforting expression: "I go to prepare a place for you ... that where I am, there ye may be also." ("The Faith of a Child," Ensign, Aug. 1998, 2-5)

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| Mark 10:13 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.   | Truly I tell you, whoever does not receive and accept and welcome the kingdom of God like a little child [does] positively shall not enter it at all. (AMP)  |
| Mark 10:14 <b>And he took them up in his arms, and put his hands upon them, and blessed them.</b>   | And He took them [the children up one by one] in His arms and [fervently invoked a] blessing, placing His hands upon them. (AMP)   |
| Mark 10:15 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, <b>what shall I do</b> that I may inherit eternal life?   | And as He was setting out on His journey, a man ran up and knelt before Him and asked Him, Teacher, [You are essentially and perfectly morally] good, <b>what must I do</b> to inherit eternal life [that is, to partake of eternal salvation in the Messiah's kingdom]? (AMP) |
| Mark 10:16 And Jesus said unto him, <b>Why callest thou me good? None is good but one, that is God.</b>   | And Jesus said to him, Why do you call Me [essentially and perfectly morally] good? There is no one [essentially and perfectly morally] good--except God alone. (AMP)  |
| Mark 10:17 Thou knowest the commandments, Do not commit adultery; Do not kill; Do not steal; Do not bear false witness; Defraud not; Honor thy father and mother.   | You know the commandments: Do not kill, do not commit adultery, do not steal, do not bear false witness, do not defraud, honor your father and mother. (Amp)   |
| Mark 10:18 And the man answered and said unto him, Master, all these have I <b>observed</b> from my youth.  | And he replied to Him, Teacher, I have <b>carefully guarded and observed all these</b> and taken care not to violate them from my boyhood. (AMP)<br><br>The Amplified Version has the correct translation.   |
| Mark 10:19 <b>Then Jesus beholding him, loved him,</b> and said unto him, One thing thou lackest;   | And Jesus, looking upon him, loved him, and He said to him, You lack one thing; (AMP)  |
| In the other version of this story in the gospels, the young man asked: "What lack I yet." He realized that it was more than the works of the law that saved him, but he assumed there was yet one more work which, if he performed it, would bring him "over the line", so to speak. |  |
| Mark 10:20 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.   | go and sell all you have and give [the money] to the poor, and you will have treasure in heaven; and come [and] accompany Me [walking the same road that I walk]. (AMP)  |

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| <p>Jesus answered the man according to his question. The man wanted to know what he should do. When the Lord offers us eternal life, He offers us all <b>He</b> has. He expects one thing in return: all <b>we</b> have. Jesus wanted this young man to sacrifice all he had and follow Him.</p>  |  |
| Mark 10:21 And the man was sad at that saying, and went away grieved; for he had great possessions.   | At that saying the man's countenance fell and was gloomy, and he went away grieved and sorrowing, for he was holding great possessions. (AMP)  |
| <p>“I asked if I could learn about the rich young man who is written about in the New Testament. I saw him like I have seen in previous times, when the Lord took me to see the events of His life. He was very youthful, more than I expected; perhaps 17 or 18 years old. He had a light complexion and his hair was reddish brown. His clothes were clean, but not audacious as I had always thought when reading the story. His heart was filled with desire to be close to the Lord and learn from Him. The Lord said He discerned not only his thoughts, but knew his goodness. This young man had a burning desire to do virtue and become a man of God. He admired Jesus very much.</p> |  |
| <p>“The Lord saw an opportunity for this young man to exercise grand faith. He asked him to give all he possessed to the poor and follow him. The Lord showed me the circumstances of this young man. He was not yet married and his family was preparing for this in his behalf. He was a dutiful son and always showed great respect to his family. When the Lord gave him the instruction the young man's heart sank, for he thought of all those who would be hurt by this choice.</p>  |  |
| <p>“The Lord knew this young man's heart and loved him.</p>   |  |
| <p>“The good ending to this story was that this young man eventually followed the Lord's command and left everything to become a disciple and was among those who were on the Mount of Olives when the Lord ascended after forty days. His name was Matthias.” Anonymous, <i>A Witness to the Life of Christ</i></p>  |  |
| Mark 10:22 And Jesus looked round about, and said unto his disciples, How hardly shall they that have riches enter into the kingdom of my Father!   | And Jesus looked around and said to His disciples, With what difficulty will those who possess wealth and keep on holding it enter the kingdom of God! (AMP)   |
| Mark 10:23 And the disciples were astonished at his words. But Jesus spake again and said unto them, Children, how hard is it for them who trust in riches to enter into the kingdom of God!  | And the disciples were amazed and bewildered and perplexed at His words. But Jesus said to them again, Children, how hard it is for those who trust (place their confidence, their sense of safety) in riches to enter the kingdom of God! (AMP) |
| <p>The principle is where your treasure is (that which you value most), there will your heart be also.</p>  |  |
| Mark 10:24 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.  | It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. (AMP)  |
| <p>This is a hyperbole.</p>   |  |

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| Mark 10:25 And they were astonished out of measure, saying among themselves, Who then can be saved?  | <p>And they were shocked and exceedingly astonished, and said to Him and to one another, Then who can be saved? (AMP)</p> <p>If great works cannot save you, what can?</p>  |
| Mark 10:26 And Jesus, looking upon them, said, <b>With men that trust in riches, it is impossible; but not impossible with men who trust in God and leave all for my sake, for with such all these things are possible.</b>  | <p>Jesus glanced around at them and said, With men [it is] impossible, but not with God; for all things are possible with God. (AMP)</p>  |
| The Father offered us the Atonement, through His Son, in order to make the impossible, possible. To take a natural man, and reshape him into a measure of the stature of Christ is a miracle.  |   |
| Mark 10:27 Then Peter began to say unto him, Lo, we have left all, and have followed thee.   | <p>Peter started to say to Him, Behold, we have yielded up and abandoned everything [once and for all and joined You as Your disciples, siding with Your party] and accompanied You [walking the same road that You walk]. (AMP)</p> <p>Peter was right. The apostles-in-training had done what the young man was not willing to do: forsake all and follow Christ.</p> |
| Mark 10:28 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,  | <p>Jesus said, Truly I tell you, there is no one who has given up and left house or brothers or sisters or mother or father or children or lands for My sake and for the Gospel's (AMP)</p> <p>When we offer our all for Christ, we are laying up in store great treasures in heaven.</p>   |
| Mark 10:29 But he shall receive a 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.  | <p>Who will not receive a hundred times as much now in this time--houses and brothers and sisters and mothers and children and lands, with persecutions--and in the age to come, eternal life. (AMP)</p>  |
| Mark 10:30 But there are many who make themselves first, that shall be last, and the last first.   | <p>But many [who are now] first will be last [then], and many [who are now] last will be first [then]. (AMP)</p> <p>This principle describes the works of God, and applies to many different ways to so many different situations. We ought to ponder continually on this principle as we contemplate the teachings of the Lord.</p>                                    |
| <p>"For verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven. Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those</p> |   |

things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand. Remember this, which I tell you before, that you may lay it to heart, and receive that which is to follow. Behold, verily I say unto you, for this cause I have sent you--that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; And also that you might be honored in laying the foundation, and in bearing record of the land upon which the Zion of God shall stand; And also that a feast of fat things might be prepared for the poor; yea, a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; Yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited. First, the rich and the learned, the wise and the noble; And after that cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I, the Lord, have spoken it." (D&C 58:2-12)

There's a table in the Wilderness  
Where the blind can see, and the poor possess  
Where the weak are strong, and the first one's last  
There's a table in the Wilderness

There's a table in the Wilderness  
Where the blessed sing of his tenderness  
Where the lame can walk and the weary rest  
At the table in the Wilderness

When you search so hard for the promised land  
But the earth won't yield to your blistered hands  
And you hang your head  
And you wipe your brow  
And you shout it out, shout it out

There's a table in the Wilderness  
When you close your eyes kneeling by your bed  
All the working hours spinning through your head  
You remember the place that your heart desires  
Where you found life, you found life

There's a table in the Wilderness  
Where the blind can see, and the poor possess  
Ever thankful for, being honored guests  
At the table in the Wilderness

There's a table in the Wilderness  
There's a table in the Wilderness  
All are welcome, Living Water  
Come find Life, Come find Peace, Come find Rest

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| SONGWRITERS: BROWN, DARRELL R. / BATTEAU, DAVID HURST / TAFF, RUSSELL DEE   |  |
| PUBLISHED BY: LYRICS © UNIVERSAL MUSIC PUBLISHING GROUP   |  |
| Mark 10:31 <b>This he said, rebuking Peter;</b> and they were in the way going up to Jerusalem; and Jesus went before, and they were amazed; and as they followed, they were afraid.  | They were on the way going up to Jerusalem, and Jesus was walking on in front of them; and they were bewildered and perplexed and greatly astonished, and those [who were still] following were seized with alarm and were afraid. (AMP) |
| Mark 10:32 And he took again the twelve, and began to tell them what things should happen unto him.   | And He took the Twelve [apostles] again and began to tell them what was about to happen to Him, (AMP)  |
| Mark 10:33 And Jesus said, 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.   | [Saying], Behold, we are going up to Jerusalem, and the Son of Man will be turned over to the chief priests and the scribes; and they will condemn and sentence Him to death and turn Him over to the Gentiles. (AMP)                    |
| <p>“There has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetle. Even the Saints are slow to understand.</p> <p>“I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions.” Joseph Smith (TPJS, p. 331.)</p> |  |
| 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.  | And they will mock Him and spit on Him, and whip Him and put Him to death; but after three days He will rise again [from death]. (AMP)   |
| Jesus prophesies of his death and prepares the apostles for what is to come.  |  |
| Mark 10:35 And James, and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.   | And James and John, the sons of Zebedee, approached Him and said to Him, Teacher, we desire You to do for us whatever we ask of You. (AMP)   |
| Mark 10:36 And he said unto them. What will ye that I should do unto you?   | And He replied to them, What do you desire Me to do for you? (AMP)   |
| 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.  | And they said to Him, Grant that we may sit, one at Your right hand and one at [Your] left hand, in Your glory (Your majesty and splendor). (AMP)  |
| I thought we had settled this question before. Why did James and John have to go and mess up again?   |  |

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| 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?   | But Jesus said to them, You do not know what you are asking. Are you able to drink the cup that I drink or be baptized with the baptism [of affliction] with which I am baptized? (AMP)   |
| Mark 10:39 And they said unto him, We can.   | And they replied to Him, We are able. (AMP)   |
| Mark 10:40 And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left hand, is not mine to give; but they shall receive it for whom it is prepared.   | And Jesus told them, The cup that I drink you will drink, and you will be baptized with the baptism with which I am baptized, But to sit at My right hand or at My left hand is not Mine to give; but [it will be given to those] for whom it is ordained and prepared. (AMP)                             |
| <p>I believe one interpretation of drinking out of the same cup as Jesus meant that they would suffer a martyr's death. James was the first apostle to be killed. However, tradition has it that John was translated and will never taste of death. There are other possible meanings to this, however.</p> <p>Their desire will eventually be granted: (If they saw a vision of the coming of Christ, then certainly they could have seen the following. One would think.)</p> <p>And again, verily, verily, I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the Twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel... (D&amp;C 29:12)</p> |   |
| Mark 10:41 And when the ten heard, they began to be much displeased with James and John.   | <p>And when the other ten [apostles] heard it, they began to be indignant with James and John. (AMP)</p> <p>This is perfectly understandable.</p>   |
| Mark 10:42 But Jesus called them, and said unto them, Ye know that they who are appointed to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.  | But Jesus called them to [Him] and said to them, You know that those who are recognized as governing and are supposed to rule the Gentiles (the nations) lord it over them [ruling with absolute power, holding them in subjection], and their great men exercise authority and dominion over them. (AMP) |
| Mark 10:43 But it shall not be so among you; but whosoever will be great among you, shall be servant of all.   | <p>But this is not to be so among you; instead, whoever desires to be great among you must be your servant, (AMP)</p> <p>The Gentiles have their hierarchies, but we are equals here.</p>   |

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| Mark 10:44 And whosoever of you will be the chiefest, shall be servant of all.   | And whoever wishes to be most important and first in rank among you must be slave of all. (AMP)<br><br><b>He is saying that the way to be the greatest, is to not be the greatest.</b> In order to be exalted, you must first be abased. The first shall be last and the last shall be first. |
| 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.   | For even the Son of Man came not to have service rendered to Him, but to serve, and to give His life as a ransom for (instead of) many. (AMP)<br><br>Again, as in all things, follow the Lord's example.  |
| Mark 10:46 And they came to Jericho; and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. | Then they came to Jericho. And as He was leaving Jericho with His disciples and a great crowd, Bartimaeus, a blind beggar, a son of Timaeus, was sitting by the roadside. (AMP)   |
| Mark 10:47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, son of David, have mercy on me.   | And when he heard that it was Jesus of Nazareth, he began to shout, saying, Jesus, Son of David, have pity and mercy on me [now]! (This was faith.) (AMP)   |
| Mark 10:48 And many charged him that he should hold his peace; but he cried the more exceedingly, saying, Son of David, have mercy on me.  | And many severely censured and reproved him, telling him to keep still, but he kept on shouting out all the more, You Son of David, have pity and mercy on me [now]! (AMP)  |
| Mark 10:49 And Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort; arise, he calleth thee.                            | And Jesus stopped and said, Call him. And they called the blind man, telling him, <b>Take courage! Get up! He is calling you.</b> (AMP)   |
| Mark 10:50 And he, casting away his garment, arose and came to Jesus.  | And throwing off his outer garment, he <b>leaped up</b> and came to Jesus. (AMP)  |
| Mark 10:51 And Jesus said unto him, What wilt thou that I should do unto thee?   | And Jesus said to him, What do you want Me to do for you? (AMP)   |
| Mark 10:52 And the blind man said unto him, Lord, that I might receive my sight.   | And the blind man said to Him, Master, let me receive my sight. (AMP)<br><br>Jesus already knew what he wanted. But He wanted to hear the man say it, and to express his faith. This is the pattern.  |
| Mark 10:53 And Jesus said unto him, Go thy way; thy faith hath made thee whole.  | And Jesus said to him, Go your way; your faith has healed you. (AMP)  |
| Mark 10:54 And immediately he received his sight, and followed Jesus in the say.   | And at once he received his sight and accompanied Jesus on the road. (AMP)  |
| <b>CHAPTER 11</b>  |   |
| Mark 11:1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives,  | WHEN THEY were getting near to Jerusalem, to Bethphage and Bethany at   |

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| he sendeth forth two of his disciples, and said unto them,  | the Mount of Olives, He sent ahead two of His disciples And instructed them, (AMP)   |
| Mark 11:2 Go your way into the village over against you; and as soon as ye have entered into it, ye shall find a colt tied, whereon no man ever sat; loose him and bring him to me.   | Go into the village in front of you, and as soon as you enter it, you will find a colt tied, which has never been ridden by anyone; unfasten it and bring it [here]. (AMP) |
| 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.  | If anyone asks you, Why are you doing this? answer, The Lord needs it, and He will send it back here presently. (AMP)  |
| 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 loosed him.   | So they went away and found a colt tied at the door out in the [winding] open street, and they loosed it. (AMP)  |
| Mark 11:5 And certain of them who stood by, said unto the disciples, Why loose ye the colt?   | And some who were standing there said to them, What are you doing, untying the colt? (AMP)   |
| Mark 11:6 And they said unto them even as Jesus had commanded; and they let them go.  | And they replied as Jesus had directed them, and they allowed them to go. (AMP)<br><br>Precisely as Jesus prophesied.  |
| Mark 11:7 And they brought the colt to Jesus, and cast their garments on it; and Jesus sat upon it.   | And they brought the colt to Jesus and threw their outer garments upon it, and He sat on it. (AMP)   |
| Mark 11:8 And many spread their garments in the way; and other cut down branches of trees and strewed them in the way.  | And many [of the people] spread their garments on the road, and others [scattered a layer of] leafy branches which they had cut from the fields. (AMP)                     |
| Mark 11:9 And they that went before him, and they that followed after, cried, saying,   | And those who went before and those who followed cried out [with a cry of happiness], (AMP)  |
| <p>"The entry of Jesus into Jerusalem on an animal of peace and meekness posed no threat to the Romans, who would have expected any claimant to power to have arrived on a horse, the symbol of war and power. But Jesus' mount proclaimed kingship to the Jews, in part because of two particular Old Testament prophecies. The first is a portion of Jacob's blessing upon Judah: 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine' (Genesis 49:10-11). In John 15:1, the Savior declared: 'I am the true vine.' The references to sceptre and Shiloh and the choice vine being bound to an ass's colt all come together as the Savior made his triumphal entry into Jerusalem astride an ass's colt, days before his being crowned with thorns as 'The King of the Jews.' That supernal moment, as he entered the city in glory, also fulfilled in perfect detail the prophecy of Zechariah: 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass' <b>[And a borrowed one, at that!]</b> (Zechariah 9:9)." (Bruce A. Van Orden and Brent L. Top, eds., <i>The Lord of the Gospels: The 1990 Sperry Symposium on the New Testament</i> [Salt Lake City: Deseret Book Co., 1991], 134.)</p> |  |
| Mark 11:10 Hosanna! Blessed is he that cometh in the name of the Lord;  | Hosanna! [Be graciously inclined and propitious to Him!] Praised and blessed is  |

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|   | He Who comes in the name of the Lord!<br>(AMP)   |
| <p><b>Hosanna in the Hebrew, means "save, we pray."</b> The word seems to have become an utterance of praise rather than of prayer, though originally, probably, a cry for help. The people's cry at the Lord's triumphal entry into Jerusalem (Mat 21:9, 15; Mar 11:9, 10; Jhn 12:13) was taken from Ps. 118, which was recited at the Feast of Tabernacles (see FEAST) in the great Hallel (Psalms 113 to 118) in responses with the priest, accompanied by the waving of palm and willow branches. "The last day of the feast" was called "the great Hosanna;" the boughs also were called "hosannas." We talked about the Feast of the Tabernacles in conjunction with the Mount of Transfiguration.</p> <p>"We imagine hundreds or thousands welcoming the Master to His city. His humble entrance at his first coming seems deliberately designed to contrast his glorious entrance to the same city at his Second Coming. The first time, he comes on a colt that can barely hold his weight; the second time, he comes on a heavenly white horse "in righteousness... clothed with a vesture dipped in blood." (Rev. 19:11-13) The first time, he comes with mercy and peace; the second time, he comes to "judge and make war." (Rev. 19:11) The first time, a meager crowd praises his name; the second time, the praise comes from heaven "as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." (Rev. 19:6) The first time, he came as a king without army or crown; the second time, he comes with "many crowns" on his head, accompanied by "the armies which were in heaven... upon white horses." (Rev. 19:12-14) One thing we should always remember about the Lord's Triumphal Entry is that another much more dramatic, glorious, and triumphal entry is yet to come."</p> <p><a href="https://www.gospeldoctrine.com/new-testament/mark/mark-11">https://www.gospeldoctrine.com/new-testament/mark/mark-11</a></p> |  |
| <p>Pres. Lorenzo Snow speculated that when Jesus returns from heaven at the second coming and he descends from heaven with a shout (I Thes 4:16), it will be a hosanna shout.</p>   |  |
| <p>Mark 11:11 That bringeth the kingdom of our father David;</p>  |  |
| <p>How can the Lord "come in the Name of the Lord", when He is, in fact, the Lord? There is a mystery to this, but the short answer is he was the Son of God, coming in the name of the Father.</p>   |  |
| <p>I once asked the Lord about this triumphal return to Jerusalem. He had just completed a glorious ministry. He had just raised Lazarus from the dead. In that moment of triumph, how could He not let all of this go to His head. How could He remain humble? His answer was short and to the point: "I always gave all glory to the Father."</p>   |  |
| Mark 11:12 Blessed is he that cometh in the name of the Lord; Hosanna in the highest.   | Hosanna (O save us) in the highest [heaven]! (AMP)   |
| Mark 11:13 And Jesus entered into Jerusalem, and into the temple. And when he had looked round about upon all things, and blessed the disciples, the eventide was come; and he went out unto Bethany with the twelve.   | And Jesus went into Jerusalem and entered the temple [enclosure]; and when He had looked around, surveying and observing everything, as it was already late, He went out to Bethany together with the Twelve [apostles]. (AMP) |
| <p>"How did Jesus-the very Jehovah in whose name it had been built and to whom its sacrifices had been offered-regard the Temple built by Herod?</p>  |  |

"Although the architectural beauty of Herod's Temple made it one of the wonders of the ancient world, it had less of the hallowed and spiritual atmosphere that had infused the Tabernacle and Solomon's Temple. The ark of the covenant, Mercy Seat, Cherubim, and other holy objects were not there; the Urim and Thummim, which provided revelatory contact with God, was not there; and the Shechinah—the divine presence—was absent.

"Yet Herod's Temple was a place of revelation, as seen in the experience of Zacharias. (See Luke 1.) And there is evidence in word and deed that Jesus considered the Temple to be the legitimate sanctuary of the true God. Indeed, Jesus called it 'my Father's house' (John 2:16) and 'my house' (Matt. 21:13; Mark 11:17; Luke 19:46).

"The Savior's life from beginning to end was bound to the Temple. When Mary had fulfilled the forty-day ritual of purification after giving birth, she and Joseph took the infant Jesus to the Temple in Jerusalem for the ceremonial redemption of the firstborn. (See Luke 2:22-24.) Twelve years later, Mary and Joseph 'found him in the temple, sitting in the midst of the doctors, and they were hearing him, and asking him questions.' (JST Luke 2:46.) ...

"Jesus was protective of the sanctity of his Father's house. In the very early days of his ministry, he cleansed the Temple court of the merchandisers and money changers. (See John 2:13-16.) Then during his final week in mortality, he again "went into the temple of God, cast out all them that sold and bought in the temple, and overthrew the tables of the money changers." (Matt. 21:12.) (D. Kelly Ogden, "Jesus and the Temple," *Ensign*, Apr. 1991, 13)

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| <p>Mark 11:14 And on the morrow, when they came from Bethany he was hungry; and seeing a fig tree afar off having leaves, he came to it with his disciples; and as they supposed, he came to it to see if he might find anything thereon.</p>   | <p>On the day following, when they had come away from Bethany, He was hungry. And seeing in the distance a fig tree [covered] with leaves, He went to see if He could find any [fruit] on it [for in the fig tree the fruit appears at the same time as the leaves]. (AMP)</p> |
| <p>Mark 11:15 And when he came to it, there was nothing but leaves; for as yet the figs were not ripe.</p>  | <p>But when He came up to it, He found nothing but leaves, for the fig season had not yet come. (AMP)</p>  |
| <p>Mark 11:16 And Jesus spake and said unto it, No man eat fruit of thee hereafter, forever. And the disciples heard him.</p>   | <p>And He said to it, No one ever again shall eat fruit from you. And His disciples were listening [to what He said]. (AMP)</p>  |
| <p>"The fig tree was common in Jewish teaching as a symbol of the nation of Israel. Jesus, too, used the symbolism in this parable. The fig tree, or the people of Israel, had been planted in that part of God's vineyard, in the land of Israel. The Lord of the vineyard, through his earthly husbandmen, had watered and nourished the tree—he expected it to bear fruit.</p>   |  |
| <p>"When Jesus cursed the fig tree, it was Passover time in Jerusalem, half a year before figs would normally appear and ripen. He must have been referring to previous years' unfruitfulness. <b>In the parable, the tree had produced a showy flush of leaves but was perennially barren and fruitless. For centuries, Judaism had been aggressive in maintaining the finer points of the law and the traditions, but it had neglected the weightier matters of justice, mercy, and faith. In the parable, the fig tree representing Israel was not cut down in that generation. But the warning was clear. If, after another</b></p> |  |

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| <p><b>season or generation of growth, it still bore no fruit, the Lord would remove it and scatter its pieces.</b>" (D. Kelly Ogden, "A Sampler of Biblical Plants," Ensign, Aug. 1990, 39)</p>  |   |
| Mark 11:17 And they came 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 money-changers, and the seats of them who sold doves;  | And they came to Jerusalem. And He went into the temple [area, the porches and courts] and began to drive out those who sold and bought in the temple area, and He overturned the [four-footed] tables of the money changers and the seats of those who dealt in doves; (AMP) |
| Mark 11:18 And would not suffer that any man should carry a vessel through the temple.   | And He would not permit anyone to carry any household equipment through the temple enclosure [thus making the temple area a short-cut traffic lane]. (AMP)  |
| Mark 11:19 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.  | And He taught and said to them, Is it not written, My house shall be called a house of prayer for all the nations? But you have turned it into a den of robbers. (AMP)  |
| Mark 11:20 And the scribes and chief priests heard him, and sought how they might destroy him; for they feared him because all the people were astonished at his doctrine.   | And the chief priests and the scribes heard [of this] and kept seeking some way to destroy Him, for they feared Him, because the entire multitude was struck with astonishment at His teaching. (AMP)   |
| Mark 11:21 And when even was come he went out of the city.   | And when evening came on, He and His disciples, as accustomed, went out of the city. (AMP)  |
| Mark 11:22 And in the morning as they passed by, they saw the fig tree dried up from the roots.  | In the morning, when they were passing along, they noticed that the fig tree was withered [completely] away to its roots. (AMP)   |
| Mark 11:23 And Peter calling to remembrance, said unto him, Master, behold the fig tree which thou cursedst is withered away.  | And Peter remembered and said to Him, Master, look! The fig tree which You doomed has withered away! (AMP)<br><br>Sometimes, miracles don't happen immediately.   |
| Mark 11:24 And Jesus spake and said unto him, Have faith in God.   | And Jesus, replying, said to them, Have faith in God <b>[constantly]</b> . (AMP)<br><br>Jesus wanted to highlight the greater part of this lesson.  |
| Mark 11:25 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 fulfilled. | Truly I tell you, whoever says to this mountain, Be lifted up and thrown into the sea! and does not doubt at all in his heart but believes that what he says will take place, it will be done for him. (AMP)  |

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| Mark 11:26 Therefore I say unto you, Whatsoever things ye desire, when ye pray, believe that ye receive, and ye shall have whatsoever ye ask.  | For this reason I am telling you, whatever you ask for in prayer, believe (trust and be confident) that it is granted to you, and you will [get it]. (AMP)  |
| Whatever we believe in and desire and put in the work to obtain, we will receive.  |   |
| God always gives us what we really want.   |   |
| Alma 29:4 I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men, yea, decreeth unto them decrees which are unalterable, according to their wills, whether they be unto salvation or unto destruction. |   |
| Mark 11:27 And when ye stand praying, forgive if ye have aught against any; that your Father also who is in heaven, may forgive you your trespasses.   | And whenever you stand praying, if you have anything against anyone, forgive him and let it drop (leave it, let it go), in order that your Father Who is in heaven may also forgive you your [own] failings and shortcomings and let them drop. (AMP) |
| Mark 11:28 But if you do not forgive, neither will your Father who is in heaven forgive your trespasses.   | But if you do not forgive, neither will your Father in heaven forgive your failings and shortcomings. (AMP)   |
| This is an eternal principle, and one hard to understand. It took me years to grasp this. It is really true that God will forgive you as you forgive others.   |   |
| Moroni 7:6 For behold, God hath said a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing.   |   |
| Moroni 7:7 For behold, it is not counted unto him for righteousness.   |   |
| Moroni 7:8 For behold, if a man being evil giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God.   |   |
| Moroni 7:9 And likewise also is it counted evil unto a man, if he shall pray and not with real intent of heart; yea, and it profiteth him nothing, for God receiveth none such.  |   |
| Moroni 7:10 Wherefore, a man being evil cannot do that which is good; neither will he give a good gift.  |   |
| Moroni 7:11 For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore, a man being a servant of the devil cannot follow Christ; and if he follow Christ he cannot be a servant of the devil.  |   |
| Mark 11:29 And they came again to Jerusalem; and as he was walking in the temple, there came to him the chief priests, and the scribes, and the elders, and said unto him,   | And they came again to Jerusalem. And when Jesus was walking about in the [courts and porches of the] temple, the chief priests and the scribes and the elders came to Him, And they kept saying to Him, (AMP)  |

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| Mark 11:30 By what authority doest thou these things, and who gave thee this authority to do these things?   | By what [sort of] authority are You doing these things, or who gave You this authority to do them? (AMP)  |
| Mark 11:31 And Jesus answered and said unto them, I will also ask of you one question, answer me, and then I will tell you by what authority I do these things.                    | Jesus told them, I will ask you a question. Answer Me, and then I will tell you by what [sort of] authority I do these things. (AMP)  |
| Mark 11:32 Was the baptism of John from heaven, or of man? Answer me.  | Was the baptism of John from heaven or from men? Answer Me. (AMP)   |
| Mark 11:33 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?  | And they reasoned and argued with one another, If we say, From heaven, He will say, Why then did you not believe him? (AMP)   |
| Mark 11:34 But if we shall say, Of men; we shall offend the people. Therefore they feared the people; for all people believed John, that he was a prophet indeed.                  | But [on the other hand] can we say, From men? For they were afraid of the people, because everybody considered and held John actually to be a prophet. (AMP)  |
| Mark 11:35 And they answered and said unto Jesus, We cannot tell.  | So they replied to Jesus, We do not know. (AMP)   |
| Mark 11:36 And Jesus answering said unto them, Neither do I tell you by what authority I do these things.  | And Jesus said to them, Neither am I going to tell you what [sort of] authority I have for doing these things. (AMP)  |
| Here is the classic case where Jesus outwitted his adversaries. He was not about to play their game, whereby they laid in wait to entrap him. Instead, He made them play His game. |   |
| <b>CHAPTER 12</b>  |   |
| Mark 12:1 And Jesus began to speak unto them by parables, saying,  | AND [Jesus] started to speak to them in parables [with comparisons and illustrations]. (AMP)  |
| Mark 12:2 A man planted a vineyard, and set a hedge about it, and digged the wine vat, and build a tower, and let it out to husbandmen, and went into a far country.               | A man [God] planted a vineyard [House of Israel] and put a hedge around it and dug a pit for the winepress and built a tower and let it out [for rent] to vinedressers [religious leaders] and went into another country. (AMP) |
| Mark 12:3 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.   | When the season came, he sent a bond servant [a Prophet] to the tenants [religious leaders] to collect from them some of the fruit of the vineyard. (AMP)   |
| Mark 12:4 And they caught the servant and beat him, and sent him away empty.   | But they took him and beat him and sent him away without anything. (AMP)  |
| Mark 12:5 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.                             | Again he sent to them another bond servant [a prophet], and they stoned him and wounded him in the head and treated him shamefully [sending him away with insults]. (AMP)   |
| Mark 12:6 And again he sent another; and him they killed, and many others; beating some, and killing some.   | And he sent another, and that one they killed; then many others--some they beat, and some they put to death. (AMP)  |

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| Mark 12:7 Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son.  | He had still one left [to send], a beloved son <b>[Jesus Christ]</b> ; last of all he sent him to them, saying, They will respect my son. (AMP)   |
| Mark 12:8 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.   | But those tenants said to one another, Here is the heir; come on, let us put him to death, and [then] the inheritance will be ours. (AMP)   |
| Mark 12:9 And they took him and cast him out of the vineyard, and killed him.   | And they took him and killed him, and threw [his body] outside the vineyard. (AMP)  |
| Mark 12:10 What shall therefore the lord of the vineyard do? Lo, he will come and destroy the husbandmen, and will give the vineyard unto others.   | Now what will the owner [God] of the vineyard do? He will come and destroy the tenants <b>[religious leaders]</b> , and give the vineyard to others. (AMP)  |
| Mark 12:11 Again, have ye not read this Scripture; The stone which the builders rejected, is become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes.   | Have you not even read this [passage of] Scripture: The very Stone which [after putting It to the test] the builders rejected has become the Head of the corner <b>[Cornerstone] [Messiah]</b> ; This is from the Lord and is His doing, and it is marvelous in our eyes? (AMP) |
| This parable, Jesus gave to describe the House of Israel, up to the time that the Romans destroyed Jerusalem. D&C 101 and 103 replay the same history playing itself out in the latter days, with respect to the redemption of Zion.  |   |
| Mark 12:12 And now they were angry when they heard these words; and they sought to lay hold on him, but feared the people.  | And they were trying to get hold of Him, but they were afraid of the people, (AMP)  |
| Mark 12:13 For they knew that he had spoken the parable against them; and they left him and went their way.   | <b>for they knew that He spoke this parable with reference to and against them.</b> So they left Him and departed. (AMP)  |
| Mark 12:14 And they sent unto him certain of the Pharisees and of the Herodians, to catch him in his words.   | But they sent some of the Pharisees and of the Herodians to Him for the purpose of entrapping Him in His speech. (AMP)  |
| Pharisees and Herodians joined forces against Him; the one watchful for the smallest technical infringement of the Mosaic law, the other alert to seize upon the slightest excuse for charging Him with disloyalty to the secular powers. Their plans were conceived in treachery, and put into operation as the living embodiment of a lie. Choosing some of their number who had not before appeared in personal antagonism to Jesus, and who were supposed to be unknown to Him, the chief conspirators sent these with instructions to "feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor." James E. Talmage (Jesus the Christ, 505) |   |
| Mark 12:15 And when they were come, they said 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.   | And they came up and said to Him, Teacher, we know that You are sincere and what You profess to be, that You cannot lie, and that You have no personal bias for anyone; for You are not influenced by partiality and  |

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|  | have no regard for anyone's external condition or position, but in [and on the basis of] truth You teach the way of God. (AMP)                         |
|  | Sincerity or flattery?   |
| Mark 12:16 Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give?  | Is it lawful (permissible and right) to give tribute (poll taxes) to Caesar or not? Should we pay [them] or should we not pay [them]? (AMP)            |
| Mark 12:17 But he knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny that I may see it.  | But knowing their hypocrisy, He asked them, Why do you put Me to the test? Bring Me a coin (a denarius), so I may see it. (AMP)                        |
| Mark 12:18 And they brought the penny; and he said unto them; Whose image and superscription is this?  | And they brought [Him one]. Then He asked them, Whose image (picture) is this? And whose superscription (title)? (AMP)                                 |
| Mark 12:19 And they said unto him, Caesar's.   | They said to Him, Caesar's. (AMP)  |
| Mark 12:20 And Jesus answering said unto them, Render to Caesar the things which are Caesar's; and to God the things that are God's.   | Jesus said to them, Pay to Caesar the things that are Caesar's and to God the things that are God's. (AMP)   |
| The things that belong to Caesar bear the image of Caesar and the things that belong to God bear the image of God. This is a beautiful way to distinguish between the two.   |  |
| Until Zion is established, we will be living under a dual system. When the Lord comes, he will reign because He has the right to reign, and we will have no laws, but His laws when He comes.  |  |
| In the meantime: "We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied." (D&C 134:9) |  |
| This revelation and Jesus' statement about rendering to Caesar and to God, speaks to me of the necessity of separation of church and state, until Zion is established.   |  |
| Mark 12:21 And they marveled at it.  | And they stood marveling and greatly amazed at Him. (AMP)  |
| Mark 12:22 Then came unto him the Sadducees, who say there is no resurrection; and thy asked him, saying,  | And [some] Sadducees came to Him, [of that party] who say there is no resurrection, and they asked Him a question, saying, (AMP)                       |
|  | The Pharisees and the Sadducees were the two main sects of Judaism at the time. The Pharisees were the rabbi's and the Sadducees served in the temple. |
| Mark 12:23 Master, Moses wrote unto us in his law, If a man's brother die, and leave a wife, and leave no  | Teacher, Moses gave us [a law] that if a man's brother died, leaving a wife but no   |

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| children, that his brother should take his wife, and raise up seed unto his brother.   | child, the man must marry the widow and raise up offspring for his brother. (AMP)   |
| Obviously a trick question, since they didn't believe in the resurrection. This was the sin of Onan, not masturbation. His sin was that he covenanted to raise up seed to his brother, but instead spilled his seed on the ground, thus breaking his covenant.   |   |
| Mark 12:24 Now there were seven brethren; the first took a wife, and dying left no seed.   | Now there were seven brothers; the first one took a wife and died, leaving no children. (AMP)   |
| Mark 12:25 And the second took her, and died, neither left he any seed; and the third likewise.  | And the second [brother] married her, and died, leaving no children; and the third did the same; (AMP)  |
| Mark 12:26 And the seven had her, and left no seed; last of all the woman died also.   | And all seven, leaving no children. Last of all, the woman died also. (AMP)   |
| Mark 12:27 In the resurrection therefore, when they shall rise, whose wife shall she be of them, for the seven had her to wife?  | Now in the resurrection, whose wife will she be? For the seven were married to her. (AMP)   |
| Mark 12:28 And Jesus answering said unto them, Ye do err therefore, because ye know not, and understand not the Scriptures, neither the power of God.  | Jesus said to them, Is not this where you wander out of the way and go wrong, because you know neither the Scriptures nor the power of God? (AMP)     |
| The answer to this question was obvious to Jesus, but not to those who don't understand the scriptures or the power of God.  |   |
| Mark 12:29 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels of God who are in heaven.  | For when they arise from among the dead, <b>[men]</b> do not marry nor are <b>[women]</b> given in marriage, but are like the angels in heaven. (AMP) |
| Mark 12:30 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,   | But concerning the dead being raised--have you not read in the book of Moses, [in the passage] about the [burning] bush, how God said to him, (AMP)   |
| Mark 12:31 I am the God of Abraham, and the God of Isaac, and the God of Jacob?  | I am the God of Abraham and the God of Isaac and the God of Jacob? (AMP)  |
| Mark 12:32 He is not therefore the God of the dead, <b>but the God of the living; for he raiseth them up out of their graves.</b> Ye therefore do greatly err.   | He is not the God of [the] dead, but of [the] living! You are very wrong. (AMP)   |
| This passage is often used by the anti-Mormons to debunk the claim that couples are sealed for time and all eternity. Joseph Smith had the opportunity, in his inspired translation, to change the text, but he let it stand.  |   |
| The LDS argument is that marriage arrangements would have already been made prior to the resurrection. But there is no doctrinal or revelatory justification for this, outside of Section 132, a revelation of dubious authorship. Let it be noted that Joseph Smith never lived by the principles outlined in that section. Also, this section and church authorities taught that outside polygamy, there is no possibility of eternal life, and since we have abandoned polygamy, we have abandoned the terms and promises offered under that law. |   |

D&C 132:3 Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same.

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| <p>Mark 12:33 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?</p>  | <p>Then one of the scribes came up and listened to them disputing with one another, and, noticing that Jesus answered them fitly and admirably, he asked Him, Which commandment is first and most important of all [in its nature]? (AMP)</p>  |
| <p>Mark 12:34 And Jesus answered him, The first of all the commandments is; Hearken, and hear, O Israel; The Lord our God is one Lord;</p>   | <p>Jesus answered, The first and principal one of all commands is: <b>Hear, O Israel, The Lord our God is one Lord;</b> (AMP)</p>  |
| <p>To more fully understand this commandment, we need to understand how the word “one” was understood in ancient Hebrew. The one used in this prayer, in what is called the <i>schema</i> is <i>echad</i>, meaning “unified one”, as opposed to <i>yachid</i>, meaning “absolute one”. To say “God is one” means to say “God is unified”. Jesus taught that he was one with the Father, and that we could be one with Him, in the same way that He was one with the Father. Also, if you could read the Old Testament in the original language, you would be constantly reading about the “sons of God” and the “council of God”. God is often referred to as “the most high”. Why is this? To distinguish Him from the lesser gods.</p> |  |
| <p>I Cor 8:5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)</p>   |  |
| <p>I Cor 8:6 But to us <b>[as far as we are concerned]</b> there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. <b>[the only God with whom we have to do]</b></p>  |  |
| <p>Mark 12:35 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.</p>  | <p>And you shall love the Lord your God out of and with your whole <b>heart [thoughts]</b> and out of and with all your <b>soul [body and spirit]</b> (your life) and out of and with all your <b>mind</b> (with your faculty of thought and your moral understanding) and out of and with all your <b>strength</b>. (AMP)</p> |
| <p>What does it mean to “love the LORD your God with all your heart, with all your soul, and with all your might?” The Hebrew language loves to use parallelisms and will frequently repeat one idea two or more different ways. In the case of this verse, the words “heart,” “soul” and “might” are being used as synonyms, but each, increasingly more conclusive. We are first told to love God with all our “heart,” which is all of our thoughts. Next, we are to love God with all our “soul,” which is our whole body. Finally, we are told to love God with our “muchtess,” meaning with everything we possess.</p>   |  |
| <p>Love God with each part of you, and not only that, but <b>ALL</b> of your heart, soul, mind, and strength. This means “eye single”, dedicated focus, purity, not conflicted or mixed with counter-intention. This is the definition of “holiness”.</p>  |  |
| <p>Mark 12:36 This is the first commandment. And the second is like this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.</p>   | <p>This is the first and principal commandment. The second is like it and is this, You shall love your neighbor as</p>   |

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|   | <p>yourself. There is no other commandment greater than these. (AMP)</p>  |
| If you are perfectly living these two commandments, then you are automatically living all the other commandments.   |   |
| Church leaders conflate loving God and keeping His commandments. This is not correct. They are not the same thing. This is Law of Moses thinking. Christ said: "If you love me, keep my commandments." We keep his commandments <b>because</b> we love him, not to <b>prove</b> our love for Him. |   |
| Mark 12:37 And the scribe said unto him, Well, Master, thou hast said the truth; for there is one God, and there is none other but him.   | <p>And the scribe said to Him, Excellently and fitly and admirably answered, Teacher! You have said truly that He is One, and there is no other but Him; (AMP)</p> <p>They set out to trick Jesus, but they could not deny that He answered their question perfectly.</p>   |
| Mark 12:38 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 neighbor as himself, is more than all whole burnt offerings and sacrifices.  | <p>And to love Him out of and with all the heart and with all the understanding [with the faculty of quick apprehension and intelligence and keenness of discernment] and with all the strength, and to love one's neighbor as oneself, is much more than all the whole burnt offerings and sacrifices. [I Sam. 15:22; Hos. 6:6; Mic. 6:6-8; Heb. 10:8.] (AMP)</p> <p>Love your neighbor exactly the same way as you love yourself. Not even slightly less.</p> |
| Mark 12:39 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.  | <p>And when Jesus saw that he answered intelligently (discreetly and having his wits about him), He said to him, You are not far from the kingdom of God. (AMP)</p> <p>Jesus recognized his sincerity and understanding.</p>  |
| Mark 12:40 And no man after that durst ask him, saying, Who art thou?   | <p>And after that no one ventured or dared to ask Him any further question. (AMP)</p> <p>They knew they were no match for Jesus, so they gave up.</p>   |
| Mark 12:41 And Jesus spake and said, While he taught in the temple, How say the scribes that Christ is the Son of David?  | <p>And as Jesus taught in [a porch or court of] the temple, He said, How can the scribes say that the Christ is David's Son? (AMP)</p> <p>But the Lord loves to reason and teach, so he continued.</p>  |

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| Mark 12:42 For David himself said by the Holy Ghost, The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.   | David himself, [inspired] in the Holy Spirit, declared, The Lord said to my Lord, Sit at My right hand until I make Your enemies [a footstool] under Your feet. (AMP)   |
| Mark 12:43 David therefore himself calleth him Lord; and whence is he his son?  | David himself calls Him Lord; so how can it be that He is his Son? (AMP)  |
| Mark 12:44 And the common people heard him gladly; but the high priest and the elders were offended at him.   | Now the great mass of the people heard [Jesus] gladly [listening to Him with delight]. (AMP)<br><br>Jesus was probably saying what the common people were thinking, but dared not say.  |
| Mark 12:45 And he said unto them in his doctrine, Beware of the scribes which love to go in long clothing, and have salutations in the market places, and the chief seats in the synagogues, and the uppermost rooms at feasts; | And in [the course of] His teaching, He said, Beware of the scribes, who like to go around in long robes and [to get] greetings in the marketplaces [public forums],<br><br>And [have] the front seats in the synagogues and the chief couches (places of honor) at feasts, (AMP) |
| Mark 12:46 Who devour widows' houses, and for a pretense make long prayers; these shall receive greater damnation.  | Who devour widows' houses and to cover it up make long prayers. They will receive the heavier [sentence of] condemnation. (AMP)   |
| Mark 12:47 And after this, Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much.   | And He sat down opposite the treasury and saw how the crowd was casting money into the treasury. Many rich [people] were throwing in large sums. (AMP)  |
| Mark 12:48 And there came a certain poor widow, and she cast in two mites, which make a farthing.   | And a widow who was poverty-stricken came and put in two copper mites [the smallest of coins], which together make half of a cent. (AMP)  |
| Mark 12:49 And Jesus called his disciples, and said unto them, Verily I say unto you, that this poor widow hath cast more in, than all they who have cast into the treasury;  | And He called His disciples [to Him] and said to them, Truly and surely I tell you, this widow, [she who is] poverty-stricken, has put in more than all those contributing to the treasury. (AMP)   |
| Mark 12:50 For all the rich did cast in of their abundance; but she notwithstanding her want, did cast in all that she had; yea, even all her living.   | For they all threw in out of their abundance; but she, out of her deep poverty, has put in everything that she had-[even] all she had on which to live. (AMP)   |
| <b>CHAPTER 13</b>   |   |
| Mark 13:1 And as Jesus went out of the temple, his disciples came to him for to hear him, saying, Master, show us concerning the buildings of the Temple.   | AND AS [Jesus] was coming out of the temple [area], one of His disciples said to Him, Look, Teacher! Notice the sort and quality of these stones and buildings! (AMP)   |

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| Mark 13:2 And he said unto them, Behold ye these stones of the temple, and all this great work, and buildings of the temple?  | And Jesus replied to him, You see these great buildings? (AMP)   |
| Mark 13:3 Verily I say unto you, they shall be thrown down and left unto the Jews desolate.   |  |
| Mark 13:4 And Jesus said unto them, See ye not all these things, and do ye not understand them?   |  |
| Mark 13:5 Verily I say unto you, <b>There shall not be left here upon this temple, one stone upon another, that shall not be thrown down.</b>   | There will not be left here one stone upon another that will not be loosened and torn down. (AMP)                                    |
| <p>You may have probably never heard this concept before, but don't dismiss it out of hand because you haven't heard it in your traditions. Think about the Bible. Think about the godhead. Think about the Everlasting Covenant. Think about temple covenants. Think about the comparison of building Zion to building a temple: gathering the stones, cementing or sealing the stones with mortar, building the temple up to the capstone. Think about the missions of Elias, Elijah, and Messiah. You may have to ponder this for many years before you get it. But, once you do, you will see it all through the scriptures.</p> <p>This is an interesting play on words. The Hebrew word for <i>stone</i> is EBN. It is a combination of the words AB (father) and BEN (son). The idea of piling one stone upon another, as in building an altar or a temple is symbolic of a covenant. A covenant is an agreement between two parties: one person, being the Father, or playing the role of the Father, and the other person being the Son, or playing the role of a Son. The symbolism of not one stone left standing upon another suggests a breaking of that covenant.</p> <p>"[In 70 AD] came the fall of Jerusalem. Titus laid siege to the capital, and his battering rams broke down the great walls. The Jews, who were already suffering from plunder, murder, pestilence, and famine among themselves, were easy prey for the fire and swords of the Tenth Roman Legion.</p> <p>"The Master's chilling words concerning the fate of the temple in Jerusalem were completely fulfilled: 'Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.' (Mark 13:2.) The building the Lord called 'my house' (Matt. 21:13) had stood on 'immense foundations of solid blocks of white marble covered with gold.' Some of the blocks were 67 1/2 feet long by 9 feet thick. The temple towered 100 feet into the air, fronted by two immense columns. The imposing structure was laid waste, with no part of the building left intact. Only a part of the original wall that had surrounded the temple mount remained.</p> <p>"Jesus had given adequate warning, and those who heeded the prophecies survived, while most others perished." (George A. Horton Jr., " 'Be Ye Also Ready': The Amazing Christian Escape from the A.D. 70 Destruction of Jerusalem," Ensign, June 1989, 48)</p> |  |
| Mark 13:6 And Jesus left them and went upon the mount of Olives.  |  |
| Mark 13:7 And as he sat upon the mount of Olives, the disciples came unto him privately, saying,  | And as He sat on the Mount of Olives opposite the temple [enclosure], Peter and James and John and Andrew asked Him privately, (AMP) |

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| <p>We often hear Peter, James, and John together alone with Jesus, but this time, Andrew is with them, too. Mark was not present for these discussions. It is assumed that Mark heard all of this from Peter.</p>                |   |
| <p>Mark 13:8 Tell us, when shall these things be which thou hast said, concerning the destruction of the temple, and the Jews? <b>[Question 1]</b></p>   | <p>Tell us when is this to take place and what will be the sign when these things, all [of them], are about to be accomplished? (AMP)</p> <p>The most complete account of this is in Matthew, who wasn't present, either.</p>   |
| <p>Mark 13:9 And what is the sign of thy coming, and of the end of the world, (or the destruction of the wicked, which is the end of the world?) <b>[Question 2]</b></p>   | <p>So much of revelations and the scriptures consist of ADS answers to specific questions. Until we know the question that prompted the answer, we are just playing "Jeopardy".</p> <p>In this case, the JST makes it clear that the disciples asked and Jesus is answering two questions.</p>              |
| <p>Mark 13:10 And Jesus answered and said unto them, Take heed that no man deceive you, for many shall come in my name, saying, I am Christ, and shall deceive many.</p>   | <p>And Jesus began to tell them, Be careful and watchful that no one misleads you [about it].</p> <p>Many will come in [appropriating to themselves] the name [of Messiah] which belongs to Me <b>[basing their claims on the use of My name]</b>, saying, I am [He]! And they will mislead many. (AMP)</p> |
| <p>Mark 13:11 Then shall they deliver you up to be afflicted, and kill you, and ye shall be hated of all nations for my name's sake.</p>   | <p>And you will be hated and detested by everybody for My name's sake, (AMP)</p>  |
| <p>Mark 13:12 And then shall many be offended, and shall betray one another; and many false prophets shall arise, and shall deceive many;</p>  | <p>And brother will hand over brother to death, and the father his child; and children will take a stand against their parents and [have] them put to death. (AMP)</p>  |
| <p>Mark 13:13 And because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved.</p>  | <p>but he who patiently perseveres and endures to the end will be saved <b>(made a partaker of the salvation by Christ, and delivered from spiritual death)</b>. (AMP)</p>  |
| <p>Mark 13:14 When ye therefore shall see the abomination of desolation, spoked of by Daniel the prophet concerning the destruction of Jerusalem, then ye shall stand in the holy place. (Whoso readeth let him understand.)</p> | <p>But when you see the abomination of desolation mentioned by Daniel the prophet <b>standing where it ought not to be</b> -[and] let the one who reads take notice and consider and understand and heed [this]—(AMP)</p>   |
| <p>This "abomination of desolation" will be caused by something that happens in the temple that is so abominable in the sight of God, that He will send desolation.</p>  |   |

"And now the ax was laid at the root of the rotted tree. Jerusalem was to pay the price. Daniel had foretold this hour when desolation, born of abomination and wickedness, would sweep the city. (Dan. 9:27; 11:31; 12:11.) Moses had said the siege would be so severe women would eat their own children. (Deut. 28.) Jesus specified the destruction would come in the days of the disciples.

And come it did, in vengeance, without restraint. Hunger exceeded human endurance; blood flowed in the streets; destruction made desolate the temple; 1,100,000 Jews were slaughtered; Jerusalem was ploughed as a field; and a remnant of a once mighty nation was scattered to the ends of the earth. The Jewish nation died, impaled on Roman spears, at the hands of Gentile overlords.

But what of the saints who dwelt in Jerusalem in that gloomy day? They heeded Jesus' warning and fled in haste. Guided by revelation, as true saints always are, they fled to Pella in Perea and were spared." Bruce R. McConkie (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 1: 644.)

"Then, speaking of the last days, of the days following the restoration of the gospel and its declaration "for a witness unto all nations," our Lord said: "And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled." (JS-Matt. 1:31-32.) That is: Jerusalem again will be under siege ("For I will gather all nations against Jerusalem to battle"); again the severity of the siege and the extremities of brutal conflict, born of wickedness and abomination, will lead to great devastation and desolation ("and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity"). (Zech. 14.) It will be during this siege that Christ will come, the wicked will be destroyed, and the millennial era commenced." Bruce R. McConkie (Mormon Doctrine, 2d ed. [Salt Lake City: Bookcraft, 1966], 12.)

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| Mark 13:15 Then let them who be in Judea flee into the mountains;  | then let those who are in Judea flee to the mountains. (AMP)  |
| Mark 13:16 And let him who is on the housetop flee, and not return to take anything out of his house;  | Let him who is on the housetop not go down into the house nor go inside to take anything out of his house; (AMP)  |
| Mark 13:17 Neither let him who is in the field, return back to take his clothes.   | And let him who is in the field not turn back again to get his mantle (cloak). (AMP)  |
| Mark 13:18 And woe unto them that are with child, and unto them that give suck in those days.  | And alas for those who are pregnant and for those who have nursing babies in those days! (AMP)  |
| Mark 13:19 Therefore pray ye the Lord, that your flight be not in the winter, <b>neither on the Sabbath day.</b>   | Pray that it may not occur in winter, (AMP)   |
| Mark 13:20 For then, in those days, shall be great tribulation on the Jews, and upon the inhabitants of Jerusalem; such as was not before sent upon Israel, of God, since the beginning of their kingdom, (for it is written their enemies shall scatter them,) until this time; no, nor ever shall be sent again upon Israel. | For at that time there will be such affliction (oppression and tribulation) as has not been from the beginning of the creation which God created until this particular time-- and positively never will be [again]. (AMP) |
| Mark 13:21 All these things are the beginnings of sorrows.   | <b>This is but the beginning of the intolerable anguish and suffering [only the first of the birth pangs].</b> (AMP)  |
| Mark 13:22 And except those days should be shortened, there should no flesh be saved; but for the  | And unless the Lord had shortened the days, no human being would be saved   |

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| elect's sake, according to the covenant, those days shall be shortened.  | (rescued); but for the sake of the elect, His chosen ones (those whom He picked out for Himself), He has shortened the days. (AMP)  |
| Mark 13:23 Behold these things I have spoken unto you concerning the Jews.   |   |
| Mark 13:24 And then immediately after the tribulation of those days which shall come upon Jerusalem if any man shall say unto you, Lo, here is Christ; or there, believe him not.  | And then if anyone says to you, See, here is the Christ (the Messiah)! or, Look, there He is! do not believe it. (AMP)  |
| Mark 13:25 For in those days there shall also arise false Christs, and false prophets, and shall show great signs and wonders; insomuch, that if possible, they shall deceive the very elect, who are the elect according to the covenant. | False Christs (Messiahs) and false prophets will arise and show signs and [work] miracles to deceive and lead astray, if possible, even the elect (those God has chosen out for Himself). (AMP) |
| Mark 13:26 Behold, I speak these things unto you, for the elect's sake.  | <b>But look to yourselves and be on your guard; I have told you everything beforehand.</b> (AMP)  |
| Mark 13:27 And ye also shall hear of wars, and rumors of wars; see that ye be not troubled; for all I have told you must come to pass, but the end is not yet.   | And when you hear of wars and rumors of wars, do not get alarmed (troubled and frightened); it is necessary [that these things] take place, but the end is not yet. (AMP)                       |
| Mark 13:28 Behold, I have told you before, wherefore it they shall say unto you, Behold, he is in the desert; go not forth; Behold, he is in the secret chambers; believe it not.  |   |
| Mark 13:29 For as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be.  |   |
| Mark 13:30 And now I show unto you a parable. Behold, wheresoever the carcass is, there will the eagles be gathered together;  |   |
| Mark 13:31 So likewise, shall mine elect be gathered from the four quarters of the earth.  |   |
| Mark 13:32 And they shall hear of wars and rumors of wars. Behold, I speak unto you for mine elect's sake.   |   |
| Mark 13:33 For nation shall rise against nation, and kingdom against kingdom;  | For nation will rise against nation, and kingdom against kingdom. (AMP)   |
| Mark 13:34 There shall be famines, and pestilences, and earthquakes in divers places.  | There will be earthquakes in various places; there will be famines and calamities. (AMP)  |
| Mark 13:35 And again, because iniquity shall abound, the love of men shall wax cold; but he who shall not be overcome, the same shall be saved.  |   |
| Mark 13:36 And again this gospel of the kingdom shall be preached in all the world, for a witness unto all   | And the good news (the Gospel) must first be preached to all nations. (AMP)   |

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| nations, and then shall the end come, or the destruction of the wicked.  |   |
| Mark 13:37 And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled.   |   |
| Mark 13:38 And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.              | But in those days, after [the affliction and oppression and distress of] that tribulation, the sun will be darkened, and the moon will not give its light;<br><br>And the stars will be falling from the sky, and the powers in the heavens will be shaken. (AMP) |
| Mark 13:39 Verily I say unto you, This generation in which these things shall be shown forth, shall not pass away till all I have told you shall be fulfilled.   | Surely I say to you, this generation ( <b>the whole multitude of people living at that one time</b> ) positively will not perish or pass away before all these things take place. (AMP)   |
| Mark 13:40 Although the days will come that heaven and earth shall pass away, yet my words shall not pass away, but all shall be fulfilled.  | Heaven and earth will perish and pass away, but My words will not perish or pass away. (AMP)  |
| Mark 13:41 And as I said before, After the tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn; | Joseph Smith has added to Mark's account details that were included in Matthew's account.   |
| Mark 13:42 And they shall see the Son of Man coming in the clouds of heaven with power and great glory.  | And then they will see the Son of Man coming in clouds with great (kingly) power and glory (majesty and splendor). (AMP)  |
| Mark 13:43 And whoso treasureth up my word shall not be deceived.  |   |
| Mark 13:44 For the Son of Man shall come; and he shall send his angels before him with the great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.        | <b>And then He will send out the angels and will gather together His elect (those He has picked out for Himself) from the four winds, from the farthest bounds of the earth to the farthest bounds of heaven.</b> (AMP)   |
| Mark 13:45 Now learn a parable of the fig tree. When his branches are yet tender, and putteth forth leaves, ye know that summer is nigh at hand.   | Now learn a lesson from the fig tree: as soon as its branch becomes tender and it puts forth its leaves, you recognize and know that summer is near. (AMP)  |
| Mark 13:46 So likewise, mine elect, when they shall see all these things, they shall know that he is near, even at the doors.  | So also, when you see these things happening, you may recognize and know that He is near, at [the very] door. (AMP)   |

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| <p>Mark 13:47 But of that day and hour no one knoweth; no, not the angels of God in heaven, but my Father only.</p> | <p>But of that day or that hour not a [single] person knows, not even the angels in heaven, nor the Son, but only the Father.</p> <p>Be on your guard [constantly alert], and watch and pray; for you do not know when the time will come.</p> <p>It is like a man [already] going on a journey; when he leaves home, he puts his servants in charge, each with his particular task, and he gives orders to the doorkeeper to be constantly alert and on the watch.</p> <p>Therefore watch (give strict attention, be cautious and alert), for you do not know when the Master of the house is coming--in the evening, or at midnight, or at cockcrowing, or in the morning--</p> <p>[Watch, I say] lest He come suddenly and unexpectedly and find you asleep. (AMP)</p> |
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Man has his agency. Jesus wants to give as many people as possible a chance to repent before He comes, No one knows the time of his coming except the Father, but it is not a definite hour, minute, and second. "Time" means when conditions are optimal: when mankind has all had a final opportunity to hear the fullness of the Gospel in its purity, and has had ample opportunity to repent: either by the promptings of the Spirit or by being compelled by world conditions to repent. As long as delay means more people will come to the Lord, then He will delay. But, where further delay will not result in the conversion of more souls, then the time will be optimal for the Lord to come. The Father will determine this.

D&C 43:21 For if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying--Repent, and prepare for the great day of the Lord?

D&C 43:22 Yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words--Repent ye, for the great day of the Lord is come?

D&C 43:23 And again, the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who made you.

D&C 43:24 O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not!

D&C 43:25 How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by

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| <p>the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, <b>and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not!</b></p> |  |
| Mark 13:48 But as it was in the days of Noah, so it shall be also at the coming of the Son of Man; for it shall be with them as it was in the days which were before the flood.   |  |
| Mark 13:49 Until the day the Noah entered into the ark, they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be.  |  |
| Mark 13:50 Then shall be fulfilled that which is written, That in the last days, two shall be in the field, one shall be taken and the other left.  |  |
| Mark 13:51 Two shall be grinding at the mill; the one taken, and the other left.  |  |
| Mark 13:52 And what I say unto one, I say unto all men.   | And what I say to you I say to everybody: Watch (give strict attention, be cautious, active, and alert)! (AMP) |
| Mark 13:53 Watch therefore, for ye know not at what hour your Lord doth come.   |  |
| Mark 13:54 But know this, if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up; but would have been ready.  |  |
| Mark 13:55 Therefore, be ye also ready, for in such an hour as ye think not, the Son of Man cometh.   |  |
| Mark 13:56 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?  |  |
| Mark 13:57 Blessed is that servant whom his lord, when he cometh, shall find so doing.  |  |
| Mark 13:58 And verily I say unto you, he shall make him ruler over all his goods.   |  |
| Mark 13:59 But if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken;   |  |
| Mark 13:60 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and shall appoint him his portion with the hypocrites.  |  |
| Mark 13:61 There shall be weeping and gnashing of teeth; and thus cometh the end.   |  |

## CHAPTER 14

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| Mark 14:1 After two days was the passover, and the feast of unleavened bread.   | IT WAS now two days before the Passover and the Feast of Unleavened Bread, (AMP)   |
| Mark 14:2 And the chief priests, and the scribes, sought how they might take Jesus by craft, and put him to death.  | and the chief priests and the scribes were all the while seeking to arrest [Jesus] by secrecy and deceit and put [Him] to death, (AMP)<br><br>This was their plan all along. They were just waiting for the right opportunity. The "right opportunity" happened to coincide with the Jewish celebration of the Passover. |
| Mark 14:3 But they said among themselves, Let us not take him on the feast day, lest there be an uproar among the people.   | For they kept saying, It must not be during the Feast, for fear that there might be a riot of the people. (AMP)  |
| It was the leaders, not the people, who plotted this murder. The deed was planned so that the act of murder itself would be carried out by the Romans, while the leaders could wash themselves of this whole nasty affair, so they thought, and still strictly observe their interpretation of the Law of Moses.  |  |
| This shows their hypocrisy and their lack of understanding of the law. The Lord judges us on our intentions and the desires of our hearts, before He judges on our works. If our intentions are good, and our works are good, then it is counted as righteousness. If our intentions are good, but we are legitimately denied from carrying out the works we intended, this is also counted as righteousness. If our intentions are evil, and we do evil works, or would do evil works were we permitted to do so, or we manipulate somebody else into doing the evil works, then we are counted as evil. |  |
| The desires of their hearts were clearly evil and they cannot excuse themselves by persuading the Gentile Romans – people without the law – who are clearly ignorant of the law and therefore not accountable. Responsibility clearly falls upon those leaders.   |  |
| The Jewish leaders also manipulated the common people, who knew the law, yet blindly followed the leaders, into calling for the death of Jesus. As a result, the Lord punished the entire nation, as prophesied by Jesus.   |  |
| Mark 14:4 And Jesus 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 the ointment on his head.   | And while He was in Bethany, [a guest] in the house of Simon the leper, as He was reclining [at table], a woman came with an alabaster jar of ointment (perfume) of pure nard, very costly and precious; and she broke the jar and poured [the perfume] over His head. (AMP)   |
| Mark 14:5 There were some among the disciples who had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.  | But there were some who were moved with indignation and said to themselves, To what purpose was the ointment (perfume) thus wasted? But there were some who were moved with indignation and said to  |

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|  | <p>themselves, To what purpose was the ointment (perfume) thus wasted?</p> <p>For it was possible to have sold this [perfume] for more than 300 denarii [a laboring man's wages for a year] and to have given [the money] to the poor. And they censured and reproved her. (AMP)</p> |
| <p>Mark 14:6 And Jesus said unto them, Let her alone; why trouble ye her? For she hath wrought a good work on me.</p>  | <p>But Jesus said, Let her alone; why are you troubling her? She has done a good and beautiful thing to Me [praiseworthy and noble]. (AMP)</p>   |
| <p>Mark 14:7 Ye have the poor with you always, and <b>whensoever ye will, ye may do them good</b>; but me ye have not always.</p>  | <p>For you always have the poor with you, <b>and whenever you wish you can do good to them</b>; but you will not always have Me. (AMP)</p> <p>This phrase appears only in Mark and clarifies Jesus' seemingly dismissive statement about the poor always being with us.</p>          |
| <p>Mark 14:8 She has done what she could, and this which she has done unto me, shall be had in remembrance in generations to come, wheresoever my gospel shall be preached; for verily she has come beforehand to anoint my body to the burying.</p>   | <p>She has done what she could; she came beforehand to anoint My body for the burial. (AMP)</p>  |
| <p>Mark 14:9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, what she hath done shall be spoken of also for a memorial of her.</p>  | <p>And surely I tell you, wherever the good news (the Gospel) is proclaimed in the entire world, what she has done will be told in memory of her. (AMP)</p>  |
| <p>This story is indeed a memorial to the faithful act of this woman, for it appears in all four gospels (Matthew 26:6–13; Mark 14:3–9; Luke 7:36–50; John 12:1–8), and while it is difficult to combine all four of the separate gospel narratives into a single gospel, each on these four accounts has enough information to easily combine the stories. Here is a link which contains all four separate narratives.</p> <p><a href="https://www.esv.org/Matthew+26:6%E2%80%9313;Mark+14:3%E2%80%939;Luke+7:36%E2%80%9350;John+12:1%E2%80%938/">https://www.esv.org/Matthew+26:6%E2%80%9313;Mark+14:3%E2%80%939;Luke+7:36%E2%80%9350;John+12:1%E2%80%938/</a></p> |  |
| <p>The event takes place in Bethany at the home of Simon the Leper, who was a Pharisee. He must have been healed by Jesus, since this was a dinner party with a number of guests, and ordinarily lepers were shunned by society. Jesus speaks of forgiveness of sins (which He likens to debt). He offers a comparison, suggesting that the greater the forgiveness, the greater the gratitude.</p>  |  |
| <p>An unidentified woman comes and breaks an alabaster flask of expensive ointment and proceeds to anoint Jesus' head and feet. Who this woman is, is the subject of interest. Luke says she was a woman of the city (Bethany) and was a "sinner" John identifies her as Mary, the sister of Martha and Lazarus.</p>   |  |

Matthew has Jesus' disciples objecting to this extravagant and unselfish act. John identifies one specific disciple: Judas Iscariot, and proceeds to tell us Judas' motives. Mark says "There were some who said to themselves..." Luke identifies the one person as Simon the Leper, himself.

Jesus then rebukes the accuser, gives a parable about forgiveness, lectures them about priorities, forgives the woman, and in both Matthew and Mark, states that this story will be retold wherever the Gospel is preached, as a memorial to this act. The Lord, wrote nothing, but must have known that His life story would be recorded from at least four different points of view and handed down from generation to generation.

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| Mark 14:10 And now 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? | On the first day [of the Feast] of Unleavened Bread, when [as was customary] they killed the Passover lamb, [Jesus'] disciples said to Him, Where do You wish us to go [and] prepare the Passover [supper] for You to eat? (AMP) |
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The Feast of Unleavened Bread follows right after Passover, which is a meal.

"While often referred to as such, **Passover** isn't a week or even a day, but a meal held on the 14th day of the month of Nisan on the Hebrew calendar. This corresponds to a date in March or April on our Gregorian calendar.

"Although the original command can't be kept since it includes the sacrifice of the Passover lamb at the Temple, an annual celebration allows us to remember what God did for His people in Egypt.

"The meal for Passover, called a **Seder**, isn't merely to nourish those who partake, but to serve as a memorial to what God did for His people in the Exodus from Egypt. It's to be eaten on the 14th day of the month of Nisan, at twilight. It's important to note here that days on the Hebrew calendar start at twilight the night before.

"The Passover lamb in Egypt foreshadows Jesus, our Passover Lamb, and this is clearly shown during the Seder. Just as the blood of the Passover Lamb rescued the Hebrew people from slavery, it's the blood of Jesus that saves us from the slavery of our sin as well.

"The **Feast of Unleavened Bread** is to start on the 15th day of Nisan, the same month as Passover, at twilight. This is a 7-day feast and the first and last days are to be Sabbaths. These Sabbaths differ from the weekly Sabbath (Saturday) and may occur on any day of the week. Which day of the week they're on changes from year to year but no matter what day they occur on, the same rules apply as for the weekly Sabbath – rest and keeping the day holy.

"The command for this feast says to eat unleavened bread for seven days and to remove all leaven from your homes before the feast begins (this is the period where the Feast of Unleavened Bread overlaps Passover). [In the home of the person who wrote this], they get rid of anything leavened as well as any leavening agents. For the rest of the 7-day period, all meals and snacks don't contain any leavening agents or leavened products.

"The Feast of Unleavened Bread gives those who participate in it such a great picture of the sin in our lives! The Bible often uses "yeast" or "leaven" to signify sin. In the process of cleaning it out of our

homes, we realize very quickly how difficult it is to find and remove it all. There are crumbs in the corners of our pantries and even under our refrigerators. In a house like mine, with seven people, is it even possible to get it all?

“But this is the part of this feast that points us right to Jesus. When we see how difficult it is to get all the leaven out of our homes, we realize just how difficult it is to get the sin out of our lives. It’s easy to find the obvious loaves of bread in the pantry but you have to really hunt for the Cheerios between the couch cushions (those of you who have toddlers understand. The rest of you stay with me on this). In the same way, it’s easier to get the big, obvious sins out of our lives, but more difficult to get the hidden, seemingly small ones out before they fester.” <https://hebrewootsmom.com/the-feast-of-unleavened-bread-vs-passover-whats-the-difference/>

For me, this points out the differences between salvation by the works of the law, and salvation by the atonement of Jesus Christ. We can, by our own works and our own willpower, try to find and pluck out every sin and try to suppress sin using our own willpower, or we can ask the Lord to show us what’s keeping us from him, seeking His help to repent and overcome them, and then, rely on his mercy and strength to make weak things become strong, i.e., turn weaknesses into strengths.

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| Mark 14:11 And he sendeth forth two of his disciples, and said unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him; | And He sent two of His disciples and said to them, Go into the city, and a man carrying an [earthen] jar or pitcher of water will meet you; follow him. (AMP) |
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By giving them a series of signs to follow, Jesus showed his disciples how to exercise faith as they secured a venue and prepared the passover meal. Some people, who follow astrology believe that the Passover image of the man carrying a pitcher of water is a sign of the coming Aquarian age.

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| Mark 14:12 And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples? | And whatever [house] he enters, say to the master of the house, The Teacher says: Where is My guest room, where I may eat the Passover [supper] with My disciples? (AMP) |
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| Mark 14:13 And he will show you a large upper room, furnished and prepared; there make ready for us. | And he will [himself] show you a large upper room, furnished [with carpets and with dining couches properly spread] and ready; there prepare for us. (AMP)<br><br>How did the master of the house know in advance to prepare for this? |
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| Mark 14:14 And his disciples went forth and came into the city, and found as he had said unto them; and they made ready the passover. | Then the disciples set out and came to the city and found [everything] just as He had told them; and they prepared the Passover. (AMP) |
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| Mark 14:15 And in the evening he cometh with the twelve. | And when it was evening, He came with the Twelve [apostles]. (AMP)<br><br>Before the block program, the church used to hold Sacrament Meeting on Sunday evenings. This always felt more to me in keeping with the spirit of the Last Supper. |
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| <p>Mark 14:16 And as they sat and did eat, Jesus said, Verily I say unto you, One of you who eateth with me shall betray me.</p>   | <p>And while they were at the table eating, Jesus said, Surely I say to you, one of you will betray Me, [one] who is eating [here] with Me. (AMP)</p> <p>Mark gets right to the point.</p>                                       |
| <p>Mark 14:17 And they all began to be very sorrowful, and began to say unto him one by one, Is it I? and another said, Is it I?</p>   | <p>And they began to <b>show that they were sad and hurt</b>, and to say to Him one after another, Is it I? or, It is not I, is it? (AMP)</p>  |
| <p>By this time, the disciples must have realized that their Master had a gift of prophesying both near and long-term events, so they believed in his prediction of betrayal. But, after their long association with the Lord, and after their preparation for this meal, this news must have hit the disciples like a sock in the face.</p> |  |
| <p>Mark 14:18 And he answered and said unto them, It is one of the twelve who dippeth with me in the dish.</p>   | <p>He replied to them, It is one of the Twelve [apostles], one who is dipping [bread] into the [same deep] dish with Me. (AMP)</p>   |
| <p>Mark 14:19 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.</p>  | <p>For the Son of Man is going as it stands written concerning Him; but woe to that man by whom the Son of Man is betrayed! It would have been good (profitable and wholesome) for that man if he had never been born. (AMP)</p> |
| <p>But it was still necessary that the betrayal take place, in order to fulfill prophecy. Note, as we read, how the betrayal was carried out with precise timing so as to precisely correlate with the events on the Jewish calendar and allow the apostles and the rest of the disciples to escape safely.</p>                              |  |
| <p>Mark 14:20 And as they did eat, Jesus took bread and blessed it, and brake, and gave to them, and said, Take it, and eat.</p>   | <p>And while they were eating, He took a loaf [of bread], praised God and gave thanks and asked Him to bless it to their use. [Then] He broke [it] and gave to them and said, <b>Take. Eat. This is My body.</b> (AMP)</p>       |
| <p>Mark 14:21 Behold, this is for you to do in remembrance of my body; for as oft as ye do this ye will remember this hour that I was with you.</p>  |  |
| <p>Mark 14:22 And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it.</p>   | <p>He also took a cup [of the juice of grapes], and when He had given thanks, He gave [it] to them, and they all drank of it. (AMP)</p>  |
| <p>Mark 14:23 And he said unto them, This is in remembrance of my blood which is shed for many, and the new testament which I give unto you; for of me ye shall bear record unto all the world.</p>  | <p>And He said to them, <b>This is My blood [which ratifies] the new covenant</b>, [the blood] which is being poured out for (on account of) many. (AMP)</p>   |
| <p>Mark 14:24 And as oft as ye do this ordinance, ye will remember me in the hour that I was with you and drank with you of this cup, even the last time in my ministry.</p>   |  |
| <p>Mark 14:25 Verily I say unto you, Of this ye shall bear record; for I will no more drink of the fruit of the vine</p>   | <p>Solemnly and surely I tell you, I shall not again drink of the fruit of the vine till that</p>  |

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| with you, until that day that I drink it new in the kingdom of God.  | day when I drink it of a new and a higher quality in God's kingdom. (AMP)  |
| Mark 14:26 And now they were grieved, and wept over him.   |  |
| Mark 14:27 And when they had sung a hymn, they went out into the mount of Olives.  | <b>And when they had sung a hymn</b> , they went out to the Mount of Olives. (AMP)   |
| The four gospels describe different events that also took place at the Last Supper: washing of feet, sermons, prayers, Q&A, etc. There are apocryphal accounts of the Last Supper that suggest the Jesus might have been leading the disciples in temple ordinances. |  |
| According to Bruce R. McConkie, singing a hymn is a prescribed part of the Passover meal, and he supposed that the hymn would have been Psalms 115-118.  |  |
| Mark 14:28 And Jesus said 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.   | And Jesus said to them, You will all fall away this night [that is, you will be caused to stumble and will begin to distrust and desert Me], for it stands written, I will strike the Shepherd, and the sheep will be scattered. (AMP) |
| Mark 14:29 But after that I am risen, I will go before you into Galilee.   | But after I am raised [to life], I will go before you into Galilee. (AMP)  |
| Mark 14:30 And he said unto Judas Iscariot, What thou doest, do quickly; but beware of innocent blood.   |  |
| Mark 14:31 Nevertheless, Judas Iscariot, even one of the twelve, went unto the chief priests to betray Jesus unto them; for he turned away from him, and was offended because of his words.  | Then Judas Iscariot, who was one of the Twelve [apostles], went off to the chief priests in order to betray and hand Him over to them. (AMP)   |
| Mark 14:32 And when the chief priests heard of him they were glad, and promised to give him money; and he sought how he might conveniently betray Jesus.   | And when they heard it, they rejoiced and were delighted, and they promised to give him money. And he [busying himself continually] sought an opportunity to betray Him. (AMP)   |
| Mark 14:33 But Peter said unto Jesus, Although all men shall be offended with thee, yet I will never be offended.  | But Peter said to Him, Even if they all fall away and are caused to stumble and distrust and desert You, yet I will not [do so]! (AMP)   |
| Mark 14:34 And Jesus said unto him, Verily I say unto thee. That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.  | And Jesus said to him, Truly I tell you, this very night, before a cock crows twice, you will utterly deny Me [disclaiming all connection with Me] three times. (AMP)  |
| Mark 14:35 But he spake the more vehemently. If I should die with thee, yet will I not deny thee in any wise. Likewise also said they all.   | But [Peter] said more vehemently and repeatedly, <b>[Even] if it should be necessary for me to die with You, I will not deny or disown You! And they all kept saying the same thing.</b> (AMP)   |
| This shows us that the Lord knows us better than we know ourselves. A great key to becoming able to withstand temptation is to have an accurate idea of what our current limits are and plan how we  |  |

would react in a potentially dangerous or compromising situation. Once we know our limits and have a plan, we can build upon that plan to improve it.

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| <p>Mark 14:36 And they came to a place which was named Gethsemane, which was a garden; and the disciples began to be sore amazed, and to be very heavy, and to complain in their hearts, wondering if this be the Messiah.</p> | <p>Then they went to a place called Gethsemane, (AMP)</p> |
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It adds much to the story to know that the word *Gethsemane* means "oil press". The oil of the olive is squeezed out under pressure. The Atonement of Christ is often compared to squeezing the oil from olives, or the juice of grapes to make wine. Either of these is an allegory to the blood shed by Christ for our sins.

"In Hebrew the word Geth [gath] means 'press,' and semane [shemen] means 'oil' or 'richness.' Gethsemane therefore means 'the press of oil' or the 'press of richness.' This refers to the huge presses for olives or grapes that were used to squeeze the oil or wine out of the pulp and that would be appropriately found in an olive grove like Gethsemane. Olives or grapes were put into the presses and squeezed until their juices flowed out of them.

"What an appropriate name for the Garden where Jesus took upon himself the infinite weight of the sins and sorrows of the world and was pressed with that tremendous load until the blood flowed through his skin. (See Luke 22:44; D&C 19:18.) Just as olives and grapes are squeezed in the press, so Jesus, the true vine (see John 15:1), was squeezed in Gethsemane, 'the press,' until his richness, his juice, his oil, his blood, was shed for humanity. No wonder that the wine of the Last Supper and of the Christian sacrament is such a fitting symbol for the blood of Christ-they are obtained by the same process." (Stephen E. Robinson, *Believing Christ: The Parable of the Bicycle and Other Good News*, 119)

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| <p>Mark 14:37 And Jesus knowing their hearts, said to his disciples, Sit ye here, while I shall pray.</p>   | <p>and He said to His disciples, Sit down here while I pray. (AMP)</p>  |
| <p>Mark 14:38 And he taketh with him, Peter, and James, and John, and rebuked them, and said unto them, My soul is exceeding sorrowful, even unto death; tarry ye here and watch.</p> | <p>And He took with Him Peter and James and John, and began to be struck with terror and amazement and deeply troubled and depressed. And He said to them, <b>My soul is exceedingly sad (overwhelmed with grief) so that it almost kills Me!</b> Remain here and keep awake and be watching. (AMP)</p> |

What Jesus felt was a combination of amazement and terror. He had never felt anything like this in His life. Finally, He experienced something that He knew was coming, yet nothing quite prepared Him for this. He sensed to bring Peter, James, and John along with Him as moral support, perhaps not yet realizing that the burden was His and His alone to carry. But He requested that they remain and watch.

To watch in this sense means far more than to just sit and observe. It means diligence unto prayer, and not just any prayer -- mighty prayer – the kind of prayer that opens the heavens.

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| <p>Mark 14:39 And he went forward a little, and <b>fell</b> on the ground, and prayed, that if it were possible the hour might pass from him.</p> | <p>And going a little farther, He <b>fell</b> on the ground and kept praying that if it were possible the [fatal] hour might pass from Him. (AMP)</p> |
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| Mark 14:40 And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not my will, but thine be done. | And He was saying, Abba, [which means] Father, everything is possible for You. Take away this cup from Me; yet not what I will, but what You [will]. |
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Jesus was about to enter the moment which would define Him forever. He could have withdrawn. He could have side-stepped this ordinance (for this is what it was), which He and only He could perform. If he had, we would not be mentioning his name, and you would not be reading these words.

The following is the best description we have in the scriptures of what the Savior endured.

D&C 19:15 Therefore I command you to repent--repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore--how sore you know not, how exquisite you know not, yea, how hard to bear you know not.

D&C 19:16 For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

D&C 19:17 But if they would not repent they must suffer even as I;

D&C 19:18 Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit--and would that I might not drink the bitter cup, and shrink--

D&C 19:19 Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.

I love that this is not a play for sympathy, not a call to place our attention on Him. It is a warning to us to avoid this kind of pain, and a glorification of the Father that He took upon Himself this pain. Jesus is the center of this picture, yet He takes all pains to remove himself from this picture. This is pure Jesus at His best. If you have no other image of Him in your mind when you think of Him, this is the image that you should have. This is what you should remember when you remember Him, when you think you are being unjustly treated, when you think your burden is too difficult to bear, remember Him!

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| Mark 14:41 And he cometh and findeth them sleeping, and said unto Peter, Simon, sleepest thou? Couldest not thou watch one hour? | And He came back and found them sleeping, and He said to Peter, Simon, are you asleep? Have you not the strength to keep awake and watch [with Me for] one hour? (AMP) |
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| Mark 14:42 Watch ye and pray, lest ye enter into temptation. | Keep awake and watch and pray [constantly], that you may not enter into temptation; (AMP) |
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This is good advice for us today. We must set aside time each day and dedicate it as holiness to the Lord – the time when we set aside the cares of the world and seek Him, above all else. People who have experienced their Second Comforter make this a daily practice to literally enter the Presence of the Lord and learn directly from Him. This was a regular practice of the ancient Hebrews, and is referred to in the Bible as “watching”, and it is always associated with the ability to avoid or resist temptation.

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| Mark 14:43 And they said unto him, The spirit truly is ready, but the flesh is weak.  | the spirit indeed is willing, but the flesh is weak. (AMP)   |
| Mark 14:44 And again he went away and prayed, and spake the same words.   | He went away again and prayed, saying the same words. (AMP)  |
| Mark 14:45 And when he returned, he found them asleep again, for their eyes were heavy; neither knew they what to answer him.   | And again He came back and found them sleeping, for their eyes were very heavy; and they did not know what answer to give Him. (AMP)   |
| Mark 14:46 And he cometh to them the third time, and said unto them, Sleep on now and take rest; it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners.  | And He came back a third time and said to them, Are you still sleeping and resting? It is enough [of that]! The hour has come. The Son of Man is betrayed into the hands of sinful men (men whose way or nature is to act in opposition to God). (AMP) |
| Mark 14:47 And after they had finished their sleep, he said, Rise up, let us go; lo, he who betrayeth me is at hand.  | Get up, let us be going! See, My betrayer is at hand! (AMP)  |
| In the midst of this acute suffering, Jesus still had compassion for those who couldn't even watch with him for an hour.  |  |
| I still have the question: how do we know exactly what happened in the garden when those who were supposed to witness it were asleep? The only answer I have is that there are people alive today, some of whom I know, who have seen in vision and actually been present and actually experienced in the first-person Jesus' agony in the garden and his suffering on the cross. These are people who bear witness to this. I am also certain that at least Peter, James, and John, and perhaps others witnessed these events in the Spirit in order to record them and testify of them to us.                   |  |
| "Elder Orson F. Whitney, a <b>young missionary in the eastern states</b> , says that one night in a vision:   |  |
| ""I seemed to be in the Garden of Gethsemane, a witness of the Savior's agony. I saw Him as plainly as ever I have seen anyone. Standing behind a tree in the foreground, I beheld Jesus, with Peter, James and John, as they came through a little wicket gate at my right. Leaving the three Apostles there, after telling them to kneel and pray, the Son of God passed over to the other side, where He also knelt and prayed. It was the same prayer with which all Bible readers are familiar: 'Oh my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.' |  |
| ""As He prayed the tears streamed down his face, which was toward me. I was so moved at the sight that I also wept, out of pure sympathy. My whole heart went out to him; I loved him with all my soul, and longed to be with him as I longed for nothing else.   |  |
| ""Presently He arose and walked to where those Apostles were kneeling-fast asleep! He shook them gently, awoke them, and in a tone of tender reproach, untinctured by the least show of anger or impatience, asked them plaintively if they could not watch with him one hour. There He was, with the awful weight of the world's sins upon his shoulders, with the pangs of every man, woman and child shooting through his sensitive soul-and they could not watch with him one poor hour!" (Ivan J. Barrett, "He Lives! For We Saw Him," Ensign, Aug. 1975, 20-21)   |  |

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| <p>Even after these harrowing events, Jesus literally ran into the arms of His persecutors, in order to complete His mission.</p>  |   |
| Mark 14:48 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.  | And at once, while He was still speaking, Judas came, one of the Twelve [apostles], and with him a crowd of men with swords and clubs, [who came] from the chief priests and the scribes and the elders [of the Sanhedrin]. (AMP) |
| Mark 14:49 And he who betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.  | Now the betrayer had given them a signal, saying, The One I shall kiss is [the Man]; seize Him and lead [Him] away safely [so as to prevent His escape]. (AMP)  |
| Mark 14:50 And as soon as he was come, he goeth straightway to him, and said, Master, Master, and kissed him.  | And when he came, he went up to Jesus immediately and said, Master! Master! and he embraced Him and kissed Him fervently. (AMP)   |
| <p>'Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.' (Proverbs 27:6)</p> <p>"A more traitorous token could not have been chosen. <b>Among the prophets of old, among the saints of that day, and even among the Jews, a kiss was a symbol of that love and fellowship which existed where pure religion was or should have been found...</b> Judas, thus, could have chosen no baser means of identifying Jesus than to plant on his face a traitor's kiss. <b>Such act not only singled out his intended victim, but by the means chosen, desecrated every principle of true fellowship and brotherhood.</b>" Bruce R. McConkie (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 1: 781.)</p> <p>Unlike in today's hyper-homophobic society, a kiss between two men was once a common sign of greeting. It was nothing out of the ordinary. Jesus was not ashamed to call His servants "friends", nor his disciples "beloved".</p> |   |
| Mark 14:51 And they laid their hands on him, and took him.   | And they threw their hands on Him and arrested Him. (AMP)   |
| Mark 14:52 And one of them, who stood by, drew his sword, and smote a servant of the high priest, and cut off his ear.   | But one of the bystanders drew his sword and struck the bond servant of the high priest and cut off his ear. (AMP)  |
| <p>All four gospels tell this incident, but only John tells us who cut off the ear, and only Luke (and the JST) tell us that Jesus healed it.</p>  |   |
| Mark 14:53 But Jesus commanded him to return his sword, saying, He who taketh the sword shall perish with the sword. And he put forth his finger and healed the servant of the high priest.  |   |
| Mark 14:54 And Jesus answered and said unto them. Are ye come out as against a thief, with swords and staves to take me?   | And Jesus said to them, Have you come out with swords and clubs as [you would] against a robber to capture Me? (AMP)  |
| Mark 14:55 I was daily with you in the temple teaching, and ye took me not; but the Scriptures must be fulfilled.  | I was with you daily in the temple [porches and courts] teaching, and you did not seize Me; but [this has happened] that the Scriptures might be fulfilled. (AMP)   |

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| Mark 14:56 And the disciples, when they heard this saying, all forsook him and fled.  | Then [His disciples], forsaking Him, fled, all [of them]. (AMP)  |
| Call this cowardice if you will, but a smart man picks his battles. There are accounts of other messiah's during this time period, and the Romans killed both the leader and all of his followers. Jesus' disciples were all allowed to escape, though some of them were still around at a distance in order to bear witness of what happened.  |  |
| Mark 14:57 And there followed him a certain young man, a disciple, having a linen cloth cast about his naked body; and the young men laid hold on him, and he left the linen cloth and fled from them naked, and saved himself out of their hands.  | And a young man was following Him, with nothing but a linen cloth (sheet) thrown about [his] naked [body]; and they laid hold of him, But, leaving behind the linen cloth (sheet), he fled from them naked. (AMP)          |
|   | Some Biblical commentators believe that this young man was Mark, the gospel writer, himself.   |
| Mark 14:58 And they led Jesus away to the high priest, and with him were assembled all the chief priests, and the elders, and the scribes.  | And they led Jesus away to the high priest, and all the chief priests and the elders and the scribes were gathered together. (AMP)   |
| Mark 14:59 And Peter followed him afar off, even unto the palace of the high priest; and he sat with the servants, and warmed himself at the fire.  | And Peter followed Him at a distance, even right into the courtyard of the high priest. And he was sitting [in the firelight] with the guards and warming himself at the fire. (AMP)                                       |
| Mark 14:60 And the chief priests and all the council sought for witness against Jesus, to put him to death, but found none;   | Now the chief priests and the entire council (the Sanhedrin) were constantly seeking [to get] testimony against Jesus with a view to condemning Him and putting Him to death, but they did not find any. (AMP)             |
| Mark 14:61 Though many bare false witness against him, yet their witness agreed not together.   | For many were repeatedly bearing false witness against Him, but their testimonies did not agree. (AMP)   |
| Mark 14:62 And there arose certain men and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands;   | And some stood up and were bearing false witness against Him, saying, We heard Him say, I will destroy this temple (sanctuary) which is made with hands, and in three days I will build another, made without hands. (AMP) |
| Mark 14:63 But neither did their witness agree together.  | Still not even [in this] did their testimony agree. (AMP)  |
| "They had before them a prisoner charged with no crime. Innocent of all crimes, as he was, even these conspiring Satanists had not been able to come up with an offense for which he could be arraigned. Annas had failed in his attempt to charge the disciples with sedition and Jesus with teaching false and apostate doctrines. Their dilemma was real, for they themselves were sharply divided on all major issues save one—that the man Jesus must die...the charge must be one that the Romans would consider to be a capital offense, 'the chief priests, and elders, and all the council' (after |  |

counseling with Satan whose servants they were) chose the most evil of all possible courses. They 'sought false witness'! (Matt. 26:59)

"Read it again, for it is forever inscribed in the records of eternity-they sought not witnesses, but false witnesses. Let none come forward but those who will perjure their souls; who will condemn the Holy One and the Just; who will cry, 'Away with him. Crucify him, crucify him.' No voice must be raised in his defense; no lie must be refuted; no falsehood shall be denied. This is God's Son (oh, the shame of it all!) and the leaders of his own people-acting for their constituents; reflecting the feelings that smoldered like the fires of hell in the breasts of all recalcitrant Jewry of the time-these leaders 'sought false witness against Jesus, to put him to death.' He must not live; let him die the death, and whatever perjured word is needed to nail him to a Roman cross, so be it!" Bruce B. McConkie (The Mortal Messiah: From Bethlehem to Calvary, 4 vols. [Salt Lake City: Deseret Book Co., 1979-1981], 4: 150.)

"When Jesus, the object of their bitter hatred and their predetermined victim, was brought in, a bound Prisoner, He was immediately put upon trial in contravention of the law, both written and traditional, of which those congregated rulers of the Jews professed to be such zealous supporters...Any sitting of the Sanhedrin at night, and more particularly for the consideration of a capital charge, was directly in violation of Jewish law...That Jesus was to be convicted on some charge or other, and be put to death, had been already determined by the priestly judges; their failure to find witnesses against Him threatened to delay the carrying out of their nefarious scheme...they had unlawfully caused Jesus to be arrested at night; they were illegally going through the semblance of a trial at night; their purpose was to convict the Prisoner in time to have Him brought before the Roman authorities as early as possible in the morning-as a criminal duly tried and adjudged worthy of death. The lack of two hostile witnesses who would tell the same falsehoods was a serious hindrance. But, 'at the last came two false witnesses'...

"Thus the judges in Israel, comprising the high priest, the chief priests, the scribes and elders of the people, the Great Sanhedrin, unlawfully assembled, decreed that the Son of God was deserving of death, on no evidence save that of His own acknowledgment. By express provision the Jewish code forbade the conviction, specifically on a capital charge, of any person on his own confession, unless that was amply supported by the testimony of trustworthy witnesses... **Jehovah was convicted of blasphemy against Jehovah. The only mortal Being to whom the awful crime of blasphemy, in claiming divine attributes and powers, was impossible, stood before the judges of Israel condemned as a blasphemer.**" James E. Talmage (Jesus the Christ, 576-583)

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| Mark 14:64 And the high priest stood up in the midst, and asked Jesus, saying,   | And the high priest stood up in the midst and asked Jesus, (AMP)  |
| Mark 14:65 Answerest thou nothing? Knowest thou not what these witness against thee?   | Have You not even one answer to make? What [about this which] these [men] are testifying against You? (AMP) |
| Mark 14:66 But he held his peace, and answered nothing.  | But He kept still and did not answer at all. (AMP)  |
| "Jesus listened in silence while His disunited enemies hopelessly confuted each other's testimony. . . . But that majestic silence troubled, thwarted, confounded, maddened them. It weighed them down for the moment with an incubus of intolerable self-condemnation. They felt, before that silence, as if they were the culprits, He the judge. And as every poisoned arrow of their carefully-provided perjuries fell harmless at His feet, as though blunted on the diamond shield of His white innocence, they began to fear lest, after all, their thirst for His blood would go unsaked, and their whole plot fail. |   |

Were they thus to be conquered by the feebleness of their own weapons, without His stirring a finger, or uttering a word? Was this Prophet of Nazareth to prevail against them, merely for lack of a few consistent lies? Was His life charmed even against calumny confirmed by oaths? It was intolerable." (Farrar, 646-647 as taken from Bruce R. McConkie, *The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [Salt Lake City: Deseret Book Co., 1979-1981], 4: 152.)

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| Mark 14:67 Again the high priest asked him and said unto him, Art thou the Christ, the Son of the Blessed?                                 | Again the high priest asked Him, Are You the Christ (the Messiah, the Anointed One), the Son of the Blessed? (AMP)                                     |
| Mark 14:68 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.   | And Jesus said, I AM; and you will [all] see the Son of Man seated at the right hand of Power (the Almighty) and coming on the clouds of heaven. (AMP) |
| Mark 14:69 Then the high priest rent his clothes and said, What need we any further witnesses? Ye have heard the blasphemy; what think ye? | Then the high priest tore his garments and said, What need have we for more witnesses? (AMP)   |

Because his robes were sacred. He was to wear them AT ALL TIMES as a representative of the people TO God. **He was a depiction of Jesus, our Great High Priest.** Over his heart he wore the Breastplate of Righteousness with its twelve stones, each engraved with the names of the twelve tribes of Israel. On his shoulders were the two brilliant onyx stones with the names of the twelve tribes: Six on one stone, the other six on the other. They represent the people of God who are precious in His sight.

In ancient Israel, when a relative died, it was customary to demonstrate one's grief. Relatives of the deceased would tear their clothes, put on sackcloth, and place ashes on their heads as a sign of mourning. This was a widely accepted practice, and was OK for everyone ... EXCEPT THE HIGH PRIEST. He alone was STRICTLY forbidden from this practice. Why?

As a type of Christ, he was to be set apart. He was never, ever, EVER, under ANY circumstances, to tear his clothes. EVER. Not even if his own child died. As high priest, Caiaphas would have known this.

Why is God so concerned that the robe of the High Priest of Israel NOT TEAR. Because his robes were sacred. He was to wear them AT ALL TIMES as a representative of the people TO God. He was a depiction of Jesus, our Great High Priest.

The ancient practice of tearing clothes is a tangible expression of grief and anger in the face of death. Kriah is a Hebrew word meaning "tearing." ... This rending is a striking expression of grief and anger at the loss of a loved one. Kriah is an ancient tradition.

Jesus is on trial before the Jewish leaders. He challenges the members of the Sanhedrin to present their witnesses (John 18:19–23). **The Sanhedrin have no good witnesses, so they find men who will give false testimony (Matthew 26:59).** Jesus refuses to address the lies.

**It is only when Caiaphas directly asks Jesus who He says He is that Jesus responds. Jesus answers that He is the Son of Man, a figure from Daniel 7:13–14, who will sit at God's right hand and come "with the clouds of heaven" (Mark 14:62). This is an act particularly associated with God, Himself.**

**To Caiaphas, this is blasphemy. And since the members of the Sanhedrin as well as several others have heard Jesus, no more witnesses are necessary.**

The office of high priest is the highest religious position in Judaism. The high priest is to be from the tribe of Levi and a direct descendant of Moses' brother Aaron (Exodus 28:1; Numbers 18:7). Only the high priest can enter the Holy of Holies, and only once a year, on the Day of Atonement (Leviticus 16:14–15). Caiaphas is the Roman-appointed high priest, although the former high priest, Caiaphas' father-in-law Annas, still has a lot of power (John 18:13). As much as we might dismiss Caiaphas as an agent of evil, God takes the role of high priest seriously. God inspired Caiaphas to prophesy that Jesus would have to die for Israel (John 11:49–52).

When Caiaphas had made this statement, the Jewish council had been discussing how to stop Jesus from inciting a riot and leading the Roman army to destroy Jerusalem (John 11:47–48). Caiaphas may have thought God was inspiring him to say that Jesus had to die in order to protect the Jews from the Romans. He didn't realize God was saying Jesus had to die to cover the sins of His followers all over the world. Taking something God tells us and twisting it to fit our own expectations is common to us, as well.

Clothing in the New Testament era is not as easy or as cheap to buy as it is in modern nations today. To tear one's clothing is to destroy something valuable. It is also a passionate display of mourning and grief. In this case, the high priest tears his clothes in response to what He considers Jesus' blasphemy against God (Mark 14:64). He is distraught that Jesus elevates Himself to God's right hand (Mark 14:62). It's unclear if Caiaphas is truly this outraged at Jesus' statements or if he's trying to emotionally manipulate the members of the Sanhedrin.

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| Mark 14:70 And they all condemned him to be guilty of death.   | You have heard His blasphemy. What is your decision? And they all condemned Him as being guilty and deserving of death. (AMP) |
| Mark 14:71 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy;   | And some of them began to spit on Him and to blindfold Him and to strike Him with their fists, saying to Him, Prophesy! (AMP) |
| Mark 14:72 And the servants did strike him with the palms of their hands.  | And the guards received Him with blows and by slapping Him. (AMP)   |
| 'I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting...therefore have I set my face like a flint' (Isa 50:6-7)                     |   |
| Here we have the highest judicial body of the land, illegally convened at night. Upon hearing Jesus' testimony, the court pronounces his guilt, and the scene rapidly descends to the animalistic level. |   |
| Mark 14:73 And as Peter was beneath in the palace, there cometh one of the maids of the high priest,   | While Peter was down below in the courtyard, one of the [serving] maids of the high priest came; (AMP)<br><br>Meanwhile...    |
| Mark 14:74 And when she saw Peter warming himself, she looked upon him and said, Thou also wast with Jesus of Nazareth.  | And when she saw Peter warming himself, she gazed intently at him and said, You were with Jesus of Nazareth too. (AMP)        |

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| Mark 14:75 But he denied, saying, I know not, neither understand I what thou sayest.  | But he denied it falsely and disowned Him, saying, <b>I neither know nor understand what you say.</b> (AMP)<br><br>Denial #1.  |
| Mark 14:76 And he went out into the porch; and the cock crew.   | Then he went outside [the courtyard and was] into the vestibule. And a cock crowed. (AMP)  |
| Mark 14:77 And a maid saw him again, and began to say to them who stood by, This is one of them.  | And the maidservant saw him, and began again to say to the bystanders, This [man] is [one] of them. (AMP)  |
| Mark 14:78 And he denied it again.  | <b>But again he denied it falsely and disowned Him.</b> (AMP)<br><br>Denial #2.  |
| Mark 14:79 And a little after, they who stood by, said again to Peter, Surely thou art one of them; for thou art a Galilean, thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak.  | And after a short while, again the bystanders said to Peter, Really, you are one of them, <b>for you are a Galilean and your dialect shows it.</b> Then he commenced <b>invoking a curse on himself [should he not be telling the truth] and swearing, I do not know the Man about Whom you are talking!</b> (AMP)<br><br>Denial #3. |
| Mark 14:80 And the second time the cock crew;   | And at once for the second time a cock crowed. (AMP)   |
| Mark 14:81 And Peter called to mind the words which Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice.   | And Peter remembered how Jesus said to him, Before a cock crows twice, you will utterly deny Me [disclaiming all connection with Me] three times. (AMP)  |
| Mark 14:82 And he went out, and fell upon his face, and wept bitterly.  | And having put his thought upon it [and remembering], he broke down and wept aloud and lamented. (AMP)   |
| <p>"Jesus changed men. He changed their habits, their opinions, their ambitions. He changed their tempers, their dispositions, their natures. He changed men's hearts...Where was Peter, who had promised to die with Him and never to deny Him? The sacred record reveals, '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 14:54) That was the night when Peter, in fulfillment of the Master's prophecy, did indeed deny Him thrice. <b>Amidst the pushing, the jeers, and the blows, the Lord, in the agony of His humiliation, in the majesty of His silence, turned and looked upon Peter.</b></p> <p>"As one chronicler described the change, 'It was enough. Peter knew no more danger, he feared no more death. He rushed into the night to meet the morning dawn. This broken-hearted penitent stood before the tribunal of his own conscience, and there his old life, his old shame, his old weakness, his old self was doomed to that death of godly sorrow which was to issue in a new and a</p> |  |

**nobler birth.'** Thomas S. Monson (Frederic W. Farrar, *The Life of Christ*, Portland, Oregon: Farrar Publications, 1964, p. 604.)" (*Be Your Best Self* [Salt Lake City: Deseret Book Co., 1979], 113.)

Maybe this is what it took to bring out in Peter, what the Lord knew was there all along.

## CHAPTER 15

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| Mark 15:1 And straightway in the morning, the chief priests held a consultation with the elders and scribes; | AND IMMEDIATELY when it was morning, the chief priests, with the elders and scribes and the <b>whole council, held a consultation</b> ; and when they had bound Jesus, they took Him away [violently] and handed Him over to Pilate. (AMP) |
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"The law and the practice of the time required that any person found guilty of a capital offense, after due trial before a Jewish tribunal, should be given a second trial on the following day; and at this later hearing any or all of the judges who had before voted for conviction could reverse themselves...

"Apparently for the purpose of establishing a shadowy pretext of legality in their procedure, the Sanhedrists adjourned to meet again in early daylight. Thus they technically complied with the requirement—that on every case in which the death sentence had been decreed the court should hear and judge a second time in a later session—but they completely ignored the equally mandatory provision that the second trial must be conducted on the day following that of the first hearing. Between the two sittings on consecutive days the judges were required to fast and pray, and to give the case on trial calm and earnest consideration." James E. Talmage (*Jesus the Christ*, 582)

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| Mark 15:2 And the whole council condemned him, and bound him, and carried him away, and delivered him to Pilate.        |   |
| Mark 15:3 And Pilate asked him, Art thou the King of the Jews?  | And Pilate inquired of Him, Are You the King of the Jews? And He replied, It is as you say. (AMP)   |
| Mark 14:4 And Jesus answering, said unto him, I am, even as thou sayest.  | This is a significant addition in the JST because there are very few places in the gospels where Jesus admits that he is the Messiah and/or King of the Jews. |
| Mark 15:5 And the chief priests accused him of many things; but he answered nothing.                                    | And the chief priests kept accusing Him of many things. (AMP)   |
| Mark 15:6 And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee. | And Pilate again asked Him, Have You no answer to make? See how many charges they are bringing against You! (AMP)   |
| Mark 15:7 But Jesus yet answered nothing; so that Pilate marveled.  | But Jesus made no further answer at all, <b>so that Pilate wondered and marveled.</b> (AMP)   |
| Mark 15:8 Now it was common at the feast, for Pilate to release unto them one prisoner, whomsoever they desired.        | Now at the Feast he [was accustomed to] set free for them any one prisoner whom they requested. (AMP)<br><br>A show of clemency to appease the masses.        |

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| Mark 15:9 And there was a man named Barabbas, bound with them who had made insurrection with him, who had committed murder in the insurrection.   | <p>And among the rioters in the prison who had committed murder in the insurrection there was a man named Barabbas. (AMP)</p> <p>Here was an actual murderer. His name in Amamaic ironically means “son of the father”.</p> |
| Mark 15:10 <b>And the multitude, crying aloud, began to desire him to deliver Jesus unto them.</b>  | <p>And the throng came up and began asking Pilate to do as he usually did for them. (AMP)</p> <p>The JST seems to indicate that the crowd, at least some of them wanted to see Jesus released.</p>                          |
| Mark 15:11 But Pilate answered unto them, saying, Will ye that I release unto you the King of the Jews?   | <p>And he replied to them, Do you wish me to set free for you the King of the Jews? (AMP)</p> <p>This question seems consistent with the previous verse, as revised by Joseph Smith.</p>                                    |
| Mark 15:12 For he knew that the chief priests had delivered him for envy.   | <p>For he was aware that <b>it was [because they were prompted] by envy that the chief priests had delivered Him up.</b> (AMP)</p>  |
| Mark 15:13 But the chief priests moved the people that he should rather release Barabbas unto them, as he had before done unto them.  | <p><b>But the chief priests stirred up the crowd</b> to get him to release for them Barabbas instead. (AMP)</p>   |
| Mark 15:14 And Pilate spake again and said unto them, What will ye then that I shall do with him whom ye call the King of the Jews?   | <p>And again Pilate said to them, Then what shall I do with the Man Whom you call the King of the Jews? (AMP)</p> <p>“Going once. Going twice.”</p>   |
| Mark 15:15 And they cried out again, Deliver him unto us to be crucified. Away with him. Crucify him.   | <p>And they shouted back again, Crucify Him! (AMP)</p>  |
| Mark 15:16 Then Pilate said unto them, Why, what evil hath he done?   | <p>But Pilate said to them, Why? What has He done that is evil? (AMP)</p> <p>“Going three times.”</p>   |
| Mark 15:17 But they cried out the more exceedingly, Crucify him.  | <p>But they shouted with all their might all the more, Crucify Him [at once]! (AMP)</p>   |
| Mark 15:18 And now Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.  | <p>So Pilate, wishing to satisfy the crowd, set Barabbas free for them; and after having Jesus whipped, he handed [Him] over to be crucified. (AMP)</p>   |
| <p>It is often the case when politicians know the right thing to do, but nevertheless bow to public pressure.</p> <p>“Pilate's capitulation to the chief priests of the Jews is a classic example of caving in to the curse of respectability, notwithstanding his wife's warning and his own personal discernment that Jesus was a</p> |   |

just man without fault. The washing of his hands after delivering the Savior to the mob is an example of what President Marion G. Romney describes as 'serving the Lord in such a way as not to offend the devil' ("The Price of Peace," Brigham Young University Devotional, March 1, 1955)." Spencer J. Condie (Your Agency, Handle with Care [Salt Lake City: Bookcraft, 1996], 42.)

"This brutal practice [of scourging], a preliminary to crucifixion, consisted of stripping the victim of clothes, strapping him to a pillar or frame, and beating him with a scourge made of leather straps weighted with sharp pieces of lead and bone. It left the tortured sufferer bleeding, weak, and sometimes dead." Bruce R. McConkie (Doctrinal New Testament Commentary, 1:807.)

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| Mark 15:19 And, the soldiers led him away into the hall called Praetorium; and they called together the whole band;  | Then the soldiers led Him away to the courtyard inside the palace, that is, the Praetorium, and they called the entire detachment of soldiers together. (AMP) |
| Mark 15:20 And they clothed him with purple, and platted a crown of thorns and put it upon his head;                 | And they dressed Him in [a] purple [robe], and, weaving together a crown of thorns, they placed it on Him. (AMP)  |
| Mark 15:21 And began to salute him, saying, Hail, King of the Jews.  | And they began to salute Him, Hail (greetings, good health to You, long life to You), King of the Jews! (AMP)   |
| Mark 15:22 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. | And they struck His head with a staff made of a [bamboo-like] reed and spat on Him and kept bowing their knees in homage to Him. (AMP)                        |

"Even when delivered to the soldiers to be crucified, he prayed for them who despitefully used him. How he must have suffered when they violated his privacy by stripping off his clothes and then putting on him the scarlet robe!

"Then, the crown of thorns. Blood from the thorns seemed to be what they wanted. For had they not just said, 'His blood be on us and on our children'? (Matt. 27:25.) Now nothing could stop them. They hungered to satisfy their blood lust. Only the crucifixion would do that, but first they must satisfy their appetites for sadism and cast their spittle in his holy face.

"With a reed in his hand, a scarlet robe over his shoulders, and a crown of thorns on his head, he was made to suffer indignity: they laughed and mocked and jeered and challenged him. Taking the reed from his hand, they would strike him on the head. Yet he stood there, the model of long-suffering.

"Still they moved about him. In base mockery they feigned worship, praying mockingly to him, doing him false reverence, joking, laughing. Was all their ugliness, all their pent-up grievance against mankind, all their bitterness against acquaintances and enemies loosed upon this one so pure, clean, and worthy? When would they get their fill? How base can man become-he who may be but a little lower than the angels, he who is created in the image of God. What would they do when their victim could suffer no more and no more satisfy their depravity?" Spencer W. Kimball ("Jesus of Nazareth," Ensign, Dec. 1984, 6)

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| Mark 15:23 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. | And when they had [finished] making sport of Him, they took the purple [robe] off of Him and put His own clothes on Him. And |
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|   | they led Him out [of the city] to crucify Him. (AMP)  |
| Mark 15:24 And they compelled one <b>Simon</b> , a Cyrenian, who passed by, coming out of the country, <b>the father of Alexander and Rufus</b> , to bear his cross.  | And they forced a passerby, Simon of Cyrene, the father of Alexander and Rufus, who was coming in from the field (country), to carry His cross. (AMP)     |
| " <b>Simon's son, Rufus, joined the Church</b> and was so well thought of by the Apostle Paul that the latter mentioned Rufus in his epistle to the Romans, describing him as 'chosen in the Lord' (Romans 16:13). Was it, therefore, a mere accident that Simon 'who passed by, coming out of the country' was asked to bear the cross of Jesus?" Neal A. Maxwell (But for a Small Moment [Salt Lake City: Bookcraft, 1986], 100.) | Alexander must have been known to the church as well, else why would Mark mention him?  |
| Mark 15:25 And they bring him unto the place called Golgotha, which is, (being interpreted,) The place of a burial.   | And they led Him to Golgotha [in Latin: Calvary], meaning The Place of a Skull. (AMP)   |
| Mark 15:26 And they gave him to drink, vinegar mingled with gall; and when he had tasted the vinegar, he would not drink.   | And they [attempted to] give Him <b>wine mingled with myrrh</b> , but He would not take it. (AMP)   |
| This would have been a drug to dull the pain, but Jesus would not take it. There are two possible reasons (1) He did not want to dull His senses. (2) He said He would not drink of the fruit of the vine until He drank it new with His disciples in His Father's Kingdom.   |   |
| Mark 15:27 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.   | And they crucified Him; and they divided His garments and distributed them among themselves, throwing lots for them to decide who should take what. (AMP) |
| Mark 15:28 And it was the third hour, when they crucified him.  | And it was the third hour ( <b>about nine o'clock</b> in the morning) when they crucified Him. (AMP)  |
| Mark 15:29 And Pilate wrote his accusation and put it upon the cross, <b>THE KING OF THE JEWS</b> .   | And the inscription of the accusation against Him was written above, <b>The King of the Jews</b> . (AMP)  |
| Mark 15:30 There were certain of the chief priests who stood by, that said unto Pilate, Write, that he said, I am the King of the Jews.   |   |
| Mark 15:31 But Pilate said unto them, <b>What I have written, I have written.</b>   |   |
| Mark 15:32 And with him they crucified two thieves, the one on his right hand, the other on his left.   | And with Him they crucified two robbers, one on [His] right hand and one on His left. (AMP)   |
| Mark 15:33 And the scripture was fulfilled which said, And he was numbered with the transgressors.  | And the Scripture was fulfilled which says, He was counted among the transgressors. (AMP)   |
|   | There is so much that Jesus did during His life that was a fulfillment of prophecy. Matthew's gospel will highlight them.                                 |

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| <p>Mark 15:34 And they who passed by railed on him, wagging their heads, and saying, Ah, thou who destroyest the temple and buildest it in three days, save thyself, and come down from the cross.</p>  | <p>And those who passed by kept reviling Him and reproaching Him abusively in harsh and insolent language, wagging their heads and saying, Aha! You Who would destroy the temple and build it in three days, Now rescue Yourself [from death], coming down from the cross! (AMP)</p> <p>The Romans staged their crucifixions by the main road, at the entrance to a city, for all passers-by, as a warning. People were free to hurl all kinds of insults.</p> |
| <p>Mark 15:35 Likewise also, the chief priests mocking, said among themselves with the scribes, He saved others; himself he cannot save.</p>  | <p>So also the chief priests, with the scribes, made sport of Him to one another, saying, He rescued others [from death]; Himself He is unable to rescue. (AMP)</p>  |
| <p>Ordinarily, this would be unnecessary and uncalled-for. But this illustrates the exceeding hatred for Christ that the chief priests and the scribes had for him. The taunts were the same as the temptations that Satan used against Christ in the wilderness. Besides, wasn't this the time of preparation for the Feast of Unleavened Bread, which was under way? In other words, didn't they have more important things to do?</p>  |  |
| <p>Mark 15:36 Let Christ, the King of Israel, descend now from the cross, that we may see and believe.</p>  | <p>Let the Christ (the Messiah), the King of Israel, come down now from the cross, that we may see [it] and trust in and rely on Him and adhere to Him! (AMP)</p>  |
| <p>Mark 15:37 And one of them who was crucified with him, reviled him also, saying, If thou art the Christ, save thyself and us.</p>  | <p>Those who were crucified with Him also reviled and reproached Him [speaking abusively, harshly, and insolently]. (AMP)</p>  |
| <p>Mark 15:38 And when the sixth hour was come, there was darkness over the whole land, until the ninth hour.</p>   | <p>And when the <b>sixth hour</b> (about midday) had come, there was darkness over the whole land until the ninth hour (about three o'clock). (AMP)</p>  |
| <p>Mark 15:39 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?</p>   | <p>And at the <b>ninth hour</b> Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani?-- which means, <b>My God, My God, why have You forsaken Me [deserting Me and leaving Me helpless and abandoned]?</b> (AMP)</p>  |
| <p>How could the Lord descend below all thing unless the Father completely withdrew from him? He descended below all things in order to gain the spiritual leverage in order to lift us all up.</p> <p>The Lord obviously knew the Father had to completely abandon Him as one point, so why did He utter this? It is common in Jewish discourse and writing to quote the opening portion of a scriptural passage, and people familiar with it then call to mind the entire passage. This particular quote comes from Psalm 22. Quite appropriate for the Son of David.</p> |  |

My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.

But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly. Be not far from me; for trouble is near; for there is none to help.

Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion.

I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me.

They part my garments among them, and cast lots upon my vesture.

But be not thou far from me, O LORD: O my strength, haste thee to help me. Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. For the kingdom is the LORD'S: and he is the governor among the nations.

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| <p>All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. A seed shall serve him; it shall be accounted to the Lord for a generation.</p>  |   |
| Mark 15:40 And some of them who stood by, when they heard him, said, Behold, he calleth Elias.   | And some of those standing by, [and] hearing it, said, See! He is calling Elijah! (AMP)<br><br>They were mistaken. Jesus was calling upon the Father, and citing this psalm.  |
| Mark 15:41 And one ran and filled a sponge full of vinegar, and put it on a reed and gave him to drink; others spake, saying, Let him alone; let us see whether Elias will come to take him down.  | And one man ran, and, filling a sponge with vinegar (a mixture of sour wine and water), put it on a staff made of a [bamboo-like] reed and gave it to Him to drink, saying, Hold off! Let us see whether Elijah [does] come to take Him down. (AMP) |
| Mark 15:42 And Jesus cried with a loud voice, and gave up the ghost.   | And Jesus uttered a loud cry, and breathed out His life. (AMP)  |
| <p>Mark doesn't report it, but John (who stood at the foot of the cross) reports the words: "It is finished!", meaning that the Atonement was finished (perfected). But, was it Jesus' call to make? Before He uttered those words, Jesus was reconnected with the Father, and heard those words in His mind, from the one person who was in the perfect position to judge that the Atonement was indeed perfected. At that point, Jesus addressed the Father and said "Into thy hand I commit my spirit." (quoting Psalm 31:5). He dedicated His all to the Father! Even his spirit!</p> <p>It is remarkable to me that if you type "It is finished" in Google. The first references that come up refer to the completion of the greatest act in history.</p>   |   |
| Mark 15:43 And the veil of the temple was rent in twain, from the top to the bottom.   | And the curtain [of the Holy of Holies] of the temple was torn in two from top to bottom. (AMP)   |
| <p>"Once each year in ancient Israel the high priest passed through the veil of the temple into the Holy of Holies. This solemn act was part of the sacrificial rites performed in similitude of the coming sacrifice of the Son of God, and these rites were performed for the remission of sins. (Lev. 16:1.) 'For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.' (Lev. 16:30.)</p> <p>"But Christ is now sacrificed; the law is fulfilled; the Mosaic dispensation is dead; the fulness of the gospel has come with all its light and power; and so-to dramatize, in a way which all Jewry would recognize, that the kingdom had been taken from them and given to others-<b>Deity rent the veil of the temple 'from the top to the bottom.'</b> <b>The Holy of Holies is now open to all, and all, through the atoning blood of the Lamb, can now enter into the highest and holiest of all places, that kingdom where eternal life is found.</b> Paul, in expressive language (Heb. 9:1, 10), shows how the ordinances performed through the veil of the ancient temple were in similitude of what Christ was to do, which he now having done, all men become eligible to pass through the veil into the presence of the Lord to inherit full exaltation." Bruce R. McConkie (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 1: 830.)</p> |   |

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| Mark 15:44 And when the centurion who stood over against him, saw that he so cried out and gave up the ghost, he said, Truly, this man is the Son of God.  | And when the centurion who stood facing Him saw Him expire this way, he said, Really, this Man was God's Son! (AMP)   |
| Mark 15:45 There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the younger, and of Joses, and Salome; who also when he was in Galilee, followed him and ministered unto him; and many other women who came with him unto Jerusalem. | Now some women were there also, looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome, Who, when [Jesus] was in Galilee, were in the habit of accompanying and ministering to Him; and [there were] also many other [women] who had come up with Him to Jerusalem. (AMP)  |
| Mark 15:46 And now, when the even was come; because it was the preparation day, that is the day before the Sabbath,  | As evening had already come, since it was the day of Preparation, that is, [the day] before the Sabbath, (AMP)<br><br>The chief priests and scribes were too busy mocking Jesus to properly prepare for the Sabbath.  |
| Mark 15:47 Joseph of Arimathea, an honorable counselor, who also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marveled, and asked him if he were already dead.   | Joseph, he of Arimathea, noble and honorable in rank and a respected member of the council (Sanhedrin), who was himself waiting for the kingdom of God, daring the consequences, took courage and ventured to go to Pilate and asked for the body of Jesus. (AMP)<br><br>Though Joseph of Arimathea was a secret disciple of Jesus and member of the Sanhedrin. He was not present for the deliberations of the night before. |
| Mark 15:48 And calling the centurion, he asked him, If he had been any while dead?   | But Pilate wondered whether He was dead so soon, and, having called the centurion, he asked him whether [Jesus] was already dead. (AMP)<br><br>It was unusual for a crucified person to die so quickly.   |
| Mark 15:49 And when he knew it of the centurion, he gave the body to Joseph.   | And when he learned from the centurion [that He was indeed dead], he gave the body to Joseph. (AMP)   |
| Mark 15:50 And Joseph bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulcher which was hewn out of a rock, and rolled a stone unto the door of the sepulcher.   | And Joseph bought a [fine] linen cloth [for swathing dead bodies], and, taking Him down from the cross, he rolled Him up in the [fine] linen cloth and placed Him in a tomb which had been hewn out of a rock.  |

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|   | <p>Then he rolled a [very large] stone against the door of the tomb. (AMP)</p>  |
| Mark 15:51 And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.  | <p>And Mary Magdalene and Mary [the mother] of Joses were [attentively] observing where He was laid. (AMP)</p> <p>The women were quietly watching from a distance.</p>  |
| <b>CHAPTER 16</b>   |   |
| Mark 16:1 And when the Sabbath was passed, Mary Magdalene, and Mary the mother of James and Salome, bought sweet spices, that they might come and anoint him.   | <p>AND WHEN the Sabbath was past [that is, after the sun had set], Mary Magdalene, and Mary [the mother] of James, and Salome purchased sweet-smelling spices, so that they might go and anoint [Jesus' body]. (AMP)</p>  |
| Mark 16:2 And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun; and they said among themselves, Who shall roll us away the stone from the door of the sepulcher? | <p>And very early on the first day of the week they came to the tomb; [by then] the sun had risen. And they said to one another, Who will roll back the stone for us out of [the groove across the floor at] the door of the tomb? (AMP)</p>  |
| Mark 16:3 But when they looked, they saw that the stone was rolled away, (for it was very great,) and two angels sitting thereon, clothed in long white garments; and they were affrighted.                                 | <p>And when they looked up, they [distinctly] saw that the stone was already rolled back, for it was very large.</p> <p>And going into the tomb, they saw a young man sitting [there] on the right [side], clothed in a [long, stately, sweeping] robe of white, and they were utterly amazed and struck with terror. (AMP)</p> <p>Some gospel accounts say there were two angels, others only one angel.</p> |
| Mark 16:4 But the angels said unto them, Be not affrighted; ye seek Jesus of Nazareth, who was crucified; he is risen; he is not here; behold the place where they laid him;  | <p>And he said to them, Do not be amazed and terrified; you are looking for Jesus of Nazareth, Who was crucified. He has risen; He is not here. See the place where they laid Him. (AMP)</p> <p>There needed to be witnesses not only of the risen Lord, but that He was gone from the tomb.</p>  |
| Mark 16:5 And 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.   | <p>But be going; tell the disciples and Peter, He goes before you into Galilee; you will see Him there, [just] as He told you. (AMP)</p>  |
| Mark 16:6 And they, entering into the sepulcher, saw the place where they laid Jesus.   |   |

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| <p>Mark 16:7 And they went out quickly, and fled from the sepulcher; for they trembled and were amazed; neither said they anything to any man, for they were afraid.</p>  | <p>Then they went out [and] fled from the tomb, for trembling and bewilderment and consternation had seized them. And they said nothing about it to anyone, for they were held by alarm and fear. (AMP)</p> <p>They didn't do what the angel commanded them.</p> |
| <p>Mark 16:8 Now when Jesus was risen, early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils;</p>   | <p>Now Jesus, having risen [from death] early on the first day of the week, appeared first to Mary Magdalene, from whom He had driven out seven demons. (AMP)</p> <p>He appeared to Mary Magdalene before any of the apostles.</p>                               |
| <p>Mark 16:9 And she went and told them who had been with him, as they mourned and wept.</p>  | <p>She went and reported it to those who had been with Him, as they grieved and wept. (AMP)</p> <p>Mary was the apostle to the apostles.</p>   |
| <p>Mark 16:10 And they, when they heard that he was alive, and had been seen of her, believed not.</p>  | <p>And when they heard that He was alive and that she had seen Him, they did not believe it. (AMP)</p> <p>People love to fault Thomas for his unbelief, but none of the apostles believed until they had seen Him.</p>   |
| <p>Mark 16:11 After that, he appeared in another form unto two of them, as they walked and went into the country;</p>   | <p>After this, <b>He appeared in a different form to two of them</b> as they were walking [along the way] into the country. (AMP)</p> <p>The two disciples walking to Emmaus didn't recognize Jesus at first. The Lord can appear in any form He wants.</p>      |
| <p>Mark 16:12 And they went and told it unto the residue; neither believed they them.</p>   | <p>And they returned [to Jerusalem] and told the others, but they did not believe them either. (AMP)</p> <p>The apostles had two chances to hear from eye-witnesses, but they rejected them both.</p>  |
| <p>Mark 16:13 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 who had seen him after he was risen.</p> | <p>Afterward He appeared to the Eleven [apostles themselves] as they reclined at table; and He reproved and reproached them for their unbelief (their lack of faith) and their hardness of heart, because they had refused to believe those who had seen</p>     |

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|   | <p>Him and looked at Him attentively after He had risen [from death]. (AMP)</p> <p>As apostles, how can they go to the world and expect people to believe their testimony, when they didn't have the faith to believe the testimony of others.</p>  |
| Mark 16:14 And he said unto them, Go ye into all the world, and preach the gospel to every creature.  | <p>And He said to them, Go into all the world and preach and publish openly the good news (the Gospel) to every creature [of the whole human race]. (AMP)</p> <p>This is the start of the “Great Commission”. There a couple of early manuscripts of Mark that lack the following verses, but most manuscripts do include them.</p> |
| Mark 16:15 He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.   | <p>He who believes [who adheres to and trusts in and relies on the Gospel and Him Whom it sets forth] and is baptized will be saved [from the penalty of eternal death]; but he who does not believe [who does not adhere to and trust in and rely on the Gospel and Him Whom it sets forth] will be condemned. (AMP)</p>           |
| Mark 16:16 <b>And these signs shall follow them that believe;</b>   | <p>And these attesting signs will accompany those who believe: (AMP)</p> <p>Signs and gifts of the Spirit follow faith. They do not engender faith.</p>   |
| Moroni 7:37 Behold I say unto you, Nay; for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased wo be unto the children of men, for it is because of unbelief, and all is vain.   |   |
| Moroni 7:38 For no man can be saved, according to the words of Christ, save they shall have faith in his name; wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man, for they are as though there had been no redemption made. |   |
| Mark 16:17 In my name shall they cast out devils; they shall speak with new tongues;  | <p>in My name they will <b>drive out demons</b>; they will <b>speak in new languages</b>; (AMP)</p>   |
| Mark 16:18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them;   | <p>They will <b>pick up serpents</b>; and [even] if they <b>drink anything deadly</b>, it will not hurt them; (AMP)</p>   |
| Mark 16:19 They shall lay hands on the sick, and they shall recover.  | <p>they will lay <b>their hands on the sick</b>, and they will get well. (AMP)</p>  |
| All these things, and more, happen as a testament of faith, but we are not to tempt the Lord by deliberately placing ourselves in jeopardy and then expecting the Lord to bail us out.  |   |

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| Mark 16:20 So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.              | So then the Lord Jesus, after He had spoken to them, was taken up into heaven and He sat down at the right hand of God. (AMP)  |
| Mark 16:21 And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen. | And they went out and preached everywhere, <b>while the Lord kept working with them and confirming the message by the attesting signs and miracles that closely accompanied [it]. Amen (so be it).</b> (AMP) |
| Notice it says the Lord continued working with the apostles. His ministry continues following His ascension, right up the present day.  |  |