

PTB2-43: "All Flesh Shall See Him".

Intro: Jesus.

"Since the 1960s, the Son of God has become known almost exclusively by the title, "Jesus" across much of the Christian church.

This is especially true in the vernacular, or people's day-to-day speech.

This is a major historical change. It bothers me, though I never hear it discussed.

Compare with Scripture:

Outside the gospels, the sole title "Jesus" is used 64 times.

But it appears with "Christ" 135 times, "Lord" 47 times, and "Lord Christ" 84 times.

By contrast, the sole title "Christ" is used 247 times.

And the sole title "Lord" is used nearly 300 times.

Then, add up the myriad of titles by which He is referred, outside of these three words. There are hundreds. Some are individually used dozens of times (like "Son of God" x44).

When "Jesus" appears by itself, it is usually contextually specific. It is used that way because the writer wants us to think about Him, in the context, as a man. That is also why "Jesus" appears by itself in the gospels on many occasions – relevant context.

But it seems that this has now become almost the only name by which we know our Savior, who is Christ the Lord.

The words we use betray a very great deal, and they have changed distinctly.

Why?

It is my concern that many a Christian carries an inadequate concept of who Jesus really is.

It is also my concern that much evangelism portrays Jesus in an inadequate light.

He is being made more culturally acceptable in a culture that won't tolerate serious threats to their sense of self. Everything gets watered down, especially the transcendent.

He is more than a man we follow. He is more than one of us. He is not merely at our level. He is not unthreatening. He is not primarily on our horizontal plane.

The Apostle John teaches us this.

His first letter opens with his speaking of a time when he saw, heard, and touched a man among men.

His Revelation opens with His seeing the same person, but this is the "Alpha and Omega, the Lord God Almighty, He who is and was and is to come..." And he fell at His feet like a dead man.

Jesus was His name given in His humiliation, which He bore for a time, and John knew Him then... but everything is different now, because God has so highly exalted Him that before Him every knee shall bow.

Neither the Apostles nor the Christians of history showed a preference for the mere title, "Jesus" except in relevant context.

There's a reason for that.

"God has made him both Lord and Christ, this Jesus whom you crucified." (Acts 2:36)

About Martyn Iles

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Martyn Iles is a lawyer, commentator, and the Managing Director of the Australian Christian Lobby.

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Previously, Martyn was the co-founder and Director of the Human Rights Law Alliance, a law firm dedicated to assisting people requiring legal support in the areas of freedom of religion, conscience and speech.

He has worked for a top-tier commercial law firm, his own successful tech startup, and in youth pastoral ministry. He is a former debating champion.

Martyn produces a weekly vlog called "The Truth of It" and has appeared frequently in the media, including The Project, Sunrise, 60 Minutes, Today, Sky News, The National Press Club, ABC, and every major TV news network, newspaper and radio station.

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I. The Developed Outline of Mark from previous books,

especially SSATFA and WCDWYTH, is shown in the Appendix. You can see from the first row that it is made up of several parts: "Miracles of Jesus in Mark/Old Testament Quotes in Mark/PARABLES OF JESUS

Sign-Teachings of Jesus: Kingdom and

Miracles/Jesus proper interpretation of Old Testament quotes in Mark

1. Miracles of Jesus in Mark;
2. Old Testament Quotes in Mark.
3. Parables of Jesus.
4. Sign/Teachings of Jesus.
5. Kingdom.
6. Miracles.
7. Jesus proper, non private, interpretation of the 18 OT quotes in Mark.

III. "All Flesh Shall See Him" (First and Second Quotes in Mark).

Previously we established how Paul left one outline for Mark as a guide to write by on the 18 Old Testament quotes that we presently find in Mark, and how Paul also left for Mark to write by the testimonies of Peter and James to the life of Christ. Of course, John Mark as a young man of about 13 years of age had previous experience himself with the life of Christ since it was he who followed Jesus and the twelve out into the Garden of Gethsemane, who also in turn fled naked when grabbed by a guard after the capture of Jesus.

Previously we also looked in detail at the first quote as found in Mark 1:2 and 3. We have not as yet looked at the second quote which is from Isaiah 6:9,10 and which is found in Mark 4:12. Also we did not look, which is what we will do in this message is to summarize how the twin quotes from Mark 1:2 and 3 as taken from both Isaiah 40:3 and Malachi 3:1 were used by John Mark along with the testimonies of Peter and James and personal experience to write the three intervening chapters between Mark 1 and Mark 4. The assumption is made, and hopefully will be supported in this message, that what we found in Isaiah 40:3 and Malachi 3:1 will summarize much between Mark 1 and Mark 4. In order to do this it is necessary to summarize the salient points of both Isaiah 40:3 and Malachi 3:1, and to do so under the beginning conclusion of Mark 1:1. Recall that conclusion: "The beginning of the gospel of Jesus Christ, the Son of God." And we will add to that in order to make our outline, "according to Isaiah 40:3-5 and Malachi 3:1. Thus THE BEGINNING OF THE GOSPEL OF JESUS CHRIST, THE SON OF GOD ACCORDING TO ISAIAH 40:3-5 AND MALACHI 3:1. Here is the way we previously developed the outline of both.

(1) "the voice of one crying in the wilderness": all that we read in Mark and the other gospels tells us that John primarily kept his ministry isolated to the Jordan River and beyond in the wilderness.

(2) John's preaching of "repentance for sins" and baptism for the repentance of sins along with his message of the shortly to come "Lamb of God" that would take away the sins of the world was preparatory for the public appearance of Jesus Christ – it was much like an ad campaign

run today for the public appearance of some idol or hero, and just like today it was know and heard by the whole nation.

(3) John's work was sort of like that of a Civil Engineer {much better, I might add than that of the dam builders in New Orleans) as John had the ministry of constructing a highway in the desert for Jesus Christ

{I think that was just the beginning of the highway since how often do you see both valleys and mountains in a desert}, but John's construction job for Jesus Christ included building up or raising the valleys and knocking down or lowering of the mountains).

(4) furthermore the construction work had to include making the highway straight and smooth—the crooked places had to be straightened and the high and low places made smooth {which I would say was John's function as a continuation of the Old Testament Prophets to make clear an understand of the exact implications of the prophecies and the outstanding nature of what was about to happen in history}.

(5)"the glory of the LORD shall be revealed", the word LORD is for Cod the Father since it is all capital letters; and we know from the rest of the Bible that Christ was the glory of Cod the Father, and that in the life and death of Jesus Christ the world saw exactly what God the Father is like in the Person of the Son.

(6) “and all flesh shall see it together” – well, we could camp out here but suffice it now to say that one way or another since the life and death of Christ on earth the whole world of flesh, the world over, has seen and heard about Christ.

(7) The Lord, yes, this same Jesus Christ is also Lord, and He is the Lord whom they seek. Once again we could camp here but you have heard it often of how all humanity longs to know and see God and His Son, and beyond that especially in the nation of Israel was built up the expectations of the Prophet Messiah like Moses and the Son of David who would establish a kingdom. {We will not talk now of how most Palestinians wanted a kingdom exactly like the United Kingdom of David and Solomon that extended across the immediate world, but I would like to add since this is an introduction also to Mark and the ministry of Jesus, the words from Mark 1:14,15 –

“Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.'”

- a. Jesus waited until the messenger was out of the way, John the Baptist, to deliver His message.
- b. Jesus came into Galilee.
- c. Here is the preaching of Jesus Christ Himself about the kingdom of God. In this day and time when churches of all denominations under the influence of the Falling Away are going to pieces, we should emphasize not only that the kingdom of God moves on but also that the church itself of which membership is most important is written in heaven and that only a few from each church or denomination are citizens of heaven.
- d. The message of Jesus Himself, like any good message, had four parts:
(1) “the time is fulfilled” – this was the exact moment and time in history for which God had made so much preparation of the world, the nation of Israel, the revelations in the Old Testament prophets, and in the rescue and preservation of the seed of Abraham; (2) “the kingdom of God is at hand” – hey Israel, you are so close to the establishment of the very kingdom of God, listen and watch; (3) repent, Jesus echoes the ministry of John the Baptist of repent and be baptized for the remission of sins; (4) but Jesus adds “and believe the gospel”; and that gospel is the subject of the book of Mark that we will continue for quite a few messages.

Let us try to simply this outline from Isaiah 40:3-5 and Malachi 3:1 before we verify that it does outline the first few chapters of the Gospel of Mark: (1) John the Baptist, the voice crying in the wilderness; (2) the Message of the Voice; (3) The building up and knocking down of John's construction work like that of a Civil Engineer; (4) The making straight and smoothing Civil Engineer work of John the Baptist; (5) The glory of the LORD revealed in Jesus Christ; (6) All flesh will see God together; (7) It is the same God that has been sought by all humanity; (8) First part of the message of Jesus is that the time is fulfilled; (9) The second part of the message of Jesus, and we would expect to find this echoed often in Mark as well as in the first few chapters, is that the kingdom of God is right here; (10) The third part of the teachings of Jesus would have to do with repentance; and (11) the fourth part of the teachings or message of Jesus would have to do with faith in the Gospel.

IV. Mark 1:4-8

(1). Well, indeed as we might expect we find in Mark 1:4-8 the voice and lifestyle of John the Baptist as the voice crying in the wilderness. John baptized in the wilderness and John preached in the wilderness a baptism for the remission of sins. All of Judea, the province around Jerusalem went out into the wilderness to hear John, {much like today we might travel some distance to hear an evangelist; or there was the time we did it for men like Lester Roloff and even John R. Rice and Hyman Appleman. Now indeed it is more like for women of faith with their faith resources to sell as they talk about everyday life, the extraordinary life, or even the good life now.} Also all of Jerusalem went out to hear the voice of John the Baptist in the wilderness.

(2). The message of the Voice. Okay verse seven gets us to the preaching of John the Baptist. He baptized for the remissions of sins, but what did John preach. "There comes One after me," John preached – there is me, John said, and then oh there is one to follow much greater than me. Well, the people of Judea and Jerusalem were quite impressed with John the Baptist, and yet he foretold another One to come immediately that was much greater than him.

(3). It was there in the wilderness at the Jordan River where these crowds of attendees were baptized, confessing their sins. You see, already the work of a Civil Engineer by John of building up and tearing down has started. Verse 6 describes John as much like an Old Testament Prophet: John was clothed with camel" hair and a leather belt. The dress was simple, cheap, and so was his diet: He ate locusts and wild honey. John ate was available there in the wilderness. Contrast this evangelist of all evangelists with the rich lifestyle of most evangelists today. While John dressed like an Old Testament prophet to be accepted, evangelists today dress like the best of the world; and would you not think that it is also to be accepted of the world?

(4). We see in the baptism for repentance and in the faith of the great One to come, the Civil Engineer work of John, tearing down and building up, smoothing and making straight. How great was this Jesus to John? He was so great that John was not worthy to stoop down and loose the strap of His sandal. Then John gets back on the subject of his baptism, the subject of a previous verse, and this is where you begin to see some of the greatest of Jesus of Nazareth. "I baptize with water", John said, "but Jesus will baptize you with the Holy Spirit."

So what do we expect next according to the outline of Isaiah and Malachi? Well we expect to see (5) the glory of the LORD revealed. Look at the context in Mark 1:9-10, that is exactly what we see.

"It came to pass in those days that Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And immediately, coming up from the water, He saw the heavens parting and the Spirit descending upon Him like a dove. Then a voice came from heaven, 'You are My beloved Son, in whom I am well pleased.'" (Mark 1:9-11)

You see how that is a revelation of the glory of God the Father as shown in His Son, Jesus of Nazareth. As soon as Jesus was baptized the glory of God life up the heavens, the clouds parted; and the power of God and from God like a dove fell upon Jesus. The glory of God for Jesus was further revealed as the voice of God said from heaven, "This is my beloved Son." God said, "I am well pleased with Him." Yet the glory of God through Jesus, that it also His sinlessness, has to be revealed in the bad times as well as the good; and therefore the record tells us in Mark 1:14-15 that the very Spirit which descended on Jesus in special power and glory also drove Jesus into the wilderness. It is ironical that the very place that John lived and came from is where Jesus went now, the wilderness. Jesus was there 40 days. It was a wilderness in the sense that the wild beasts were there where Jesus went; and the wildest beast of all, Satan, was there to tempt Jesus. However, the glory of God on earth had legions of angels to help Him, and the angels ministered to Jesus. It was quite a spiritual gathering: Jesus, angels, Satan, and the wild beasts. {The details of the temptation of Jesus by Satan are recorded in the other Gospels, which we will want to look at extensively, especially about the reply of Jesus to Satan when Satan tempted Jesus to turn the stones into bread, "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God."}

It was for Jesus a matter of timing just like for us today when tempted away from spiritual endeavors like prayer and Bible to become more enamored with the making of a living. Later, after the approved time of spiritual awakening of 40 days, the angels came to minister bread, and I'm sure something quite better, to Jesus.

What we have remaining of the outline from Isaiah and Malachi, the first part of the outline from the Apostle Paul if you would is: (6) All flesh will see God together; (7) It is the same God that has been sought by all humanity; (8) First part of the message of Jesus is that the time is fulfilled; (9) The second part of the message of Jesus, and we would expect to find this echoed often in Mark as well as in the first few chapters, is that the kingdom of God is right here; (10) The third part of the teachings of Jesus would have to do with repentance; and (11) the fourth part of the teachings or message of Jesus would have to do with faith in the Gospel.

What we have remaining in chapter one of Mark is the following events from the life of Jesus: (1) Jesus' preaches the gospel of the kingdom of God in Galilee, 1:14,15;

(2) Jesus chases four fisherman to be His apostles, 1:16-20; (3) Jesus by casting out an unclean spirit, the equivalent of demon possession or domination, proves that His doctrine or teachings have power as well as truth, 1:21-28; (4) Jesus heals the mother-in-law of the Apostle Peter {by the way at some point in here, and I would think above in the finding of the f fisherman in the boats, the part of the outline from the testimonies of Peter and James come into play since they were among the four apostles selected, and you know it was here in the healing of the mother of Peter's wife}, 1:29-32; (5) the healing of many sick as the whole city of Capernaum – by the way it was also where the demon spirit was cast out and Peter lived, and even close to the Sea of Galilee where Jesus called the fisherman, 1:32-34; (6) Jesus preaches throughout all Galilee after a early morning of prayer, 1:35-39; and (7) Jesus heals a leper, 1:40-45.

Mark 2 is somewhat easier: (1) Jesus forgives and heals a paralytic, 2:1-12; (2) the call of another apostle, the Apostle Matthew, a former tax collector, 2:13-17; (3) Jesus questioned about fasting with responses with short parables about the bridegroom and fasting, and also about new wine in old or new containers, 2:18-22 {and already we notice that the transition by Mark writing is beginning to be made toward the second quote which is about "parables" and from Isaiah 6:9,10}; and then (4) in the conclusion of Mark 2, in verses 23-28, there is the teaching of Jesus about the Sabbath Day, not in a parable, and vastly encompassing for religious life. Really a better division of Mark, and one perhaps more in keeping with the original intention of Mark as well as the outlines given him by the Apostle Paul, would be to include the events of that same sabbath Day as recorded in Mark 3:1-6 with the events in the corn field. In the first of Mark 3 is where Jesus healed the withered hand of a man. What a way for a man to go down in history, as the man with the withered hand that Jesus healed!

APPENDIX: A Thorough Outline in 7 dimensions of the Gospel of Mark.

the API, the Authorized Public Interpretation that originated in the mind and heart of God and that was transmitted through Prophets, Apostles, and Jesus provides the consistency to the Bible that all of us need. It is the same consistency that God through the Holy Spirit put in there in the first place. It is also a consistency with real life and real science of the world, all creations of God, which can not contradict the Bible which the same God wrote.

Mark	Miracles of Jesus in Mark/Old Testament Quotes in Mark/PARABLES OF JESUS	Sign-Teachings of Jesus: Kingdom and Miracles/Jesus proper interpretation of Old Testament quotes in Mark
1:2,3	Isaiah 40:3: John the Baptist is the voice of the one in the wilderness preparing the way for Christ	The interpretation by Mark and the Spirit through Mark is that John the Baptist of Jesus' time was that preparatory voice, and it is obvious that the Jewish nation accepted John at first as a prophet.
	Malachi 3:1	The interpretation of Mark and the Spirit is that the one John announced, this Jesus of Nazareth, was indeed Messiah and Son of God.
1:14		Jesus preached "the gospel of the kingdom of God"
1:15		Part of the Gospel is that the kingdom of God is here!
1:16-20	Jesus out-fishes the fisherman-disciples who have been shunked all day in their fishing, and calls them to be fishers of men in His kingdom service.	
1:21-28	<u>Jesus Healing of the Demented in Capernaum:</u> This amazed the religious leaders because of Jesus authority in doctrine which was a doctrine with the power to heal. I think what we see today is a claim for the power to heal which does not include any authority of doctrine, or adequate doctrinal support. Definitely what you do not see is the casting out of devils and demons, because Satan can not cast out Satan, and it would be too dangerous for these impostors as the demons would disclose them or jump on them.	
1:29-34	<u>Jesus Heals the Mother-in-Law of Simon Peter.</u> It was so routine and without fanfare for the Son of God, the former co-creator of	

	the universe. He comes into the house routinely heals the mother in law of Peter, and gets up to graciously serve them a meal. That was much better than the putting on an expected show of jumping and shouting like we see today, a jumping and shouting that is a matter of learning by the examples of others. Well, that is what you are suppose to do when you are slain in the spirit, by the way not at all a Bible phrase or a practice of Jesus during healing.	
1:40-45	Jesus heals the Leper.	This is a good place to note the approachability of Jesus, then and now as the leper came beseeching him, and yet Jesus showed compassion although the man was so irritating to publish abroad the healing which restricted the future activities of Jesus to the desert places.
2:1-12	Jesus heals the paralytic	"the power of the Lord was with him to heal" (Luke 5:17-26)
2:18-22	PARABLES ABOUT THE NEW DISPENSATION	
3:1-6	Jesus heals the man with the withered hand	The doctors of the law and other religious leaders were watching to see if He would heal on the sabbath. Jesus taught them and the others about doing good or harm on the sabbath day, and taking care of the sheep that is in the pit.
3:19-30	PARABLES ABOUT THE KINGDOM OF SATAN	
3:19-30	Jesus heals the blind and dumb man in order that he can see and speak, and the scribes from Jerusalem of doing these miracles by the power of Satan.	When they accused him of being in league with Satan, he said that all sins will be forgiven men except blasphemy against the Holy Spirit: in other words it is not what is spoken in front of men, but it is the personal unbelief to the work of the Holy Spirit that condemns.
3:24		Divided kingdoms are worse than divided churches and denominations
4:3-25	THE SNATCHING, STUMBLING, AND THE FALLING AWAY: THE PARABLE OF THE SEED AND SOWER.	
4:11		(1) if you desire to define a real disciple of Jesus, it is one who understands the mysteries of the kingdom; and (2) the real outsiders not those in the church who do not understand the kingdom.
4:12	Isaiah 6:9,10: The whole Bible is a parable so that only select persons can understand.	The proper interpretation by Jesus to His disciples was that only kingdom members could understand the mysteries of the

		kingdom, and that all others were “outsiders”.
4:26-29	PARABLE OF THE SEED GROWING OF ITSELF.	
4:26		The kingdom of God grows unseen by history and by much religious activity.
4:30-32	PARABLE OF THE MUSTARD SEED.	
4:30		The kingdom of God and Christ will ultimately be larger than any other religious, political, social, or intellectual movement.
4:33-34	PARABLE OF THE LEAVEN.	
4:35-41	Jesus performs the miracle over nature of causes the wind and waves to become calm.	It caused faith, even fear, as the disciples pondered who is this that nature obeys. They had not as yet come to see Him as the Word active from the beginning in Creation, with the power to make the universe.
5:1-20	Jesus heals the crazy man that is demon possessed and lived in the tombs. In the tombs all night the man was crying and cutting himself; and it was impossible to chain him as he was so strong as to break the chains.	His name was Legion since many devils were inside him; however the man ran to worship Jesus and the devils cried out how He was Jesus, the Son of God, asking if Jesus had come to torment them before the time—look at how much doctrine the devils know, and tremble. Jesus commanded the devils to come out of him, and per the devils request not to be sent out of the country, he sent them into a herd of swine. Now here, Jesus tells the man to publish what happened to him.
5:21-43	Jesus while on the way to heal the daughter at the request of Jairus, the woman with the issue of blood is healed automatically as she touched with faith the hem of the garment of Christ.	The woman had this malady for 12 years which drained all her money while the physicians had done her no good, and she knew as she touched his garment she would be made whole. Jesus to her, “Your faith has made you whole.” Can you imagine any of these current faith healers even allowing themselves to be touched by the crowd, and have you ever heard of one case where the touch of the person unknowingly of the healer, without the fanfare of the slaying of the spirit, has caused healing. Once again when Jesus healed the dead daughter, which He called sleeping, he charged the people there not to make it known; and charged them to give her something to eat. Did they do it? No!
6:23		Unfortunaely then and now, this is the kind of kingdom thinking—of a material kingdom—that dominantes our thoughts.
6:30-44	Jesus performs a miracle of bread provision with fish. Jesus feeds the five thousand men	The disciples gathered up 12 baskets of barley loaves that were left over. When Jesus or

	with five loafs of bread and two fishes.	God as far as that matter do a miracle they do it right, not one that is rescinded latter because of lack of faith.
6:47-52	Jesus walks on the Sea that is so rough that the experienced disciple-fisherman have trouble rowing; and Peter also walks for a short time on the sea.	Jesus says it only takes faith. However in the boat they worshipped Jesus, and said that indeed He is the Son of God.
7:1-23	THE PARABLE OF "CORBAN"	
7:6,7	Isaiah 29:13: the way that many worship who call themselves people of God is with their lips only while the hearts are far from God, much like the people in the temple and Jerusalem to whom God delivered the Temple message through Jeremiah.	Jesus called them "hypocrites" for such religious activity and worship.
7:10	Exodus 20:12; 21:17, and Deuteronomy 5:16—Jesus establishes the continued validity of the Moses and the 10 commandments, and quotes about Honor for Father and Mother.	Perhaps the most religious men of all time had rejected the meaning of the Scriptures with their traditions and interpretations, Jesus tells us.
7:24-30	Jesus heals the daughter of a Greek Gentile. The unclean spirit in the daughter was called a devil.	Jesus challenged faith from the woman as He said bread must first be given to the Jews, and she replied in faith that even the dogs eat of the crumbs under the table.
7:31-8:9	Jesus heals the man deaf and with a speech impediment, and then feeds the four thousand with seven loaves and a few fishes.	The more Jesus charged people to secrecy about the healing, the more they published it; but the people decided that "He has done all things well".
8:13-26	Jesus heals a blind man at the pool of Bethsaida. This time the man was brought to Jesus, and Jesus besought just to touch him, knowing that it would bring healing.	It took two touches, the first after a test when the man saw others as tree walking, and a second from Jesus when he saw all things clearly; and this time the charged was heeded not to publish the matter as the man went directly home.
9:1		Jesus defined the time of the establishment of the kingdom as later in the lifetime of many of His disciples, at that it would come with power which you know to be the first day of Pentecost after the Ascension of Christ.
9:14-29	Jesus heals the demoniac boy which the disciples could not heal. Notice how many of the demon possessed were young.	Jesus criticizes the faithless generation for not being able to heal in such cases. All the observers were astonished at the majesty of God, for only that kind of power could come from God Himself.
Mark	Miracles of Jesus in Mark	Sign-Teachings of Jesus: Kingdom and Miracles
9:44, 46, and 48	Isaiah 66:24: three times Jesus quotes from Isaiah that "the worm does not die, and the fire is not quenched."	Jesus labels this hell and states that the fire of hell is never quenched.
Mark	Jesus Himself	Entrance into the kingdom of God is the only

9:47		other alternative to hell, so horrible that the worm never dies and the fire is not quenched, and that there should be so much priority for every word from God as the loss of physical vision. {NOTE: this is not a recommendation for the loss of an eye, it is a sacrifice of pleasure, security, and comfort that lands a place in the eternal kingdom of Christ rather than in hell.}
10:6-9	Genesis 1:27 and 2:24	One man and one woman with children for life.
10:13-21	THE PARABLE OF THE LABORERS IN THE VINEYARD.	
Mark 10:14	Jesus Himself	The kingdom of God is a kingdom of little children under God the Father. "Our Father" is essential.
Mark 10:15	Herod the Great	The kingdom of God must be received in faith and sincerity like a little child receives truth in humility.
10:19	Exodus 20:12-16 and Deutoronomy 5:16-20: the Ten Commandments	Although religious to the point of supposedly keeping the commandments, at least on the surface, it is hard for a prosperous man to enter the kingdom of God.
10:23	Jesus Himself	It is hard for a rich man, a wise man, or any man of status and achievement to enter the kingdom of God, a concept we still do not learn in our respect of persons concepts and ways, and even our world-like motivations.
Mark 10:24,25	Jesus Himself	It is so hard for a man of many possessions to enter the kingdom of God that Jesus compares it to a camel passing through the eye of the needle. You might ask why: because cares of this world, the deceitfulness of riches, and other things choke out the Word of Faith. Rich men are not eliminated from Faith, the fact is that like camels passing through the eye of the needle, there will be very, very few.
10:46-52	Jesus on the way out of Jericho, heard blind Bartimaeus addressing Jesus as the son of David, crying out for mercy; and when Jesus could not quite the man quiet, He sought the disciples to bring him: then Jesus told the two blind men that their faith had made them whole.	Is it possible that it is the faith of the attendees at miracles healing conferences that heals them more than any special powers that come from men like Bennie Hin? And is it not also possible that God like before Jesus came is still healing secretly from His secret place. You can see here how more selective Mark and Luke were to tell only of Bartimaeus while only Matthew tells that there were two blind men.
11:9	Psalms 118:26: Blessed is the kingdom of David that comes in the name of the Lord.	While appearing triumphant, this failure to accept the kind of kingdom Jesus taught, marks the beginning of the three and one half

		year period of salvation for the Jews until the Fulness of the Gentiles is complete.
Mark 11:10	The Crowd at the Triumphant Entry of Christ into Jerusalem	Seeing Jesus coming humbly on a donkey, the people still sought in Him a kingdom like that of David where they prospered greatly and ruled the known world. Carroll sees this as the beginning of the 3 ½ years of Daniel where Jews no longer entered the kingdom, approximately 100,000 of them being saved in that period and then no more until the Fulness of the Gentiles is complete.
11:12-18	Jesus being hungry and finding no fruit on the Fig Tree curses the tree.	This at first may seem almost beneath Jesus; but the choice by Jesus at this particular time corresponds with the last 3 and one-half years that the Jews have for salvation until the Fulness of the Gentiles if complete.
11:17	Isaiah 56:7 and Jeremiah 7:1: you have made My Father's house a den of thieves.	The temple message of Jeremiah, quoted from Isaiah, was that the people of God lived as they desired, then said in the Temple worship of Jerusalem that they were safe in order to go out and live the same way next week.
11:20-24	THE PARABLE OF THE WITHERED FIG TREE.	In this outline for Mark, when we can put together more than one parable, like the two here, with a subject in common, then we have made a giant step on our outline and on spiritual understanding. Even more is this true in chapter 4 of Mark where Jesus tells in rapid succession 4 parables and Mark records all four of them.
12:1-12	THE PARABLE OF THE WICKED WINEDRESSERS.	
Mark 12:34	Jesus Himself	A person who hears and heeds religious teachings can be so close to the kingdom of God, yet miss it because of their cares of this world and the deceitfulness of riches, and other things like the rich young ruler who sought to keep the commandments, but went away from Jesus sorrowful not willing to make the choice of God over mammon.
12:10	Psalms 118:22,23	
12:26	Exodus 3:6,15	
12:30,31	Deuteronomy 6:4,5 and Leviticus 19:18: more from the Law of Moses	
12:36	Psalms 110:1	
Mark 13:8	Jesus Himself in the great teachings on eschatology of Mark 13 and Matthew 24	Jesus, realistically, uses kingdom and nation in the manner we most often think as countries; but against each other as the signs that will continue to happen from the time of Jesus to the end. The beginning of the sorrows continues through all the phases of

		biblical history of eschatology and revelation right up to the end. Carroll teaches that each nation has an angel, some good and some bad but all under the power of God, who seek contrary gospels like Michael for Israel and the angels of the Persians another goal.
13:14	Daniel 11:31 and 12:11: there are three "abominations of desolation"	One by the Syrian Antiochus during the time of the Greek Empire; one by the Roman general Titus, later Caesar; and one by the man of sin they foreshadow.
13:28-31	ANOTHER PARABLE OF THE FIG TREE.	As we start putting together the real meaning of these parables, you can bet that much of it has to do with characteristics of the kingdom like that of a withered fig tree, and we begin to like Daniel's two three and one half years and the interpretation by Carroll.
13:32-37	PARABLE OF THE PORTER.	Then once we can get the previous ones together we must meld into it this parable from Jesus.
Mark 14:25	Jesus Himself	Here the kingdom of God is the completed kingdom of God, when the kingdoms of this world become synonymous with the kingdom of heaven, and Christ has the Lord's Supper with His original disciples again. Those who foolishly think of the Lord's Supper as a sacrament that saves and forgives sins, do not see the redeemed of heaven taking the Lord's Supper with Jesus.
14:27	Zechariah 13:7: The DAY of the LORD	All of you first disciples will "stumble" because of Jesus, scattered like sheep.
14:43-52	In the Garden before the arrest and subsequent crucifixion of Jesus, Simon Peter cut off with a sword the right ear of Malchus, a servant of the high priest; and Jesus while remanding the disciples, touched his ear and healed him.	Jesus did not want a kingdom that would be won by war and the sword, like the kingdom of David that his own people wanted; and He reminded the disciples how He could call 12 legions of angels from the Father for rescue, of course one or one legion would be sufficient; and certainly 12 would be enough for a revolution and the re-establishment of a physical kingdom like that of David.
Mark 15:43	Mark, the Apostle Paul, Peter and James, and the Holy Spirit	Joseph of Arimathea was one of the few who entered through the eye of the needle into the kingdom of God, although a member of the most hypocritical Sanhedrin of Jesus time.
15:28	Isaiah 53:12—Jesus will be crucified between common criminals that are thieves.	This is what happened at the crucifixion as recorded by the Gospel writers.
15:34	Psalms 22:1: Jesus would say "My God, My God what have you forsaken me."	Jesus did say that on the cross.
16:2-8	About sunrise Sunday morning, Mary and the other women find the empty tomb with the young man angel seated there to tell them that	The young angel had instructions from Jesus to pass to the 10 Apostles and Peter, to remind them of the appointment on a mountain in

	Jesus has risen.	Galilee.
16:9-11	Jesus appeared first to Mary Magdalene, who by the way from whom He had cast out seven devils.	Yet at this point the other disciples did not believe: it was an awesome miracle for One who was crucified and dead as they had witnessed to be three days later walking around and well.
16:12,13	Jesus appeared after death to Cleopas and another disciple on the road to Emmaus.	Not recognizing the resurrection appearance of Jesus, the two disciples in response to the question from Jesus rehearsed their own short biography about the life and death of Jesus as they saw it.
16:14	Jesus appears in the locked room to the astonished 11 disciples minus Thomas.	Jesus chastized them for not believing the testimony of those who had already witnessed His resurrection, saying it was caused by hardness of heart and unbelief. You see, like this, they still just did not know what Jesus was capable of doing as the Son of God and Lord of the Universe.
16:15-18	The appointed place and time for 500 disciples to meet with the Risen Christ on a mountain in Galilee, which is where by the way Jesus gave the Great Commission.	You would think that no one records the name of which Mount to prevent it becoming a shrine, since Jesus desired more a looking for His second coming than a looking for the mount.
Mark 16:19,20	Jesus Ascension back to heaven as witnessed by many disciples was certainly His last miracle as only the Son of God could defy the gravity He created by flying back to heaven.	Jesus lifted up His hands and blessed all the observers as a cloud received Him out of their sight.