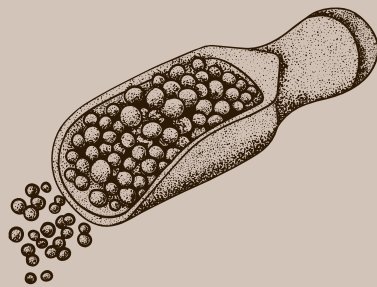


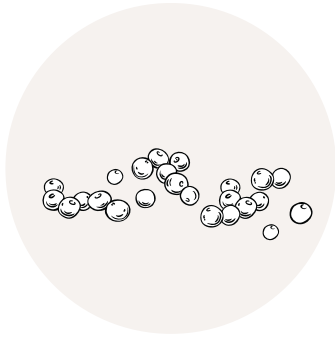
THE GOSPEL
OF

Mark



SEEDS OF THOUGHT BIBLE STUDY

KELSEY WESTMAN



01 TRANSLATION

The Bible translation used is "Revised Standard Version Second Catholic Edition (RSVCE). Feel free to read from your own Bible while completing this short Bible study. Commentary is used from USCCB & Ignatius Study Bible.



02 COPYRIGHT

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03 INTENTIONS

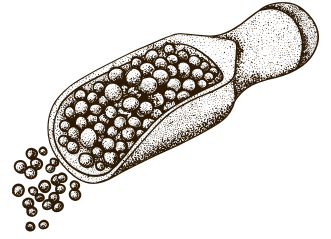
My intention behind this study is for you to grow closer to the Lord, through prayer, and finding comfort from His Words in Sacred Scripture, and in our community episodes. [YouTube.com/@faithfulacresfarmhouse](https://www.youtube.com/@faithfulacresfarmhouse)



04 FINAL PRAYER

Dear Lord, help us as we dive into understanding your Word and plan for us. Humble our hearts as we explore the meaning of Scripture, we pray that you lead us into all truth.

INTRODUCTION



AUTHOR

ALTHOUGH THE BOOK IS ANONYMOUS, IT HAS TRADITIONALLY BEEN ASSIGNED TO JOHN MARK, IN WHOSE MOTHER'S HOUSE (AT JERUSALEM) CHRISTIANS ASSEMBLED (ACTS 12:12). THIS MARK WAS A COUSIN OF BARNABAS (COL 4:10) AND ACCOMPANIED BARNABAS AND PAUL ON A MISSIONARY JOURNEY (ACTS 12:25; 13:3; 15:36-39). HE APPEARS IN PAULINE LETTERS (2 TM 4:11; PHLM 24) AND WITH PETER (1 PT 5:13). PAPIAS (CA. A.D. 135) DESCRIBED MARK AS PETER'S "INTERPRETER," A VIEW FOUND IN OTHER PATRISTIC WRITERS. THEREFORE, SEEN OFTEN AS "THE GOSPEL OF PETER".

DATE

SCHOLARS BELIEVE THAT MARK WAS COMPLETED BEFORE A.D. 70.

- 1) IN MARK 13, JESUS PROPHESES THE DESTRUCTION OF JERUSALEM AND THE TEMPLE (NO MENTION OF PAST EVENT).
- 2) TRADITIONS IN THE EARLY CHURCH DATE MARK'S GOSPEL IN THE 60S A.D.

DESTINATION

MARK'S GOSPEL WAS INTENDED FOR GENTILE BELIEVERS IN IMPERIAL ROME. IT IS POSSIBLE THAT MARK'S AUDIENCE IN ROME WAS THE TARGET OF THE NERONIAN PERSECUTION (64-68 A.D.)

STRUCTURE

THE GOSPEL MAY BE DIVIDED INTO TWO MAJOR SECTIONS AND TWO MINOR.

- I. THE PREPARATION FOR THE PUBLIC MINISTRY OF JESUS (1:1-13)
- II. THE MYSTERY OF JESUS (1:14-8:26)
- III. THE MYSTERY BEGINS TO BE REVEALED (8:27-9:32)
- IV. THE FULL REVELATION OF THE MYSTERY (9:33-16:8)

PRAYER

SAINT THOMAS AQUINAS BEFORE STUDYING

O INEFFABLE CREATOR,
WHO, FROM THE TREASURES OF YOUR WISDOM,
HAVE ESTABLISHED THREE HIERARCHIES OF ANGELS,
HAVE ARRAYED THEM IN MARVELOUS ORDER ABOVE THE
FIERY HEAVENS, AND HAVE MARSHALED THE REGIONS OF
THE UNIVERSE WITH SUCH ARTFUL SKILL.
YOU ARE PROCLAIMED THE TRUE FONT OF LIGHT AND
WISDOM, AND THE PRIMAL ORIGIN RAISED HIGH
BEYOND ALL THINGS.
POUR FORTH A RAY OF YOUR BRIGHTNESS INTO THE
DARKENED PLACES OF MY MIND;
DISPERSE FROM MY SOUL THE TWOFOLD DARKNESS INTO
WHICH I WAS BORN: SIN AND IGNORANCE.
YOU MAKE ELOQUENT THE TONGUES OF INFANTS.
REFINE MY SPEECH AND POUR FORTH UPON MY LIPS
THE GOODNESS OF YOUR BLESSING.
GRANT TO ME KEENNESS OF MIND,
CAPACITY TO REMEMBER,
SKILL IN LEARNING,
SUBTLETY TO INTERPRET,
AND ELOQUENCE IN SPEECH.
MAY YOU GUIDE THE BEGINNING OF MY WORK,
DIRECT ITS PROGRESS,
AND BRING IT TO COMPLETION,
YOU WHO ARE TRUE GOD AND TRUE MAN,
WHO LIVE AND REIGN, WORLD WITHOUT END.
AMEN.



Chapter 1

I. THE PREPARATION FOR THE PUBLIC MINISTRY OF JESUS

1 The beginning of the gospel of Jesus Christ [the Son of God].

The Preaching of John the Baptist

2 As it is written in Isaiah the prophet:

“Behold, I am sending my messenger ahead of you;
he will prepare your way.

3 A voice of one crying out in the desert:

‘Prepare the way of the Lord,
make straight his paths.’”

4 John [the] Baptist appeared in the desert proclaiming a baptism of repentance for the forgiveness of sins.

5 People of the whole Judean countryside and all the inhabitants of Jerusalem were going out to him and were being baptized by him in the Jordan River as they acknowledged their sins.

6 John was clothed in camel's hair, with a leather belt around his waist.
He fed on locusts and wild honey.

7 And this is what he proclaimed:

“One mightier than I is coming after me. I am not worthy to stoop and loosen the thongs of his sandals. 8 I have baptized you with water; he will baptize you with the holy Spirit.”

The Baptism of Jesus

9 It happened in those days that Jesus came from Nazareth of Galilee and was baptized in the Jordan by John.

10 On coming up out of the water he saw the heavens being torn open and the Spirit, like a dove, descending upon him.

11 And a voice came from the heavens,

“You are my beloved Son; with you I am well pleased.”

The Temptation of Jesus

12 At once the Spirit drove him out into the desert,

13 and he remained in the desert for forty days, tempted by Satan. He was among wild beasts, and the angels ministered to him.

Notes - Chapter 1

The Gospel: meaning "good news" - Christ has come to save all nations from sin, evil, death, and Satan, and to reveal the life of God to all the world.

Verses 1-13 "The prologue of the Gospel according to Mark" begins with the title (Mk 1:1) followed by three events preparatory to Jesus' preaching: (1) the appearance of John the Baptist in the Judean wilderness (Jesus's forerunner) - preacher of repentance, and precursor of Jesus (Mk 1:2-8); (2) the baptism of Jesus, at which a voice from heaven acknowledges Jesus to be God's Son, and the Holy Spirit descends on him (Mk 1:9-11); (3) the temptation of Jesus by Satan in the desert (Mk 1:12-13). *Note: Some Bibles may include Jesus beginning to preach the Gospel (Mk 1:14-15) as a fourth part of the prologue.

Son of God: Title for Jesus used many times throughout Mark's Gospel. This is a claim to the divine Sonship. Jesus predominately uses this title to refer to Himself, and is a reference back to the prophet Ezekiel's vision in Daniel 7:13-14,

*"In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence.
14 He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed."*

Verses 1:2-3 outline the mission of John and Jesus, and is shared by the combination of three Old Testament passages: Isaiah 40:3, Exodus 23:20, and Malachi 3:1.

"For Mark, these passages are linked together by a common call to prepare the 'way' of the Lord: John is the herald who points out the 'way' of this New Exodus, while Jesus is the 'Lord' and Suffering Servant who accomplishes it."¹

Verse 4: We must remember that Jesus is reliving the life of Israel. Mark begins the Gospel with the new Elijah (John the Baptizer) starting in the same place that the prophet Elijah departed (going up in a chariot of fire), at the Jordan river (2 Kings 2:11).

John's baptism signified the need for inner purification. For people to live a "new" life apart from their past sins. He was aware that his disciple must also receive a greater baptism, the Baptism of the Messiah.

Verse 5: Jordan River is the main river in Palestine. It is linked to stories of deliverance in the Old Testament: Israelites crossed over to inherit the Promised Land (Joshua 3:14-17), Naaman the Syrian was cleansed of his leprosy (2 Kings 5:14).

Verse 6: John's clothing is to recall the garments and appearance of Elijah (2 Kings 1:8). John is faithful to the Torah as he eats one of the few clean (kosher) insects that God allowed the Israelites to eat. Elijah, too, relied on God to sustain him in the wilderness.

Verses 9-11: Jesus, conceived without sin, had no need for repentance. So why does He get baptized by John? He received John's baptism to identify with sinners, fulling part of the Father's plan. "All the Old Covenant prefigurations find their fulfillment in Christ Jesus. He begins his public life after having himself baptized by St. John the Baptist in the Jordan."² "Our Lord voluntarily submitted himself to the baptism of St. John, intended for sinners, in order to 'fulfill all righteousness' (Mat. 3:15). Jesus' gesture is a manifestation of his self-emptying."³

¹Scott Hahn, Curtis J. Mitch, *The Ignatius Catholic Study Bible*, 2024, (RSVSCE)

²Catechism of the Catholic Church (CCC), 1223

³CCC 1224

Notes - Chapter 1

With Jesus's baptism, we see the Trinity revealed. The voice of the Father, Baptism of the Son, and descent of the Holy Spirit.

Take some time to really reflect on the what John says, "I have baptized you with water; but he will baptize you with the Holy Spirit." Think about the differences between the baptism John did verses the Baptism Jesus does for us today.

- John baptized by plunging a person fully into the water, this symbolizes coming out of bondage: turning away from sin, denying oneself, and coming out (being raised) into a new life with God.
- Baptism now signifies a believer's identification with Christ's death, burial, and resurrection. As Saint Paul said, "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life." (Romans 6:3-4)
- "From the very day of Pentecost the Church has celebrated and administered holy Baptism. Indeed St. Peter declares to the crowd astounded by his preaching: 'Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.'"⁴

Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ..(1 Peter 3:21)

Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. (John 3:5)

Go therefore and make disciples of all nations, baptizing them inⁱⁿ the name of the Father and of the Son and of the Holy Spirit..(Matthew 28:19)

Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. (Mark 16:16)

My Beloved Son: The Father's acknowledgment of His Son reflects multiple Old Testament passage: Isaiah 42:1, 42:6, & Psalm 2:7. The same title, once given to Isaac (only son - my beloved son) Genesis 22:2, 12.

Verses 12-13: Jesus faces the same temptation that Adam and Israel endured in the Old Testament. He was tempted by Satan among the wild beasts (Adam) and is led into the wilderness (like Israel) by the Spirit and was tested for forty days, Israel for 40 years. Jesus faced the same three temptations: 1. hunger, provision, security, 2. testing God, 3. worshipping a false God. Jesus is able to overcome the temptations unlike Adam and Israel.

Notes - Chapter 1

Typologies of Baptism

The typologies of baptism refer to symbols, patterns, or foreshadowings of baptism found throughout the Bible, particularly in the Old Testament, that prefigure or illuminate the Christian understanding of New Testament baptism. These typologies help deepen theological reflection and connect baptism with God's redemptive work throughout history. Here are the most significant ones:

✿ MAJOR BIBLICAL TYPOLOGIES OF BAPTISM

1. **Creation (Genesis 1:2)**

- Water as a symbol of life and new beginnings.
- The Spirit of God hovers over the waters, paralleling the Holy Spirit's role in baptism.
- Typology: Baptism as a new creation.

2. **The Flood (Genesis 6–9)**

- Noah and his family are saved through water, while the wicked are judged.
- 1 Peter 3:20–21 explicitly connects this with baptism:
- "...baptism, which corresponds to this, now saves you..."
- Typology: Baptism as salvation and cleansing from judgment.

3. **Crossing of the Red Sea (Exodus 14)**

- Israel passes through the waters of the sea to leave slavery behind.
- Paul in 1 Corinthians 10:1–2 says they were "baptized into Moses in the cloud and in the sea."
- Typology: Baptism as deliverance from slavery to sin and entrance into covenant.

4. **Crossing the Jordan River (Joshua 3–4)**

- Israel enters the Promised Land through the Jordan River.
- Symbolizes entering the new life God promised.
- Typology: Baptism as the beginning of the life of promise and spiritual inheritance.

5. **Levitical Washings (Exodus, Leviticus)**

- Priests were washed before entering the tabernacle or performing duties.
- These ritual washings symbolize purification and being set apart.
- Typology: Baptism as consecration and spiritual cleansing.

6. **Naaman's Cleansing (2 Kings 5)**

- Naaman the Syrian is healed of leprosy by washing seven times in the Jordan.
- A physical healing through faith and obedience via water.
- Typology: Baptism as healing and restoration.

7. **Jonah in the Belly of the Fish (Jonah 1–2)**

- Jonah is cast into the sea, spends three days in the belly of the fish, and is restored.
- Jesus refers to Jonah as a sign of His death and resurrection (Matt. 12:40).
- Typology: Baptism as death and resurrection.

8. **Jesus' Baptism (Matthew 3, Mark 1, Luke 3, John 1)**

- Jesus is baptized in the Jordan River, where the Spirit descends.
- While not a typology itself, it fulfills Old Testament patterns and initiates His ministry.
- Typology: Baptism as commissioning, Spirit-empowering, and divine affirmation.

Chapter 1

II. THE MYSTERY OF JESUS

The Beginning of the Galilean Ministry

14 After John had been arrested, Jesus came to Galilee proclaiming the gospel of God:

15 "This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel."

The Call of the First Disciples

16 As he passed by the Sea of Galilee, he saw Simon and his brother Andrew casting their nets into the sea; they were fishermen.

17 Jesus said to them,

"Come after me, and I will make you fishers of men."

18 Then they abandoned their nets and followed him.

19 He walked along a little farther and saw James, the son of Zebedee, and his brother John. They too were in a boat mending their nets.

20 Then he called them. So they left their father Zebedee in the boat along with the hired men and followed him.

The Cure of a Demoniac

21 Then they came to Capernaum, and on the sabbath he entered the synagogue and taught.

22 The people were astonished at his teaching, for he taught them as one having authority and not as the scribes.

23 In their synagogue was a man with an unclean spirit;

24 he cried out, "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!"

25 Jesus rebuked him and said, "Quiet! Come out of him!"

26 The unclean spirit convulsed him and with a loud cry came out of him.

27 All were amazed and asked one another,

"What is this? A new teaching with authority. He commands even the unclean spirits and they obey him."

28 His fame spread everywhere throughout the whole region of Galilee.

Chapter 1

The Cure of Simon's Mother-in-Law

29 On leaving the synagogue he entered the house of Simon and Andrew with James and John. 30 Simon's mother-in-law lay sick with a fever. They immediately told him about her.

31 He approached, grasped her hand, and helped her up. Then the fever left her and she waited on them.

Other Healings

32 When it was evening, after sunset, they brought to him all who were ill or possessed by demons. 33 The whole town was gathered at the door. 34 He cured many who were sick with various diseases, and he drove out many demons, not permitting them to speak because they knew him.

Jesus Leaves Capernaum

35 Rising very early before dawn, he left and went off to a deserted place, where he prayed. 36 Simon and those who were with him pursued him 37 and on finding him said, "Everyone is looking for you."

38 He told them, "Let us go on to the nearby villages that I may preach there also. For this purpose have I come."

39 So he went into their synagogues, preaching and driving out demons throughout the whole of Galilee.

The Cleansing of a Leper

40 A leper came to him [and kneeling down] begged him and said, "If you wish, you can make me clean." 41 Moved with pity, he stretched out his hand, touched him, and said to him, "I do will it. Be made clean."

42 The leprosy left him immediately, and he was made clean.

43 Then, warning him sternly, he dismissed him at once.

44 Then he said to him, "See that you tell no one anything, but go, show yourself to the priest and offer for your cleansing what Moses prescribed; that will be proof for them."

45 The man went away and began to publicize the whole matter. He spread the report abroad so that it was impossible for Jesus to enter a town openly. He remained outside in deserted places, and people kept coming to him from everywhere.

Notes - Chapter 1

Verses 14-15: Prior to John's arrest, Jesus had ministered in Judea. After John's arrest, he focused His ministry in Galilee.

Kingdom of God: The kingdom of the Old Covenant, once ruled by David and Solomon, now becomes an international kingdom of God through Jesus Christ. The old kingdom is resurrected into the Church, where Jesus rules as the head, and at the right hand of God.

Verses 16-20: Simon, Andrew, James and John are chosen as Jesus's first disciples. They respond immediately to Jesus's invitation. "Christ chose men of modest education to demonstrate to the world that the wisdom of the gospel stems directly from God and not the ingenuity of man."¹

Verse 21: Capernaum is located on the northern shore of the Sea of Galilee.

Sabbath: The seventh day of the Jewish week (Saturday), beginning Friday evening and ending at sundown on Saturday. The Sabbath is a day of worship and rest, a commemoration of God's rest on the seventh day of creation. It was unlawful to even heal on the Sabbath.

Verses 21-28: "The account of a single day's ministry of Jesus on a Sabbath in and outside the synagogue of Capernaum (Mk 1:21-31) combines teaching and miracles of exorcism and healing."²

Unclean spirit: Demon or fallen angel that confesses Jesus is the "Holy One". Aware of Jesus's divinity, the unclean spirit does not confess this with faith, but out of fear. The demon wants to destroy the influence Jesus has. Jesus is able to rid the unclean spirit with just words of authority. Note the response of the demon, "The unclean spirit convulsed him and with a loud cry came out of him." The demon could not resist the words of Jesus and His authority.

Synagogue: A Jewish house of prayer, worship, religious instruction, and the reading of the Scriptures. This building is distinct from the Temple, which was the central place for worship, daily offerings, rituals, and sacrifice.

Verse 31: Take note of when Jesus healed Simon's mother-in-law, she immediately was lifted up, healed, and served them. Think about all of the times Jesus has answered your prayers or healed you or someone you know. Is your response to rise up and serve Him?

Permit the demons to speak: Throughout Jesus's ministry, He forbade the demons, and even those He had healed from revealing His identity. This was because He didn't want people mistaking His true mission, saving people not just through illness and Roman rule, but from the death of sin.

Verse 35: Jesus prayed early Sunday morning, foreshadowing both the necessity of prayer, and the anticipation of liturgical prayer of the Church Sunday mornings.

Leprosy: A skin disease that made one unclean, and therefore was not allowed to participate in the liturgical life of Israel. "Because ritual uncleanness was considered contagious under the Old Covenant-infecting everyone who came in contact with it-lepers were isolated from society to keep those who were clean separated from those who were unclean. Jesus reaches across this divide when he touches the leper, and though others would be defiled by such contact, He conquers the uncleanness by the greater power of His holiness."³ There are only two instances found in the Old Testament in which God cured a leper (Numbers 12:10-15 and 2 Kgs 5:1-14).

¹Scott Hahn, Curtis J. Mitch, The Ignatius Catholic Study Bible, 2024, (RSVSCE) p.1788

²USCCB <https://bible.usccb.org/bible/mark/1>

³The Ignatius Catholic Study Bible, p.1789

Chapter 2

The Healing of a Paralytic

1 When Jesus returned to Capernaum after some days, it became known that he was at home. 2 Many gathered together so that there was no longer room for them, not even around the door, and he preached the word to them. 3 They came bringing to him a paralytic carried by four men. 4 Unable to get near Jesus because of the crowd, they opened up the roof above him. After they had broken through, they let down the mat on which the paralytic was lying.

5 When Jesus saw their faith, he said to the paralytic, "Child, your sins are forgiven."

6 Now some of the scribes were sitting there asking themselves, 7 "Why does this man speak that way? He is blaspheming. Who but God alone can forgive sins?"

8 Jesus immediately knew in his mind what they were thinking to themselves, so he said, "Why are you thinking such things in your hearts?"

9 Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, pick up your mat and walk'?

10 But that you may know that the Son of Man has authority to forgive sins on earth"— 11 he said to the paralytic,

"I say to you, rise, pick up your mat, and go home."

12 He rose, picked up his mat at once, and went away in the sight of everyone. They were all astounded and glorified God, saying,

"We have never seen anything like this."

The Call of Levi (Matthew)

13 Once again he went out along the sea. All the crowd came to him and he taught them. 14 As he passed by, he saw Levi, son of Alphaeus, sitting at the customs post. He said to him, "Follow me."

And he got up and followed him. 15 While he was at table in his house, many tax collectors and sinners sat with Jesus and his disciples; for there were many who followed him. 16 Some scribes who were Pharisees saw that he was eating with sinners and tax collectors and said to his disciples, "Why does he eat with tax collectors and sinners?"

17 Jesus heard this and said to them [that],

"Those who are well do not need a physician, but the sick do. I did not come to call the righteous but sinners."

Chapter 2

The Question About Fasting

18 The disciples of John and of the Pharisees were accustomed to fast.

People came to him and objected,

“Why do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast?”

19 Jesus answered them,

“Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast.

20 But the days will come when the bridegroom is taken away from them, and then they will fast on that day.

21 No one sews a piece of unshrunk cloth on an old cloak. If he does, its fullness pulls away, the new from the old, and the tear gets worse.

22 Likewise, no one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the skins are ruined.

Rather, new wine is poured into fresh wineskins.”

The Disciples and the Sabbath

23 As he was passing through a field of grain on the sabbath, his disciples began to make a path while picking the heads of grain.

24 At this the Pharisees said to him,

“Look, why are they doing what is unlawful on the sabbath?”

25 He said to them,

“Have you never read what David did when he was in need and he and his companions were hungry?

26 How he went into the house of God when Abiathar was high priest and ate the bread of offering that only the priests could lawfully eat, and shared it with his companions?”

27 Then he said to them, “The sabbath was made for man, not man for the sabbath. 28 That is why the Son of Man is lord even of the sabbath.”

Notes - Chapter 2

Verse 5: Their faith- the faith of four men who carried the paralytic. Note Jesus's words, "And when Jesus saw their faith, he said to the paralytic, 'Child, your sins are forgiven'". Jesus forgave the paralytic's sins in response to the faith of the other four men. Think about all of the ways Jesus continues to do this today. Ex: When we pray for others, parents bringing their infants to be Baptized

Verse 7: Blasphemy, a capital crime in Israel (Leviticus 24:16). The Scribes were angered that Jesus was forgiving the sins of another, which only God could do.

Verse 10-11: Jesus is asking the Scribes which is easier, to claim to have forgiven one's sins, or to heal a paralytic. Jesus knows that it is easier to make the claim that the paralytic's sins were forgiven, so He demonstrates an outward visible sign (healing the paralytic) as a reflection of what He has already done for the paralytic's soul (forgave his sins).

Seed of Thought:

Are we willing to bring others to Jesus like the four men? Are we aware of AND do we pray more for our own need for spiritual healing, rather than

Verses 13-17: Tax collectors- (like Levi/Matthew) worked for the Roman Empire, which occupied Israel. They were considered collaborators with traitors. Some tax collectors would personally pocket commissions from taxes that were above the required amounts. They also were in frequent contact with Gentiles, which meant they were exposed to ritual defilement of pagan worshipers.

"Sinners" often referred to people who willfully broke the Law of Moses or lived outside Jewish purity codes (e.g., prostitutes, thieves, those with immoral lifestyles).

- Pharisees prided themselves on strict observance of the Law. They believed associating with sinners made one spiritually unclean (see Psalm 1:1 or Psalm 26:4-5).
- So, by eating with sinners, Jesus was seen as sharing fellowship with outcasts and those who were seen as unclean.

Verse 17: Jesus is not afraid of being "defiled" by sinners—He came to heal them. His mission is one of mercy, not exclusion. The Pharisees were focused on purity through distance; Jesus embodied holiness through compassion, restoration, and touching them.

Seed of Thought:

We are **not holy** by avoiding and distancing ourselves from other "unclean" or people we deem unfit to be around, this is simply us discerning through the Holy Spirit who we should be around and influenced by. By simply avoiding these people / groups, we are NOT therefore "righteous" or "holy".

Who can we "sit with", and share Jesus's love and fellowship with?

Verses 18-22: When questioned about fasting, Jesus responds by comparing Himself to a bridegroom, using marital imagery to reveal to them His divinity. In the New Testament, this covenantal relationship of Christ and His spouse, the Church is shown.

- His presence signals joy, not mourning, therefore, His disciple cannot fast. Fasting symbolizes mourning and separation, neither in which the disciples have while with Jesus.
- New wine must be poured into new wineskins—pointing to the newness of life and the transformation He brings. The old wineskins relate to the Old Covenant. "The fasting and anticipation of the Old Covenant must give way to the feasting and celebration of the New Covenant that Jesus brings into the world".¹

¹Scott Hahn, Curtis J. Mitch, The Ignatius Catholic Study Bible, 2024, (RSVSCE) p.1791

Notes - Chapter 2

Verses 23-28: Jesus is retelling 1 Samuel 21, recalling to the Pharisees the story of David fleeing from Saul. This story is a clever way of Jesus placing themselves in the Old Testament passage, telling the Pharisees that they are spying on Jesus (David) and showing that the disciples are now the priests of the new Kingdom, able to eat the bread on the Sabbath.

1. Mark 2:23-28 Jesus' disciples pluck grain on the Sabbath; He responds with the example of David eating holy bread, and proclaims Himself Lord of the Sabbath.

2. Leviticus 24:5-9 God commands twelve loaves of the Bread of the Presence to be placed before Him every Sabbath as a perpetual covenant. Only priests may eat them in a holy place.

3. Numbers 28:9-10 Each Sabbath requires two lambs, flour with oil, and a drink offering—an elevated sacrifice above the daily offerings.

4. 1 Samuel 21:1-6 David, fleeing from Saul, goes to the priest Ahimelech and eats the Bread of the Presence—which was legally restricted to priests—because he and his men were starving. One of Saul's men, Doeg the Edomite, was there spying, and reported to Saul what had happened.

Jesus is also sharing:

1. David broke a ceremonial restriction—not out of disrespect, but because hunger and survival took precedence. Jesus affirms that even sacred laws must serve life, mercy, and justice.
2. Jesus references David because He is the true Son of David, the promised Messiah. Like David, He is anointed by God, misunderstood, rejected, and plotting against to be killed by religious authorities.
3. David eats what is reserved for priests. Jesus, though not of the Levitical priesthood, is a High Priest in the order of Melchizedek (Hebrews 5:6), who offers not animal sacrifice, but Himself. By acting on the Sabbath and declaring Himself Lord of it, Jesus shows He has greater authority than David, the priests, and even the Law itself.
4. The Bread of the Presence, renewed every Sabbath (Leviticus 24), prefigures the Eucharist, the true Presence of Christ. The Sabbath offerings (Numbers 28) point forward to Sunday Mass, the new and eternal sacrifice of the Lamb. David's taking of sacred bread for his men prefigures Christ, who feeds His disciples with heavenly bread.

Notes - Chapter 2

Chapter 3

A Man with a Withered Hand

1 Again he entered the synagogue. There was a man there who had a withered hand. 2 They watched him closely to see if he would cure him on the sabbath so that they might accuse him.

3 He said to the man with the withered hand, "Come up here before us."

4 Then he said to them,

"Is it lawful to do good on the sabbath rather than to do evil, to save life rather than to destroy it?" But they remained silent. 5 Looking around at them with anger and grieved at their hardness of heart, he said to the man, "Stretch out your hand." He stretched it out and his hand was restored. 6 The Pharisees went out and immediately took counsel with the Herodians against him to put him to death.

The Mercy of Jesus

7 Jesus withdrew toward the sea with his disciples. A large number of people [followed] from Galilee and from Judea.

8 Hearing what he was doing, a large number of people came to him also from Jerusalem, from Idumea, from beyond the Jordan, and from the neighborhood of Tyre and Sidon.

9 He told his disciples to have a boat ready for him because of the crowd, so that they would not crush him. 10 He had cured many and, as a result, those who had diseases were pressing upon him to touch him.

11 And whenever unclean spirits saw him they would fall down before him and shout, "You are the Son of God."

12 He warned them sternly not to make him known.

The Mission of the Twelve

13 He went up the mountain and summoned those whom he wanted and they came to him. 14 He appointed twelve [whom he also named apostles] that they might be with him and he might send them forth to preach 15 and to have authority to drive out demons:

16 [he appointed the twelve:] Simon, whom he named Peter;

17 James, son of Zebedee, and John the brother of James, whom he named Boanerges, that is, sons of thunder; 18 Andrew, Philip, Bartholomew (Nathaniel), Matthew, Thomas, James the son of Alphaeus; Thaddeus, Simon the Cananean, 19 and Judas Iscariot who betrayed him.

Chapter 3

Blasphemy of the Scribes

20 He came home. Again [the] crowd gathered, making it impossible for them even to eat.

21 When his relatives heard of this they set out to seize him, for they said, "He is out of his mind."

22 The scribes who had come from Jerusalem said, "He is possessed by Beelzebul," and "By the prince of demons he drives out demons."

Jesus and Beelzebul

23 Summoning them, he began to speak to them in parables,
"How can Satan drive out Satan?"

24 If a kingdom is divided against itself, that kingdom cannot stand.
25 And if a house is divided against itself, that house will not be able to stand. 26 And if Satan has risen up against himself and is divided, he cannot stand; that is the end of him.

27 But no one can enter a strong man's house to plunder his property unless he first ties up the strong man. Then he can plunder his house.
28 Amen, I say to you, all sins and all blasphemies that people utter will be forgiven them.

29 But whoever blasphemes against the holy Spirit will never have forgiveness, but is guilty of an everlasting sin."

30 For they had said, "He has an unclean spirit."

Jesus and His Family

31 His mother and his brothers arrived. Standing outside they sent word to him and called him.

32 A crowd seated around him told him, "Your mother and your brothers [and your sisters] are outside asking for you."

33 But he said to them in reply, "Who are my mother and [my] brothers?"

34 And looking around at those seated in the circle he said, "Here are my mother and my brothers.

35 [For] whoever does the will of God is my brother and sister and mother."

Notes - Chapter 3

Verses 1-6: Jesus enters a synagogue where a man with a withered hand is present. The Pharisees watch to see if He will heal on the Sabbath, which they view as a violation of Mosaic Law. Jesus challenges their legalism by asking, "Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?" He heals the man, demonstrating compassion and mercy over rigid adherence to rules, but the Pharisees plot with the Herodians to destroy Him. Jesus is reiterating a similar theme to earlier, that doing good for the sake of mercy or necessity does not violate the laws of the Sabbath. The Sabbath is for healing, not a burden.

Verses 7-12:

A great multitude: Large crowds follow Jesus from many places. This shows Jesus' universal appeal—people from beyond Israel seek Him. He is Lord of all nations. The diverse crowds (from Judea, Jerusalem, Idumea, Tyre, and Sidon) signify the universal scope of Jesus' mission, to provide salvation for all of the world. This foreshadows the Church's mission to all nations (Matthew 28:19–20),

"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Jesus attracts large crowds, heals many, and commands unclean spirits to be silent about His identity. "Jesus controls the revelation of His identity to avoid misunderstanding (e.g., being seen only as a political messiah) until His mission is fulfilled on the Cross."¹

Seed of Thought:

Am I following Jesus for who He is, or just for what He can do for me?

Verses 13-19: The mountain setting reflects Moses receiving the Law (Exodus 19). Jesus is the new Moses, establishing the New Covenant. His choosing of 12 disciples symbolizes the new 12 tribes of Israel.

Verses 20-30:

Be-elzebul: Most likely meaning, "Prince of Baal", also what Satan was referred to as. Beelzebul was a pagan god worshipped at Ekron (2 Kings 1:2-16).

Jesus responds to accusations that He casts out demons by Satan's power, addressing the "eternal sin." Blasphemy against the Holy Spirit refers to a willful, hardened refusal to repent and accept God's mercy.

"There are no limits to the mercy of God, but anyone who deliberately refuses to accept His mercy... rejects the forgiveness of sins."²

Verses 32: brethren- The New Testament often mentions Jesus' brethren. But it must be noted that brethren (Greek word: adelphoi) in the time and language of this period does not always mean "blood brother or sister". It is used with a broader meaning. Ancient Hebrew had no word for "cousin", so it was customary to use "brethren" for relationships other than blood brothers. See chart on the next page.

Verses 31-35: Jesus redefines family as those who do the will of God.

¹Scott Hahn, Curtis J. Mitch, The Ignatius Catholic Study Bible, 2024, (RSVSCE) p.1789

²CCC 1864

"Brethren" - Adelphoi

1. Biological Brothers

This is the most literal meaning:

- Genesis 4:2 (LXX) – Cain and Abel, brothers (adelphoi).
- Genesis 25:26 – Jacob and Esau were adelphoi (twins).

2. Half-Brothers / Stepbrothers

Hebrew uses "ach" (and Greek uses adelphoi) for half-siblings as well:

- Genesis 20:12 – Abraham calls Sarah his "sister," but they had different mothers.
 - In Greek: adelphē (sister of shared kin, not necessarily full sibling).

3. Cousins or Extended Family

In Hebrew, there was no specific word for "cousin"—so ach/adelphos often covered this:

- Genesis 14:14 – Lot is called Abraham's "brother" (adelphos),
 - But we know from Genesis 11:27–28 that Lot was actually Abraham's nephew.

4. Tribal or National Kinsmen

Israelites frequently referred to fellow Jews as "brothers":

- Deuteronomy 15:7 – "If there is a poor man among your brothers..."
 - Adelphoi here clearly means fellow Israelites, not literal siblings.
- Exodus 2:11 – Moses "went out to his brothers" and saw their suffering.
 - They were not his siblings, but fellow Hebrews.

5. Fellow Members of a Religious or Covenant Community

This foreshadows how adelphoi is used in the New Testament Church:

- Psalm 133:1 (LXX 132:1) – "How good and pleasant it is when brothers dwell in unity."
 - This is not limited to blood brothers—it's about spiritual unity under God's covenant.

Catholic Implication: Jesus' "Brothers" (adelphoi)

In the Gospels, Jesus' "adelphoi" are mentioned (e.g., Mark 6:3; Matthew 13:55), but the Church has consistently taught that these are not children of Mary, but extended relatives or kin:

- There is no distinct word for cousin in Aramaic or ancient Hebrew, so "brother" (adelphos) could refer to any male relative.
- In John 19:26–27, Jesus entrusts Mary to John, not to any so-called "brothers," which strongly implies Mary had no other sons.
- The Church Fathers, including St. Jerome, confirmed that "brothers" of Jesus were cousins or stepbrothers, not sons of Mary.

Catechism of the Catholic Church (CCC 500):

"The Church has always understood these passages as not referring to other children of the Virgin Mary. In fact, James and Joseph, 'brothers of Jesus', are the sons of another Mary, a disciple of Christ (cf. Mt 27:56)."

Notes - Chapter 3

Chapter 4

The Parable of the Sower

1 On another occasion he began to teach by the sea. A very large crowd gathered around him so that he got into a boat on the sea and sat down. And the whole crowd was beside the sea on land.

2 And he taught them at length in parables, and in the course of his instruction he said to them,

3 "Hear this! A sower went out to sow.

4 And as he sowed, some seed fell on the path, and the birds came and ate it up. 5 Other seed fell on rocky ground where it had little soil. It sprang up at once because the soil was not deep.

6 And when the sun rose, it was scorched and it withered for lack of roots.

7 Some seed fell among thorns, and the thorns grew up and choked it and it produced no grain.

8 And some seed fell on rich soil and produced fruit. It came up and grew and yielded thirty, sixty, and a hundredfold."

9 He added, "Whoever has ears to hear ought to hear."

The Purpose of the Parables

10 And when he was alone, those present along with the Twelve questioned him about the parables.

11 He answered them, "The mystery of the kingdom of God has been granted to you. But to those outside everything comes in parables,

12 so that 'they may look and see but not perceive, and hear and listen but not understand,

in order that they may not be converted and be forgiven.'"

13 Jesus said to them, "Do you not understand this parable? Then how will you understand any of the parables? 14 The sower sows the word.

15 These are the ones on the path where the word is sown. As soon as they hear, Satan comes at once and takes away the word sown in them.

16 And these are the ones sown on rocky ground who, when they hear the word, receive it at once with joy. 17 But they have no root; they last only for a time. Then when tribulation or persecution comes because of the word, they quickly fall away.

18 Those sown among thorns are another sort. They are the people who hear the word, 19 but worldly anxiety, the lure of riches, and the craving for other things intrude and choke the word, and it bears no fruit.

20 But those sown on rich soil are the ones who hear the word and accept it and bear fruit thirty and sixty and a hundredfold."

Chapter 4

Parable of the Lamp

21 He said to them, "Is a lamp brought in to be placed under a bushel basket or under a bed, and not to be placed on a lampstand?"

22 For there is nothing hidden except to be made visible; nothing is secret except to come to light. 23 Anyone who has ears to hear ought to hear."

24 He also told them, "Take care what you hear. The measure with which you measure will be measured out to you, and still more will be given to you.

25 To the one who has, more will be given; from the one who has not, even what he has will be taken away."

Seed Grows of Itself

26 He said, "This is how it is with the kingdom of God; it is as if a man were to scatter seed on the land 27 and would sleep and rise night and day and the seed would sprout and grow, he knows not how. 28 Of its own accord the land yields fruit, first the blade, then the ear, then the full grain in the ear. 29 And when the grain is ripe, he wields the sickle at once, for the harvest has come."

The Mustard Seed

30 He said, "To what shall we compare the kingdom of God, or what parable can we use for it? 31 It is like a mustard seed that, when it is sown in the ground, is the smallest of all the seeds on the earth.

32 But once it is sown, it springs up and becomes the largest of plants and puts forth large branches, so that the birds of the sky can dwell in its shade."

33 With many such parables he spoke the word to them as they were able to understand it. 34 Without parables he did not speak to them, but to his own disciples he explained everything in private.

The Calming of a Storm at Sea

35 On that day, as evening drew on, he said to them, "Let us cross to the other side." 36 Leaving the crowd, they took him with them in the boat just as he was. And other boats were with him. 37 A violent squall came up and waves were breaking over the boat, so that it was already filling up. 38 Jesus was in the stern, asleep on a cushion. They woke him and said to him,

"Teacher, do you not care that we are perishing?"

39 He woke up, rebuked the wind, and said to the sea,

"Quiet! Be still!" The wind ceased and there was great calm.

40 Then he asked them, "Why are you terrified? Do you not yet have faith?"

41 They were filled with great awe and said to one another, "Who then is this whom even wind and sea obey?"

Notes - Chapter 4

Verse 4:2: Parables: Greek word, *Parabole*- A comparison, whether spoken or written, between two things for the purpose of illustration. Translates the Hebrew word, *Mashal*, in the Greek Old Testament

Parables are used when there is corrupt leadership. Jesus uses parables to:

1) Convey deep and complex spiritual truths in ways that are accessible to everyday people. Parables draw on common experiences and images—such as sowing seeds, building houses, or tending a vineyard—that His listeners could relate to, even if they didn't have sophisticated theological knowledge.

2) In Mark 4:10-12, Jesus explains that He speaks in parables because those who are open to God will understand the deeper truths of the parables, while those who are resistant will be confused or fail to grasp the message. The parables conceal divine mysteries from those unworthy or with hardened hearts to understand.

3) Speak judgment on the faithless. He speaks about everyday life as a way to avoid negative reactions from those who would be triggered by his claims of opposition.

4) Fulfill prophecy. Jesus' use of parables fulfills the prophecy of Psalm 78:2, which speaks of God revealing things hidden since the foundation of the world. Parables, then, are part of God's plan of salvation history, and their use is meant to bring about a fuller revelation of God's mysteries to those who are ready to receive them.

Verses 1-20:

Jesus tells the parable of a sower who scatters seed on different types of soil: the path, rocky ground, among thorns, and good soil. Only the seed that falls on good soil grows and produces fruit. Jesus is like the Old Testament prophets, who sowed seeds (messages and teachings) among the various grounds (Jewish people), resulting in both the acceptance and rejection of the "seeds".

- The Seed represents the Word of God.
- The Sower is Christ or anyone who spreads the Gospel.
- The Four Soils represent different responses to God's Word:
 - The path: People who hear but do not understand, allowing Satan to take the Word away. (corrupted by Satan)
 - The rocky ground: Those who receive the Word with joy but fall away when trouble comes because they lack deep roots. (weak and partial commitment to the Gospel)
 - Among thorns: People who hear the Word, but worldly cares, wealth, and desires choke it. (distracted and concerned with the ways and things of this world)
 - The good soil: Those who accept the Word, live by it, and bear fruit in their lives (thirty, sixty, or a hundredfold).

The Word of God requires openness and a prepared heart. It can bear fruit in us if we allow it to take root and flourish in our lives. The Church teaches that the Word must be received with humility and faith, as it is in the Mass and the Scriptures. Christians are called to bear fruit by living out the Gospel.

Verse 22: Jesus teaches that whatever is hidden (the mystery of the Kingdom being temporarily hidden through parables) will eventually be revealed, as their true meanings will be made manifest and come to light. (Luke 12:2)

Verse 24-25: This echoes the earlier parable of the sower, where the condition of the heart determines how well the Word of God takes root and bears fruit. We must truly respond to His message, not just hear it. The more we are open to God's truth, the more we will be entrusted with. Those who reject or neglect the Word of God, or fail to live out their faith, risk losing even the little spiritual understanding they might have had.

Notes - Chapter 4

Verses 26-32: The Mustard Seed: The Kingdom of God begins small (the Church started with a handful of disciples) but will grow into something vast and universal.

The Catholic Church teaches that although the Church began with a small group of followers, it has grown worldwide, fulfilling Jesus' promise of a Kingdom that will extend to all peoples and nations.

Verses 35-41:

The Storm: Represents the trials and struggles of our everyday lives, which often make us fear and lose faith, especially during times of suffering.

Jesus reveals His divine authority over nature, showing that He is the Son of God.

This passage is our reminder to trust in Christ's power and presence in our lives, even in the midst of our many challenges.

The Church teaches that Jesus is always present, especially through the Eucharist, to calm our fears and lead us through the storms of life.

Chapter 5

The Healing of the Gerasene Demoniac

- 1 They came to the other side of the sea, to the territory of the Gerasenes.
- 2 When he got out of the boat, at once a man from the tombs who had an unclean spirit met him. 3 The man had been dwelling among the tombs, and no one could restrain him any longer, even with a chain.
- 4 In fact, he had frequently been bound with shackles and chains, but the chains had been pulled apart by him and the shackles smashed, and no one was strong enough to subdue him.
- 5 Night and day among the tombs and on the hillsides he was always crying out and bruising himself with stones.
- 6 Catching sight of Jesus from a distance, he ran up and prostrated himself before him, 7 crying out in a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me!"
- 8 (He had been saying to him, "Unclean spirit, come out of the man!")
- 9 He asked him, "What is your name?"
- He replied, "Legion is my name. There are many of us." 10 And he pleaded earnestly with him not to drive them away from that territory.
- 11 Now a large herd of swine was feeding there on the hillside.
- 12 And they pleaded with him, "Send us into the swine. Let us enter them."
- 13 And he let them, and the unclean spirits came out and entered the swine. The herd of about two thousand rushed down a steep bank into the sea, where they were drowned.
- 14 The swineherds ran away and reported the incident in the town and throughout the countryside. And people came out to see what had happened.
- 15 As they approached Jesus, they caught sight of the man who had been possessed by Legion, sitting there clothed and in his right mind. And they were seized with fear.
- 16 Those who witnessed the incident explained to them what had happened to the possessed man and to the swine.
- 17 Then they began to beg him to leave their district.
- 18 As he was getting into the boat, the man who had been possessed pleaded to remain with him.
- 19 But he would not permit him but told him instead, "Go home to your family and announce to them all that the Lord in his pity has done for you."
- 20 Then the man went off and began to proclaim in the Decapolis what Jesus had done for him; and all were amazed.

Chapter 5

Jairus's Daughter and the Woman with a Hemorrhage

21 When Jesus had crossed again [in the boat] to the other side, a large crowd gathered around him, and he stayed close to the sea. 22 One of the synagogue officials, named Jairus, came forward. Seeing him he fell at his feet 23 and pleaded earnestly with him, saying, "My daughter is at the point of death. Please, come lay your hands on her that she may get well and live." 24 He went off with him, and a large crowd followed him and pressed upon him.

25 There was a woman afflicted with hemorrhages for twelve years.

26 She had suffered greatly at the hands of many doctors and had spent all that she had. Yet she was not helped but only grew worse.

27 She had heard about Jesus and came up behind him in the crowd and touched his cloak. 28 She said, "If I but touch his clothes, I shall be cured."

29 Immediately her flow of blood dried up. She felt in her body that she was healed of her affliction.

30 Jesus, aware at once that power had gone out from him, turned around in the crowd and asked, "Who has touched my clothes?"

31 But his disciples said to him, "You see how the crowd is pressing upon you, and yet you ask, 'Who touched me?'" 32 And he looked around to see who had done it. 33 The woman, realizing what had happened to her, approached in fear and trembling. She fell down before Jesus and told him the whole truth.

34 He said to her, "Daughter, your faith has saved you. Go in peace and be cured of your affliction."

35 While he was still speaking, people from the synagogue official's house arrived and said, "Your daughter has died; why trouble the teacher any longer?" 36 Disregarding the message that was reported, Jesus said to the synagogue official, "Do not be afraid; just have faith."

37 He did not allow anyone to accompany him inside except Peter, James, and John, the brother of James.

38 When they arrived at the house of the synagogue official, he caught sight of a commotion, people weeping and wailing loudly. 39 So he went in and said to them, "Why this commotion and weeping? The child is not dead but asleep."

40 And they ridiculed him. Then he put them all out. He took along the child's father and mother and those who were with him and entered the room where the child was. 41 He took the child by the hand and said to her,

"Talitha koum," which means, "Little girl, I say to you, arise!"

42 The girl, a child of twelve, arose immediately and walked around. [At that] they were utterly astounded. 43 He gave strict orders that no one should know this and said that she should be given something to eat.

Notes - Chapter 5

Verse 1: Garasa: Gerasa was an ancient city located east of the Jordan River. It was one of the ten cities of Decapolis, ruled by the Roman Empire. Today, Gerasa is known as Jerash, Jordan.

Verse 2-6: The man's possession by unclean spirits, and many of them, and his living in the tombs symbolizes the depths of spiritual and moral decay. The tombs are places of death, which represent the destruction caused by sin and evil. Jesus demonstrates His authority over sin, death, and the forces of evil by healing the man and sending out the many demons.

Verse 9: "Legion: The term for an armed regiment of nearly 6,000 Roman soldiers. It points to the overwhelming presence of demons in the man and accentuates the intensity of spiritual combat between Jesus and forces of evil."¹

Verse 11-13:

-Provides a setting for the event, in Gentile country. The swine were feeding on the hillside near the location where Jesus had encountered the demoniac. Pigs were considered unclean animals according to Jewish law (Leviticus 11:7). The presence of pigs in a Jewish region indicates that this area was likely Gentile territory, as Jews would avoid raising pigs due to dietary restrictions.

-The demons' plea shows that they acknowledge they can no longer remain in the man, and they seek another host in which to continue their existence. The demons prefer to enter the pigs rather than be cast into the abyss or a place of torment. Along with acknowledging Jesus's identity, "Jesus, Son of the Most High God", they also acknowledge His authority.

-The large number of pigs (about two thousand) emphasizes the extent of the demonic possession. The fact that all of the pigs drown signifies the destructive nature of the demons, as well as the total destruction they bring to anyone they inhabit.

-The large number of pigs (about two thousand) emphasizes the extent that demonic possession can have. The fact that all of the pigs drown signifies the destructive nature of the demons, as well as the total destruction they bring to anyone they inhabit.

Seed of Thought:

This passage reminds us that Jesus has the power to free us from any evil or destructive force that is keeping us from accepting His love and grace. If we trust in His authority, He will deliver us and restore us to the fullness of life, clean from all sin and evil. Do you seek His healing and freedom with faith, using the gifts of the Holy Spirit? Or do you allow evil to continue its destructive work in your life?

Verses 25-34: While Jesus' power is the source of healing, it is the woman's faith in His power and willingness to heal that makes her whole, and heals her of her disease.

Verses 35-43: Jesus' words, "Do not fear, only believe," reflects the Church's teaching that Jesus' power extends over death itself, and that through His death and resurrection, He has conquered death for all of us.

Seed of Thought:

What do you still fear? Do you have faith like the woman?

¹Scott Hahn, Curtis J. Mitch, The Ignatius Catholic Study Bible, 2024, (RSVSCE) p.1796

Chapter 6

The Rejection at Nazareth

- 1 He departed from there and came to his native place, accompanied by his disciples.
- 2 When the sabbath came he began to teach in the synagogue, and many who heard him were astonished. They said,
"Where did this man get all this? What kind of wisdom has been given him? What mighty deeds are wrought by his hands!"
- 3 Is he not the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon? And are not his sisters here with us?" And they took offense at him.
- 4 Jesus said to them, "A prophet is not without honor except in his native place and among his own kin and in his own house."
- 5 So he was not able to perform any mighty deed there, apart from curing a few sick people by laying his hands on them.
- 6 He was amazed at their lack of faith.
He went around to the villages in the vicinity teaching.

The Mission of the Twelve

- 7 He summoned the Twelve and began to send them out two by two and gave them authority over unclean spirits.
- 8 He instructed them to take nothing for the journey but a walking stick—no food, no sack, no money in their belts.
9 They were, however, to wear sandals but not a second tunic.
- 10 He said to them, "Wherever you enter a house, stay there until you leave from there.
- 11 Whatever place does not welcome you or listen to you, leave there and shake the dust off your feet in testimony against them."
- 12 So they went off and preached repentance.
- 13 They drove out many demons, and they anointed with oil many who were sick and cured them.

Chapter 6

Herod's Opinion of Jesus

14 King Herod heard about it, for his fame had become widespread, and people were saying, "John the Baptist has been raised from the dead; that is why mighty powers are at work in him."

15 Others were saying, "He is Elijah"; still others, "He is a prophet like any of the prophets."

16 But when Herod learned of it, he said, "It is John whom I beheaded. He has been raised up."

The Death of John the Baptist

17 Herod was the one who had John arrested and bound in prison on account of Herodias, the wife of his brother Philip, whom he had married.

18 John had said to Herod, "It is not lawful for you to have your brother's wife."

19 Herodias harbored a grudge against him and wanted to kill him but was unable to do so.

20 Herod feared John, knowing him to be a righteous and holy man, and kept him in custody. When he heard him speak he was very much perplexed, yet he liked to listen to him.

21 She had an opportunity one day when Herod, on his birthday, gave a banquet for his courtiers, his military officers, and the leading men of Galilee.

22 Herodias's own daughter came in and performed a dance that delighted Herod and his guests. The king said to the girl,

"Ask of me whatever you wish and I will grant it to you."

23 He even swore [many things] to her, "I will grant you whatever you ask of me, even to half of my kingdom."

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

She replied, "The head of John the Baptist."

25 The girl hurried back to the king's presence and made her request,

"I want you to give me at once on a platter the head of John the Baptist."

26 The king was deeply distressed, but because of his oaths and the guests he did not wish to break his word to her.

27 So he promptly dispatched an executioner with orders to bring back his head. He went off and beheaded him in the prison.

28 He brought in the head on a platter and gave it to the girl. The girl in turn gave it to her mother.

29 When his disciples heard about it, they came and took his body and laid it in a tomb.

Chapter 6

The Return of the Twelve

30 The apostles gathered together with Jesus and reported all they had done and taught.

31 He said to them, "Come away by yourselves to a deserted place and rest a while." People were coming and going in great numbers, and they had no opportunity even to eat.

32 So they went off in the boat by themselves to a deserted place.

33 People saw them leaving and many came to know about it. They hastened there on foot from all the towns and arrived at the place before them.

The Feeding of the Five Thousand

34 When he disembarked and saw the vast crowd, his heart was moved with pity for them, for they were like sheep without a shepherd; and he began to teach them many things.

35 By now it was already late and his disciples approached him and said, "This is a deserted place and it is already very late.

36 Dismiss them so that they can go to the surrounding farms and villages and buy themselves something to eat."

37 He said to them in reply, "Give them some food yourselves."

But they said to him, "Are we to buy two hundred days' wages worth of food and give it to them to eat?"

38 He asked them, "How many loaves do you have? Go and see." And when they had found out they said, "Five loaves and two fish."

39 So he gave orders to have them sit down in groups on the green grass.

40 The people took their places in rows by hundreds and by fifties.

41 Then, taking the five loaves and the two fish and looking up to heaven, he said the blessing, broke the loaves, and gave them to [his] disciples to set before the people; he also divided the two fish among them all.

42 They all ate and were satisfied.

43 And they picked up twelve wicker baskets full of fragments and what was left of the fish.

44 Those who ate [of the loaves] were five thousand men.

Chapter 6

The Walking on the Water

45 Then he made his disciples get into the boat and precede him to the other side toward Bethsaida, while he dismissed the crowd.

46 And when he had taken leave of them, he went off to the mountain to pray.

47 When it was evening, the boat was far out on the sea and he was alone on shore.

48 Then he saw that they were tossed about while rowing, for the wind was against them. About the fourth watch of the night, he came toward them walking on the sea. He meant to pass by them.

49 But when they saw him walking on the sea, they thought it was a ghost and cried out.

50 They had all seen him and were terrified. But at once he spoke with them, "Take courage, it is I, do not be afraid!"

51 He got into the boat with them and the wind died down. They were [completely] astounded.

52 They had not understood the incident of the loaves. On the contrary, their hearts were hardened.

The Healings at Gennesaret

53 After making the crossing, they came to land at Gennesaret and tied up there.

54 As they were leaving the boat, people immediately recognized him.

55 They scurried about the surrounding country and began to bring in the sick on mats to wherever they heard he was.

56 Whatever villages or towns or countryside he entered, they laid the sick in the marketplaces and begged him that they might touch only the tassel on his cloak; and as many as touched it were healed.

Notes - Chapter 6

Verse 3: This passage teaches that faith is not about what we know or have seen, but about openness to God's working in our lives.

Verse 4: Jesus' rejection shows that even He, the Son of God, faces rejection in places where He would expect to be most accepted.

The exact wording of Jesus' saying in Mark 6:4 is not a direct quotation of a specific Biblical Proverb, but is more of a popular Jewish proverb or common saying (used to express the idea that a prophet is often unrecognized and not admired by their family, friends, or hometown).

Verses 7-13: Jesus entrusts the Apostles with His authority to preach, heal, and drive out demons. This event foreshadows the missionary role of the Church, as Catholics believe that the Apostles' authority continues in the successors (the bishops) and the whole Church. This passage also underlines that the Church's mission is to spread the Gospel, bring healing, and liberate people from sin and evil.

Seed of Thought:

Do you trust God to provide for ALL of your needs as the disciples had to? Are you willing to have your house open to other disciples in need?

Verses 14-28: This passage recounts the beheading of John the Baptist. Herod had imprisoned John for condemning his marriage to Herodias, who was married to his brother, Phillip. Phillip at the time was still alive. On Herod's birthday, Herodias' daughter danced for Herod and his guests, and he promised to give her whatever she asked for. At her mother's instigation, she asked for John's head on a platter. Herod reluctantly orders John's execution.

Verses 30-44: After the death of John the Baptist, Jesus multiplies loaves of bread. After Elijah went up in a chariot of fire, Elisha multiplied loaves of bread.

Jesus performs this miracle, with 12 baskets left over to show them that He will feed not only all of Israel but the entire Gentile nation as well.

Verses 34: This moment emphasizes Jesus' love for the people. Even in the midst of personal fatigue, He does not turn people away but sees them as sheep without a shepherd, longing to guide and care for them. He nurtured them as a good shepherd does.

Verse 37: Jesus distributes the bread and feeds the crowd through the hands of the apostles. This points to the anticipation of the New Covenant, where the priests give the Bread of Life as Holy Communion to the Church.

Verse 41: "Taking...blessed...broke...gave" is the same string of verbiage used only here and at the Last Supper.

Verse 42: This miracle is a powerful sign of Jesus' divinity—His ability to multiply food reflects God's ability to provide for His people. In Catholic teaching, this foreshadows the institution of the Eucharist, where Jesus provides Himself as the Bread of Life for all believers.

Verses 45-52: Jesus proves He is the Creator and Lord of all things. His ability to walk on water signifies His authority and power over nature, reinforcing His divinity. The disciples' fear and lack of understanding show the tension between faith and doubt.

Verses 53-56: This final miracle in Mark 6 emphasizes the role faith plays in receiving healing. Just as the woman with the hemorrhage in Mark 5 was healed by touching Jesus' garment, the people in Gennesaret are healed by their faith, believing that even if they touch the fringe of His garments they will be healed.

Chapter 7

The Tradition of the Elders

1 Now when the Pharisees with some scribes who had come from Jerusalem gathered around him, 2 they observed that some of his disciples ate their meals with unclean, that is, unwashed, hands.

3 (For the Pharisees and, in fact, all Jews, do not eat without carefully washing their hands, keeping the tradition of the elders. 4 And on coming from the marketplace they do not eat without purifying themselves. And there are many other things that they have traditionally observed, the purification of cups and jugs and kettles [and beds].)

5 So the Pharisees and scribes questioned him, "Why do your disciples not follow the tradition of the elders but instead eat a meal with unclean hands?"

6 He responded, "Well did Isaiah prophesy about you hypocrites, as it is written:

'This people honors me with their lips, but their hearts are far from me;
7 In vain do they worship me,
teaching as doctrines human precepts.'

8 You disregard God's commandment but cling to human tradition."

9 He went on to say, "How well you have set aside the commandment of God in order to uphold your tradition!

10 For Moses said, 'Honor your father and your mother,' and 'Whoever curses father or mother shall die.'

11 Yet you say, 'If a person says to father or mother, "Any support you might have had from me is qorban" (meaning, dedicated to God),

12 you allow him to do nothing more for his father or mother.

13 You nullify the word of God in favor of your tradition that you have handed on. And you do many such things."

14 He summoned the crowd again and said to them, "Hear me, all of you, and understand. 15 Nothing that enters one from outside can defile that person; but the things that come out from within are what defile." [16]

17 When he got home away from the crowd his disciples questioned him about the parable. 18 He said to them, "Are even you likewise without understanding? Do you not realize that everything that goes into a person from outside cannot defile, 19 since it enters not the heart but the stomach and passes out into the latrine?" (Thus he declared all foods clean.)

20 "But what comes out of a person, that is what defiles.

21 From within people, from their hearts, come evil thoughts, unchastity, theft, murder, 22 adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. 23 All these evils come from within and they defile."

Chapter 7

The Syrophenician Woman's Faith

- 24 From that place he went off to the district of Tyre. He entered a house and wanted no one to know about it, but he could not escape notice.
- 25 Soon a woman whose daughter had an unclean spirit heard about him. She came and fell at his feet.
- 26 The woman was a Greek, a Syrophenician by birth, and she begged him to drive the demon out of her daughter.
- 27 He said to her, "Let the children be fed first. For it is not right to take the food of the children and throw it to the dogs."
- 28 She replied and said to him, "Lord, even the dogs under the table eat the children's scraps."
- 29 Then he said to her, "For saying this, you may go. The demon has gone out of your daughter."
- 30 When the woman went home, she found the child lying in bed and the demon gone.

The Healing of a Deaf Man

- 31 Again he left the district of Tyre and went by way of Sidon to the Sea of Galilee, into the district of the Decapolis.
- 32 And people brought to him a deaf man who had a speech impediment and begged him to lay his hand on him.
- 33 He took him off by himself away from the crowd. He put his finger into the man's ears and, spitting, touched his tongue;
- 34 then he looked up to heaven and groaned, and said to him, "Ephphatha!" (that is, "Be opened!")
- 35 And [immediately] the man's ears were opened, his speech impediment was removed, and he spoke plainly.
- 36 He ordered them not to tell anyone. But the more he ordered them not to, the more they proclaimed it.
- 37 They were exceedingly astonished and they said, "He has done all things well. He makes the deaf hear and [the] mute speak."

Notes - Chapter 7

Verses 1-23:

tradition vs Tradition: The Church has many traditions, but they are meant to support and deepen the authentic worship and relationship with God, not replace or invalidate His laws. There is a difference between traditions and Traditions. Traditions involve God's Revelation that has always been believed by all, at all times, in all places. The Church speaks infallibly only in relation to faith and morals. The traditions of the elders were added to the Mosaic Law. "These traditions promoted by the elders are examples of merely human tradition that the Pharisees have wrongly elevated to an equal level with the revealed Law of God"¹ The Pharisees focused more on purity of the outer body, where Jesus is concerned with purity of the inner body, primarily the heart.

Jesus calls the crowd to Him and teaches that nothing outside a person can defile them by going into them (such as unwashed hands or impure foods). Instead, what comes out of a person's heart defiles them—evil thoughts, immorality, theft, murder, adultery, greed, malice, deceit, envy, slander, pride, and foolishness.

Verses 24-30: Even though Jesus' primary mission was to the Jews, the woman's humility and persistent faith led to the healing of her daughter, which signifies the universal scope of salvation.

"'Dogs' is often a derogatory term in the Bible. Jesus uses it to illustrate the progress of the gospel: just as children are fed before pets, so the gospel is offered to Israel before the Gentiles."² This is compared to as you feeding your children first before your dog.

Verses 31-37: This miracle demonstrates Jesus' power over physical disabilities. The act of touching the man is significant, as Jesus does not just heal from a distance but personally engages with the person, demonstrating His compassion. This is seen with previous miracles, such as the leper. The healing of this deaf-mute man also symbolizes how Jesus wants to open our spiritual ears to His voice and help us speak the language of faith.

¹Scott Hahn, Curtis J. Mitch, The Ignatius Catholic Study Bible, 2024, (RSVSCE) p.1800

²Ibid., 1801

Chapter 8

The Feeding of the Four Thousand

1 In those days when there again was a great crowd without anything to eat, he summoned the disciples and said,
2 "My heart is moved with pity for the crowd, because they have been with me now for three days and have nothing to eat. 3 If I send them away hungry to their homes, they will collapse on the way, and some of them have come a great distance." 4 His disciples answered him, "Where can anyone get enough bread to satisfy them here in this deserted place?"
5 Still he asked them, "How many loaves do you have?" "Seven," they replied.
6 He ordered the crowd to sit down on the ground. Then, taking the seven loaves he gave thanks, broke them, and gave them to his disciples to distribute, and they distributed them to the crowd. 7 They also had a few fish. He said the blessing over them and ordered them distributed also.
8 They ate and were satisfied. They picked up the fragments left over—seven baskets. 9 There were about four thousand people. He dismissed them
10 and got into the boat with his disciples and came to the region of Dalmanutha.

The Demand for a Sign

11 The Pharisees came forward and began to argue with him, seeking from him a sign from heaven to test him.
12 He sighed from the depth of his spirit and said, "Why does this generation seek a sign? Amen, I say to you, no sign will be given to this generation."
13 Then he left them, got into the boat again, and went off to the other shore.

The Leaven of the Pharisees.

14 They had forgotten to bring bread, and they had only one loaf with them in the boat. 15 He enjoined them, "Watch out, guard against the leaven of the Pharisees and the leaven of Herod."
16 They concluded among themselves that it was because they had no bread.
17 When he became aware of this he said to them, "Why do you conclude that it is because you have no bread? Do you not yet understand or comprehend? Are your hearts hardened?
18 Do you have eyes and not see, ears and not hear? And do you not remember, 19 when I broke the five loaves for the five thousand, how many wicker baskets full of fragments you picked up?" They answered him, "Twelve."
20 "When I broke the seven loaves for the four thousand, how many full baskets of fragments did you pick up?" They answered [him], "Seven."
21 He said to them, "Do you still not understand?"

Chapter 8

The Blind Man of Bethsaida

22 When they arrived at Bethsaida, they brought to him a blind man and begged him to touch him.

23 He took the blind man by the hand and led him outside the village. Putting spittle on his eyes he laid his hands on him and asked,
"Do you see anything?"

24 Looking up he replied, "I see people looking like trees and walking."

25 Then he laid hands on his eyes a second time and he saw clearly; his sight was restored and he could see everything distinctly.

26 Then he sent him home and said, "Do not even go into the village."

III. THE MYSTERY BEGINS TO BE REVEALED

Peter's Confession About Jesus

27 Now Jesus and his disciples set out for the villages of Caesarea Philippi.^h
Along the way he asked his disciples, "Who do people say that I am?"

28 They said in reply,

"John the Baptist, others Elijah, still others one of the prophets."

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

Peter said to him in reply, "You are the Messiah."

30 Then he warned them not to tell anyone about him.

The First Prediction of the Passion

31 He began to teach them that the Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed, and rise after three days. 32 He spoke this openly. Then Peter took him aside and began to rebuke him. 33 At this he turned around and, looking at his disciples, rebuked Peter and said, "Get behind me, Satan. You are thinking not as God does, but as human beings do."

The Conditions of Discipleship

34 He summoned the crowd with his disciples and said to them, "Whoever wishes to come after me must deny himself, take up his cross, and follow me. 35 For whoever wishes to save his life will lose it, but whoever loses his life for my sake and that of the gospel will save it.

36 What profit is there for one to gain the whole world and forfeit his life?

37 What could one give in exchange for his life?

38 Whoever is ashamed of me and of my words in this faithless and sinful generation, the Son of Man will be ashamed of when he comes in his Father's glory with the holy angels."

Notes - Chapter 8

Verses 1: This occurs in the Decapolis region (7:31–37), largely Gentile territory. Unlike the feeding of the 5,000 (mostly Jewish crowd), this miracle is directed toward the Gentiles. Christ is shown as the universal Savior.

-St. Bede says the two feedings show Christ feeding both Jews and Gentiles, uniting them in one faith. St. Bede and St. Augustine saw two distinct feedings (5,000 in chapter 6; 4,000 here). The first symbolized the Jews (12 baskets = 12 tribes of Israel), the second symbolized the 7 Gentile nations who once occupied the land of Canaan with Israel (Deut. 7:1).
7 loaves and 7 baskets (number 7 = universality, fullness, covenant extended to all nations).

Verse 2: Jesus is moved not only spiritually but physically in mercy.

Verse 3: Typology- in Exodus: God fed Israel with manna so they wouldn't faint in the desert. Jesus is aware of the natural hunger and weariness, and feeds them spiritually & physically.

Verse 4: "How can one feed these men..." The disciples still fail to grasp Jesus's power despite Him multiple loaves for the five thousand. This failure to understand, believe, and appreciate God's miracle continues in verses 16-17.

Verse 6: Eucharistic language: "took, gave thanks, broke, gave" again, the same verbs used at the feeding of the five thousand and the Last Supper (Mark 14:22).

-CCC 1335: Multiplication of loaves prefigures the Eucharist.

-“Giving thanks” = eucharistein or eucharisteo (Greek verb) → Eucharist. The early Church saw this miracle as a sign pointing toward the Mass.

-Disciples distribute: Christ gives, but the apostles mediate → image of the priesthood.

Verse 7: St. Jerome says the bread signifies the Body of Christ, the fish signify Christ Himself (the living food from the waters of Baptism).

Verse 9: The number 4,000 may signify universality: “4” often symbolizes the world (four corners, four winds). Christ feeds the whole world.

-St. Ambrose: “The four thousand signify those coming from the four corners of the earth.”

Verse 10: Dalmanutha “An unknown location in Galilee also called ‘Magadan’”.¹

Verses 11-12: Pharisees demand a “sign from heaven” (something spectacular, cosmic, undeniable), much like the Israelites in the wilderness. Many refused to believe in God despite seeing all of the miracles in Egypt. Likewise, Jesus knows that despite seeing miracles, many will continue not to believe.

-Jesus had already given many signs (healings, exorcisms, multiplication of loaves). Their request is rooted not in faith but in hardness of heart.

-CCC 548: Miracles are “signs of the Kingdom of God” but require faith to be understood. Without faith, they remain meaningless.

-His “sigh” reflects divine grief — similar to God's sorrow over Israel's obstinacy (Ps 95:8).

-St. Augustine: The greatest “sign from heaven” is Christ's Resurrection. But it will not be forced on the unwilling.

¹Scott Hahn, Curtis J. Mitch, The Ignatius Catholic Study Bible, 2024, (RSVSCE) p.1801

Notes - Chapter 8

Verses 14-16: "One loaf with them" → possibly symbolic of Christ Himself, the true Bread in their midst.

- Leaven of the Pharisees: hypocrisy, unbelief, legalism (cf. Lk 12:1).
- Leaven of Herod: worldliness, compromise, political power.
- Disciples' misunderstanding: They think Jesus is speaking of literal bread. Their concern about material things blinds them to the spiritual lesson.
- It is possible that they are speaking of literal bread as a way to indirectly tell Jesus they want to see Him perform another miracle.
- St. Bede: Christ is warning against the "teaching" that puffs up pride and corrupts faith, just as leaven affects dough.

Verses 17-18: Echo of Jeremiah 5:21 & Isaiah 6:9-10 → spiritual blindness/deafness.

"Hear this, O foolish and senseless people, who have eyes, but see not, who have ears, but hear not." Jeremiah 5:21

Context

- Jeremiah is addressing Judah before the Babylonian Exile.
- The people continue in idolatry and injustice despite God's constant warnings through prophets.
- They see God's works (providence, covenant, temple worship) but are blind to their meaning.

"Go, and say to this people: 'Hear and hear, but do not understand; see and see, but do not perceive.' Make the heart of this people dull, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed." Isaiah 6:9-10

Context

- This is part of Isaiah's prophetic call. God commissions him to preach to Israel.
- The people's persistent refusal to listen will result in judgment (Assyrian invasion, later exile).
- It sounds paradoxical: Isaiah is sent to preach, but the effect will be hardening, since they continually reject the word.

-When Jesus asks the disciples: **"Having eyes do you not see, and having ears do you not hear?"**

- He recalls Jeremiah 5:21 (blindness to God's covenantal works).
- He recalls Isaiah 6:9-10 (hardened hearts that refuse to understand).
- The Disciples: Their blindness is temporary, due to slowness of faith.
- The Pharisees: Their blindness is willful and hardened, echoing Isaiah's prophecy.

-Faith is not merely seeing miracles but recognizing their meaning.

-Jesus' rebuke: Their lack of understanding parallels the Pharisees' hardness, though in the disciples it stems from weakness, not malice.

5 Themes in Mark 8:11-21

1. Faith vs. Demanding Signs – True faith receives; unbelief demands proofs (CCC 548).
2. Corrupting Leaven – Pharisees' hypocrisy and Herod's worldliness warn the Church against false teaching and compromise.
3. Eucharistic Symbolism – "One loaf in the boat" = Christ, the Bread of Life, with His disciples.
4. Gradual Understanding – The disciples' slowness mirrors our own; faith unfolds gradually
5. Universality of Salvation – 12 baskets (Israel) + 7 baskets (nations) = Christ feeds the whole world.

Notes - Chapter 8

Verses 22-26: Jesus heals a blind man in two stages: first he sees "people like trees walking," then his sight is fully restored.

-Unique miracle – Found only in Mark.

-Two-stage healing → Symbol of gradual spiritual illumination.

- The disciples "see" Jesus but only partially (they confess Him as Messiah but misunderstand the Cross).

- Full vision will come after the Resurrection and Pentecost.

-St. Gregory the Great: "By degrees are the eyes of our heart opened, so that as we grow in virtue we grasp the mysteries of the faith."

Verses 27-30: Location significance: Caesarea Philippi was very pagan. Christ's identity is confessed in the midst of paganism by Simon (whose name changed to Peter after).

-Peter's confession – He rightly identifies Jesus as the Messiah (Christos = Anointed One).

-Parallel with Matthew 16:16–19 – There, Peter is explicitly declared the Rock of the Church. Mark is more restrained (possibly reflecting Peter's humility in recounting the Gospel).

-CCC 442: Peter's confession is foundational: "Only God could reveal the mystery of Jesus' divine identity."

-The Church sees this as the moment of apostolic faith in Christ's divinity, pointing toward the papacy.

Verses 31-33: First clear Passion prophecy in Mark. The Messiah must suffer.

-Peter rejects the idea of a suffering Messiah, expecting a political liberator.

"Get behind me, Satan": Jesus recognizes in Peter's words the same temptation He faced in the desert: to avoid the Cross. Satan has been trying to derail Jesus's mission, as Peter was alluding to.

-St. John Chrysostom: "Jesus calls Peter Satan, for he speaks what Satan desired — that Christ should not suffer."

Verse 34: Discipleship requires self-denial and the cross. "The cross is the unique sacrifice of Christ, but He invites us to participate by taking up our own crosses."¹

Verses 36-37: Eternal salvation outweighs all worldly gain.

-St. Bede: "He loses his soul who exchanges heavenly things for earthly."

Verse 38: To be "ashamed" = to deny, disown, or hide love for and belief in Christ out of fear of ridicule, persecution, or worldly approval.

- "The disciple of Christ must not only keep the faith and live on it, but also profess it, confidently bear witness to it, and spread it."²

- "Adulterous" = biblical language for idolatry and covenant unfaithfulness (Hos 3:1, Jer 3:8). The people are unfaithful to God like a spouse breaking marriage vows.

-Jesus' audience lived in a culture that rejected Him; for us, it applies to any culture that prioritizes power, pleasure, and pride over God.

-St. Augustine: "Christ will not acknowledge as His own those who refuse to acknowledge Him in this world."

Seed of Thought:

How are you denying or rejecting Christ in your life? Do you fear man more than God? A simple start for combating this is by asking a person, "How can I pray for you today?"

¹CCC 618

²CCC 1816

Chapter 9

He also said to them, "Amen, I say to you, there are some standing here who will not taste death until they see that the kingdom of God has come in power."

The Transfiguration of Jesus

2 After six days Jesus took Peter, James, and John and led them up a high mountain apart by themselves. And he was transfigured before them,
3 and his clothes became dazzling white, such as no fuller on earth could bleach them.

4 Then Elijah appeared to them along with Moses, and they were conversing with Jesus.

5 Then Peter said to Jesus in reply, "Rabbi, it is good that we are here! Let us make three tents: one for you, one for Moses, and one for Elijah."

6 He hardly knew what to say, they were so terrified.

7 Then a cloud came, casting a shadow over them; then from the cloud came a voice, "This is my beloved Son. Listen to him."

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

The Coming of Elijah

9 As they were coming down from the mountain, he charged them not to relate what they had seen to anyone, except when the Son of Man had risen from the dead.

10 So they kept the matter to themselves, questioning what rising from the dead meant.

11 Then they asked him, "Why do the scribes say that Elijah must come first?"

12 He told them, "Elijah will indeed come first and restore all things, yet how is it written regarding the Son of Man that he must suffer greatly and be treated with contempt?

13 But I tell you that Elijah has come and they did to him whatever they pleased, as it is written of him."

Chapter 9

The Healing of a Boy with a Demon

14 When they came to the disciples, they saw a large crowd around them and scribes arguing with them. 15 Immediately on seeing him, the whole crowd was utterly amazed. They ran up to him and greeted him.

16 He asked them, "What are you arguing about with them?"

17 Someone from the crowd answered him, "Teacher, I have brought to you my son possessed by a mute spirit.

18 Wherever it seizes him, it throws him down; he foams at the mouth, grinds his teeth, and becomes rigid. I asked your disciples to drive it out, but they were unable to do so."

19 He said to them in reply, "O faithless generation, how long will I be with you? How long will I endure you? Bring him to me."

20 They brought the boy to him. And when he saw him, the spirit immediately threw the boy into convulsions. As he fell to the ground, he began to roll around and foam at the mouth.

21 Then he questioned his father, "How long has this been happening to him?" He replied, "Since childhood.

22 It has often thrown him into fire and into water to kill him. But if you can do anything, have compassion on us and help us."

23 Jesus said to him, "'If you can!' Everything is possible to one who has faith."

24 Then the boy's father cried out, "I do believe, help my unbelief!"

25 Jesus, on seeing a crowd rapidly gathering, rebuked the unclean spirit and said to it, "Mute and deaf spirit, I command you: come out of him and never enter him again!"

26 Shouting and throwing the boy into convulsions, it came out. He became like a corpse, which caused many to say, "He is dead!"

27 But Jesus took him by the hand, raised him, and he stood up.

28 When he entered the house, his disciples asked him in private, "Why could we not drive it out?"

29 He said to them, "This kind can only come out through prayer."

The Second Prediction of the Passion.

30 They left from there and began a journey through Galilee, but he did not wish anyone to know about it.

31 He was teaching his disciples and telling them,

"The Son of Man is to be handed over to men and they will kill him, and three days after his death he will rise."

32 But they did not understand the saying, and they were afraid to question him.

Chapter 9

IV. THE FULL REVELATION OF THE MYSTERY

The Greatest in the Kingdom

33 They came to Capernaum and, once inside the house, he began to ask them,
"What were you arguing about on the way?"

34 But they remained silent. They had been discussing among themselves on
the way who was the greatest.

35 Then he sat down, called the Twelve, and said to them, "If anyone wishes to
be first, he shall be the last of all and the servant of all."

36 Taking a child he placed it in their midst, and putting his arms around it he
said to them,

37 "Whoever receives one child such as this in my name, receives me; and
whoever receives me, receives not me but the One who sent me."

Another Exorcist

38 John said to him, "Teacher, we saw someone driving out demons in your
name, and we tried to prevent him because he does not follow us."

39 Jesus replied, "Do not prevent him. There is no one who performs a mighty
deed in my name who can at the same time speak ill of me.

40 For whoever is not against us is for us.

41 Anyone who gives you a cup of water to drink because you belong to Christ,
amen, I say to you, will surely not lose his reward.

Temptations to Sin

42 "Whoever causes one of these little ones who believe [in me] to sin, it would
be better for him if a great millstone were put around his neck and he were
thrown into the sea.

43 If your hand causes you to sin, cut it off. It is better for you to enter into life
maimed than with two hands to go into Gehenna, into the unquenchable fire.

[44]

45 And if your foot causes you to sin, cut it off. It is better for you to enter into
life crippled than with two feet to be thrown into Gehenna.

[46]

47 And if your eye causes you to sin, pluck it out. Better for you to enter into
the kingdom of God with one eye than with two eyes to be thrown into
Gehenna, 48 where 'their worm does not die, and the fire is not quenched.'

The Simile of Salt

49 "Everyone will be salted with fire.

50 Salt is good, but if salt becomes insipid, with what will you restore its
flavor? Keep salt in yourselves and you will have peace with one another."

Notes - Chapter 9

Verses 1-13: The Transfiguration is a preview of God's kingdom and His glory, assuring them of His divine Sonship.

-Jesus's garments become "dazzling white" — sign of divine glory.

-Moses & Elijah: Represent the Law and the Prophets, bearing witness that Christ fulfills them.

-Cloud & Voice: Echo of the Baptism (Mark 1:11). The Father commands: "**Listen to Him**", recalling Deut. 18:15, identifying Jesus as this Mosaic prophet.

-“Like Jesus' baptism this event reveals the Trinity: the Father's **voice** is heard (9:7), the Son is **transfigured** (9:2), and the Spirit is present in the **cloud** (9:7).¹

-Throughout the Gospels, Peter, James, and John are often singled out:

- The raising of Jairus' daughter (Mark 5:37).
- The Transfiguration (Mark 9:2).
- The Agony in Gethsemane (Mark 14:33).
- These three witnessed moments of special revelation of His glory and intense suffering, so that later they could strengthen the others. They were three of Jesus' closest friends.

-Peter: Chosen to be the foundation of the Church (Matthew 16:18). He would need special strength to guide the others.

-James: The first Apostle to be martyred (Acts 12:2). He needed a vision of glory to sustain him.

-John: The "beloved disciple," destined to live the longest, to bear witness through his Gospel and Revelation. He needed deep insight into Christ's glory.

St. Jerome: "Christ revealed His glory to Peter (who would love the Cross), James (who would be first to shed his blood), and John (who would proclaim the mystery of the Word made flesh)."

-"**Three booths**": "Small shelters in which the Israelites dwelt during the liturgical feast of Booths (Lev. 23:39-43). Peter requests to build these shelters in his desire to prolong the heavenly experience."²

Verse 17: "A mute spirit": "Demon possession is sometimes manifested through sickness, seizures, and self-inflicted injuries. These phenomena in no way diminish the condition; they simply make it visible. The symptoms here resemble epilepsy (9:18)."³

Verse 19: Echoes Moses' frustration with Israel (Deut 32:5, Num 14:11). Christ expresses sorrow over the lack of faith in disciples, father, and crowd.

Verses 20-22: The demon's purpose: destruction (John 10:10 – "The thief comes to steal, kill, destroy"). The demon doesn't just seek to harm the boy, but to kill him.

Verse 23: Jesus teaches the issue is not His power, but the man's faith. The father's cry is both confession and prayer. He admits his weakness and asks for grace.

Seed of Thought:

Every day when you wake up, eat lunch, and before bed prayer this father's prayer. "I believe; help my unbelief!" Dwell upon the areas in your life you lack faith or trust in Jesus.

Verse 29: Jesus teaches the need for deep spiritual preparation — prayer (union with God) and fasting (mastery of self). Spiritual warfare is not won by technique but by holiness.

¹Scott Hahn, Curtis J. Mitch, The Ignatius Catholic Study Bible, 2024, (RSVSCE) p.1803

²Ibid., 1803

³Ibid., 1804

Notes - Chapter 9

Verses 30-32: Second Passion prediction (after 8:31).

- "Delivered into the hands of men" points both to Judas' betrayal and God's providential plan.
- The disciples' fear to ask for clarification shows spiritual blindness (contrasted with the father of the boy in verse 24, who did ask).
- Christ's suffering is central — salvation comes through the Cross.⁴

Verses 33-35: Jesus speaks of self-giving death; disciples argue about self-glory. "Greatness in God's eyes are measured by humility and serve to others (Luke 22:24-27), a principle put into practice by Jesus (10:45). As future leaders of the Church, the apostles must shun aspirations for worldly honor and attention in order to serve Christ more faithfully and effectively."⁵

Verses 36-37: Children were of little social standing, therefore, Jesus uses them as models of humility, dependence, and innocence. His message emanates that if one welcomes the weak, they welcome Christ Himself (unborn, sick, poor, disabled)

Verses 38-41: Jesus teaches the universality of grace, anyone acting in His name participates in His work. Even a small act (cup of water) done for Christ is eternally rewarded.

Verse 42: "Little ones" meaning both children and new/simple believers. It is better to die than to destroy another's faith.

- (CCC 2284-2287): leading others into sin by word, action, omission.

Verses 43-48: Not literal self-mutilation rather a hyperbole showing sin must be dealt with decisively.

- "Hand, foot, eye" = symbols of actions, paths, desires.

- Catholic doctrine: Mortal sin must be resisted, even at great cost (CCC 1034-1037).

Verse 49-50: "Salted with fire" has 2 interpretations:

1. Discipleship involves purification (trial, suffering, sacrifice).
 2. Eucharistic imagery — in Leviticus 2:13, all sacrifices were salted.
- Salt = symbol of preservation, wisdom, covenant faithfulness.
 - A disciple must be both flavorful (witness) and peaceful (unity in charity).

⁴CCC 574

⁵Scott Hahn, Curtis J. Mitch, The Ignatius Catholic Study Bible, 2024, (RSVSCE) p.1805

Chapter 10

Marriage and Divorce

1 He set out from there and went into the district of Judea [and] across the Jordan. Again crowds gathered around him and, as was his custom, he again taught them. 2 The Pharisees approached and asked, "Is it lawful for a husband to divorce his wife?" They were testing him.

3 He said to them in reply, "What did Moses command you?"

4 They replied, "Moses permitted him to write a bill of divorce and dismiss her."

5 But Jesus told them, "Because of the hardness of your hearts he wrote you this commandment. 6 But from the beginning of creation, 'God made them male and female. 7 For this reason a man shall leave his father and mother [and be joined to his wife], 8 and the two shall become one flesh.' So they are no longer two but one flesh. 9 Therefore what God has joined together, no human being must separate."

10 In the house the disciples again questioned him about this.

11 He said to them, "Whoever divorces his wife and marries another commits adultery against her; 12 and if she divorces her husband and marries another, she commits adultery."

Blessing of the Children

13 And people were bringing children to him that he might touch them, but the disciples rebuked them.

14 When Jesus saw this he became indignant and said to them, "Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these. 15 Amen, I say to you, whoever does not accept the kingdom of God like a child will not enter it."

16 Then he embraced them and blessed them, placing his hands on them.

Chapter 10

The Rich Man

17 As he was setting out on a journey, a man ran up, knelt down before him, and asked him, "Good teacher, what must I do to inherit eternal life?"

18 Jesus answered him, "Why do you call me good? No one is good but God alone. 19 You know the commandments: 'You shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; you shall not defraud; honor your father and your mother.'"

20 He replied and said to him, "Teacher, all of these I have observed from my youth." 21 Jesus, looking at him, loved him and said to him, "You are lacking in one thing. Go, sell what you have, and give to [the] poor and you will have treasure in heaven; then come, follow me."

22 At that statement his face fell, and he went away sad, for he had many possessions.

23 Jesus looked around and said to his disciples, "How hard it is for those who have wealth to enter the kingdom of God!"

24 The disciples were amazed at his words. So Jesus again said to them in reply, "Children, how hard it is to enter the kingdom of God!

25 It is easier for a camel to pass through [the] eye of [a] needle than for one who is rich to enter the kingdom of God."

26 They were exceedingly astonished and said among themselves, "Then who can be saved?"

27 Jesus looked at them and said, "For human beings it is impossible, but not for God. All things are possible for God."

28 Peter began to say to him, "We have given up everything and followed you."

29 Jesus said, "Amen, I say to you, there is no one who has given up house or brothers or sisters or mother or father or children or lands for my sake and for the sake of the gospel 30 who will not receive a hundred times more now in this present age: houses and brothers and sisters and mothers and children and lands, with persecutions, and eternal life in the age to come.

31 But many that are first will be last, and [the] last will be first."

The Third Prediction of the Passion

32 They were on the way, going up to Jerusalem, and Jesus went ahead of them. They were amazed, and those who followed were afraid. Taking the Twelve aside again, he began to tell them what was going to happen to him.

33 "Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death and hand him over to the Gentiles 34 who will mock him, spit upon him, scourge him, and put him to death, but after three days he will rise."

Chapter 10

Ambition of James and John

35 Then James and John, the sons of Zebedee, came to him and said to him, "Teacher, we want you to do for us whatever we ask of you."

36 He replied, "What do you wish [me] to do for you?"

37 They answered him, "Grant that in your glory we may sit one at your right and the other at your left."

38 Jesus said to them, "You do not know what you are asking. Can you drink the cup that I drink or be baptized with the baptism with which I am baptized?"

39 They said to him, "We can." Jesus said to them, "The cup that I drink, you will drink, and with the baptism with which I am baptized, you will be baptized;

40 but to sit at my right or at my left is not mine to give but is for those for whom it has been prepared."

41 When the ten heard this, they became indignant at James and John.

42 Jesus summoned them and said to them, "You know that those who are recognized as rulers over the Gentiles lord it over them, and their great ones make their authority over them felt.

43 But it shall not be so among you. Rather, whoever wishes to be great among you will be your servant; 44 whoever wishes to be first among you will be the slave of all. 45 For the Son of Man did not come to be served but to serve and to give his life as a ransom for many."

The Blind Bartimaeus

46 They came to Jericho. And as he was leaving Jericho with his disciples and a sizable crowd, Bartimaeus, a blind man, the son of Timaeus, sat by the roadside begging. 47 On hearing that it was Jesus of Nazareth, he began to cry out and say, "Jesus, son of David, have pity on me."

48 And many rebuked him, telling him to be silent. But he kept calling out all the more, "Son of David, have pity on me."

49 Jesus stopped and said, "Call him." So they called the blind man, saying to him, "Take courage; get up, he is calling you."

50 He threw aside his cloak, sprang up, and came to Jesus.

51 Jesus said to him in reply, "What do you want me to do for you?" The blind man replied to him, "Master, I want to see."

52 Jesus told him, "Go your way; your faith has saved you." Immediately he received his sight and followed him on the way.

Notes - Chapter 10

Verses 2-3: Pharisees test Jesus, hoping to trap Him into contradicting Moses or popular opinion. In Jesus' time, rabbis debated grounds for divorce (strict Shammai vs. lenient Hillel schools). Moses granted divorce due to the death of many Israelite women, since the only way to remarry was if you were a widow/er.

Verse 5: Jesus points to original divine will for marriage, lifelong monogamy. Jesus is now revoking the Mosaic divorce law. The laws of Deuteronomy were less than perfect, as God allowed temporary legal concession due to the weakness and hardness of heart of Israel.

Verses 6-9: Jesus quotes Genesis 1:27 and 2:24 → marriage is rooted in creation. Unity and indissolubility: husband and wife are no longer two but one. This forms the foundation of marriage as a sacrament (CCC 1601-1605). Marriage is indissoluble. Only annulment (showing marriage was invalid from the start) can free someone from committing adultery (CCC 1614-1615).

Verse 14: "When Jesus blesses the children, he attaches great practical importance to his teaching on the indissolubility of marriage. Children are, after all, the fruit of married love and the ones who stand most affected by the tragedy of divorce. God intends them to be raised and blessed in the security of a healthy family. Jesus welcomes children into the kingdom of God and so lays a foundation for the Church's practice of Infant Baptism."¹

Verses 17-22: Jesus first points him to the commandments. Jesus continues to teach and reaffirms the moral law (10 Commandments) in the New Covenant. The man has kept them externally, but lacks detachment. He is sad because riches have become his idol.
-Jesus is teaching us to detach from worldly desires, pleasures, wealth, and anything we are making an idol in our life (more importance than God).

Verses 23-27: The man wanted eternal life but could not detach from his wealth. His "sadness" shows the slavery of riches — instead of joy at Jesus' invitation, he feels loss. St. Augustine: "He had great possessions, but in truth, the possessions had him." Wealth itself is not evil, but attachment to it makes entrance into the Kingdom difficult.
-The disciples are shocked — in Jewish thought, wealth was often seen as God's blessing.
-Jesus broadens the teaching: it's not just the wealthy — entrance to God's Kingdom is hard for all because of sin and attachments.
-Jesus is leading His disciples to understand that salvation is ultimately God's gift of grace, not human achievement.
-Hyperbolic image: A camel (largest animal in Palestine) through a sewing needle's eye (smallest opening). Meaning: humanly impossible, not just "difficult."

Verses 28: Peter contrasts himself with the rich man: the disciples left behind their boats, nets, families, and homes. His response is partly a humble reminder, yet partly a subtle question: "What about us, Lord? What do we get?"
St. Bede: Peter speaks on behalf of all disciples, expressing the human desire for assurance.

Verse 29: "Truly, I say to you" = solemn formula. Jesus acknowledges the radical sacrifice of discipleship, stated with two motives: "for my sake and for the Gospel." Detachment is not valuable by itself, but only when it is done in love for Christ and mission.

Verse 31: The "first" (has worldly success) may end up last if they cling to themselves. The "last" (poor, humble, childlike, persecuted) may be first because they rely on God.

¹Scott Hahn, Curtis J. Mitch, The Ignatius Catholic Study Bible, 2024, (RSVSCE) p.1806

Notes - Chapter 10

Verses 33-34: Jesus explicitly predicts His Passion for the third time: betrayal, condemnation, mocking, scourging, killing, and resurrection. This is the most detailed prediction yet.

Verses 35-44: James and John (the "Sons of Thunder") seek honor, showing worldly ambition. -Jesus responds with irony: "Can you drink the cup...be baptized with the baptism I am baptized with?"

- "Cup" = suffering and death.
- "Baptism" = total immersion into His Passion.

-They confidently say "We can." Jesus confirms they will share in His suffering (James martyred; John exiled). But positions of honor belong to the Father's will, not favoritism.

-Jesus contrasts worldly rulers ("lord it over") with His Kingdom: true greatness is servanthood.

Verse 45: Central verse of Mark's Gospel:

"For the Son of Man came not to be served but to serve, and to give his life as a ransom for many." Jesus defines His mission: service and sacrifice.

Verse 47: Bartimaeus cries out: "Jesus, Son of David, have mercy on me!" This is the first public recognition of Jesus as Messiah ("Son of David").

Verses 51-52: Jesus asks: "What do you want me to do for you?" Same question He asked James & John, but Bartimaeus' request is humble: "Let me see again."

-Jesus heals him: "Your faith has made you well." He immediately follows Jesus "on the way", unlike the rich man who walked away.

Seed of Thought:

Bartimaeus is the models for us what it looks like to be a disciple (poor, persistent, humble, faithful, and willing to follow). How can you be more like Bartimaeus today?

Chapter 11

The Entry into Jerusalem

- 1 When they drew near to Jerusalem, to Bethphage and Bethany at the Mount of Olives, he sent two of his disciples 2 and said to them, "Go into the village opposite you, and immediately on entering it, you will find a colt tethered on which no one has ever sat. Untie it and bring it here. 3 If anyone should say to you, 'Why are you doing this?' reply, 'The Master has need of it and will send it back here at once.'"
- 4 So they went off and found a colt tethered at a gate outside on the street, and they untied it. 5 Some of the bystanders said to them, "What are you doing, untying the colt?"
- 6 They answered them just as Jesus had told them to, and they permitted them to do it. 7 So they brought the colt to Jesus and put their cloaks over it. And he sat on it. 8 Many people spread their cloaks on the road, and others spread leafy branches that they had cut from the fields.
- 9 Those preceding him as well as those following kept crying out: "Hosanna! Blessed is he who comes in the name of the Lord!
10 Blessed is the kingdom of our father David that is to come!
Hosanna in the highest!"
- 11 He entered Jerusalem and went into the temple area. He looked around at everything and, since it was already late, went out to Bethany with the Twelve.

Jesus Curses a Fig Tree

- 12 The next day as they were leaving Bethany he was hungry.
- 13 Seeing from a distance a fig tree in leaf, he went over to see if he could find anything on it. When he reached it he found nothing but leaves; it was not the time for figs. 14 And he said to it in reply, "May no one ever eat of your fruit again!" And his disciples heard it.

Cleansing of the Temple

- 15 They came to Jerusalem, and on entering the temple area he began to drive out those selling and buying there. He overturned the tables of the money changers and the seats of those who were selling doves. 16 He did not permit anyone to carry anything through the temple area.
- 17 Then he taught them saying, "Is it not written: 'My house shall be called a house of prayer for all peoples'? But you have made it a den of thieves."
- 18 The chief priests and the scribes came to hear of it and were seeking a way to put him to death, yet they feared him because the whole crowd was astonished at his teaching. 19 When evening came, they went out of the city.

Chapter 11

The Withered Fig Tree

20 Early in the morning, as they were walking along, they saw the fig tree withered to its roots.

21 Peter remembered and said to him, "Rabbi, look! The fig tree that you cursed has withered."

22 Jesus said to them in reply,

"Have faith in God. 23 Amen, I say to you, whoever says to this mountain, 'Be lifted up and thrown into the sea,' and does not doubt in his heart but believes that what he says will happen, it shall be done for him.

24 Therefore I tell you, all that you ask for in prayer, believe that you will receive it and it shall be yours. 25 When you stand to pray, forgive anyone against whom you have a grievance, so that your heavenly Father may in turn forgive you your transgressions."

The Authority of Jesus Questioned

27 They returned once more to Jerusalem. As he was walking in the temple area, the chief priests, the scribes, and the elders approached him 28 and said to him, "By what authority are you doing these things? Or who gave you this authority to do them?"

29 Jesus said to them, "I shall ask you one question. Answer me, and I will tell you by what authority I do these things.

30 Was John's baptism of heavenly or of human origin? Answer me."

31 They discussed this among themselves and said, "If we say, 'Of heavenly origin,' he will say, '[Then] why did you not believe him?'

32 But shall we say, 'Of human origin?'"—they feared the crowd, for they all thought John really was a prophet.

33 So they said to Jesus in reply, "We do not know." Then Jesus said to them, "Neither shall I tell you by what authority I do these things."

Notes - Chapter 11

Verses 1-6: The Mount of Olives is the place from which the Messiah was expected to appear (Zechariah 14:4). The colt (a donkey) fulfills Zechariah 9:9: "Behold, your king comes to you... humble, riding on a colt." Jesus's entrance shows humility (on donkey vs horse) as well as symbolizing He comes in peace and not on a war horse. His entrance also recalls Solomon's entrance into Jerusalem as King of Israel in 1 Kings 1:32-40.

Verses 7-10: 1) The cloaks and branches were royal signs, honoring Jesus as King. 2) "Hosanna" = "Save us now!" and 3) the recognition of Jesus as the Son of David, "Blessed...in the name of the Lord" all three recall Psalm 118, a psalm sung during Jewish feasts. -This moment is remembered on Palm Sunday, beginning Holy Week. It reveals Christ as the humble Messiah, not a political conqueror but the Savior who reigns through sacrifice.

Verses 12-14: The fig tree symbolizes Israel (Hosea 9:10, Jeremiah 8:13). Though it looked alive (leaves), it bore no fruit. -God expects fruit from our faith (Gal 5:22-23). "...the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control."

Verses 15: The Court of the Gentiles (outer area of the Temple) had become a noisy market. -Money-changers exchanged Roman coins for temple currency (since Roman coins had images of Caesar, considered idolatrous). -Pigeons were sold for the poor to offer sacrifices (Lev 5:7).

Verse 16: People used the Temple courts as a shortcut, carrying goods through on their way elsewhere. Jesus stops this, restoring reverence for God's dwelling place.

Verse 17: Quoting Isaiah 56:7 → the Temple is meant for prayer for all nations, not just Israel. Quoting Jeremiah 7:11 → corruption in God's house is condemned. They offended God by what they were doing (exploiting travelers and making money) and where they were doing it (outer court of the Temple). Jesus is restoring the true purpose of worship: communion with God in holiness. -This anticipates the New Covenant → Christ Himself is the Temple (John 2:19-21).

Verses 20-21: The curse is fulfilled—symbol of judgment. -Israel's rejection of Jesus would lead to destruction (fulfilled in AD 70 when the Temple was destroyed). -A warning for us that when we don't live the faith, we wither spiritually.

Verses 22-24: Mountains = obstacles. Faith can move what seems impossible (CCC 2610). Jesus may be alluding to Zech. 4:7. -Prayer requires trust, not doubt. -In Catholicism this points to perseverance in prayer, especially in the Rosary, intercession of saints, and Eucharistic adoration.

Verses 29-33: Jesus exposes their dishonesty and malice. They knew John was from God but rejected him. -Their fear of the crowd reveals they care more for popularity than truth. -True faith requires humility and openness to God's authority, not pride or fear of men.

Chapter 12

Parable of the Tenants

1 He began to speak to them in parables. "A man planted a vineyard, put a hedge around it, dug a wine press, and built a tower. Then he leased it to tenant farmers and left on a journey. 2 At the proper time he sent a servant to the tenants to obtain from them some of the produce of the vineyard.

3 But they seized him, beat him, and sent him away empty-handed.

4 Again he sent them another servant. And that one they beat over the head and treated shamefully. 5 He sent yet another whom they killed. So, too, many others; some they beat, others they killed.

6 He had one other to send, a beloved son. He sent him to them last of all, thinking, 'They will respect my son.'

7 But those tenants said to one another, 'This is the heir. Come, let us kill him, and the inheritance will be ours.'

8 So they seized him and killed him, and threw him out of the vineyard.

9 What [then] will the owner of the vineyard do? He will come, put the tenants to death, and give the vineyard to others.

10 Have you not read this scripture passage:

'The stone that the builders rejected
has become the cornerstone;

11 by the Lord has this been done,
and it is wonderful in our eyes?'"

12 They were seeking to arrest him, but they feared the crowd, for they realized that he had addressed the parable to them. So they left him and went away.

Paying Taxes to the Emperor

13 They sent some Pharisees and Herodians to him to ensnare him in his speech. 14 They came and said to him, "Teacher, we know that you are a truthful man and that you are not concerned with anyone's opinion. You do not regard a person's status but teach the way of God in accordance with the truth.

Is it lawful to pay the census tax to Caesar or not?

Should we pay or should we not pay?"

15 Knowing their hypocrisy he said to them, "Why are you testing me? Bring me a denarius to look at."

16 They brought one to him and he said to them, "Whose image and inscription is this?" They replied to him, "Caesar's."

17 So Jesus said to them, "Repay to Caesar what belongs to Caesar and to God what belongs to God." They were utterly amazed at him.

Chapter 12

The Question About the Resurrection

18 Some Sadducees, who say there is no resurrection, came to him and put this question to him,

19 saying, "Teacher, Moses wrote for us, 'If someone's brother dies, leaving a wife but no child, his brother must take the wife and raise up descendants for his brother.'

20 Now there were seven brothers. The first married a woman and died, leaving no descendants. 21 So the second married her and died, leaving no descendants, and the third likewise. 22 And the seven left no descendants.

Last of all the woman also died.

23 At the resurrection [when they arise] whose wife will she be? For all seven had been married to her."

24 Jesus said to them, "Are you not misled because you do not know the scriptures or the power of God? 25 When they rise from the dead, they neither marry nor are given in marriage, but they are like the angels in heaven.

26 As for the dead being raised, have you not read in the Book of Moses, in the passage about the bush, how God told him, 'I am the God of Abraham, [the] God of Isaac, and [the] God of Jacob'?

27 He is not God of the dead but of the living. You are greatly misled."

The Greatest Commandment

28 One of the scribes, when he came forward and heard them disputing and saw how well he had answered them, asked him,

"Which is the first of all the commandments?"

29 Jesus replied, "The first is this: 'Hear, O Israel! The Lord our God is Lord alone! 30 You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.'

31 The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."

32 The scribe said to him, "Well said, teacher. You are right in saying, 'He is One and there is no other than he.'

33 And 'to love him with all your heart, with all your understanding, with all your strength, and to love your neighbor as yourself' is worth more than all burnt offerings and sacrifices."

34 And when Jesus saw that [he] answered with understanding, he said to him, "You are not far from the kingdom of God." And no one dared to ask him any more questions.

Chapter 12

The Question About David's Son

35 As Jesus was teaching in the temple area he said,
"How do the scribes claim that the Messiah is the son of David?"

36 David himself, inspired by the Holy Spirit, said:

'The Lord said to my lord,

"Sit at my right hand

until I place your enemies under your feet."

37 David himself calls him 'lord'; so how is he his son?" [The] great crowd heard
this with delight.

Denunciation of the Scribes

38 In the course of his teaching he said, "Beware of the scribes, who like to go
around in long robes and accept greetings in the marketplaces,

39 seats of honor in synagogues, and places of honor at banquets.

40 They devour the houses of widows and, as a pretext, recite lengthy prayers.
They will receive a very severe condemnation."

The Poor Widow's Contribution

41 He sat down opposite the treasury and observed how the crowd put money
into the treasury. Many rich people put in large sums.

42 A poor widow also came and put in two small coins worth a few cents.

43 Calling his disciples to himself, he said to them, "Amen, I say to you, this
poor widow put in more than all the other contributors to the treasury.

44 For they have all contributed from their surplus wealth, but she, from her
poverty, has contributed all she had, her whole livelihood."

Notes - Chapter 12

Verses 1-2: The vineyard is Israel (Isaiah 5:1-7), the tenants are Jewish leaders entrusted with God's people, the tower is the Temple, and the servants are the prophets, rejected and abused.

Verses 6-8: The son is Jesus, the Beloved Son (Mark 1:11). His rejection and death foreshadow His crucifixion outside Jerusalem.

Verses 10-11: Refers to Psalm 118:22-23 - Jesus fulfills this prophecy: though rejected, He is the foundation of salvation.

Verses 14-15: A trap: if Jesus says "yes," He angers Jews; if "no," He angers Romans.

Verse 16: "Jesus responds with a riddle that plays on the word 'likeness'. Because Caesar's likeness is stamped on the coin for the tax, it should be given back to him as his rightful property. God's image and likeness, however, is stamped into every living person, including Caesar."¹ Jesus distinguishes civil duty from divine duty. We all must give back to God, including Caesar.

Verse 18: The Sadducees deny the resurrection.

Verse 24-27: Jesus corrects them explaining that earthly marriage doesn't apply in Heaven. Jesus speaks to them through Scripture that they accept, as they only held the first five books, the Torah, as Divinely Inspired. Jesus then proves the resurrection from the Torah alone (Exodus 3:6).

Verses 28-34: From Deuteronomy 6:4-5 (Shema prayer). Love must be integrating fully in your mind, body, and soul. You shall love your neighbor as yourself." (Leviticus 19:18) Love of God and neighbor are inseparable (1 John 4:20). "The Israelites considered this passage a summary or creed of their faith in the one God of the universe. Together these injunctions to love God and one's neighbor underlie all 613 precepts of the Mosaic Law and especially the Ten Commandments."²

Verses 35-37: Jesus shows the Messiah is greater than David—He is both Son of David and Son of God.

Verses 38-39: Condemnation of pride, vanity, and religious show. Faith must be humble; titles or positions mean nothing without holiness.

Verse 40: Critique of hypocrisy and exploiting the vulnerable. Religious leaders must serve, not exploit those in need.

Verse 44: God judges generosity by sacrifice, not amount.

Seed of Thought:

If you give and don't feel it, did you really give?

Chapter 13

The Destruction of the Temple Foretold

- 1 As he was making his way out of the temple area one of his disciples said to him, "Look, teacher, what stones and what buildings!"
- 2 Jesus said to him, "Do you see these great buildings? There will not be one stone left upon another that will not be thrown down."

The Signs of the End

- 3 As he was sitting on the Mount of Olives opposite the temple area, Peter, James, John, and Andrew asked him privately,
- 4 "Tell us, when will this happen, and what sign will there be when all these things are about to come to an end?"
- 5 Jesus began to say to them, "See that no one deceives you.
- 6 Many will come in my name saying, 'I am he,' and they will deceive many.
- 7 When you hear of wars and reports of wars do not be alarmed; such things must happen, but it will not yet be the end.
- 8 Nation will rise against nation and kingdom against kingdom. There will be earthquakes from place to place and there will be famines. These are the beginnings of the labor pains.

The Coming Persecution

- 9 "Watch out for yourselves. They will hand you over to the courts. You will be beaten in synagogues. You will be arraigned before governors and kings because of me, as a witness before them.
- 10 But the gospel must first be preached to all nations.
- 11 When they lead you away and hand you over, do not worry beforehand about what you are to say. But say whatever will be given to you at that hour. For it will not be you who are speaking but the holy Spirit.
- 12 Brother will hand over brother to death, and the father his child; children will rise up against parents and have them put to death.
- 13 You will be hated by all because of my name. But the one who perseveres to the end will be saved.

Chapter 13

The Great Tribulation

14 "When you see the desolating abomination standing where he should not (let the reader understand), then those in Judea must flee to the mountains, 15 [and] a person on a housetop must not go down or enter to get anything out of his house, 16 and a person in a field must not return to get his cloak. 17 Woe to pregnant women and nursing mothers in those days. 18 Pray that this does not happen in winter. 19 For those times will have tribulation such as has not been since the beginning of God's creation until now, nor ever will be. 20 If the Lord had not shortened those days, no one would be saved; but for the sake of the elect whom he chose, he did shorten the days. 21 If anyone says to you then, 'Look, here is the Messiah! Look, there he is!' do not believe it. 22 False messiahs and false prophets will arise and will perform signs and wonders in order to mislead, if that were possible, the elect. 23 Be watchful! I have told it all to you beforehand.

The Coming of the Son of Man

24 "But in those days after that tribulation the sun will be darkened, and the moon will not give its light, 25 and the stars will be falling from the sky, and the powers in the heavens will be shaken. 26 And then they will see 'the Son of Man coming in the clouds' with great power and glory, 27 and then he will send out the angels and gather [his] elect from the four winds, from the end of the earth to the end of the sky.

The Lesson of the Fig Tree

28 "Learn a lesson from the fig tree. When its branch becomes tender and sprouts leaves, you know that summer is near. 29 In the same way, when you see these things happening, know that he is near, at the gates. 30 Amen, I say to you, this generation will not pass away until all these things have taken place. 31 Heaven and earth will pass away, but my words will not pass away.

Need for Watchfulness

32 "But of that day or hour, no one knows, neither the angels in heaven, nor the Son, but only the Father. 33 Be watchful! Be alert! You do not know when the time will come. 34 It is like a man traveling abroad. He leaves home and places his servants in charge, each with his work, and orders the gatekeeper to be on the watch. 35 Watch, therefore; you do not know when the lord of the house is coming, whether in the evening, or at midnight, or at cockcrow, or in the morning. 36 May he not come suddenly and find you sleeping. 37 What I say to you, I say to all: 'Watch!'"

Notes - Chapter 13

Verses 1-2: Jesus foretells its destruction (fulfilled in A.D. 70 when Rome destroyed Jerusalem by Emperor Titus).

Verses 5-7: The greatest danger is not wars or disasters, but being led away from the truth. False messiahs appeared even in the first century (e.g., Josephus, the historian, mentions many). Antichrist figures will appear in history, culminating in the final deception before Christ's return (CCC 675-677).

-These false "saviors" may promise peace, prosperity, or freedom, but they are lies.

Verse 8: Jesus uses birth-pains to represent how suffering precedes new life. Tribulations signal not the end, but the beginning of God's plan unfolding. Creation itself is groaning in labor pains awaiting redemption (Romans 8:22).

Verses 9-13: Jesus warns of persecution, this is fulfilled in Acts and throughout Church history. In each of our lives, faith must endure trials.

Verse 14: "Abomination of desolation" comes from Daniel (9:27; 11:31; 12:11), which was originally about pagan desecration of the Temple.

-First fulfillment: in A.D. 70 when Roman armies destroyed the Temple.

Verses 21-22: The Church warns against false messianism—ideologies or individuals claiming to bring heaven on earth without God (CCC 675-676).

Verses 28-29: Just as nature shows signs of changing seasons, the events Jesus described (tribulations, persecution, false prophets, cosmic signs) are signs that God's plan is unfolding. Jesus doesn't give a date, but He tells us to be spiritually alert—able to "read the signs of the times."

-The fig tree often symbolizes Israel in Scripture (Hos 9:10, Joel 1:7, Luke 13:6-9). Its budding points to renewal and the fulfillment of God's promises.

Verse 30: Two levels of meaning:

1. Immediate fulfillment: Within one generation (about 40 years), the Temple was destroyed in A.D. 70. Jesus' prophecy came true in the lifetime of some listeners.
2. Ongoing fulfillment: "Generation" can also mean the entire human race, or the "generation of the Church" that endures until the end.

Verse 32: The exact time of the end is hidden. Even the Son, in His human nature, accepted the Father's will not to reveal it.

Verse 33: "Watch and pray" is both literal and spiritual—stay alert against sin, and nurture your soul through prayer.

Verse 34: Parable: Jesus = the man who goes on a journey; disciples = servants; Church = the household.

-Each servant has work relates to us in that everyone has a mission in the Body of Christ.

Notes - Chapter 13

Verse 35-37: The "hours" listed correspond to the four Roman watches of the night (6 p.m.–6 a.m.). The master could come at any time.

-These hours also mirror the stages of life—Christ could call us at any point (youth, adulthood, old age, or sudden death).

- They also foreshadow the Passion of Christ:

- Evening = Last Supper
- Midnight = Gethsemane
- Cockcrow = Peter's denial
- Morning = trial before Pilate

-So, vigilance means walking with Christ through His Passion. We must be ready to meet the Lord at any stage or moment of your life.

Seed of Thought:

Examine your life: Are you spiritually awake or found asleep? Are you prepared for when you meet Jesus, either in your death or at His Second Coming?

Chapter 14

The Conspiracy Against Jesus

1 The Passover and the Feast of Unleavened Bread were to take place in two days' time. So the chief priests and the scribes were seeking a way to arrest him by treachery and put him to death. 2 They said, "Not during the festival, for fear that there may be a riot among the people."

The Anointing at Bethany

3 When he was in Bethany reclining at table in the house of Simon the leper, a woman came with an alabaster jar of perfumed oil, costly genuine spikenard.

She broke the alabaster jar and poured it on his head.

4 There were some who were indignant. "Why has there been this waste of perfumed oil? 5 It could have been sold for more than three hundred days' wages and the money given to the poor." They were infuriated with her.

6 Jesus said, "Let her alone. Why do you make trouble for her? She has done a good thing for me. 7 The poor you will always have with you, and whenever you wish you can do good to them, but you will not always have me.

8 She has done what she could. She has anticipated anointing my body for burial. 9 Amen, I say to you, wherever the gospel is proclaimed to the whole world, what she has done will be told in memory of her."

The Betrayal by Judas

10 Then Judas Iscariot, one of the Twelve, went off to the chief priests to hand him over to them.

11 When they heard him they were pleased and promised to pay him money. Then he looked for an opportunity to hand him over.

Preparations for the Passover

12 On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, "Where do you want us to go and prepare for you to eat the Passover?"

13 He sent two of his disciples and said to them, "Go into the city and a man will meet you, carrying a jar of water. Follow him.

14 Wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"'

15 Then he will show you a large upper room furnished and ready. Make the preparations for us there."

16 The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover.

Chapter 14

The Betrayer

17 When it was evening, he came with the Twelve.

18 And as they reclined at table and were eating, Jesus said, "Amen, I say to you, one of you will betray me, one who is eating with me."

19 They began to be distressed and to say to him, one by one, "Surely it is not I?"

20 He said to them,

"One of the Twelve, the one who dips with me into the dish.

21 For the Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born."

The Lord's Supper

22 While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, "Take it; this is my body."

23 Then he took a cup, gave thanks, and gave it to them, and they all drank from it.

24 He said to them,

"This is my blood of the covenant, which will be shed for many.

25 Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God."

26 Then, after singing a hymn, they went out to the Mount of Olives.

Peter's Denial Foretold

27 Then Jesus said to them, "All of you will have your faith shaken, for it is written:

'I will strike the shepherd,
and the sheep will be dispersed.'

28 But after I have been raised up, I shall go before you to Galilee."

29 Peter said to him,

"Even though all should have their faith shaken, mine will not be."

30 Then Jesus said to him, "Amen, I say to you, this very night before the cock crows twice you will deny me three times."

31 But he vehemently replied, "Even though I should have to die with you, I will not deny you." And they all spoke similarly.

Chapter 14

The Agony in the Garden

32 Then they came to a place named Gethsemane, and he said to his disciples,
"Sit here while I pray."

33 He took with him Peter, James, and John, and began to be troubled and distressed. 34 Then he said to them, "My soul is sorrowful even to death. Remain here and keep watch."

35 He advanced a little and fell to the ground and prayed that if it were possible the hour might pass by him; 36 he said, "Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will."

37 When he returned he found them asleep. He said to Peter, "Simon, are you asleep? Could you not keep watch for one hour? 38 Watch and pray that you may not undergo the test. The spirit is willing but the flesh is weak."

39 Withdrawing again, he prayed, saying the same thing.

40 Then he returned once more and found them asleep, for they could not keep their eyes open and did not know what to answer him.

41 He returned a third time and said to them, "Are you still sleeping and taking your rest? It is enough. The hour has come. Behold, the Son of Man is to be handed over to sinners.

42 Get up, let us go. See, my betrayer is at hand."

The Betrayal and Arrest of Jesus

43 Then, while he was still speaking, Judas, one of the Twelve, arrived, accompanied by a crowd with swords and clubs who had come from the chief priests, the scribes, and the elders.

44 His betrayer had arranged a signal with them, saying, "The man I shall kiss is the one; arrest him and lead him away securely."

45 He came and immediately went over to him and said, "Rabbi." And he kissed him. 46 At this they laid hands on him and arrested him.

47 One of the bystanders drew his sword, struck the high priest's servant, and cut off his ear.

48 Jesus said to them in reply, "Have you come out as against a robber, with swords and clubs, to seize me?"

49 Day after day I was with you teaching in the temple area, yet you did not arrest me; but that the scriptures may be fulfilled."

50 And they all left him and fled.

51 Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, 52 but he left the cloth behind and ran off naked.

Chapter 14

Jesus Before the Sanhedrin

53 They led Jesus away to the high priest, and all the chief priests and the elders and the scribes came together. 54 Peter followed him at a distance into the high priest's courtyard and was seated with the guards, warming himself at the fire. 55 The chief priests and the entire Sanhedrin kept trying to obtain testimony against Jesus in order to put him to death, but they found none. 56 Many gave false witness against him, but their testimony did not agree.

57 Some took the stand and testified falsely against him, alleging, 58 "We heard him say, 'I will destroy this temple made with hands and within three days I will build another not made with hands.'"

59 Even so their testimony did not agree. 60 The high priest rose before the assembly and questioned Jesus, saying, "Have you no answer? What are these men testifying against you?"

61 But he was silent and answered nothing. Again the high priest asked him and said to him, "Are you the Messiah, the son of the Blessed One?"

62 Then Jesus answered, "I am;
and 'you will see the Son of Man
seated at the right hand of the Power
and coming with the clouds of heaven.'"

63 At that the high priest tore his garments and said, "What further need have we of witnesses? 64 You have heard the blasphemy. What do you think?" They all condemned him as deserving to die.

65 Some began to spit on him. They blindfolded him and struck him and said to him, "Prophecy!" And the guards greeted him with blows.

Peter's Denial of Jesus

66 While Peter was below in the courtyard, one of the high priest's maids came along. 67 Seeing Peter warming himself, she looked intently at him and said, "You too were with the Nazarene, Jesus."

68 But he denied it saying, "I neither know nor understand what you are talking about." So he went out into the outer court. [Then the cock crowed.]

69 The maid saw him and began again to say to the bystanders,
"This man is one of them."

70 Once again he denied it. A little later the bystanders said to Peter once more, "Surely you are one of them; for you too are a Galilean."

71 He began to curse and to swear, "I do not know this man about whom you are talking." 72 And immediately a cock crowed a second time. Then Peter remembered the word that Jesus had said to him, "Before the cock crows twice you will deny me three times." He broke down and wept.

Notes - Chapter 14

Verses 1-2: The chief priests and scribes plot to arrest and kill Jesus. Their fear of public reaction temporarily stops them, yet God's providence directs all events toward the appointed time of the Passover, as Jesus mentions when talking with Pilot.

- Wisdom 2:12-20 — The righteous one is opposed and condemned, a foreshadowing of Christ.

Verses 3-9: The woman's anointing with expensive ointment prefigures Christ's burial and signifies His messianic kingship. Her devotion and love is contrasted with Judas' betrayal.

- 1 Samuel 16:13 — David anointed king, anticipating Christ.
- Song of Songs 1:3 — The fragrance of the beloved, evoking bridal imagery of Christ and the Church.
- John 12:1-8 — Mary of Bethany's act highlights personal intimacy with Christ.

Verses 10-11: Judas freely chooses betrayal. This is an example of the mystery of human freedom along with divine providence: Judas' act fulfills Scripture, yet his guilt remains.

- Genesis 37:28 — Joseph sold for silver, prefiguring Jesus' betrayal.

Verses 12-16: Jesus sends disciples to prepare the Passover meal. Women were typically the ones who would go and get water.

- Exodus 12:1-11 — Instructions for the first Passover lamb.

Verses 17-21: At the sacred meal, Jesus reveals that His betrayer is among the Twelve. The intimacy of table fellowship heightens the gravity of betrayal. Catholic reflection sees Judas' act as a warning against unworthy reception of the Eucharist.

- Psalm 41:9 — "My friend, who ate my bread, has lifted his heel against me."
- Zechariah 11:12-13 — The thirty pieces of silver prophecy.

Verses 22-26: Jesus transforms bread and wine into His Body and Blood, establishing the Eucharist as the New Covenant sacrifice. Catholic teaching affirms the Real Presence and the sacrificial dimension of the Mass. This moment fulfills and surpasses the Old Covenant Passover.

- Exodus 24:8 — Blood of the covenant with Moses.
- Exodus 12:7-14 — Blood of the lamb saves from death.
- Jeremiah 31:31-34 — Promise of a new covenant.
- 1 Corinthians 11:23-26 — Paul's institution narrative.
- John 6:51-58 — Bread of Life discourse.

Verses 27-31: Jesus predicts the scattering of the disciples and Peter's denial. Peter's zeal highlights both human weakness and divine mercy, which later restores Peter.

- Zechariah 13:7 — "Strike the shepherd, and the sheep will scatter."

Verses 32-42: Jesus prays in deep anguish, submitting His will to the Father. His obedience undoes Adam's disobedience in Eden. The "cup" symbolizes God's wrath against sin, which Jesus drinks for humanity.

- Psalm 22:1-2 — Cry of abandonment.
- Isaiah 53:10-12 — The suffering servant.
- Hebrews 5:7-9 — Jesus' obedience through suffering.
- Romans 5:19 — Through one man's obedience, many are made righteous.

Notes - Chapter 14

Verses 43-52: Judas betrays Jesus with a kiss, a sign of friendship twisted into treachery. The disciples flee, fulfilling prophecy. The young man is traditionally held to be the author Mark himself, as this encounter is only recorded in his Gospel alone.

- 2 Samuel 20:9-10 — Joab betrays with a kiss.
- Zechariah 13:7 — The scattering of the disciples.

Verses 53-65: False witnesses accuse Jesus, yet He remains largely silent, fulfilling prophecy. When directly asked, He confesses His identity as the Messiah and Son of Man, citing Daniel 7. This confession leads to His condemnation, showing He freely embraces the cross. His silent suffering continues throughout His passion and when speaking with Pilot.

- Daniel 7:13-14 — The Son of Man enthroned.
- Isaiah 53:7-8 — Silent before accusers.
- Psalm 110:1 — "Sit at my right hand."

Verses 66-72: Peter denies Jesus three times, fulfilling prophecy. His bitter weeping reflects true contrition. Catholic teaching emphasizes repentance, forgiveness, and Peter's later restoration as chief shepherd.

- Luke 22:61-62 — Jesus looks at Peter.
- John 21:15-19 — Jesus restores Peter.

Exodus 12 (Old Passover)

Mark 14 & New Testament (New Passover)

A spotless lamb chosen (Ex 12:5)

Jesus, the sinless Lamb of God (1 Pet 1:19)

Blood on doorposts (Ex 12:7)

Blood of Christ seals the New Covenant (Mk 14:24; Heb 9:12)

Flesh of lamb eaten (Ex 12:8)

Body of Christ received in the Eucharist (Mk 14:22)

Deliverance from Egypt

Deliverance from sin and death (Jn 1:29)

Annual memorial meal (Ex 12:14)

Eucharist as perpetual memorial (*anamnesis*) (1 Cor 11:25)

Chapter 15

Jesus Before Pilate

1 As soon as morning came, the chief priests with the elders and the scribes, that is, the whole Sanhedrin, held a council. They bound Jesus, led him away, and handed him over to Pilate.

2 Pilate questioned him, "Are you the king of the Jews?"

He said to him in reply, "You say so."

3 The chief priests accused him of many things.

4 Again Pilate questioned him, "Have you no answer? See how many things they accuse you of."

5 Jesus gave him no further answer, so that Pilate was amazed.

The Sentence of Death

6 Now on the occasion of the feast he used to release to them one prisoner whom they requested. 7 A man called Barabbas was then in prison along with the rebels who had committed murder in a rebellion.

8 The crowd came forward and began to ask him to do for them as he was accustomed.

9 Pilate answered, "Do you want me to release to you the king of the Jews?"

10 For he knew that it was out of envy that the chief priests had handed him over. 11 But the chief priests stirred up the crowd to have him release Barabbas for them instead.

12 Pilate again said to them in reply, "Then what [do you want] me to do with [the man you call] the king of the Jews?"

13 They shouted again, "Crucify him."

14 Pilate said to them, "Why? What evil has he done?"

They only shouted the louder, "Crucify him."

15 So Pilate, wishing to satisfy the crowd, released Barabbas to them and, after he had Jesus scourged, handed him over to be crucified.

Mockery by the Soldiers

16 The soldiers led him away inside the palace, that is, the praetorium, and assembled the whole cohort.

17 They clothed him in purple and, weaving a crown of thorns, placed it on him.

18 They began to salute him with, "Hail, King of the Jews!"

19 and kept striking his head with a reed and spitting upon him. They knelt before him in homage.

20 And when they had mocked him, they stripped him of the purple cloak, dressed him in his own clothes, and led him out to crucify him.

Chapter 15

The Way of the Cross

21 They pressed into service a passer-by, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.

The Crucifixion

22 They brought him to the place of Golgotha (which is translated Place of the Skull). 23 They gave him wine drugged with myrrh, but he did not take it. 24 Then they crucified him and divided his garments by casting lots for them to see what each should take. 25 It was nine o'clock in the morning when they crucified him. 26 The inscription of the charge against him read, "The King of the Jews."
27 With him they crucified two revolutionaries, one on his right and one on his left. [28] 29 Those passing by reviled him, shaking their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, 30 save yourself by coming down from the cross."
31 Likewise the chief priests, with the scribes, mocked him among themselves and said, "He saved others; he cannot save himself. 32 Let the Messiah, the King of Israel, come down now from the cross that we may see and believe." Those who were crucified with him also kept abusing him.

The Death of Jesus

33 At noon darkness came over the whole land until three in the afternoon. 34 And at three o'clock Jesus cried out in a loud voice, "Eloi, Eloi, lema sabachthani?" which is translated, "My God, my God, why have you forsaken me?"
35 Some of the bystanders who heard it said, "Look, he is calling Elijah." 36 One of them ran, soaked a sponge with wine, put it on a reed, and gave it to him to drink, saying, "Wait, let us see if Elijah comes to take him down." 37 Jesus gave a loud cry and breathed his last. 38 The veil of the sanctuary was torn in two from top to bottom.
39 When the centurion who stood facing him saw how he breathed his last he said, "Truly this man was the Son of God!"
40 There were also women looking on from a distance. Among them were Mary Magdalene, Mary the mother of the younger James and of Joses, and Salome. 41 These women had followed him when he was in Galilee and ministered to him. There were also many other women who had come up with him to Jerusalem.

Chapter 15

The Burial of Jesus

42 When it was already evening, since it was the day of preparation, the day before the sabbath,

43 Joseph of Arimathea, a distinguished member of the council, who was himself awaiting the kingdom of God, came and courageously went to Pilate and asked for the body of Jesus.

44 Pilate was amazed that he was already dead. He summoned the centurion and asked him if Jesus had already died.

45 And when he learned of it from the centurion, he gave the body to Joseph.

46 Having bought a linen cloth, he took him down, wrapped him in the linen cloth and laid him in a tomb that had been hewn out of the rock. Then he rolled a stone against the entrance to the tomb.

47 Mary Magdalene and Mary the mother of Joses watched where he was laid.

Notes - Chapter 15

Verses 1-5: Pilate marvels at Jesus' silence, fulfilling Isaiah 53:7 ("like a sheep before its shearers is silent"). This shows His kingship is not defended by violence but by surrender to the Father's will.

-Just as Joseph was falsely accused before Pharaoh (Genesis 39-41), so Jesus, greater than Joseph, suffers injustice yet becomes the one through whom salvation comes.

Verses 6-15: The crowd chooses Barabbas whose name means, "son of the father", over the true Son of the Father.

-Barabbas' release represents humanity: guilty yet set free because Christ, while the innocent, Jesus, takes our place. This is our reminder that WE ARE Barabbas.

- Leviticus 16 describes two goats on the Day of Atonement — one released (scapegoat), one slain. Barabbas is the scapegoat which is freed; Jesus is the Lamb that was slain.

Verses 16: The praetorium was Pilate's headquarters in Jerusalem. Bringing Jesus there emphasizes the Roman involvement in His Passion.

• Psalm 2:1-2 — "The kings of the earth set themselves...against the Lord and his Anointed."
-Here the Gentiles (Romans) and Jews (Sanhedrin) unite against God's Messiah.

Verse 17:

-Purple Cloak: Purple was a color of royalty and wealth (Judges 8:26; Esther 8:15).

-Crown of thorns represents the curse of sin.

- Genesis 3:18 — After the Fall, the ground produces "thorns and thistles." Jesus takes this curse upon His head.

In Catholic tradition, the crown of thorns symbolizes Christ taking on Adam's punishment to restore creation.

- Exodus 28:36-38 — High Priest wore a gold plate inscribed "Holy to the Lord." Jesus, the true High Priest, wears not gold but thorns, bearing sin instead of glory.

Verse 18: Jesus is mocked Him now, but will one day every knee will bow. The soldiers mockingly proclaim His kingship, yet they reveal the truth — He is King.

- Isaiah 52:14-15 — "Kings shall shut their mouths because of him."
- Zechariah 9:9 — The King (Jesus) comes humbly in on a donkey (symbol of peace and humility) and is greeted with shouts of joy. Here, the soldiers mock Him as "King of the Jews." Both scenes proclaim His kingship — contrasting one another.

Verse 19: A mock king is given a mock scepter, here a reed was used to mock Jesus. Striking His head recalls Psalm 110: "He will shatter kings on the day of his wrath."

-Spitting was seen as the deepest form of insult in the ancient world (Numbers 12:14).

-Kneeling was used as another form of mock worship.

- Isaiah 50:6 — "I gave my back to the smiters... I hid not my face from shame and spitting."
- Genesis 49:10 — Jacob's prophecy: "The scepter shall not depart from Judah." They mock His scepter, but He is Judah's true ruler.

Verse 20: Stripped Twice: Jesus is humiliated by being clothed and unclothed, fulfilling the "nakedness" of Adam's shame (Genesis 3:7, 21).

- Isaiah 53:7-8 — "By oppression and judgment he was taken away."
- Leviticus 16:27 — The sin offering is burned outside the camp. Jesus fulfills this as the true sin offering.

Notes - Chapter 15

Verse 22: "Golgotha" was outside Jerusalem, a place of execution. Tradition connects it with the place where Adam was buried — typology: Christ is the New Adam (1 Cor 15:22).

-Jesus is crucified outside the city (Hebrews 13:12-13), like the scapegoat (Lev 16:27).

- Genesis 3:19: "To dust you shall return" — Golgotha ("skull") symbolizes mortality. Christ redeems Adam's death.
- 2 Kings 9:35-37: Jezebel's skull left after judgment — "skull" = sign of divine justice.

Verse 23: Wine + Myrrh: This was a narcotic, meant to dull pain. Jesus refuses it — He embraces suffering fully and consciously. Christ's self-offering is total. He does not seek escape; His sacrifice is both physical and spiritual obedience (Philippians 2:8).

- Psalm 69:21: "For my thirst they gave me vinegar to drink."
- Proverbs 31:6-7: Wine is given to those in bitter distress — but Jesus refuses it, choosing to drink the "cup" of suffering from the Father.

Verse 24:

-Garments Divided: Stripping symbolizes utter humiliation while clothing represented dignity and status. We see here that Jesus is left with nothing.

-Casting Lots: Shows the cold indifference of the soldiers. To them, His suffering is just another execution.

- Psalm 22:16-18: "They divide my garments among them, and for my clothing they cast lots." A direct fulfillment.
- Genesis 3:21: God clothed Adam and Eve after the Fall. Now, the New Adam is stripped naked to clothe us in grace.

-The soldiers' action unintentionally proclaims Christ as High Priest — the High Priest's seamless garment (Exodus 28:31-32; John 19:23-24) cannot be torn, showing Christ's priesthood is unbroken.

Verse 25: Third Hour = 9 a.m. The same hour when the morning sacrifice was offered in the Temple. Sacrificial Fulfillment: Jesus, the true Lamb of God, is lifted up at the very time daily lambs were sacrificed (Exodus 29:39).

- Exodus 29:38-39: "One lamb you shall offer in the morning..."
- Numbers 28:3-4: Daily burnt offerings morning and evening — Jesus fulfills them.

-This prefigures the daily offering of the Mass — the once-for-all sacrifice of Calvary represented in every age.

Verse 26: Romans posted the crime the criminal was charged with above the condemned on the cross to state their crime for all to see. For Jesus: "King of the Jews." The "crime" is the truth — He is King. What was meant as mockery becomes proclamation.

- Psalm 2:6: "I have set my King on Zion, my holy hill."
- Zechariah 9:9: The humble King comes to Zion.

Verses 27-32: Jesus is crucified between two criminals (Isaiah 53:12). Passersby and leaders mock Him: "Save yourself!" They don't see that His refusal to save Himself is His saving act. Even if Jesus did "save Himself", their hardened hearts wouldn't allow them to believe it.

- Wisdom 2:18-20 — "If the righteous man is God's son, He will help him." This prophecy is enacted word for word at Calvary.
- Psalm 22:8 — "He trusted in the Lord; let Him deliver him."

Notes - Chapter 15

Verses 33: From noon to 3 p.m., darkness covers the land — recalling the plague of Egypt (Exodus 10:21–22). Darkness at this moment is unnatural, signaling divine judgment.

-Jesus cries out Psalm 22:1, identifying with the suffering righteous one. Though He feels forsaken, He prays Scripture, teaching us to cry out to God even in desolation.

- Exodus 10:21–22 — Ninth plague: darkness over Egypt before the first Passover. Now, darkness covers the world as the true Paschal Lamb is slain.
- Amos 8:9–10 — “I will make the sun go down at noon, and darken the earth in broad daylight... I will make it like the mourning for an only son.” This prophecy is literally fulfilled in Jesus’ death.

Verse 34: Aramaic Cry: “Eloi, Eloi” = “My God, my God.” This is the opening of Psalm 22, a lament of the suffering righteous one.

-Jesus is not losing faith; He is praying the psalm. Psalm 22 begins with abandonment but ends with victory and worldwide worship (v. 27–31).

- Psalm 22:1: Word-for-word cry of abandonment.
- Psalm 22:24: “He has not despised... he has heard when he cried to him.” God does not abandon His righteous one.

Verse 36: Vinegar (sour wine). This fulfills Psalm 69:21 — “for my thirst they gave me vinegar to drink.”

-Reed as Scepter: Same reed from earlier mockery (Mark 15:19). Once used to strike the King, it now offers Him drink.

-The drink of vinegar recalls the Eucharist’s paradox — Christ offers the finest wine of salvation, yet receives sour wine in return. His thirst (John 19:28) is both physical and spiritual.

Verse 37: Crucifixion victims usually died by suffocation, fading into silence. Jesus’ final loud cry shows strength, not defeat. John 19:30 records His words: “It is finished.”

-“Breathed His last”: The Greek word can also mean “gave up His spirit.” This is not just a physical expiration but a handing over — His spirit is entrusted to the Father (Luke 23:46).

- Psalm 31:5 — “Into your hand I commit my spirit.”
- Isaiah 53:12 — “He poured out his soul to death.”

Verse 38: The curtain was the veil separating the Holy of Holies (God’s dwelling) from the rest of the Temple (Ex 26:31–33). Only the High Priest could enter, once a year on the Day of Atonement (Lev 16:2).

-Torn “from top to bottom”: This shows God’s action, not man’s. Access to God is now open.

- Exodus 26:33: The veil hides the Ark (God’s presence).
- Zechariah 14:4–5: When the Lord comes, barriers are split apart.

-(CCC 586): “Jesus is the definitive dwelling of God among men.” The veil’s tearing proclaims the end of the Old Covenant system and the beginning of the New Covenant.

Verse 39: The Centurion is a Gentile, a Roman soldier, yet he becomes the first in Mark’s Gospel to confess Jesus as the Son of God at the Cross.

- Psalm 22:27–28: After suffering, “all the ends of the earth shall remember and turn to the Lord... all the families of the nations shall worship before him.”
- Isaiah 52:15: “Nations shall startle because of him.”

Notes - Chapter 15

Verses 40-41: Mark emphasizes women as faithful witnesses, in contrast to the absent male disciples. They are distant, but still present — fulfilling Psalm 38:11: "My friends and companions stand aloof from my plague."

- "Ministered to him": The Greek word *diakoneo* recalls the role of a deacon — they served Him throughout His ministry.

- Psalm 38:11: Friends stand afar off in suffering.
- Judges 4:4; 2 Sam 20:16: Women play key roles in God's plan, often as unexpected leaders and witnesses.

Verse 42: Jesus must be buried quickly before the Sabbath begins at sundown.

- Jesus rests in the tomb on the Sabbath, echoing God's rest on the seventh day (Genesis 2:2-3). The new creation begins with Resurrection on the "first day."

- Genesis 2:2: God rested on the seventh day. Jesus, the new Adam, rests in death to inaugurate new creation.
- Exodus 16:23: "Tomorrow is a day of solemn rest, a holy sabbath to the Lord." Jesus fulfills the Sabbath in His body.

Verse 46: Linen Shroud: Symbol of dignity and respect — unlike common criminals, Jesus is honored.

- Tomb Hewn in Rock: Fulfills Isaiah 22:16 (a tomb cut in rock as a place of honor).

- Stone Rolled: Marks the finality of death, but also sets the stage for the stone to be rolled away at the Resurrection.

- Isaiah 53:9: "With a rich man in his death."
- Genesis 23:19: Abraham buries Sarah with honor in a cave — pointing to dignity even in burial.

Verse 47: Mary Magdalene and Mary of Joses: They note the tomb's location. They see His death (v. 40), they see His burial (v. 47), and they will see the empty tomb (16:1-6).

Seed of Thought:

Do I remain faithful in "dark" times, when God seems absent?

Chapter 16

The Resurrection of Jesus

1 When the sabbath was over, Mary Magdalene, Mary, the mother of James, and Salome bought spices so that they might go and anoint him. 2 Very early when the sun had risen, on the first day of the week, they came to the tomb. 3 They were saying to one another, "Who will roll back the stone for us from the entrance to the tomb?" 4 When they looked up, they saw that the stone had been rolled back; it was very large. 5 On entering the tomb they saw a young man sitting on the right side, clothed in a white robe, and they were utterly amazed. 6 He said to them, "Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here. Behold, the place where they laid him. 7 But go and tell his disciples and Peter, 'He is going before you to Galilee; there you will see him, as he told you.'" 8 Then they went out and fled from the tomb, seized with trembling and bewilderment. They said nothing to anyone, for they were afraid.

The Appearance to Mary Magdalene

9 When he had risen, early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons. 10 She went and told his companions who were mourning and weeping. 11 When they heard that he was alive and had been seen by her, they did not believe.

The Appearance to Two Disciples

12 After this he appeared in another form to two of them walking along on their way to the country. 13 They returned and told the others; but they did not believe them either.

The Commissioning of the Eleven

14 [But] later, as the eleven were at table, he appeared to them and rebuked them for their unbelief and hardness of heart because they had not believed those who saw him after he had been raised. 15 He said to them, "Go into the whole world and proclaim the gospel to every creature. 16 Whoever believes and is baptized will be saved; whoever does not believe will be condemned. 17 These signs will accompany those who believe: in my name they will drive out demons, they will speak new languages. 18 They will pick up serpents [with their hands], and if they drink any deadly thing, it will not harm them. They will lay hands on the sick, and they will recover."

The Ascension of Jesus

19 So then the Lord Jesus, after he spoke to them, was taken up into heaven and took his seat at the right hand of God. 20 But they went forth and preached everywhere, while the Lord worked with them and confirmed the word through accompanying signs.

Notes - Chapter 16

Verse 1: The women who had witnessed Jesus' burial continue their loyalty to Jesus, even when they think all hope is gone.

- 2 Chronicles 16:14 describes King Asa's burial with spices and honor. Jesus, the true King, is treated with the same reverence.

Verse 2: The "first day of the week" points to new creation (Genesis 1). Jesus rises on Sunday, the Lord's Day, the foundation of Christian worship.

- Hosea 6:2 — "On the third day he will raise us up, that we may live before him."
- Sunday becomes the new Sabbath. This is why the Church celebrates the Eucharist on Sunday (CCC 2174–2176).

Verse 5-6: The Resurrection is real and bodily. The angel bears witness that the tomb is empty.

-Angel's Appearance: White = purity, heavenly glory.

-Message: The Gospel in miniature — crucified, risen, not here.

- Daniel 7:9–10 describes heavenly beings clothed in white, linked to divine presence.

Seed of Thought:

Do I live as if Christ's Resurrection is real, or as if He is still in the tomb?

Verse 7: Peter named specifically despite his denial, Peter is singled out for mercy and restoration. Galilee: The place where it all began — the mission will start again from there.

-God calls sinners back. The papacy begins not in Peter's strength, but in Christ's forgiveness.

- Isaiah 9:1 — "Galilee of the nations... on them a light has shone." This prophecy is fulfilled as the Gospel spreads to all nations from Galilee.

Verses 9-20: Though some manuscripts omit these verses, the Catholic Church recognizes them as inspired Scripture and part of the canon.

Verse 9: Jesus appears to Mary Magdalene first. Although many Biblical scholars believe Mark is "reintroducing" her (proof Mark did not write verses 9-20), she only appears amongst the list of other women at Jesus's passion. Here, she is named alone, which could be a reason Mark (or another inspired author of the last verses) adds the details about the demons.

Verses 12-13: "in another form": Christ reveals Himself in word and sacrament (the Emmaus account). Recognition often comes at the breaking of bread — Eucharistic imagery.

Verse 15: The Great Commission: The mission of the Church is catholic — universal. The Gospel is for every culture, people, and time. This is not limited to Israel — the scope is all nations (cf. Matthew 28:19).

-Mark says "the whole creation" (Greek: *pasa ktisis*). This echoes Romans 8:19–22, where creation itself longs for redemption. Christ's Resurrection ushers in a renewal of the whole universe.

- Psalm 96:3: "Declare his glory among the nations, his marvelous works among all the peoples."
- Isaiah 49:6: "I will give you as a light to the nations, that my salvation may reach to the end of the earth."
- Genesis 1: Just as creation began with God's Word, the new creation begins with the Gospel proclaimed.

Notes - Chapter 16

Seed of Thought:

Do I see my faith as something private, or as something meant for the world? How can I "preach" through my actions and words in daily life?

Verse 16: Faith and Baptism - twofold requirement: belief (faith) and baptism.

-Baptism is not merely symbolic — it is the ordinary means by which salvation comes, as Jesus teaches in John 3:5 ("Unless one is born of water and the Spirit, he cannot enter the kingdom of God").

- Noah's Ark (Genesis 7): Water as the means of salvation.
- Exodus 14: Israel saved through the waters of the Red Sea.
- Ezekiel 36:25-27: God promises to sprinkle clean water and give a new heart.

Judgment

- Condemnation comes not from lack of baptism, but from unbelief — a willful rejection of God's offer of salvation. To be "baptized" while not believing (or not brought upon due to faith) omits the baptism itself. Therefore one who doesn't believe, in either instance (baptized or not) will not enter into God's salvation in Heaven.

-This mirrors John 3:18: "He who does not believe is condemned already, because he has not believed in the name of the only Son of God."

-This verse underlines why the Church baptizes infants: salvation is a free gift, not earned by intellectual belief. Parents and godparents profess faith on the child's behalf.

-It also grounds the urgency of evangelization — faith and baptism are both necessary for salvation.

Seed of Thought:

Do I live my baptism daily — rejecting sin, living in grace, witnessing to Christ? Do I recognize that faith is not only intellectual assent, but trustful obedience?

Baptism

OT Types → NT Fulfillment

Old Testament Water Event	Meaning in OT	Fulfillment in Christ / NT
Genesis 7 – Noah’s Ark	Water destroys evil; ark saves the faithful	1 Peter 3:20–21: “Baptism... now saves you.”
Exodus 14 – Red Sea	Israel passes through the waters from slavery to freedom	1 Cor 10:1–2: Israel “baptized into Moses: Baptism delivers us from slavery to sin in new life in Christ
Joshua 3 Jordan River	Israel enters the Promised Land by passing through w	Jesus is baptized in the Jordan (Mark 1:9–11), In Baptism we enter the true Promised Land: eternal life
2 Kings 5 – Naaman’s Cleansing	Naaman is healed of leprosy by washing in the Jordan	Baptism cleanses not just outwardly but inwardly, healing us from sin
Ezekiel 36:25-27	God promises: “I will sprinkle clean water upon you,.. a new heart I will give you”	Baptism unites us to Christ’s death and Resurrection (Romans 6:3–4)
Jonah 1-2	He leads me beside still watus, he restores my	Baptism is the water of restoration, leading us to eternal life



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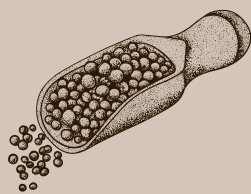
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