

Mark 4

ASVh with Comments

Summary. Here in Chapter 4, Jesus teaches the crowd in parables, and it tells us that privately He explains everything to His disciples. The chapter ends with Jesus and the disciples leaving the multitude and taking a boat on the sea, and Jesus was calming a storm showing His disciples that He is more than just a human. The Lord reveals to His disciples the power and authority that He has over all things, seen and unseen things. Some of the parables in this chapter have similarities with other parables given by the Lord in the Gospel of Mathew and Luke, but as presented in Mark, they stand on their own and bring new understanding. The parables given are: 1) The parable of the sower. The parable has shown that the way your heart is, that is how the Word will grow, not how smart you are; the smartness will not help you understand the Word; the heart will help you understand. The openness and cleanness deep in the heart are like a curtain for the mind to understand the Word that has been sown down to it (the curtain for the heart is the openness and cleanness of your heart which makes us understand more or less the meaning of the Word). 2) The parable of a lamp under a basket. The Bible is the lamp for all humans in the world, and the Bible cannot be hidden. Watch out and treasure your Bible; many will try to change things in the Bible. The way to know the true Bible is by the Holy Spirit; the Lord will send His Holy Spirit and convince your heart to think again and again before accepting something. 3) The parable of the seed growing. When the seed has been sown on a person, not all feel that they have something useful in them. The fruit is the gift of the Spirit, everybody has it, but a different gift; when the fruit is ripe, the person who received the gift learns and accepts and knows that it is not by themselves they have it, but because of the mercy of the Lord, they have that gift. 4) The parable of the mustard seed. The whole parable relates to growing the plant. The mustard plant is easy to grow, fast, and efficient, spreading like wildfire. It is the same with the Bible; give one Bible to one country of the earth and see it will grow like wildfire in that country, affecting every soul. The other garden plants refer to many faiths on earth, they all are a plant on earth, but the mustard plant that the Lord had picked grows bigger than them, making branches that even the birds of the air come to benefit from.

4¹ And again **He** began to teach by the sea side. And there is gathered unto **Him** a very great multitude, so that **He** entered into a boat, and sat in the sea; and all the multitude were by the sea on the land.

Comments 4:1. (See also Comments Matthew 13:1-2, and Comments Luke 8:4). **Q:** Are the parables in Mark 4, Matthew 13, and Luke 8 given to the same group of people at the same time and in the same place? **A:** Not same time event, different groups of people, in the same general area, but same parables were given. Remember that the Lord always travels; He doesn't stay long in one place, that is why it is not precisely the same spot but close by area. Questions arise in many hearts; even now, look at how people struggle with it; in each Gospel, different words of use give a different meaning. But in the Bible, not that they try to change the words, but because different people listening, the understanding of each group and each place will be different even in the same words.

Q: In Mark 4:1 and Matthew 13:1-2, it says that Jesus sat in the boat and the crowd on the shore by the sea. Did the Lord teach this way (from the boat) on different days more than once? **A:** Jesus is in the boat on many, many occasions because it is a different group of people, and people crowd around Him. The Lord will go into a boat to be able to teach each group each time. We can say that even in Matthew and Mark, when the events show that the same parables were spoken by Jesus sitting in the boat, Jesus addressed different groups of people at different times. Jesus sat in the boat teaching, and people are coming and going, and Jesus teaches them in parables.

Q: Is this a one-time event? **A:** It is not a one-time event. The time is always changing, people are coming and going, and the Lord is traveling all the time. So, it has never been the same event and not in the same spot.

² And **He** taught them many things in parables, and said **to** them in **His** teaching,

³ **Listen:** Behold, the sower went **out** to sow:

⁴ and it came to pass, as he sowed, some seed fell by the wayside, and the birds came and devoured it.

⁵ And other fell on the rocky ground, where it had not much earth; and **straightaway** it sprang up, because it had no deepness of earth:

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

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

⁸ And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold.

⁹ And **He** said, Who **has** ears to hear, let him hear.

Comments 4:1-9. (See also Comments Matthew 13:1-9, and Comments Luke 8:4-8).

Comparison Analysis Mark 4:1-9

Part 1: (Mark 4:1-2, Matthew 13:1-3a, and Luke 8:4). From these verses of Scripture, we can see that in each Gospel, the Lord teaches many things in parables, but the time and the place are given for each Gospel are different but not far apart.

Part 2: (Mark 4:3-4, Matthew 13:3b-4, and Luke 8:5). The main point in all three Gospels is that a sower went out to sow his seed, and the seed fell along the path, and the birds came and devoured it. In Luke 8:5, we are also told that the seed was trampled underfoot. We can see that the parables are the same, but a few words make the difference, and it depends on the listener. Because the Lord knows the heart of people, something people can take, the Lord wants to show the way for each group to see how to take the parable, but all have the same meaning. The Lord gives to the writer, and each Gospel will get a little different than the other, and the reader can find help from each Gospel in a separate area. For example, here in Mark, it adds more things but also cuts something off. People who read the Bible are supposed to find out what each Gospel tells, put them together and get out the core meaning.

Part 3: (Mark 4:5-6, Matthew 13:5-6, and Luke 8:6). The difference between the verses in Mark and Matthew and Luke is where the seed fell down, on rocky ground or on rock; similar, but separate the difference out. Find the common ground, don't try to look for each word itself; the word may be different, but the meaning in all three Gospels is the same; don't pick on the individual words. The difference is the key, but why is it different? If it is only one group of people, there is no need to make a difference; but because there is not the same type of people in Mark, Matthew, and Luke who hear, the parable has differences.

Part 4: (Mark 4:7, Matthew 13:7, and Luke 8:7). In all three Gospels, the words in these verses are very similar, and the meaning is all the same.

Part 5: (Mark 4:8-9, Matthew 13:8-9, and Luke 8:8). The verses in Mark and Matthew are very similar with some order differences. But, in the Gospel of Luke, the yield of the good seed falling on the good soil is given only as a hundredfold. However, the parable's meaning in all three Gospels is the same; the meaning is the same, just the arrangement order of explaining is different, which does not change the meaning.

¹⁰ And when **He** was alone, they that were about **Him** with the twelve asked of **Him** the parables.

¹¹ And **He** said to them, **To** you is given the mystery of the kingdom of **God**: but **to** them that are **outside**, all things are done in parables:

¹² that seeing they may see, and not perceive;

and hearing they may hear, and not understand;

fearing that by chance they should turn [], and [] be forgiven [].

Comments 4:10-12a. (See also Comments Matthew 13:10-16, and Luke Comments 8:9-10). **Q:** Was the Lord asked this same question more than once by His disciples and people around Him? **A:** Now it is a point you can see, different times, different people asking questions and listening to the parables, each Gospel has different questions because they are not happening at the same time. The Gospels have been given, but in each Gospel, we can notice the different times and people that are around asking, not just once the questions have been asked. Many, many questions have been asked, but each Gospel has a different purpose that is why it gives different records; the purpose of making a difference in each Gospel, that is the key.

Comments 4:11-12b. (For Mark 4:11-12 see also Comments Matthew 13:11). "that seeing ... not understand." This is talking about people who have seen and heard the teaching of the Lord; you see it in front of you,

but you can't take it. The Lord was on earth, they see the difference between a common man and the Lord, but they do not accept the difference.

“Fearing that by chance, they should turn and be forgiven.” Here is not the meaning that the Lord does not want them to have; pay attention to the meaning; the purpose of each person coming around the Lord is different. Some do not want to be forgiven; they come only to criticize and try to turn away people. Those ones, even if they hear they will never understand or accept, and by faking, they think they can have a chance to receive forgiveness. This is not about the Lord giving forgiveness; the Lord gives forgiveness to all who come with a sincere heart, no exception, but here is not about those types. Most people interpret that the Lord fears they will turn; How can the Lord have fear? This fearing is not afraid, but that those who are not true pretend to be faithful and can turn away the true ones, that's all. Here you can link to the parable of the wolf that comes in the sheep clothing (See Comments Matthew 7:15); they have known the Lord but did not accept and pretend to believe in order to do damage for other believers, it is blasphemy (See Mark 3:28-30).

[The understanding in Mark 4:12 is that there are two groups of people that come to the Lord: 1) those that have sincere heart and searching, to whom the Lord will give an understanding of the parables, and 2) those that are fake and not sincere, so they will never understand the parables. This second group, since they don't understand the parables, will not be able to explain anything and convince the other group about their way of understanding, since the other ones will see clearly from the Lord that they themselves are correct, and make those people somehow by chance to turn away from asking repentance and forgiveness from the Lord. If those from the first group continue asking from the Lord to see clearly, they won't fall into a trap because the Lord will always help if you come to ask. Really, the Lord does not want that people who do not have faith and do not ask the Holy Spirit understanding to use their own mind and understanding and teach others His Word.]

¹³ And **He** says to them, Know **you** not this parable? and how shall **you** know all the parables?

¹⁴ The sower **sows** the word.

¹⁵ And these are they by the way side, where the word is sown; and when they have heard, **straightaway** comes Satan, and **takes** away the word which **has** been sown in them.

¹⁶ And these in like manner are they that are sown upon the rocky places, who, when they have heard the word, **straightaway** receive it with joy;

¹⁷ and they have no root in themselves, but endure for a while; then, when tribulation or persecution **arises** because of the word, **straightaway** they stumble.

¹⁸ And others are they that are sown among the thorns; these are they that have heard the word,

¹⁹ and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it **befalls** unfruitful.

²⁰ And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

Comments 4:13-20. (See Comments Matthew 13:18-23, and Comments Luke 8:9-15).

Comparison Analysis Mark 4:13-20

Part 1: (Mark 4:13-14, Matthew 13:18, and Luke 8:11). The essential understanding here is that the seed is the Word of God. The sower is not specific about who it is. The sower refers to people all over the world who are willing to tell the Word to whoever they meet. They have the Word in their mouth all the time to tell it out to whosoever they meet; not missionaries, not pastors, all the believers who believe in the Word should tell because everybody has the mouth to talk; this is what the mouth should speak, the Word of God.

Part 2: (Mark 4:15, Matthew 13:19, and Luke 8:12). Notice some differences in the words used in these verses of Scripture, but all give the same meaning that the ones along the path hear the Word but do not meditate on the Word but instead listen to the temptations of the world (See also Comments Matthew 13:19).

Part 3: (Mark 4:16-17, Matthew 13:20-21, and Luke 8:13). Notice that in these verses in Mark and Matthew, we have the ones sown on rocky ground, and in Luke, the ones sown on the rock. The main understanding is that seed, sown on rocky ground or on rock, has no root or no root in themselves, and when tribulation or

persecution on account of the Word comes, or testing of faith comes, they fall away (See also Comments Matthew 13:20-21).

Part 4: (Mark 4:18-19, Matthew 13:22, and Luke 8:14). The main understanding from these verses is that these "sown among the thorns" are those that hear and know what the Word says, but because they enjoy more the pleasures and riches of this world, choose not to follow the Word (See also Comments Matthew 13:22).

Part 5: (Mark 4:20, Matthew 13:23, and Luke 8:15). Comparing these verses in Mark, Matthew, and Luke, we can see some differences in the words used, but the meaning is the same. Matthew, Luke, and Mark, all three Gospels may say differently, a little bit of difference in each Gospel, but all hold one meaning together, the Lord gives one meaning, a different way of telling but one meaning (See Comments Matthew 13:23).

²¹ And **He** said **to** them, Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand?

²² For there is nothing **hidden**, **except** that it should be manifested; neither was anything made secret, but that it should come to light.

²³ If any man **has** ears to hear, let him hear.

Comments 4:21-23. (See also Comments Matthew 5:15-16, Comments Matthew 10:26, and Comments Luke 8:16-17). This parable in Mark 4:21-22 has similarities with other parables spoken by the Lord Jesus, given in Matthew 5:15-16, Matthew 10:26, and Luke 8:16-17, but as given in Mark 4:21-23, it stands on its own.

Parable Analysis Mark 4:21-23

Part 1: (Mark 4:21). "Lamp." The lamp gives light; the Bible is the lamp for all humans in the world. If you do not come to the light you are in darkness, come and read the Living Word of God.

"Under the bushel or under the bed" means that the pride of men covers above the knowledge which the Lord has given to humans (because when one reads the Bible, they make their own understanding and they claim this to be what God means but did not ask God for the meaning). Humans do not like to admit that their knowledge does not come from themselves but has been given by God. Humans want to be proud that they know all things but forget to acknowledge the One who gives them that knowledge from the beginning (meaning from when they are born). And, they go to a human school and think they are smart, but they forget who gives them the intelligence; this is like going and hiding under the bushel. You cannot hide about the One who gives you that knowledge; always glorify the One who gives you that knowledge. Because the world criticizing should not make you hide and don't admit who is the real One who gives you that knowledge.

"and not to be put on the stand?" (Lamp put on a stand); This verse tells all believers clearly that if you call yourself a believer when people see you, they should see you follow the Bible's teaching. In Christian households, when you visit, have you seen the Bible in their house? The Bible is not to be hidden; if in your home you can't show people that you have the Bible as a guide, will you do it outside? In your own home, as the verse tells don't hide the Bible, but put it on a stand, so people will notice that you have the Bible, not just the sign that you are a believer, but people need to see the Bible; the cross they can see everywhere, but the Living Word they don't see it. It must be made known that you have the Bible as your guide, not all the entertainment as your guide. The Bible is the Living Word, and living means alive; treat the Bible as the living Word, not just as a book; some Christians do not do that; some even use their feet to push their Bible aside. Humans think of living as eating and drinking, but the Bible is a Living Word that lives in humans' hearts. Are humans dead or alive? As long as humans exist on earth, the Bible will always be the Living Word. Even on Judgment Day, we have the Lord Jesus Himself alive in the human body as well, and the Living Word still exists in Him, and He will be forever, which explains why the Bible is the Living Word.

Part 2: (Mark 4:22-23). (For verse 22, see also Comments Matthew 10:26b). "For there is nothing hidden, except that it should be manifested." For this portion of Scripture, we have two stages of explanations.

- 1) This refers to the Word of the Lord; the Word of the Lord cannot be hidden. Also, the Word of the Lord cannot be changed. Humans tend to make the Word change to fit for themselves; that is blasphemy; you cannot change the Word to fit the way humans are living. Whatever the Word says, you teach or do not interfere. If you teach and change the Word, you are the one who

blasphemes, not those who do the wrong things, but the one who teaches. The Word of the Lord cannot be hidden, and the light of the world cannot be hidden; the light will shine out, you cannot put it under cover, the light will explode out.

2) This refers to the Word as the shield. The dark cannot snatch you if you use the Word to shield your soul. But when you ignore the Word, you have opened the door for the dark to come in, and the Lord won't fight for you because you are the one who opened the door. That is why many Christians commit sin because they think they are under the shield of protection; they go and commit sin knowing that they sin against God, but for that one, the Lord will not protect you because you sinned knowingly. So, when you have the Living Word, instead of using it, you put it away, and this comes in the same way as hidden; but the Word cannot be hidden; use the Word.

“neither was anything made secret, but that it should come to light.” Now, this verse refers to the Lord, only the Lord is the light, and you cannot make secret where the light is. The verse is clear on its own. When someone talks about the Lord, they can't interpret it differently; when they interpret it in their own way, they try to cover the work of the Lord, always, only the Holy Spirit can interpret the meaning. There is no person that can claim that they got the knowledge on their own, and nobody else can get it.

²⁴ And **He** said to them, Take heed what **you** hear: with what measure **you measure** it shall be measured to you; and more shall be given to you.

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

Comments 4:24-25. (See also Comments Matthew 7:2, Comments Matthew 13:12, and Comments Luke 6:38). This parable in Mark 4:24-25 has similarities with other parables spoken by the Lord Jesus, which are given in Matthew and Luke, but as given in Mark 4:24-25, it stands on its own.

Parable Analysis Mark 4:24-25

Part 1: (Mark 4:24). “Take heed what you hear.” This is a warning when you listen to things about the Bible, not only from preachers but also from persons claiming they have high knowledge about the Bible related to the original text and its languages. Bible's original text knowledge only a few people know it. Watch out; they come with proof of trying to change things in the Bible; that is why you must use your inner eyes (the Lord speaks directly to your heart; use the feeling as well, not just knowledge) as well, compare what will come out from these people and what you have inside your heart from the Lord, and you will know the difference between them. You, as a person, listen to who is telling you things; watch out for the purpose of telling. If you hear someone telling you things, listen by the spiritual eyes (refers to a gift the Lord gives), not just the ears, the eyes see things that the ear need to know, it will support each other. Remember we commented about changing the true Bible translation. (See also Comments Matthew 24:4-5a and Comments Matthew 24:4-5b Comments).

“with what measure you measure, it shall be measured to you.” This measure talks about the fake translation that will come out. If we believe it is fake, we must be able to support our words with the true Bible; if you can't find support, better be quiet. That is the measure to be used, the true Bible, and that must be used. When we use the true Bible to measure the fake Bible, the Lord will use the true Bible to measure our heart's deed as well; that is the measure used, the same one.

“and more shall be given to you.” Now, it is talking about the understanding. When we notice the fake Bible and can support that idea (that is fake) with the true Bible, the understanding to do it will be given more for you if you notice that. If you do not notice, the Lord will not give the understanding of how to use the true Bible to fight against the fake one. If the Lord does not give you how to use the true Bible and how to fight against the fake one, you will not be able to point out and tell that it is not true. The Lord will give this knowledge to fight against the fake Bible only to select ones.

Part 2: (Mark 4:25). Verses 24 and 25 link together with believing in the Bible. If people believe in the Word, this verse will come out alive and make understanding (be true), and to what you have, more will be added. But for those who did not understand and find the human way and believe this way to be right, what they have in the beginning to think about will be taken away (Note: if you base your theories on the human way, not on God, they don't last; when people come with some new theory, in a short while these new theories easily become obsolete). This verse has told many things; when people read about this verse, people should think about what the Bible is teaching about, don't read the Bible just to kill time. For every word in the

Bible, you need to keep in prayer to get the understanding, even simple sentences, nothing the Lord gives will be simple until it does not need the help from the Lord for understanding, that is why the Bible is called the Living Word. Verse 25 is put here to support and tell us to make sure that we meditate and pray to the Lord for the understanding of verse 24.

- ²⁶ And **He** said, So is the kingdom of **God**, as if a man should **throw** seed upon the **ground**;
²⁷ and should sleep and rise night and day, and the seed should spring up and grow, he **knows** not how.
²⁸ The earth **bears** fruit of herself; first the blade, then the ear, then the full grain in the ear.
²⁹ But when the fruit is ripe, **straightaway** he **puts out** the sickle, because the harvest is come.

Comments 4:26-29. (See also Comments Matthew 13:24-30). This parable in Mark 4:26-29 has similarities with another parable spoken by the Lord Jesus in Matthew 13:24-30, but as given in Mark 4:26-29, it stands on its own.

Parable Analysis Mark 4:26-29

Part 1: (Mark 4:26). **Q:** What does it mean when the Lord says, “So is the kingdom of God,” and He gives a parable? **A:** Because the kingdom of God cannot be explained in human words (no language on earth can describe the meaning of the kingdom of God), the Lord gives parables to describe the true meaning of the kingdom. That is why there are many parables. Because of the limitation of the language, one parable describes in a way for the humans, and another parable will help out; all parables will help each other for humans to understand.

“As if a man should throw seed upon the ground.” Here the kingdom of God is compared with the action of a man throwing seed upon the earth.

“A man” refers to the servants of the Lord, including the prophets as well, and also including those special ones the Lord has called for some certain job; “seed” refers to the Word of God. This verse shows that Jesus throws the seed upon the earth through His servants. The seed is the Word of the Lord in the Bible, which the Lord gives to the earth; everywhere in the earth, people have the Bible, but not everywhere people use the Word. They did not have the Bible in the past but still had the mouth to talk. In the Bible, it tells in many places to teach your children to know the deeds of the Lord. We all have the duty to tell our children about the Lord; teach them the value of the Bible; all the children should know the meaning. If we teach them to respect the Word of God, the Word itself will grow roots in them. If the children treat the Bible just as a storybook, the root will not grow deep, will have some root but not deep in the heart; that is for the spiritual world as well, if the root is not deep, when they go in the spiritual world they don’t understand as well; it is important to teach them. “Upon the ground” relates to a specific area that the servant gets the order where to go.

Part 2: (Mark 4:27). “And should sleep and rise night and day ... he knows not how.” The servant, after he does the job, does not stay to watch out how the job turns out to be; he departs and goes somewhere else. The job that the servant does has no one’s guidance; the words spring out by themselves from the sowing of the servant’s job. The servant does not know how the job turns out to be, where it grows and where it doesn’t; it is the Lord’s duty to make the work grow. After the servant sows, the persons have the Bible to guide them, but not the servant to stay around to do the guidance. The guidance is in the Bible; that is why the Bible will tell you to meditate on the Word.

Part 3: (Mark 4:28). “The earth bears fruit of herself.” In this portion, it means that the persons that the servant has sown, because they did not stay idle, what has been sown in them starts to work, and those will produce the fruit of faith. The faith of the persons will grow as the persons meditate upon what has been given.

“first the blade”; this happens after faith is grown and they start to produce by going out and telling what they understand; “then the ear”; now is a time of waiting until the faith is fully grown to fill the ear; “then the full grain in the ear”; now it is the result of what comes after fully grown, good ear or withered ear, it is upon feeding from the inner meditation to feed the ear. In a person, the faith has a difficult time to grow because of so many things around, and lack of meditation makes the ear not grow well; the meditation on the Word is important for the ear to be fully grown.

Part 4: (Mark 4:29). “But when the fruit is ripe.” In this portion, remember one thing, who is the one that planned the way how it should be (when the fruit has grown to be ready)? The fruit is the gift of the Spirit; everybody has it, but different gift. When the fruit is ripe, the person who received the gift learns and accepts and knows that it is not by themselves they have it, but because of the mercy of the Lord, they have that gift.

“straightaway he puts out the sickle.” “He” in this section refers to the person who receives. Pay attention to the words “puts out”; when the Lord has given you something, take it and treasure it; the gift is not for being treated as not important. Some gift may be a small thing, even small, but it is not in the eyes of the Lord that it is small; only the human eyes think that it is small. Small little gift the Lord gives, it always has a purpose to use for glorifying the Lord, not for making for themselves to be important, but to give importance to the Lord is the purpose of that gift. Someone thinks that they deserve it, they do not deserve it, but by the mercy of the Lord, they have received that gift. So, don’t be proud of yourself; the Lord gives, but also the Lord can take away the gift, be thankful and use it in the way the Lord intends for you to use those gifts.

“because the harvest is come.” The harvest in this place refers to the time when the person who receives the gift understands the purpose of that gift; not only understands but is willing to use it according to the Lord’s will, not their own will. Watch out; many will misuse the gifts; watch out.

[To remember the person who gives, because this is talking about the gift, the common man cannot give you the gift, the servant of the Lord brings the gift and gives it.]

³⁰ And **He** said, How shall we liken the kingdom of **God**? or in what parable shall we set it **into view**?

³¹ It is like a grain of mustard seed, which, when it is sown upon the **ground**, though it be less than all the seeds that are upon the earth,

³² yet when it is sown, **grows** up, and **becomes** greater than all the **garden plants**, and **puts** out great branches; so that the birds of the heaven can lodge under the shadow thereof.

Comments 4:30-32. (See also Comments Matthew 13:31-32, and Comments Luke 13:18-19). This parable in Mark 4:31-32 is the same parable as the parables given in Matthew 13:31-32 and Luke 13:18-19, but it is spoken at a different time and to a different group of people.

Parable Analysis Mark 4:31-32

Part 1: (Mark 4:30-31). The kingdom of God “it is like a grain of mustard seed, which, when it is sown upon the ground.” In this verse, also there is meaning linked to the spiritual world. The mustard seed, when it is sown down it is small; think of one seed, how many seeds that seed will make? The same as the Holy Word, small book, but how many people can read and meditate on the Word, and the faith will never stop growing on every person that reads and meditates.

“though it be less than all the seeds that are upon the earth.” All need to learn, when reading the Bible to meditate on the Word and do not use the worldly things to compare with spiritual things, they walk in parallel with each other; here, for example, do not think about the fact that the mustard seed may not be the smallest seed ever. Within the whole earth, what seed the Lord will use which can multiply fast? In this place, the meaning of the parable relates to growing the plant; the mustard plant it is easy to grow, fast, and efficient, spreading like wildfire. It is the same with the Bible; give one Bible to one country of the earth and see that it will grow like wildfire on that country, affecting every soul.

Part 2: (Mark 4:32). “yet when it is sown, ... under the shadow thereof.” Look at the words “garden plants.” Garden plants refer to many faiths on earth, they all are a plant on earth, but the mustard plant that the Lord has picked grows bigger than them, making branches that even the birds of the air come to benefit from. The other garden plants are small and tiny; the birds of the air can’t make nests, that is why the Lord picked out the mustard plant for this parable. For us, as Christians, be likewise, look at the mustard plant, from small seed it grows and makes branches so that the birds can nest. All believers should think about that and spread out their hand; whoever comes and asks for help from you, do not deny it if you can help, but if you cannot, the Lord will provide another way.

“the birds of the heaven” here refer to all human beings.

“can lodge under the shadow thereof”; when the persons under the Lord’s protection spread out their hands to help someone, the Lord will also stretch out His hand and go along with that help.

³³ And with many such parables **spoke He** the word **to** them, as they were able to hear it;

³⁴ and without a parable **spoke He** not **to** them: but privately to **His** own disciples **He explained** all things.

Comments 4:33-34. Q: Why did Jesus explain the parables to His disciples privately but didn’t explain them to the people? **A:** The verse says, “as they were able to hear it,” but not everyone’s ear is open to hearing. Thousands and thousands of people around, but how many in the thousands were able to hear? Many come with the ear that is closed; as the Bible has told in many places, you have an ear but do not hear. The voice of the Lord, people take it as a wind pass by the ear, has no meaning, but to His disciples, not just the ear that is open, but the heart of the soul has been open; in many places in the Bible has told who has ears let them hear.

³⁵ And on that day, when **evening came**, **He says to** them, Let us go over **to** the other side.

³⁶ And leaving the multitude, they take **Him** with them, even as **He** was, in the boat. And other boats were with **Him**.

³⁷ And there **arises** a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling.

³⁸ And **He Himself** was in the stern, asleep on the cushion: and they awake **Him**, and say unto **Him**, **Teacher**, carest **Thou** not that we perish?

³⁹ And **He** awoke, and rebuked the wind, and said **to** the sea, Peace, be still. And the wind ceased, and there was a great calm.

⁴⁰ And **He** said **to** them, Why are **you** fearful? have **you** not yet faith?

⁴¹ And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey **Him**?

Comments 4:35-41. (See also Comments Matthew 8:23-27, and Comments Luke 8:22-25). The events described in Mark 4:35-41, Matthew 8:23-27, and Luke 8:22-25 are the same but different ways of presenting. Combining the words from all three Gospels, we can get a complete picture of the storm situation and what Jesus did on that day. The way of presentation in these three Gospels (Matthew, Mark, and Luke), the same event but different eyes of a person. Pay attention to the way each Gospel addresses the Lord; the way to address the Lord makes the presentation differently; accordingly, not only in this Bible paragraph but it is characteristic throughout the entire Gospel.

Q: What does it mean “same event but different eyes of a person” in the light of the Bible is Holy Spirit dictated? **A:** Even though the Holy Spirit dictated the Gospels, always the Holy Spirit gives the Gospel to be as well according to the faith of the person that writes; when writing the Gospel under the control of the Holy Spirit, each disciple’s faith will not be the same. Neither disciple has the same faith; each disciple’s faith is different, which is why the presentation comes out differently. The Holy Spirit always is looking to make the best out of each disciple; the Holy Spirit will give accordingly; if the Holy Spirit gives the same, the Bible study will not be needed. Everything has a purpose, one Holy Spirit but not the same humans. Holy Spirit dictated, it is dictated word by word, but the point of using in each Gospel is different, each Gospel book Matthew, Mark, and Luke will touch people’s hearts differently; same story, a different way of telling in each Gospel will touch people differently; that is why it becomes the Living Word, alive book that touches everyone. The person who has a chance to read the Bible will never understand what he has been reading if the heart is not open.

Q: What is Holy Spirit dictation? **A:** The dictation from the Holy Spirit works directly into the person’s understanding, then that understanding will tell someone else which will go work in the heart, not as the Holy Spirit works in the understanding (for example, a person gets a word from the Holy Spirit through the gift of speaking in tongues which comes directly into the understanding of that person, the person speaks the tongue out loud and another person or the same person will get the understanding of that speaking in a tongue in the heart and mind through the Holy Spirit living inside that person).

Q: What is the difference between Holy Spirit dictation and Holy Spirit inspired? **A:** The difference between dictation and inspired is: dictation, the Holy Spirit works straight to give the understanding, when Holy Spirit dictated will have only one understanding; to have one understanding is when the Lord gives the understanding as well not by the person's own understanding (for example, the writer hears or sees the word from the Holy Spirit into the mind directly, then right away the Holy Spirit that dwells inside the heart of the person will give understanding and translate that word into language); inspired, the Holy Spirit gives the understanding to convince the heart of the person, and that it becomes understanding in this way, different than what the Holy Spirit dictated (for example, the Holy Spirit that dwells inside a person's heart will stir that person's heart to think something and this stirring will produce understanding into the mind and language – the difference is that in this way the understanding can be influenced to some degree by the person's feelings or other things in the person's mind; this plays as the free will of the person – the Holy Spirit speaking into the heart doesn't have a direct path into the mind and it can be influenced and give different meaning in the person's mind).

Q: How does the Holy Spirit dwell inside a believer? **A:** Holy Spirit dwells in each believer in Jesus as well, but there is still only One Holy Spirit. Also, we should think about how big the Holy Spirit is to cover the whole earth! We are all in Him, and He is in us as well. We could think that the seed and some gift from the Holy Spirit are planted inside a believer's heart the moment the believer accepts and invites the Lord Jesus in their heart. Both the Holy Spirit and the soul dwell in the heart of a believer; the same place overlapped but different dimensions. We could think that the heavenly dimension and earthly dimension walk in parallel through the heart of a believer. The soul is part of the earthly dimension. When the Lord gives the soul to a person, that soul becomes part of the earthly dimension. The body, the soul, and the spirit of a person coexist together as a unit; that is how the Lord built us. The breath of the Lord is complete and has both soul and spirit when He gave life to Adam (See Genesis 2:7). In the case of Holy Spirit dictation, the Holy Spirit is the giver and the receiver in the exact moment. In the case of Holy Spirit inspired, the Holy Spirit is the giver, and the soul of the believer is the receiver.

Comparison analysis:

Part 1: (Mark 4:35-36, Matthew 8:23, Luke 8:22). "On that day, when evening came" refers to the Sabbath day, after the Sabbath day ended in the evening, and they could continue their daily activities. "Even as He was," in this place, it means the Lord had been with people all day long, no eating, no resting, tired as He was, and they took Him as He was, hungry and tired. "And other boats were with Him"; this refers to other people that followed Him as He sailed away; many people followed Him everywhere He would go. The main idea in all three Gospels for this part is that Jesus and His disciples got into a boat to cross to the other side of the sea, and Jesus was tired.

Part 2: (Mark 37-38, Matthew 8:24-25, Luke 8:23-24a). The main idea in this part is that the Father created the storm, Jesus was asleep, and the disciples were afraid and went as a group to awaken the Lord. The situation described in Mark is that the Father created this great windstorm with waves breaking into the boat, the Lord Jesus was tired and sleeping on a cushion in the stern, and the disciples were all frightened and went to awake the Lord. The main difference between the Gospels in this part is the way the disciples address the Lord Jesus when they go as a group to awake Him. In Mark, they call to Him "Teacher"; in Matthew, they call to Him "Save us Lord"; and in Luke, they call to Him "Master, Master."

Q: Why do we have three different ways the disciples called to Jesus? **A:** Keep in mind that the disciples were all ordinary men and frightened by the storm and all rushed to look for the Lord to awake Him. Each one called to the Lord with a loud voice in their own way, and that is why each Gospel gives a different dialog to reflect that there were many ways the disciples called to the Lord; each according to their own heart, in that time what was in their heart they will address the Lord. Bring out first the definition of each name. Some called Jesus "Teacher"; in this term as accepting that the person has put the Lord above them and being below the Teacher. That is the heart of the person to accept that they are below and also accept the Lord's teaching; to be a disciple of the Lord, you need to accept Jesus' teaching. Some called Jesus "Lord"; when the person calls out as Lord, that person had already accepted to be a servant of the Lord Jesus; only the servant will call out right away, Lord. Some called Jesus as "Master"; the person who called the Lord Master has pronounced the Lord to be above all, and they are below, and also have shown they are willing to receive the orders from the Master; here you can use the term "listen and obey" when you call Master. To call someone God, you see the different ways; a group does not have the same words, in each

Gospel pay attention to it, always one will call the Lord Jesus as Teacher, some come by and call as Master, others will always glorify and call as Lord; now is a difference in calling but no difference, since there is only one God, but for each has a different meaning. Think of yourself as well; how would you call the Lord? Think about that. The disciples come to the Lord to wake Him up as a group, and each one in the group addresses the Lord differently, one calls to Him as Teacher, one as Master and other as Lord; the Gospels, each one gives one account showing who Jesus was for His own disciples.

Part 3: (Mark 39, Matthew 8:26b, Luke 8:24b). Each Gospel gives a snapshot of the discussion between the Lord and the disciples. In each situation, the Lord teaches His disciples; all the time, the Lord will teach His disciples as a Teacher and Master, that is always teaching and ordering. The main point of this part is that Jesus is the Son of God, and He has power over nature by His Word and peace is in His Word. In Mark, we are given the Words Jesus used to calm the storm “Peace, be still!” Concentrate on these two words, peace for the whole earth and nature; when you find that peace, you will be still and waiting for the Lord's guidance. The Lord speaks in the peace of your heart; you can feel it clearer if you are still. Not just remember the words, practice as well; you never gain benefit by knowing the Word and not practicing. In this place, it tells clearly, peace be still, the Lord will not say things lightly without meaning; here is the place showing. To have peace in you, come to the Word, and you will find that peace. Not the peace of the mind alone, but the peace of the soul; you will feel it deep peace. You will know the difference, not the peace in the head but peace of the soul; everybody has that chance to feel it, but never pay attention and think of the difference that you feel. Jesus speaks to nature as well “peace,” and nature obeys, but men do not obey. In this place, it shows all humans that nature obeys suddenly, just the words come out from the mouth of the Lord, and nature obeys. The peace is in His Word; nature can find it and obey, so the men can, by obeying His Word.

Part 4: (Mark 40, Matthew 8:26a, Luke 8:25a). **Q:** In each Gospel, the words of the Lord are slightly different, but the meaning is the same; why the difference? **A:** It is slightly different because it has a reason to be; each Gospel gives a different angle for the inner soul to see. The Lord has mercy to all; the humans coming after the disciples will read each Gospel and benefit in each way differently. A slight difference in the Gospel itself makes a big difference for each person who reads it; it is purposefully different in each Gospel. Ask yourself which one is for you that touches you first, and if you ask someone else, the point of touch won't be the same.

Q: When a Gospel quotes the words of the Lord, why are there differences in each Gospel? **A:** These are partial quotes, meaning that the Holy Spirit dictated the words that the Lord has spoken to each disciple in a different way; there was a long conversation, but the Holy Spirit divided the parts for each Gospel so that all Gospels will complement each other; but also, the conversation was more than it is given in all three Gospels combined, some conversation is not shared.

“Why are you fearful? have you not yet faith?” This is not a rebuke, but this is the way to make their faith grow. By confronting them, each person's heart will search for the answer; the Lord wants to help them to lift up their faith. They may think they have faith, but can they use that faith when the situation comes? This confrontation will work in each disciple to use their faith to fight in the future; they all need this.

Part 5: (Mark 41, Matthew 8:27, Luke 8:25b). In this part, again, we have slight differences in each Gospel as per quoting the words of the disciples, but we should follow the main point for all Gospels. Look in another way; this miracle also proves to them and makes them come to accept who the Lord is, just a human or the Lord? It is a turning point for them and creates the question in them, can He be just a human? It is essential for them; they will always think as they follow Him. In their head always, He is not just a human, and that is what the Lord, in all who believe in Him, wants to see, as the disciples, in that time, have come to see who He is; even the nature obeys Him, “can He be just a human?” that all humans should think about this.

Life and Faith Applications. 1) Your heart is the ground for the Word of God; come with an open and clean heart to the Word of God so you will understand the Word. 2) Show that you are a Christian and do not be ashamed to display your Bible and talk about the Word of God with others. 3) If you use the Word of God to shield your soul, the dark cannot snatch you, but when you ignore the Word, you have opened the door for the dark to come in. 4) Ask the Holy Spirit in the name of Jesus to guide you in understanding about the true Bible. 5) As a Christian, spread out your hands to help someone; if you can, the Lord will also stretch out His hand and go along with that help. 6) When someone comes to the Lord, the Lord will always give a gift that you can use

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for serving; treasure it; the gift is not for being treated as not important; some gift may be some small thing but is not small in the eyes of the Lord, and you are called to use it. 7) The peace is in God's Word, and nature can find it and obey, so people can find it by obeying His Word.