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King James Version	King James Paraphrase
<p>(20) But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.</p> <p>(21) No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.</p> <p>(22) And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.</p> <p>(23) And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.</p> <p>(24) And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?</p> <p>(25) And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?</p> <p>(26) How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?</p> <p>(27) And he said unto them, The sabbath was made for man, and not man for the sabbath:</p> <p>(28) Therefore the Son of man is Lord also of the sabbath.</p> <p>Chapter 3</p> <p>(1) And he entered again into the synagogue; and there was a man there which had a withered hand.</p>	<p>(20) But the days will come, when the bridegroom shall be taken away from them, and then they shall fast in those days.</p> <p>(21) No man sews a piece of new cloth onto old clothing: else the new piece that filled in tears away from the old, and the tear is made worse.</p> <p>(22) And no man puts new wine into old wine bottles: else the new wine will burst the bottles, and the wine is spilled, and the bottles will be damaged: but new wine must be put into new wine bottles.^g</p> <p>(23) And it came to pass, that He went through the corn fields on the sabbath day {Saturday}; and His disciples began, as they went, to pluck the ears of corn.</p> <p>(24) And the Pharisees said to Him, Look, why do they do on the sabbath day {Saturday} that which is not lawful?</p> <p>(25) And He said to them, Have you never read what David did, when he had need, and was hungry, he, and those who were with him?</p> <p>(26) How he went into the house {tabernacle} of God in the days of Abiathar the high priest, and ate the holy bread, which is not lawful to eat except for the priests, and he also gave to those who were with him?^h</p> <p>(27) And He said to them, The sabbath {Saturday} was made for man, and not man for the sabbath {Saturday}:</p> <p>(28) Therefore the Son of Man is Lord also of the sabbath {Saturday}.ⁱ</p> <p>Chapter 3</p> <p>(1) And He entered again into the synagogue; and there was a man there who had a withered hand.</p>
<p>2:22g – wine bottles – see Mat. 9:17 2:26h – I Sam. 21:1-6 2:28i – Lord of the Sabbath – Mat. 12:8</p>	
<p>41.007 Mark Chapter 2-3 (Page 2901)</p>	

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<p>(2) And they watched him, whether he would heal him on the sabbath day; that they might accuse him.</p> <p>(3) And he saith unto the man which had the withered hand, Stand forth.</p> <p>(4) And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.</p> <p>(5) And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched <i>it</i> out: and his hand was restored whole as the other.</p> <p>(6) And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.</p> <p>(7) But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea,</p> <p>(8) And from Jerusalem, and from Idumaea, and <i>from</i> beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.</p> <p>(9) And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.</p> <p>(10) For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.</p> <p>(11) And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.</p>	<p>(2) And they watched Him, whether He would heal him on the sabbath day {Saturday}; that they might accuse Him.</p> <p>(3) And He said to the man who had the withered hand, Stand forth.</p> <p>(4) And He said to them, Is it lawful to do good on the sabbath day {Saturday}, or to do evil? to save life, or to kill? But they held their peace.</p> <p>(5) And when He had looked around on them with anger, being grieved because of the hardness of their hearts, He said to the man, Stretch forth your hand. And he stretched <i>it</i> out: and his hand was restored whole as the other.^a</p> <p>(6) And the Pharisees went out, and immediately took counsel with the Herodians^b against Him, how they might destroy Him.</p> <p>(7) But Jesus withdrew Himself with His disciples to the sea {Sea of Galilee}: and a great multitude from Galilee, and from Judea, followed Him.</p> <p>(8) And from Jerusalem, and from Idumaea, and <i>from</i> beyond Jordan; and those around Tyre and Sidon, a great multitude, when they had heard what great things He did, came to Him.</p> <p>(9) And He spoke to His disciples, that a small ship should wait on Him because of the multitude, in case they should throng Him.</p> <p>(10) Because He had healed many; many who had diseases pressed upon Him in order to touch Him.</p> <p>(11) And unclean spirits, when they saw Him, fell down before Him, and cried, saying, You are the Son of God.</p>

3:3-5a – withered hand – Mat. 12:10-13– see [Appendix A: Recorded Miracles in the Bible](#)
3:6b – Herodians – as best we can determine were followers of Herod the Great who as far as we can tell was a Sadducee but supported Rome and the Jewish submission to Roman law. Normally the Pharisees had nothing to do with Sadducees and especially those who supported the Roman government, but because of their common hatred for Jesus they worked together to try to trick Him.

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<p>(12) And he straitly charged them that they should not make him known.</p> <p>(13) And he goeth up into a mountain, and calleth <i>unto him</i> whom he would: and they came unto him.</p> <p>(14) And he ordained twelve, that they should be with him, and that he might send them forth to preach,</p> <p>(15) And to have power to heal sicknesses, and to cast out devils:</p> <p>(16) And Simon he surnamed Peter;</p> <p>(17) And James the <i>son</i> of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:</p> <p>(18) And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the <i>son</i> of Alphaeus, and Thaddaeus, and Simon the Canaanite,</p> <p>(19) And Judas Iscariot, which also betrayed him: and they went into an house.</p> <p>(20) And the multitude cometh together again, so that they could not so much as eat bread.</p> <p>(21) And when his friends heard <i>of it</i>, they went out to lay hold on him: for they said, He is beside himself.</p> <p>(22) And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.</p> <p>(23) And he called them <i>unto him</i>, and said unto them in parables, How can Satan cast out Satan?</p> <p>(24) And if a kingdom be divided against itself, that kingdom cannot stand.</p> <p>(25) And if a house be divided against itself, that house cannot stand.</p> <p>(26) And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.</p>	<p>(12) And He strictly charged them that they should not make Him known.</p> <p>(13) And He went up into a mountain, and called <i>to Himself</i> whomever He wanted: and they came to Him.</p> <p>(14) And He ordained twelve,^c that they should be with Him, and that He might send them forth to preach,</p> <p>(15) And to have power to heal sicknesses, and to cast out demons:</p> <p>(16) And Simon He surnamed Peter;</p> <p>(17) And James the <i>son</i> of Zebedee, and John the brother of James; and He surnamed them Boanerges, which is, The sons of thunder:</p> <p>(18) And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the <i>son</i> of Alphaeus, and Thaddaeus, and Simon the Canaanite,</p> <p>(19) And Judas Iscariot, who also betrayed Him: and they went into an house.</p> <p>(20) And the multitude came together again, so that they could not so much as eat bread.</p> <p>(21) And when His friends heard <i>of it</i>, they went out to lay hold on Him: because they said, He is beside Himself.</p> <p>(22) And the scribes who came down from Jerusalem said, He has Beelzebub,^d and by the prince of the demons He casts out demons.</p> <p>(23) And He called them <i>to Himself</i>, and said to them in parables, How can Satan cast out Satan?</p> <p>(24) And if a kingdom is divided against itself, that kingdom cannot stand.^e</p> <p>(25) And if a house is divided against itself, that house cannot stand.</p> <p>(26) And if Satan rises up against himself, and is divided, he cannot stand, but has an end.</p>

3:14c – see list of disciples at the end of Matthew
3:22d – Beelzebub – see note on Mat. 10:25; Mat. 9:34; Mat. 12:24
3:24e – Mat. 12:25

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<p>(27) No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.</p> <p>(28) Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:</p> <p>(29) But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:</p> <p>(30) Because they said, He hath an unclean spirit.</p> <p>(31) There came then his brethren and his mother, and, standing without, sent unto him, calling him.</p> <p>(32) And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.</p> <p>(33) And he answered them, saying, Who is my mother, or my brethren?</p> <p>(34) And he looked round about on them which sat about him, and said, Behold my mother and my brethren!</p> <p>(35) For whosoever shall do the will of God, the same is my brother, and my sister, and mother.</p> <p>Chapter 4</p> <p>(1) And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.</p> <p>(2) And he taught them many things by parables, and said unto them in his doctrine,</p>	<p>(27) No man can enter into a strong man's house, and spoil his goods, unless he first binds the strong man; and then he will spoil his house.</p> <p>(28) Truly I say to you, All sins shall be forgiven the sons of men, and blasphemies with which they shall blaspheme:</p> <p>(29) But he who shall blaspheme against the Holy Spirit never has forgiveness,^f but is in danger of eternal damnation:</p> <p>(30) Because they said, He has an unclean spirit.</p> <p>(31) Then His brothers and His mother came, and, standing outside, sent to Him, calling Him.^g</p> <p>(32) And the multitude sat around Him, and they said to Him, Look, Your mother and Your brothers are outside seeking You.</p> <p>(33) And He answered them, saying, Who is My mother, or My brothers?</p> <p>(34) And He looked around at those who sat around Him, and said, See My mother and My brothers!</p> <p>(35) Because whosoever does the will of God, the same is My brother, and My sister, and mother.</p> <p>Chapter 4</p> <p>(1) And He began again to teach by the sea side: and there was gathered to Him a great multitude, so that He entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.</p> <p>(2) And He taught them many things by parables, and said to them in His teaching,</p>

3:29f – Mat. 12:31; Luke 12:10 – Lev. 24:11, 16
3:31g – Mat. 12:47f

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<p>(3) Hearken; Behold, there went out a sower to sow:</p> <p>(4) And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.</p> <p>(5) And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:</p> <p>(6) But when the sun was up, it was scorched; and because it had no root, it withered away.</p> <p>(7) And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.</p> <p>(8) And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.</p> <p>(9) And he said unto them, He that hath ears to hear, let him hear.</p> <p>(10) And when he was alone, they that were about him with the twelve asked of him the parable.</p> <p>(11) And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:</p> <p>(12) That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.</p> <p>(13) And he said unto them, Know ye not this parable? and how then will ye know all parables?</p> <p>(14) The sower soweth the word.</p>	<p>(3) Listen; Consider, a sower went out to sow:^a</p> <p>(4) And it came to pass, as he sowed, some seed fell by the roadside, and the birds of the air came and devoured it up.</p> <p>(5) And some seed fell on stony ground, where it did not have much soil; and immediately it sprang up, because it had no depth of soil:</p> <p>(6) But when the sun came up, it was scorched; and because it had no root, it withered away.</p> <p>(7) And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.</p> <p>(8) And other seed fell on good ground, and yielded fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred fold.^b</p> <p>(9) And He said to them, He who has ears to hear, let him hear.</p> <p>(10) And when He was alone, those who were around Him with the twelve asked Him about the parable.</p> <p>(11) And He said to them, To you it is given to know the mystery of the kingdom of God: but to those who are outside, all these things are done in parables:</p> <p>(12) That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.</p> <p>(13) And He said to them, Do you not know this parable? and how then will you know any parables?</p> <p>(14) The sower sows the word.</p>

4:3a – parable of the sower – Mat. 13:3 - see [Appendix B: Recorded Parables of Jesus Explained Mk. 4:13f](#)

4:8b – 30, 60, 100 – all even numbers – see note on Mat. 13:8 -see [Interesting Number Facts in Nature at www.TheWordNotes.com](#)

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<p>(15) And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.</p> <p>(16) And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;</p> <p>(17) And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.</p> <p>(18) And these are they which are sown among thorns; such as hear the word,</p> <p>(19) And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.</p> <p>(20) And these are they which are sown on good ground; such as hear the word, and receive <i>it</i>, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.</p> <p>(21) And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?</p> <p>(22) For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.</p> <p>(23) If any man have ears to hear, let him hear.</p> <p>(24) And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.</p>	<p>(15) And these are those by the way side, where the word is sown; but when they have heard, Satan comes immediately, and takes away the word that was sown in their hearts.</p> <p>(16) And these are those who likewise are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;</p> <p>(17) But have no root in themselves, and so endure only for a time: afterward, when affliction or persecution arises for the word's sake, immediately they are offended.</p> <p>(18) And these are those who are sown among thorns; such as hear the word,</p> <p>(19) And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becomes unfruitful.</p> <p>(20) And these are those who are sown on good ground; such as hear the word, and receive <i>it</i>, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.</p> <p>(21) And He said to them, Is a candle brought to be put under a bushel {8 gal.; 30.2 liters} {basket or pot}, ^c or under a bed? and not to be set on a candlestick?</p> <p>(22) Because there is nothing hid, which shall not be revealed; neither was anything kept secret, but that it should be made known abroad.</p> <p>(23) If any man has ears to hear, let him hear.</p> <p>(24) And He said to them, Pay attention to what you hear: with the measure you measure out, it shall be measured to you: and to you who hear shall more be given.</p>

4:21c – Mat. 5:15; Luke 11:33 – bushel - modios (μοδιος) - about 8 gallons or 30.2 liters
– see [Appendix J: Bible Weights and Measures](#)

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<p>(25) For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.</p> <p>(26) And he said, So is the kingdom of God, as if a man should cast seed into the ground;</p> <p>(27) And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.</p> <p>(28) For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.</p> <p>(29) But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.</p> <p>(30) And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?</p> <p>(31) <i>It is</i> like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:</p> <p>(32) But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.</p> <p>(33) And with many such parables spake he the word unto them, as they were able to hear <i>it</i>.</p> <p>(34) But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.</p> <p>(35) And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.</p> <p>(36) And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.</p>	<p>(25) Because he who has, to him shall more be given: and to him who does not have, from him shall be taken even that which he has.</p> <p>(26) And He said, So is the kingdom of God, as if a man should cast seed into the ground;</p> <p>(27) And should sleep, and rise night and day,^d and the seed should spring and grow up, he does not know how.</p> <p>(28) Because the earth brings forth fruit of herself; first the blade, then the ear, after that the full ear of corn.</p> <p>(29) But when the fruit is brought forth, immediately he puts in the sickle, because the harvest has come.</p> <p>(30) And He said, To what shall we compare the kingdom of God? or with what comparison shall we compare it?</p> <p>(31) <i>It is</i> like a grain of mustard seed,^e which, when it is sown in the earth, is smaller than all the seeds that are in the earth:</p> <p>(32) But when it is sown, it grows up, and becomes greater than all herbs, and shoots out great branches; so that the birds of the air may lodge under its shadow.</p> <p>(33) And with many such parables He spoke the word to them, as they were able to hear <i>it</i>.</p> <p>(34) But He did not speak to them except in parables: and when they were alone, He explained all things to His disciples.</p> <p>(35) And the same day, when the evening had come, He said to them, Let us pass over to the other side.</p> <p>(36) And when they had sent away the multitude, they took Him even as He was in the ship. And there were also with Him other little ships.</p>

4:27d – night and day – note night always precedes day because the day begins with evening then morning – see Genesis 1. The Jewish day begins at 6:00 p.m.

4:31e – parable of the mustard seed – Mat. 13:31 - see [Appendix B: Recorded Parables of Jesus](#)