



**Mark or Check it**

# DEDICATED

This work is dedicated to the members of the Washington Gardens SDA Church who regularly, consistently and deliberately attends Bible Class at 3:30pm each Sabbath afternoon and who enquire like the Bereans whether those things that they heard were so.

These that desire to know all Parables and take heed to the things that they hear.... noting and obeying the things that must be done.

## INTRODUCTION

The Book of Mark develops one common theme through its 16 chapters, that of all that Jesus did, whether it be the how or the doctrine he taught, the works or the miracles that he wrought, the people all responded being **astonished**, or **amazed**. This response was also afforded the demon possessed now healed who proclaimed and published the great things that the Lord had done for him in showing compassion on him when he healed him and clothed him again in his right mind. Those who heard him **marvelled** at his testimony. And this gospel shall be preached in all the world for a witness and then shall the end come. A question when the Lord return the Second time shall He find faith on the earth?

But the doctrine and the works of God are not just done for our wonderment and amazement but that we should take heed (**mark or check it**) and obey, that our sins be forgiven us and that we be converted and be healed. Who it is that have faith to hear and obey and doesn't have a heart filled with fear and anxiety?

Mark noted also that Jesus himself became **sorely amazed** when it was time for Him to die and recorded how He sought to relieve and ease Himself through prayer. It is a lesson that we should learn well that by **prayer and supplication** we will prevail as Jacob wrestled with God and prevailed.

I note in each chapter the verse of scriptures with these references below:

**Mar 1:22** And they were **astonished** at his doctrine: for he taught them as one that had authority, and not as the scribes.

**Mar 1:27** And they were all **amazed**, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

**Mar 2:12** And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all **amazed**, and glorified God, saying, We never saw it on this fashion.

**Mar 5:20** And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did **marvel**.



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**Mar 5:42** And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were **astonished** with a **great astonishment**.

**Mar 6:2** And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were **astonished**, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

**Mar 6:51** And he went up unto them into the ship; and the wind ceased: and they were **sore amazed** in themselves beyond measure, and **wondered**.

**Mar 7:37** And were beyond measure **astonished**, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

**Mar 9:15** And straightway all the people, when they beheld him, were greatly **amazed**, and running to him saluted him.

**Mar 10:24** And the disciples were **astonished** at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

**Mar 10:26** And they were **astonished** out of measure, saying among themselves, Who then can be saved?

**Mar 10:32** And they were in the way going up to Jerusalem; and Jesus went before them: and they were **amazed**; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

**Mar 11:18** And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was **astonished** at his doctrine.

## INTRODUCTION

**Mar 14:33** And he taketh with him Peter and James and John, and began to be **sore amazed**, and to be very heavy;

**Mar 16:8** And they went out quickly, and fled from the sepulchre; for they trembled and were **amazed**: neither said they any thing to any man; for they were afraid.



**MARK 4**  
**THE DOCTRINE OR THEORY OF FAITH OF THE KINGDOM OF GOD**  
**THE PARABLE OF THE SOWER OF SEED**

**INTRODUCTION:**

Behold, the Kingdom comes not with observation. Behold, the Kingdom of God is within you, **John 17:21**. And also if any man thirst let him come unto me and drink. He that believeth on me out of his belly shall flow rivers of living water. This, He spake concerning the Holy Spirit which His Disciples would have received, but, the Holy Ghost was not yet given, because, Jesus was not yet glorified, **John 7: 38-39**. The Kingdom of God becomes alive and within us who receives by faith and obeys **The Word or Seed of God**.

**The Parable of the Sower of Seed** explains how the Kingdom of God is proclaimed, published or taught, received, heard or understood; its growth, development and fruit bearing in the life of its subject who themselves become engaged in the work of Kingdom building. And integral part of this work is The Word and the Spirit and the Sower: Preacher, Teacher or Minister of the Word.

The Kingdom of God is **The Word of God** which is sowed and becomes alive in the life of those who receives it as seed and who brings forth its fruit, thirty, sixty and even a hundred fold. We have explained in this Chapter the theory of faith (faith comes by hearing and hearing by the Word of God) and we have **its application to Jesus, the Word of God**, the seed as the grain of wheat which falls into the ground and perish to bring forth fruit unto life eternal.

This is the **doctrine of the kingdom of God** which is **the Word of God in you, which is Jesus dwelling in our hearts by faith** that we might be rooted and grounded in love. However, for this to happen: He the Word of God as the seed or grain of wheat must fall into the ground and perish that He abides not alone but bring forth the fruits of the Harvest. Remember, without the shedding of blood there can be no remission of sins. So He had to die to atone for our sins and to establish the Kingdom of God as portrayed in the Passover and the Atonement Lamb sacrifice.



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**THE WORD OF GOD:**

The Word of God is likened unto many things in the Bible it is spoken of as the Olive Fruit or Tree, **Matthew 26: 30-31**; it is spoken of as being fruitful as the rain and snow which comes down from heaven and return not hither but waters the earth and causes it to bud and bring forth seed for the sower and bread for the eater, **Isaiah 55: 10**; it is personified and embodied in Jesus, the Christ, **John 1: 1-2**, and again in this Chapter as **the Seed** of the Sower in the Parable. **The Word of God** is what is believed and obeyed by those who are of the Kingdom of God. This is how we consume or eat Jesus' flesh and drink His blood that we might have life, **John 6: 53**. This chapter will be done on the vertical recount basis:

**V7   And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.**

Irrespective, of the Word being the choicest of fruit, of being most potent and fruitful, of being perfect as personified and embodied in Christ and of being as the seed, yet, if it is sown among thorns, the thorns will grow up and choke it that it yield no fruit. We must learn to cast aside the cares of life, and the lust of things that we might enter the rest of the Kingdom of God. The Sabbath is especially useful for disciplining our souls to this end. We shall examine how the Presence of the Lord is most or least efficacious in the recount of the Name of the Lord as where two or more gathered in my Name touching anything concerning me there am I in the midst to bless, **Matthew 18:20**:

- 1     The portrayal is as true today as it was when **He began to teach by the sea side** as in Heaven He is by the sea of glass at the Table of Shewbread and we as **the multitude upon the land by sea** are upon the earth. Then **he entered a ship and sat in it in the midst of the sea** (and in the last 6 verses of this chapter Passover to the other side as He did when He died for our sins.).

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After His resurrection, remember, His promise: lo, I am with you always even to the end of the world, **Matthew 28: 20**. In the living parable in **Luke 2:33-52**, He was seen in the Temple reasoning with the Doctors and Lawyers. So Jesus the **Word Incarnate** (of God) is by the Sea of Glass at the Table of Shewbread ready as He was then to teach if we are ready to hear and hearken.

- 2 The lessons today are no different from then for **many things are taught by Parables** as He speaks to us from Heaven **the doctrines**. Remember, when He the Spirit of truth is come He will guide us into all truth, **John 16: 13**. The 'parables of life' is the Spirit likening the doctrine of the Kingdom of God to things of nature, like 'the clouds of witnesses' agreeing as two upon the earth to be heard as their voices of thunder in heaven, **Matthew 18: 19**. Or even the Wind which drives the clouds as the Spirit which drives the Witness, **Mark 1: 12**. These lessons are manifold and record the doctrines of Jesus our Teacher that none be empty or void. The Heavens declare the glory of God and the Firmament shows His handiwork. Day after day utters speech and night after night shows knowledge, **Psalms 19: 1-2**.
- 3 We must **hearken**, hear or understand as, **Behold, a Sower went out to sow**. For, my words shall not return unto me void but it shall accomplish and prosper in the things that which I have sent it, **Isaiah 55: 10-11**, even as the rains and the snow which come down from Heaven and return not hither.
- 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**. The Word of God is bread for the eater, **Isaiah 55: 10**, for the unclean spirits or devils who are portrayed as the fowls of the air who devours, consumes or destroys ones by 'the way side'. 'The way side' speaks of those whose heart is unprepared, not tilled to receive the seed or word, like an evil heart is one of unbelief, **Hebrews 3: 12**.



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The unclean spirits devour such in their frenzy for the Word. This is also portrayed in the devils believe, yes, but it is too late, so they tremble, **James 2:19**. They are like those who are without the ark's doors who when the rain began to fall and floods rise in their frenzy tries everything to be saved but are lost as their probation was closed. **Friends you can only consume or devour the Word by faith that you may obey** that the devils do not devour your portion and destroy you in their frenzy for its power. Do not fall into the trap of the devils whose probation is already past.

5 **And some fell among 'stony ground' where it had not much earth and immediately it sprang up because it had not depth of earth.**

What is your impediment for the word as seed to be sown in the depth of your heart? Remember, whatever a man sows that he shall also reap, **Galations 6: 7**. And He who sows sparingly shall reap also sparingly, and he who sows bountifully shall reap also bountifully, **2 Corinthians 9: 6**. Remember, by beholding so are we changed, **2 Corinthians 3: 18**. Remember to know me is to love me, **John 17: 3 and John 14: 21**. And he that loves me is He that keeps my commandments.

6 **So when the sun was up because it has no root in itself it is scorched and withers away.** The Sun of scorching is tribulation which is a manifest token of the righteous judgement of God that we might be counted worthy for the kingdom for which we also suffer, **2 Thessalonians 1: 4-5**. Once the Word as the seed is sown in the depth of ground as the heart that is rooted and grounded in love tribulations works patience, and patience hope, and hope experience; and experience makes us not ashamed for the love of God is shed forth into our hearts by the Holy Spirit which He gives to us, **Romans 5: 3-4**.

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Those who receive the Word sparingly though they spring up quickly have no depth of root to abide during the scorching of trials or tribulations so they wither away.

**THE WORD IS SPIRIT:**

The words I speak unto you are Spirit and they are life, **John 6: 63** The Word and the Spirit is scattered at the same time. One writer says it as such: the Word is the Sword of the Spirit, **Ephesians 6: 17** and **Hebrews 4: 12**.

**V14 The Sower sows the word.**

The Sower: Preacher, Teacher or Minister of the Word can only give what He has and He who goes out sorrowfully bearing precious seeds shall doubtless return again rejoicing bringing in the sheaves, **Psalms 126: 6**. He shall see the travail of His soul and be satisfied, **Isaiah 53: 11**. So Jesus sowed himself as the Word of God falling into the ground as a corn of wheat that perishes or dies that He abides not alone but brings forth an abundant harvest, **John 12: 24**. Behold the Spirit at work in the recount:

- 8 **Some fell on 'good ground' and did yield fruit and sprang up and increased, some thirty, some sixty and some a hundredfold.** The good ground is the heart that is susceptible to the Spirit of God. It is tilled to be fertile, the stones are removed from it so it has depth that the word might be fully rooted and grounded; it has been weeded of thorns and thistles, so that the cares, lust and trusts in uncertain riches do not choke the word that it dies. It is a heart prepared to receive the Word and the Spirit of God. These are the sacrifices of God a broken Spirit and a contrite heart Thou will not despise, **Psalms 51: 17**.
- 9 **And he said unto them, He that hath ears to hear, let him hear.** Such a heart cares to hear the Word of God and God gives to them that obeys Him the Holy Ghost, **Acts 5: 32**.



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- 10 And when he was alone, they that were about him with the twelve asked of him the parable.** This verse is likened or find its application in **verse 36** (they that were alone with Him, the twelve, in the Ship and other little ships, His other followers) where Jesus begins to demonstrate how the parable applies to Him being the Passover as the Word of God, that is sown in the earth to redeem fallen mankind. By His death I am redeemed or I am justified and given birth even as by the Spirit of God which is received when I accept by believing and obey The Word of God.
- 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:** The natural man is without the kingdom of God and he can not know the things of the Spirit. For Spiritual things are spiritually discerned, **1 Corinthians 2: 13-14**, and can only be discerned by them of faith, for by faith we understand that the World were created by the Word of God, so then the things that are seen were not made by the things which do appear, **Hebrews 11: 3**. To you who possesses faith it is given to know the mysteries of the Kingdom of God. You are within the realm of the Kingdom of God. Hence we who are within the Kingdom will know and understand the parables of the natural realm as they apply to the Kingdom of God.
- 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.** Behold, what wonders God had wrought yet many eyes see and not perceive, and many hear and yet do not understand that they may be converted and their sins should be forgiven them. Levi in wisdom has concealed it even as it appears before their very eyes and confounded their ears that hear the words and yet they understood it not, wow!



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Oh, for the Spirit of God to know and to discern the truths of God that abound in the earth that is full of all Thy Glory! Take away the Bible and I shall still know the doctrines. Glory! Hallelujah!

**13 And he said unto them, Know ye not this parable? and how then will ye know all parables?** By now you should know the Parable of the Sower of seed as it relates to the Kingdom of God. Jesus is the Sower who shall sow His soul for the life of the World as the grain of wheat He falls into the ground and perish (sowing of seeds) to bring forth fruits, the multitude, unto eternal life. But this is one of the many parables that is captured in the natural realm that speaks to the Doctrine of the Kingdom of God. There are many more. How then will ye know all these parables?

**(THE WORD) THE LIGHT UPON THE LAMP STAND:**

As long as I am in the world I am the Light of the World, **John 9: 5**. The Day Spring from on High visited His people, **Luke 1: 78**. He who from the beginning called forth light FIRST out of darkness, **Genesis 1: 3**, came and dwelt among us. This is the True Light (which shines in the darkness and darkness comprehend or measure it not. He came to his own and his own received him not, but to as many that received him (as lamp upon the stand) to them gave he power to become sons and daughters of God) which lights every man that comes into the world, **John 1: 9**. The truth is not to be hidden but is to be published abroad for this is the purpose it serves to generate and recreate. And how might we know the Parable of this rhetoric:

**V21 And he said unto them, is a candle (portable light or lamp) brought to be put under a bushel (utensil for dry measure), or under a bed (incline, recline or lay, a slope)? and not to be set on a candlestick (lamp stand)?**

And in Him was life and the life was the light of man, **John 1: 4**.

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His Light was snuffed out when he was measured and judge among sinners (numbered among sinners, **Isaiah 53: 12**), as His Light was put under a bushel, and he was laid to rest in a tomb under the slope of the earth. But how can the Light of the World fall beneath the earth, down under, and not rise and be set on High as the Light upon the lamp stand (The Parable of the Sun setting in the west and rising again the east). And which of you have measured the Light under the bushel of the first week of creation? My friends, remember, His words: If I be lifted up then will I draw all men unto me, **John 12: 32**. Jesus, by His death, was lifted upon the cross of Calvary, to taste of death for all men; that He might take up His Life (Light or Glory) again that by His power He might draw all men unto Himself.

And Thy Word is a lamp unto my feet and light unto my path, **Psalms 119: 105**. And Thy word I have hid in my heart so that I might not sin against thee, **Psalms 119: 11**. Thy word O God I esteem more than my necessary food, **Job 23: 12**. My heart have used Thy bushel, to measure thy Word by precepts, and as a bed I have hid thy light there under that I might be as lamp stand to let thy light so shine that men may see your good works and be led to glorify Thee in Heaven, **Matthew 5: 16**. For out of the abundance of the Heart the mouth speaks, **Matthew 12: 34**, and He who sows in bountifully shall reap in abundance, **2 Corinthians 9: 6**. Thy Word, O God, cannot perish that it dies, but it regenerates when sowed in the heart of faith. The recount is done to show the fulfilment of the rhetoric in the parable of an evil heart of unbelief:

**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.** The way side is the unprepared heart to receive the word sown, therefore, the enemy snuffs out its light as the bushel the candle light that is placed under it.

**16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;**



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The stony ground doesn't have sufficient depth for the word to take permanent root but such rejoices, immediately, when the word is received as the light of the candle continues for a while as some oxygen is under the bed.

- 17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution arises for the word's sake, immediately they are offended.** But as the light of the candle consumes all or the limited amount of oxygen under the bed it flickers and goes out or dies for its time has expired.
- 18 And these are they which are sown among thorns; such as hear the word,** Thorns are cares, lusts or trust in something other than the Word, it is a substitute for faith in the Word.
- 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.** And these things: cares, riches, lusts eclipses, stifles or chokes the word that it becomes unfruitful even as the oxygen expires when fully utilized under the bed that the light goes out.
- 20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.** Good ground is the heart that is prepared, being tilled, from which all stones are removed so there is depth; weeded so no thorns nor thistles grows to choke and make the Word unfruitful. To these it is given to know all parables for they take heed of things they hear and in faith they obey. So then though the Word, which is a lamp unto their feet and light unto their path, is put under a bushel, and under a bed, by parables, they understand and see; that they place it upon the lamp stand of their lives. So they become the living witnesses or testimony of the Word. These are they whom Christ spoke of: verily, verily, I say unto you except ye be born of the water and of the Spirit ye cannot enter the Kingdom of Heaven.



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**THE WORD SPOKEN AND THE RESURRECTION- OUT: SUNRISE**

Out from the grave or tomb come Jesus, the Word of God, the third day, at sunrise, **Mark 16: 2**, for the body they may kill but God's truth abideth still, His kingdom is forever.

The Word of God cannot be contained, even so, out of the abundance of the heart the mouth speaks or testifies of the Word of God, **Matthew 12: 34**. So the Word sown in faith finds itself in the workings of the body.

**V28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.**

The three stages of growth and development of the Kingdom of God is portrayed in the earth putting forth or out of herself fruit: first, the blade or vegetation, baby stage, second the ear, teenage stage, and lastly the full corn or fruit in the ear, the adult stage. This process is examined in the recount:

**22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.** This is the first stage, the baby stage, the presence of the blade or vegetation. Out come the babes in Christ bearing His Name.

**23 If any man have ears to hear, let him hear.** Their potential fruitfulness is seen from their willingness to obey and hear what the Spirit says, **Revelation 2: 7**, this is 'ear', or teenage stage.

**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.** Their growth hinges on their willingness to heed the things they are learning as they walk the path of the just which is as a shining light which shines more and more unto the perfect day, **Proverbs 4: 18**.

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**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.** As they exercise their faith in obedience to the word more is given unto them and they develop further. The contrast is true for those who fail to exercise their faith.

**26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;** Again is repeated the likening or parable of the Kingdom of God to sowing seed into the ground. So the courtyard being the earth bears this message for all to learn and know this parable.

**27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.** And with the passage of time, the numbering of days, day after day uttering speech and night after night showing knowledge, **Psalm 19: 2**, the seed springs and grow up to full maturity for harvesting.

**LEVI: THE MINISTRY OF THE SON OF MAN:**

**V35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.**

He was now alone with his disciples and those that were with him and what would follow would be an illustration or dramatization of all He had spoken to them in Parables in the Living Parable of the Passover. The last act of the ministry of the son of man while on earth is captured in the slaying of the Passover Lamb which is about to be dramatized by the Passover Journey unto the other side of life upon the Earth, the Heathen Circle or Galilee, to the grave or tombs of Gadarenes, which is east of Jordan. In this recount, however, we will be examining the different functions and aspects of the ministry of the Son of Man, 'who cast seed into the ground':

**29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.**



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The son of man is appointed judge of the quick and the dead, **2 Timothy 4: 1**. He will harvest the earth by this sickle.

**30 And he said, whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?** When He the Spirit of truth is come He will guide you into all truth, **Scripture Text**, as expressed in the parables. I will take of mine and show it unto you, **Scripture Text**, so He is the Teacher.

**31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:** My strength is made perfect in weakness, **2 Corinthians 12: 9**. And He that is faithful in the least is faithful in that which is much, **Luke 16: 10**. He teaches from the Table of Shewbread His doctrine by the parables of the earth or nature.

**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.** As the sower of the seed of the Kingdom of God, He is the Author and Finisher of our faith, **Hebrews 12: 2**.

**33 And with many such parables spake he the word unto them, as they were able to hear it.** The Lord will do nothing but He reveals His secrets to His servants the prophets that fear Him, **Amos 3: 7**.

**34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.** He seals His servants that they are fully settled in His truth.

**CONCLUSION: APPLICATION OF THE PARABLE-THE PASSOVER DRAMATIZED**

**V36 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.**

**V37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.**



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**V38** And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

**V39** And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

**V40** And he said unto them, Why are ye so fearful? how is it that ye have no faith?

**V41** And they feared exceedingly, and said one to another, what manner of man is this, that even the wind and the sea obey him?

## MARK 5

### THE PRACTICUM: THE PASSOVER DRAMATIZED

#### INTRODUCTION:

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death.

Therefore, rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time, **Revelation 12: 7-12.**

Jesus began in the last 7 verses of **Chapter 4** the passage or journey over to the other side (from the Heathen Circle (Galilee) depicting the Earth) across the sea. After the aerial battle, Jesus came down to earth from Heaven. As the Master He was in the flag ship with His twelve disciples among His Navy of volunteers, a fleet of smaller ships, **Mark 4: 35-36.** His intention was to invade the enemy's country and to dispossess him of what was His own. Interestingly, He came to His own and His own receive Him not but as many that received Him to them gave He power to become sons of God, even to them that believe in His Name, **John 1: 11-12.**

The journey by Ship to the other side was hazardous as 'all hell' stirred up the water to flood the Ship of the Master. And He was asleep in the hinder part of the Ship upon a pillow as the Ship became as a watery grave, **Mark 4: 37-38.** This was to depict that the passage across to the other side or Passover was but His death and burial. The Disciples were fearful and cried out: Master care thou not that we perish? How canst thou lie asleep? He answered why are thou so fearful? And why is it that you have no faith? The drama had to be toned down to accommodate the Disciples who were tormented by fear.



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### THE PRACTICUM: THE PASSOVER DRAMATIZED

So, then, He arose and rebuked the wind and said to the sea, peace be still and there was a great calm. But the hearts of the Disciples did not likewise subside. For now they remarked: what manner of man is this that even the wind and the waves obey His voice, and they were now exceedingly fearful, **Mark 4: 41.**

#### THE PASSOVER LAMB:

**V43** And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

The commandments of the Lord are pure enlightening the eyes, **Psalms 19: 8.** The enlightened one, Jarius, the enlightener or fire, was commanded or charged with His House straitly that no man should know of the power and authority of the risen Lamb to resurrect those that are His who had fallen asleep in death, and that His Daughter should be given meat. As they pondered in their hearts and fed their daughter the miracle wrought would be made succinct to their minds the meaning thereof as the knowledge of the holy is understanding, **Proverbs 9: 10,** and only he that is holy can keep a day holy. Remember, it is not given to them that are without to know the mysteries of the Kingdom of God, **Mark 4: 11.** And now this command reveals another piece of the puzzle as to how we can know all parables, **Mark 4: 13,** by pondering or recounting (prayerful meditation) in our hearts and among those of the Household of faith, till the Spirit reveals it unto our minds. Who is that faithful and wise servant who the Lord hath appointed over His House to give meat in due season? **Matthew 24: 45**

Such is the charge and commandments of the Lord that if obeyed as the Sabbath we are cause to ride upon the high places of the earth and are fed with the Heritage of Jacob for the mouth of the Lord had spoken it, **Isaiah 58: 14.** The effect of this charge or command to the **House of Jarius** was in no way dissimilar to the Sabbath command as they would be made to understand as they share, recounting among their Household what great things the Lord had done and how He had compassion on them.



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In recounting they are led to glorify and praise the Name of the Lord as we do each Sabbath. We shall now do the horizontal recount first and then the vertical recounts of what does all these things mean:

- 1 And they came over unto the other side of the sea, into the country of the Gadarenes,** (inhabitant of Gadara, and Gadara means reward at the end, viz.: death or to be buried in the tomb. It is identified with the modern village of Um-Keis. The present inhabitants of Um-Keis are all **troglydites**, 'dwelling in tombs,' like the poor maniacs of old, and occasionally they are almost as dangerous to unprotected travellers). Jesus had **Passover** the sea and came unto the other side called Gadarenes, which was east of Jordan as outlined in the courtyard by the altar which is east of the laver. Gadarenes is also known as Gergesenes (meaning a stranger drawing near?), **Matthew 8: 28**, which (that is Gergashite) is one of the aborigines of Palestine. The country of the Gadarenes is therefore the place of sepulchre or tombs, the ashes or remains of those that have or are destined to die or fallen asleep in death and oh yes, by the miracle of Jesus it becomes the place for those who present themselves as a living sacrifice, holy and acceptable unto God. In the courtyard this is symbolized by the ashes at the base of the altar and sacrifice about to be offered thereon. The passage or journey to this place therefore speaks of Jesus as the Passover Lamb: behold, the Lamb of God that takes away the sins of the World, **John 1: 29**, earth or Galilee.
- 8 For he said unto him, Come out of the man, thou unclean spirit.** Jesus' Passover was for the express reason: forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage, **Hebrews 2: 14-15**.

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### THE PRACTICUM: THE PASSOVER DRAMATIZED

He came to our world or earth to expel the devil and his angels and claim his own, therefore, he says unto the unclean spirit, come out of the man! So he expels the devil and gives to us that are His of His Spirit.

**15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.** If any man be in Christ Jesus old things have past away, behold, all things have become new, **2 Corinthians 5: 17**. We are the new creation in Christ Jesus. We are His workmanship created in Christ Jesus unto good works which God had foreordained that we should walk in them, **Ephesians 2: 10**. The merits of Jesus' Passover makes the vilest sinner clean, for without the shedding of blood there can be no remission of sins, **Hebrews 9: 22**. So the invitation is extended: come unto me all ye that labour and are heavily laden and I will give you rest, **Matthew 11: 28**. But these of the country of Gadarenes when they saw Jesus' new creation they did not accept (believe) it for themselves but they tremble and were afraid as or worst than the devils.

**22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,** nonetheless, those who are of the Synagogue or Temple of God who are enlightened when they come and see Jesus as Jarius did they will fall at His feet exercising faith in Him for salvation.

**29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.** The Passover Lamb's blood was spilled so that that the woman's fountain of blood would be dried up and there will be no more haemorrhaging. The life is in the blood, **Leviticus 17: 11**, so the life of the Woman was fleeting away as depicted in the flow of her fountain of blood as her monthly flow did not cease for twelve years now. But by the shedding of the blood of the Lamb her sins were remitted and she was healed of that plague. She accepted the invitation and was joined unto Jesus, she came and touched the hem of his garment as the Kinsman Redeemer and was made whole.

**36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.** He that strives for the mastery is temperate in all things, **1 Corinthians 9: 25**.



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As Ruler or Master of the body Temple we must know the things we must abstain from and those which must be used judiciously. 'The word' that excites fear must be so arrested that we do not become afraid but that we continue to believe and be settled in the truth. Jesus, the Passover Lamb, is the way, the truth and the life, **John 14: 6**.

#### SON OF THE MOST HIGH GOD!

And now we will begin the vertical recounts:

**V7** And cried with a loud voice, and said, what have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

The second reference to Jesus, Saviour of His people, as the Son of the Most High God in this verse is used as the title for the first vertical recount. He is the second or last Adam, **1 Corinthians 15: 45**, son of man and son of God that came to save His people. This shout is ascribed to the devils, which was terrified by the Presence of the Son of God, and trembled at the thought of their imminent torment, their 'reward at the end'. Hell is not made for man but for the devil and his angels, **Matthew 25: 41**.

Thou believe that there is one God thou doest well the devils do believe and tremble, **James 2: 19**. God so loved the world that He gave His only begotten son that whosoever believes in Him should not perish but have everlasting life. For God sends His son into the world not to condemn the world but that the world through Him might be saved. But this is the condemnation that light is come and men love darkness more than Light and would not come to the Light that their works might be revealed that they are wrought in God, **John 3: 16-17**.

As John proclaimed behold the Lamb of God which takes away the sins of the world, and the voice came from Heaven saying this is my Beloved Son in whom I am well pleased, hear ye him, **Matthew 3: 17**. Even so now the devil cried out with a loud voice what have I to do with thee **Jesus thou Son of the Most High God!** So Jesus is identified as the Lamb and the Son of the Most High by both His own and the enemy. Have you yet met Him, do you know who Jesus is?



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Everybody ought to know but yet, some people don't know. But everybody ought to know who Jesus is. To the demoniac He is the Exorcist. Who is He to you? The devils do believe and tremble. In fact here the devil is portrayed as exercising faith in calling upon the Name of the Lord in the most importunate of ways by the prayer of an adjuration as the Children of Israel did around the walls of Jericho and Joshua at the destruction of Jericho, **Hebrews 11: 30 and Joshua 6: 26**. In a loud and terrified voice he says unto Jesus: I adjure thee by God that Thou torment me not! (repeated seven times)

This occurred as is seen in the recount:

- 1 **After they came over unto the other side of the sea in the country of Gadarenes:** 'the reward at the end', that is east of Jordan, remember this is the place of the altar of burnt offering east of the Laver in the courtyard. I can hear the theme line the Hosanna's: Blessed is He who comes in the Name of the Lord, **Matthew 21: 9**, the Son of the Most High God, marching into the grave or hades.
- 2 **And when He was come out of the Ship, there met Him a man out of the Tombs with an unclean spirit.** This meeting is to depict His arrival and entrance in the grave, after He gave up the Ghost, commending His Spirit to the Father, **Luke 23: 46**, as He made His grave with the wicked, **Isaiah 53: 9** and as his soul entered hell, **Psalms 16: 10 & Acts 2: 27 & 31**, the place of the devils.
- 3 **Who had his dwelling among the tombs; and no man could bind him, no, not with chains:** but Jesus did so to deliver us who through fear of death who are as this troglodyte, living among the tombs, were all our lifetime subject to bondage, **Hebrews 2: 15**, of the evil one. Remember: And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay, **Daniel 2: 43**.
- 4 **Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.**

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For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places, **Ephesians 6: 12**.

5 **And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.** What torment we have in this life if we are without hope, we are of all men most miserable, **1 Corinthians 15: 19**, as the troglodyte, living in the tombs of death. But the name of the Lord is as a strong tower the righteous run in and they are saved, **Proverb s 18: 10**.

6 **But when he saw Jesus afar off, he ran and worshipped him,** and whosoever shall call on the Name of the Lord shall be saved, **Romans 10: 13**. This action is ascribed to the demoniac, not the devils. The troglodyte, the man living in the tombs, wanted to be freed of the Legions and Jesus was his only hope and he surrendered to him and cried for help when He was yet afar off, in this run of desperation which ended in his worship of the Son of the Most High God. Will you worship Jesus as God?

#### THE FINGER OF GOD:

**V14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.**

The Gadarenes, keepers of the unclean herd, recounts the work of the Saviour? But if I by the finger of God cast out demons then the Kingdom of God is come unto you, **Luke 11: 20**. The Kingdom comes not with observation, behold the Kingdom is within you, **Luke 17: 20-21**. The Son of the Most High God, Jesus, uses the finger or Spirit of God to cast out demons and infill or baptizes His servants with His Spirit to establish the Kingdom of God, firstly in our body Temples: they shall mingle themselves with the seed of man, but they shall not cleave.

What know ye not that your body is the Temple of the Holy Ghost which you have of God and that you are not your own, **1 Corinthians 6: 19**. Then secondly, at His Coming He will establish His Kingdom further. There are some who will seek to confuse the Kingdom which first comes not with observation with that of Jesus second Coming likening it to be without observation or secret or as they call it: a rapture.



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But as the lightning which shines in the east and is seen in the west even so the coming of the Son of Man shall be, **Luke 17: 24**. They that fed swine by the Mountains fled and told the message in the rural and urban or country and city areas of Gadara, the place of the reward at the end. But these and the Gadarenes, inhabitants of Gadara, did not understand the message of the coming of the Kingdom of God, instead, they were afraid and was more concern with their losses. The recount reveals how the account developed:

- 8 For he said unto him, Come out of the man, thou unclean spirit.** As the wind and the waves were spoken to by Jesus, even so now He speaks to the devils. By the words of the Lord were the heavens made and the hosts thereof by the Breath (Spirit) of His mouth, **Psalms 33: 6**.
- 9 And he asked him, what is thy name? And he answered, saying, my name is Legion: for we are many.** Though the unclean spirits are many being legion, yet the Seven Spirits of God as the finger of God will cast them out and take their place clothing us once again in our right minds. Jesus is the head over every principality, and powers that exist, **Colossians 2: 10**, and all are subject to Him.
- 10 And he besought him much that he would not send them away out of the country.** How often and how importunate are you when you pray, the devils first adjured God in **verse 7** and now he besought Jesus further not to send them out of the country. Men ought always to pray and not faint, **Luke 18: 1**. Remember the House of God has become the House of continual prayer and praise! The Kingdom of God is not meat and drink, but righteousness and joy in the Holy Ghost, **Romans 14: 17**. The devils besought to remain in Gadara, the reward at the end, and they will most certainly receive this desire as the account reveals.
- 11 Now there was there nigh unto the mountains a great herd of swine feeding.** Gadara is now likened unto that far away country which the Prodigal had fled to and fed swine. There is such a place in Gadara where the unclean animals are reared and fed for its inhabitants to gorge on their flesh, sanctifying themselves with swine flesh, **Isaiah 65: 14 & 66: 17**. This they rather to do than eat the flesh of the Son of Man, and drink the blood of the Son of Man that they might have life, **John 6: 53**. They do not yet understand that he that comes unto Jesus shall never hunger and they that believe on Him shall never thirst, **John 6: 35**.



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**12 And all the devils besought him, saying: send us into the swine, that we may enter into them.** As the unclean spirit desired to be joined unto the swine, to enter them, even so those who eat of their flesh have made their body temple the hold for the unclean spirit. But we who are of the Kingdom of God are given a charge by the Lord not to eat of their flesh, **Leviticus 11: 8 & 11.** We who obey preserve the sanctity of our body Temple as the dwelling place for the Spirit of God.

**13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.** The Lord knows the righteous but the ways of the ungodly shall perish, **Psalm 1: 6.** The 'depths' of hell or Gadara is reserved for the devils and his angels to which they agree and will plunge.

#### THE RESURRECTION AND THE LIFE:

**V21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.**

Again, the second time on the other side: I am the Resurrection and the Life he that believes on me shall never die and he that believes in me though he were dead yet shall he live again, **John 11: 25-26.** The journey of the Passover Lamb is a return voyage, one way to the grave: Gadara and back again to life: Galilee, Heathen Circle or Earth. It is not only a one way journey or voyage for we know Him who say: I was dead, and behold, I am alive, and live forevermore, **Revelation 1: 18;** and I am He who was, is, and is to come the Almighty, **Revelation 1: 8.** We know Him who proclaims: I am the Alpha and the Omega, the Beginning and the End the First and the Last.

So Jesus returned to Life again: Galilee, travelling westward from the grave: Gadara or the Altar of Burnt Sacrifice as outlined in the courtyard over the sea or Laver of water, and he was now nigh unto the sea or laver at the position in front of the Door of the Tent of Meeting or Tabernacle of the Congregation where much people gathered unto Him.

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Verily, Verily I say unto you except ye be born of the water and of the Spirit ye cannot see or enter into the Kingdom of God, **John 3: 3 & 5**. The recount is done bearing in mind the genesis precept as these verses falls within the third set of seven verses which accord therewith:

- 15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.** Not much has been said but one account records that it was not one but two demoniacs, **Matthew 8: 28**. But all the records said nothing specific of the other but only the one that was rescued from the pit of hell. Yes, two, but the records speak only of One that was saved, rescued, resurrected, born again, a new creation, **2 Corinthians 5: 17**, to sit clothed in his right mind in the Kingdom of God. One saved and one was lost, five were wise and five were foolish, **Mathew 25: 2**. As the message went out and they came to Jesus, even so many are called, **Matthew 22: 14**. But these were among tares, as the cares of life, and lusts and fear filled their hearts.
- 16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.** Are you a Witness of the Spirit that you can speak of His works and not perplex others but expound for them to understand? And what would you say of those who choose to be destroyed as the swine in the pit of hell and would have nothing to do with the Spirit of God but choose the unclean spirits and devils?
- 17 And they began to pray him to depart out of their coasts.** Even as legion adjured God and besought Jesus even so the Gadarenes pray to Jesus to depart out of their coasts. He came to His own and His own receive Him not but to as many that received Him to them gave He power to become sons and daughters of God, even to them that believes on His name, **John 1: 12**, Those who pray for destruction shall receive what they set their hearts upon. Son be careful what you set your heart upon for you shall surely receive it.
- 18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.** Little Children ye believe in God believe also in me.



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In my Father's House are many mansions I go to prepare a place for you and if I go and prepare a place for you I will come again and receive ye unto myself that where I am there ye may be also, **John 14: 3.**

- 19 **Howbeit Jesus suffered him not, but saith unto him, go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.** Jesus must return to His and our Father's House but we are commanded to go and preach the gospel to every kindred tongue and people, baptizing them in the Name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things and lo, He will be us until the end of the world, **Matthew 28: 19-20.** So we are told to occupy our home and tell earth's inhabitants, our friends and our neighbours, of the goodness and compassion of the Lord unto us until He returns the second time.
- 20 **And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.** I die daily, yet I live, yet not I, but Christ Jesus lives in me. And the life I now live, I live by faith of the Son of God, **Galation 2: 20.** For Jesus is not only the Resurrection but the Life. Therefore, the born again Witness, has not only been raised or delivered from the grave, but also now walks in newness of life. Here he is portrayed as the Witness publishing or declaring, no more living among the tombs or grave, viz.: sinning, transgressing the Law or in bondage to the devils, but by his witness, his life, he declares in the 'Deca' or Ten 'Polis' or cites, which is a defence dwelling places how great things Jesus had done for him. Many have heard yet do not understand what was just said. The Angels of the Lord encamps round about them that fear Him, **Psalms 34: 7.** Except the Lord keep the city the watch man wakes but in vain, **Psalm 127: 1.** Therefore, a city, being a defence dwelling place is only kept safe by God. Those that fear God keeps His commandments, **Ecclesiastes 12: 13,** so then those of this defence dwelling place are obedient to the Ten Commandments of God. The Witness by the Law of the Spirit of Life in Christ Jesus is made free from the Law of sin and death, **Romans 8: 2,** so the portrayal of him publishing in Decapolis how great things the Lord has done for him also speaks of him being obedient to the Ten Commandments of God as he is no longer in bondage to the devil, but by the Spirit of God, and



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Ministering Spirits he is fully settled in the truth of God. Thy Law O God is truth, **Daniel 9: 13 and Psalm 119: 142.**

#### THE GARMENTS (MANTLE) OF THE SON OF GOD:

**V28 For she said, If I may touch but his clothes, I shall be whole.**

The end result of faith is wholeness: Wilt thou be made whole? **John 5: 6.** The demoniac was now clothed in his right mind for he saw Jesus afar off and made haste to run and worship him (he represents all those who believed on Jesus before His coming and death and all those who after His death and resurrection look to Him for salvation and have fallen asleep) and Jesus by His death, redeemed him from the grave as His own and he was given a new life, being resurrected from the tombs to live according to and publish the righteousness of God, the transcript of His Character even the Ten Commandments. So Christ claim His own from the tomb or the grave, now His attention is turned to those who are on the other side by the sea or laver of water by the Door of the Tent of Meeting, the place of prayer.

Now whatever things we ask believing in prayer, we shall receive, **Matthew 21: 22.** The woman, the Daughter of Zion (Israel) of 12 years suffering, said in faith: if, I may touch but His clothes, that which He has put on. I shall be whole, saved or delivered. Remember, whatsoever things we ask believing, it shall be given unto us, **Matthew 21: 22.** The recount is done on the precept of exothos or faith as it concerns itself with the fourth set of seven verses:

**22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,** The Shekinah of Heaven, the Father who by His Presence sets fire ablaze between the two Cherubims over the Ark of Covenant is He who is portrayed by Jairus, which means Enlightener or Fire, One of the Rulers of the Synagogue or Temple, the place of worship. The importunate plead and faith of the Father in Jesus for the salvation of His only Daughter is dramatized by Jairus falling at his feet.

**23 And besought him greatly, saying, my little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be**

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- healed; and she shall live.** Just a touch of His Garments and now the prayer request for Him to lay His Hands upon the Father's Daughter that she might be healed and live. Oh, for the Spirit of life in Christ Jesus to make us free from the Law of sin and death, **Romans 8: 2**. The Lord will give to those who ask of Him the Holy Ghost, **Luke 11: 13**.
- 24 And Jesus went with him; and much people followed him, and thronged him.** Remember, Jesus return from Gadara or from the tomb to Galilee or Heathen Circle or Earth which speaks to His resurrection and now He is going to the House of Jairus who portrays His Father, being One of the Ruler of the Temple or Synagogue which means He is moving to the Holy of Holies in Heaven and much people followed Him and thronged Him which speaks to those or the generations who would be called and follow Him for salvation after His resurrection.
- 25 And a certain woman, which had an issue of blood twelve years,** and her Son was caught up to Heaven and the dragon was wroth with the Woman and went to make war with the remnant of her seed, who keeps the commandment of God and have the testimony of Jesus Christ, **Revelation 12: 17**. This certain woman typifies the Daughter of Zion, the Church in her suffering described as an issue of blood lasting twelve years.
- 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,**
- 27 When she had heard of Jesus, came in the press behind, and touched his garment.** But until faith comes as faith comes by hearing and hearing by the Word of God, **Romans 10: 17**. When she heard Jesus preached or published, she came in the crowd behind as He went and reached and was 'set on fire' by His garment. She had hoped in her heart to be made whole and the message she heard of the Saviour encouraged her and she exercised faith in Him for salvation and was made whole. She typifies the Church of God, those who believes on Jesus who shall never die. For I am not ashamed of the gospel of Jesus Christ for it is the power of God unto salvation to the Jew first and then to Gentiles, for therein the righteousness of God is revealed, for it is written: the just shall live by faith, **Romans 1: 16**. The Gospel of Jesus Christ is the power or the Mantle of the Son of God. Will you be 'set on fire' by it?



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### THE PRACTICUM: THE PASSOVER DRAMATIZED

#### DEATH NO TROUBLE FOR THE MASTER:

**V35** While he yet spake, there came from the ruler of the synagogue's house certain which said, thy daughter is dead: why troublest thou the Master any further?

Is death or the grave the end? Death where is thy sting, grave where is thy victory? The sting of death is sin; the strength of sin is the Law. But thanks be to God who gives us the victory through Jesus Christ our Lord, **1 Corinthians 15: 55-57**. Master the tempest is raging, the billows and storms are high. Speak Lord, rebuke the wind and calm the sea: peace be still, peace be still! Before Jesus reached the House of the Father the word came that His Daughter was dead. He goes therefore to the Father's House to present His only Daughter as first fruits of His resurrection. Both the Woman and the Daughter represents one and the same, the Daughter of Zion (Israel), The Church, or specifically Eve, God's only Daughter which He begot of man, both share the same period of years, twelve, one born when the other began to suffer. Jesus' Ministry caters to both those who have fallen asleep in death and those who continue to suffer unto death. Remember: He is both **THE RESURRECTION** and **THE LIFE**.

Fresh from His Passover He makes the Daughter of Zion, the Church whole by His Death, Burial and His Resurrection. Those who exercise faith in the Gospel of Christ Jesus will experience the efficacy of His grace as effected by His Leviticus Ministry as seen in the recount:

**29** And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. By His death, burial and now resurrection the plague of the issue of blood for those who exercised faith in Him as this Woman is dried up that they are healed and will not loose their life. For God so loved the World that He gave His only begotten Son that whosoever believes in Him should not perish but have everlasting life, **John 3: 16**. Once this happens those who are healed will know as they will feel it in their body: He has given beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness, **Isaiah 61: 3**.

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30 **And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, who touched my clothes?** The Master also knows when the power of the Holy Ghost ignites or lights another to shine as a Daughter of God. To as many that received Him to them gives He power to become sons (and daughters) of God, even to them that believe on His Name, **John 1: 12.**

31 **And his disciples said unto him, Thou see the multitude thronging thee, and sayest thou, who touched me?** Many are called but few are chosen, **Matthew 22: 14.** As followers of Christ we must be able to identify the born again, those who have touched His garments and are lit. The multitudes in the Church thronging Jesus are not all lit. Many in that day shall say Lord, Lord, have we not prophesied in thy Name and done many wonderful things in they Name? And He shall say unto to them depart from me, ye workers of evil I know you not, **Matthew 7: 21-23.**

32 **And he looked round about to see her that had done this thing.** Remember, we are saved by grace through faith, not of works lest any man should boast; it is the gift of God, **Ephesians 2;8-9.**

33 **But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.** For the love of Christ constrains us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, **2 Corinthians 5: 14-15.** The woman was thus constrained to confess knowing and experiencing the power of Christ to heal and make her whole she spoke the truth giving her testimony even as the demoniac that was made whole publishing the great things and the compassion of the Lord in the Ten Cities, Places or Points of His witness.

29 **And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.** So on His way to the Father's House (His death, burial and resurrection) Jesus made the Woman, the Church, who exercise faith in Him whole. This Woman represents all those who will believe on Jesus when He is preached on in the World and will be saved.



## MARK 5

### THE PRACTICUM: THE PASSOVER DRAMATIZED

#### FIRSTFRUITS HARVEST PRESENTED:

**V42** And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

Stand again in your lot! **Daniel 12: 13** These are they who are numbered with Christ. After twelve years the Daughter died symbolizing the fate also of the Woman had she not been healed and made whole: he that believes on me shall never die, **John 11: 26**. Whereas Jesus made the Woman, the Church, whole of her plague now He presents the Daughter upon His return to the Father's House after His Resurrection as the first fruit of those whom had fallen asleep who He resurrected from the tomb from whence He came.

So the wheat or the Woman, the Church, is left in Galilee, the Heathen Circle or earth, to grow and bear fruits for the harvest of the earth at the end of the world and Jesus presents Himself and those that are His fresh from the grave as first fruits, **Exodus 23: 16 & 34: 22, 1 Corinthians 15: 20 & 23**, before the Father at His House in Heaven.

**36** As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, be not afraid, only believe. To be numbered in this group you must possess faith as that of the Father, do not be afraid for 'the arrow that flieth by day,' you that believe in God believe also in Jesus, in His Father's House are many mansions and He went to prepare a place for us, **John 14: 1-2**, and will come again.

**37** And he suffered no man to follow him, save Peter, and James, and John the brother of James. Only a few of Jesus' disciples in this verse a quarter of the group followed Him to the Father's House typifying the first-fruits of the harvest that went up with Him to present the resurrected Daughter: some of the saints that slept in the grave arose and appeared to many at Jerusalem after He was resurrected, **Matthew 27: 52-53** and **Revelation 5: 8-9**.

**38** And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. The resurrection of the saints is not a funeral for weeping and wailing but rather a joyous occasion: Death where is thy sting? Grave where is

## MARK 5

### THE PRACTICUM: THE PASSOVER DRAMATIZED

thy victory? .....Thanks be to God who gives us the victory through Jesus Christ our Lord, **1 Corinthians 15: 55-57**.

**39** And when he was come in, he says unto them, why make ye this ado, and weep? The damsel is not dead, but sleeps. Death is but a sleep to those who believe in Christ and are settled fully in His faith and truth.

**40** And they laughed him to scorn. But when he had put them all out, he takes the father and the mother of the damsel, and them that were with him, and enter in where the damsel was lying. Many are scoffers and mockers of the truth. As Jesus was mocked and scoffed at even so the doctrine of the resurrection is mocked by many, **Mark 12: 18-25**. But all these will be put out for they have no part nor lot with Christ in the resurrection.

**41** And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. Death where is thy sting? Grave where is thy victory? Damsel, I say unto thee, arise!

#### CONCLUSION:

**V43** And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

Until that day when Jesus returns to harvest the earth at the end of time the question is asked: who is that faithful and wise servant who the Lord has appointed ruler over His Household to give them meat in due season, blessed is that servant whom when the Lord comes shall find so doing, **Matthew 24: 45-47**. Will you feed the Daughter of Zion who the Lord by His death, burial and resurrection has made whole and who will come up in the first resurrection?

The price has already been paid, the wages of sin is death; Jesus has died, but now the gift of God is eternal life through Jesus Christ our Lord. We are asked not be afraid of 'the word,' death, only believe and we like the House of Jairus will be astonished with great astonishment.



**Mark 2: THE DAY OF THE SPIRIT, THE LORD'S DAY: THE 7TH DAY SABBATH OR THE SANCTUARY IN TIME**

Practical teaching is given in the preaching of the word by Jesus in this Chapter applying the 7 fold doctrine of the Sanctuary and its positions to the purpose the Sabbath fulfills as the Sanctuary in Time. Jesus was anointed in the previous Chapter and was now preaching and teaching the word by the Spirit. He gives practical application of the doctrine of the Israel's Sanctuary to the purpose the 7th Day Sabbath fulfills. If you pay attention you will see also a fulfillment of the passage in my Father's House are many mansions if it were not so I would have told you so, I go to prepare a place for you as the different houses or places are such reference points throughout the Chapter. The Chapter also uses the natural geography of the terrain to provide evidence that creation is so fashioned after this pattern of Israel's Wilderness Sanctuary, starting with the House (PETER'S) at Capernaum, the place of receiving mercy or forgiveness of sins because such a one was repentant, a reference point to the Altar of Burnt Offering; the Cross of Calvary, upon the Earth or Courtyard. And then it proceed to the next position the Seaside, a reference to the Laver in the Courtyard; the washing of water by the Word and renewing of the Holy Ghost, which is the House of Levi; one joined or attached unto God, the Son of (Alphaeus) Change. The washing of water at the Laver is for this purpose of cleansing and accomplishing change in our lives which was first demonstrated at water baptism. Jesus eats and drinks or have communion with sinners or those who are sick on the Sabbath that they may become righteous and whole. The fasting of John the Baptist Disciples is a reference to both the Door of the Tabernacle or Tent of the Meeting and the golden altar where the congregation meet for such services and prayer is offered together with incense by the Priests. But no fasting is required on Sabbath as such time is likened unto the period of the Ministry of Messias when He as the Bridegroom was (AND IS) present upon the Earth even as the Sabbath Day is made holy by His Presence when He meets with all His Children. The Bridechamber and the House of God are both references to the Holies: The Most Holy Place and the Holy Place. The Cornfield Meal is likened unto the Shewbread Table (and the Ark of Covenant) Meal by David and his men (reference already made to the GOLDEN ALTAR or incense). Jesus being the Messias or Anointed was ministering by the Menorah or 7 Golden Candle Sticks of the Spirit in THE Holy Place, in preaching, teaching, healing, making whole, and having communion with His People. The last point is that as God had commanded: let them build me a Sanctuary that I might dwell among them even so the Sabbath was made for man and not the reverse, therefore, the Sabbath is also (Man's) the (Son of Man's) Lord's Day! So then as God dwell in the Sanctuary with His people Man dwells or Tabernacle in the Sabbath (Court yard) with God but even more so in an extra special way since and from the point God became the Son of Man! The Sabbath as the Day of the Spirit is understood from the symbolism in the following Scripture: If we follow on to know the Lord, then shall we know, whose going forth is prepared as the morning and He shall come upon us as the former and latter rain comes upon the earth. The former and latter rain outpouring is a symbol for the outpouring of the Holy Spirit from Pentecost and in the Latter End just before the end of time harvesting of souls. The Earth symbolism both speaks to the Courtyard and the Sabbath, given it is 4th object from the Sun and of the 10 objects in our Solar System above which the Lord sits, Isaiah 40:21-22, as He sits in Heaven upon the Mercy Seat of the Ark of the Covenant, below and beneath is the 10 Commandments of the Decalogue. If it is not evident to you that the Sabbath is the Day of the Spirit then its fulfillment in Revelation 1 when John said: 'I was in the Spirit on the Lord's Day and I heard behind me' should make it more obvious. Another way to view all of this is that the Sabbath is as the open Door to the Tent of the Meeting or Tabernacle as John said afterwards a Door was opened in Heaven and I was told come up hither that I might show you what is to come hereafter.

<p>NAME OF THE LORD: THE HOUSES OF CAPERNAUM &amp; BY THE SEASIDE: THE COURTYARD AND ITS TWO HOLIES: THE GREAT PHYSICIAN, UPON THE SEASIDE: THE ALTAR OF BURNT SACRIFICE &amp; THE LAVER.</p>	<p>THE HOUSE OF CAPERNAUM PROVIDES MERCY FOR THE PENITENT/REPENTANT UPON THE EARTH OR COURTYARD. THIS IS BY THE ALTAR OF BURNT OFFERING/CROSS OF CALVARY BUT ONLY FOR THOSE WHO EXERCISE FAITH NOT DOUBTING AS IS REVEALED IN JESUS' COMMUNION WITH THOSE WHO HAVE QUESTIONS IN THEIR HEARTS. JESUS COMMUNES WITH THE SINNERS BY THE HOUSE AT THE SEASIDE WHO FOLLOWS HIM TELLING THEM THE THINGS (DOCTRINE) THAT ARE METE FOR THEM TO DO.</p>	<p>NAME OF THE LORD: THE HOUSES OF CAPERNAUM &amp; BY THE SEASIDE: THE COURTYARD AND ITS TWO HOLIES: THE GREAT PHYSICIAN, UPON THE SEASIDE: THE ALTAR OF BURNT SACRIFICE &amp; THE LAVER.</p>
<p>GENESIS: THE WORK OF FORGIVENESS &amp; CLEANSING (BORN AGAIN) BY THE SON OF MAN, THE GREAT PHYSICIAN, UPON THE SEASIDE: THE ALTAR OF BURNT SACRIFICE &amp; THE LAVER. POSITIONS, A SYMBOL OF THE SABBATH.</p>	<p>THE PREACHING/SERVING OF THE WORD BY THE ALTAR &amp; LAVER IN THE COURTYARD RESULTS ARE DEMONSTRATED BY THE DISCIPLES, THE HUNGRY SOULS, EATING THEREOF AS THEY PARTAKE OF THE EARS OF CORN OF THE CORNFIELD ON THE SABBATH. THE CORN IS AS THE SHEWBREAD OF THE TABLE OF THE HOLY PLACE IN HEAVEN. OTHERS IN HEARING AND SEEING QUESTIONED AND CRITICIZES WHAT IS SAID AND THOSE WITH WHOM COMMUNION IS HAD AND IN SO DOING DEMONSTRATES THEIR DOUBT IN THE AUTHORITY &amp; PERSON OF THE PRIEST THAT MINISTERED AND POWER OF THE WORD TO CHANGE OR TRANSFORM SINNERS UNTO RIGHTEOUSNESS. THESE CANNOT EXPERIENCE THE CHANGE WROUGHT BY THE SPIRIT AND THE WORD!</p>	<p>GENESIS: THE WORK OF FORGIVENESS &amp; CLEANSING (BORN AGAIN) BY THE SON OF MAN, THE GREAT PHYSICIAN, UPON THE SEASIDE: THE ALTAR OF BURNT SACRIFICE &amp; THE LAVER. POSITIONS, A SYMBOL OF THE SABBATH.</p>
<p>EXODUS: THY WAY TO GOD IS IN THE SANCTUARY (AND THIS IS ABRAHAM!) THEY ARE STEPS OF FAITH, HELP US TO WALK IN ITS WAY</p>	<p>THE GREAT PHYSICIAN HAS POWER UPON EARTH (COURTYARD, A SYMBOL OF THE SABBATH) TO MINISTER FORGIVENESS (MERCY) AND THEY COME UNTO HIM, BRINGING ONE SICK OF THE Palsy (as if dissolved, paralytic, paralyzed, enfeebled), which was borne of four.</p>	<p>EXODUS: THY WAY TO GOD IS IN THE SANCTUARY (AND THIS IS ABRAHAM!) THEY ARE STEPS OF FAITH, HELP US TO WALK IN ITS WAY</p>
<p>LEVIT: THE BRIDECAMBER, THE HOUSE OF GOD, THE HOLIES, JOINED TO THE COURTYARD (SABBATH) OR THE BRIDECAMBER (BRIDE)</p>	<p>WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE GOD, FOR THOSE THAT COME TO HIM MUST BELIEVE THAT HE IS AND HE REWARDS THOSE THAT DILIGENTLY SEEK HIM. NOTHING HINDERS ACCESS TO MESSIAS EXCEPT LACK OF FAITH, THE CROWD OR PRESS IS NEVER TOO MUCH. HE IS NEVER TOO BUSY AS HE HAS THE WORDS OF FAITH WHICH ARE SPIRIT AND LIFE. ALL WE NEED TO DO IS THAT WHICH IS METE OR APPROPRIATE WHETHER IT BE A SIMPLE REQUEST, OR FERVENT PRAYER &amp; FASTING. WHOEVER IS NEEDED OUR FAITH WILL FIND AND IT IS THE WAY. AND THE SANCTUARY &amp; THE SABBATH HAS ALL THE PROVISIONS TO MEET OUR FAITH!</p>	<p>LEVIT: THE BRIDECAMBER, THE HOUSE OF GOD, THE HOLIES, JOINED TO THE COURTYARD (SABBATH) OR THE BRIDECAMBER (BRIDE)</p>
<p>NUMBERS: ENTERING THE SEALING OF THE SABBATH SANCTUARY (DWELLING) IN TIME</p>	<p>SO THEN FAITH IS THE MEANS BY WHICH WE ARE JOINED UNTO JESUS (MESSIAS, OUR HIGH PRIEST) &amp; RECEIVE FORGIVENESS. SO THEN HAVING EARS (FAITH) THE WORD OF GOD IS OBEYED WHEN HEARD WHICH RESULTS IN WONDERS/MIRACLES THAT AMazes AND LEADS ALL TO PRAISE GOD. IT IS NOT METE (APPROPRIATE) WHILE THE BRIDEGROOM (THE AUTHOR &amp; FINISHER OF OUR FAITH) IS PRESENT (LIKE ON THE SABBATH), THAT THE CHILDREN OF THE BRIDECAMBER FAST. DAVID AND HIS MEN (WHO WERE ALL CEREMONIALLY CLEAN) DEMONSTRATES WHAT A SABBATH COMMUNION (JOINING) WITH GOD IS LIKE BY EATING OF THE SHEWBREAD FROM THE HOLY IN THE DAYS OF THE HIGH PRIEST: FATHER OF LIBERALITY.</p>	<p>NUMBERS: ENTERING THE SEALING OF THE SABBATH SANCTUARY (DWELLING) IN TIME</p>
<p>DEUTEROS: THE LORD OF THE SABBATH: THE COURTYARD (EARTH) AND ITS TWO (THREE) POSITIONS: THE ALTAR OF BURNT OFFERING(L), LAVER FOR WASHING(2), (DOOR OF THE TENT OF MEETING OR TABERNACLE)</p>	<p>WHEN YE HAVE SEEK AND SEARCH FOR ME WITH ALL OF YOUR HEARTS, THEN SHALL YE FIND ME. SEARCH THE SCRIPTURES FOR THEY ARE THEY WHICH TESTIFY OF ME AND IN THEM YE THINK YE HAVE ETERNAL LIFE. BE NOT LIKE THE SCRIBES THAT QUESTIONED &amp; DOUBTED IN THEIR HEARTS, BUT AS THE MULTITUDE WHO WERE WILLING TO LISTEN AND BE TAUGHT (BY THE SEASIDE OR LAVER: WASHING OF WATER BY THE WORD), HEADED AND FASTED AS THE BRIDE FOR THE BRIDEGROOM WHEN HE IS TAKEN AWAY. THIS IS THE ONLY WAY TO BE SETTLED OR SEALED IN GOD'S TRUTH: THIS IS THE REST THAT GOD OFFERS WHICH YOU CAN ONLY ENTER INTO ONLY IF YOU BELIEVE: THE SABBATH WAS MADE FOR MAN AND NOT THE REVERSE.</p>	<p>DEUTEROS: THE LORD OF THE SABBATH: THE COURTYARD (EARTH) AND ITS TWO (THREE) POSITIONS: THE ALTAR OF BURNT OFFERING(L), LAVER FOR WASHING(2), (DOOR OF THE TENT OF MEETING OR TABERNACLE)</p>
<p>DEUTEROS: THE LORD OF THE SABBATH: THE COURTYARD (EARTH) AND ITS TWO (THREE) POSITIONS: THE ALTAR OF BURNT OFFERING(L), LAVER FOR WASHING(2), (DOOR OF THE TENT OF MEETING OR TABERNACLE)</p>	<p>THE FORGIVENESS OF SINS (AT THE ALTAR OF BURNT OFFERING) BY MAN IS BLASPHEMY, THEREFORE, HE (MUST) IS GOD! YE, GOD IN THE FLESH! WHAT A CHANGE IS WROUGHT IN THE LIFE OF THOSE WHO ARE JOINED UNTO AND FOLLOW GOD (AT THE SEASIDE OR LAVER, THE WASHING OF WATER BY THE WORD SYMBOLIZED BY BAPTISM) WHEREAS MAN PATCH AN OLD GARMENT WITH OLD CLOTH THAT THE RENT IS NOT MADE WORSE GOD PROVIDES A NEW (WHOLE) OR A CHANGE OF GARMENT OF RIGHTEOUSNESS FOR THE OLD GARMENT OF SINS AND SICKNESS WROUGHT ONLY BY REPENTANCE EVIDENCED BY BAPTISM AT THE LAVER AND OR OUR WILLINGNESS TO OBEY HIS WORDS. YE, GOD IN THE FLESH AS SON OF MAN, IS LORD OF THE SABBATH (COURTYARD OR EARTH). THIS LORDSHIP OF THE EARTH WAS FIRST GIVEN TO ADAM WHICH HE LOST BUT GOD RECLAIMED IT IN THE PERSON OF YESHUA, THE MESSIAS!</p>	<p>DEUTEROS: THE LORD OF THE SABBATH: THE COURTYARD (EARTH) AND ITS TWO (THREE) POSITIONS: THE ALTAR OF BURNT OFFERING(L), LAVER FOR WASHING(2), (DOOR OF THE TENT OF MEETING OR TABERNACLE)</p>

**MARK 4: THE DOCTRINE OR THEORY OF FAITH OF THE KINGDOM OF GOD: THE PARABLE OF THE SOWER OF SEED**

Behold the Kingdom comes not with observation behold the Kingdom of God is within you, this He spake concerning the Holy Spirit which His Disciples would receive. But the Holy Ghost was not yet given because Jesus was not yet glorified, Scripture Text. The Kingdom of God becomes alive and within us who obeys The Word or Seed of God. The Parable of the Sower of Seed explains how the Kingdom of God is proclaimed, published or taught, received, heard or understood; its growth, development and fruit bearing in the life of its subject who themselves become engaged in the work of Kingdom building. And integral part of this work is The Word and the Spirit and the Sower: Preacher, Teacher or Minister of the Word. The Kingdom of God is The Word of God which is sowed and becomes alive in the life of those who receives it as seed and who brings forth its fruit, thirty, sixty and even a hundred fold. We have explained in this Chapter the theory of faith (faith comes by hearing and hearing by the Word of God) and we have its application to Jesus, the Word of God, the seed as the grain of wheat which falls into the ground and perish to bring forth fruit unto life eternal. This is the doctrine of the kingdom of God which is the Word of God in you, which is Jesus dwelling in our hearts by faith that we might be rooted and grounded in love. However, for this to happen, He the Word of God as the seed or grain of wheat must fall into the ground and perish that He abides not alone but bring forth the fruits of the Harvest. Remember, without the shedding of blood there can be no remission of sins. So He had to die to atone for our sins and to establish the Kingdom of God as portrayed in the Passover and the Atonement Lamb sacrifice

<p>1 Name of God: THE WORD</p> <p>2 Spirit: EARS TO HEAR (THE WORD CONCEIVED)</p> <p>3 Genesis: BEGINNING OF FAITH (BIRTH OF THE WORD)</p> <p>4 Exodus: SOWING (SCATTERING THE SEED)</p> <p>5 Leviticus: THE MINISTRY OF SOWING</p> <p>6 Numbers: MAN OF THE KINGDOM OF GOD (ALIVE IN THE WORD)</p> <p>7 Deuterios</p>	<p><b>TEACH:</b> 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><b>GOOD GROUND YIELDED FRUIT AND INCREASED:</b> 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><b>THE WAY SIDE: WORD SOWN WHEN HEARD</b> 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><b>SECRET ABROAD:</b> For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.</p>	<p><b>SICKLE FOR THE HARVEST:</b> But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.</p>	<p><b>MULTITUDE &amp; SHIP AMONG OTHER LITTLE SHIPS:</b> 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><b>DOCTRINE BY PARABLES:</b> And he taught them many things by parables, and said unto them in his doctrine,</p>	<p><b>LET HIM HEAR:</b> And he said unto them, He that hath ears to hear, let him hear.</p>	<p><b>STONY GROUND:</b> 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><b>LET HIM HEAR:</b> If any man have ears to hear, let him hear.</p>	<p><b>KINGDOM OF GOD:</b> And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?</p>	<p><b>GREAT STORM OF WIND:</b> And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.</p>
	<p><b>LISTEN:</b> Hearken; Behold, there went out a sower to sow:</p>	<p><b>ASKED OF HIM THE PARABLE:</b> And when he was alone, they that were about him with the twelve asked of him the parable.</p>	<p><b>HAVE NO ROOT IN THEMSELVES:</b> 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><b>TAKE HEED WHAT YE HEAR:</b> 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><b>MUSTARD SEED:</b> It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:</p>	<p><b>ASLEEP ON A PILLOW:</b> And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?</p>
	<p><b>SOWN BY WAY SIDE:</b> 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><b>WHO SHOULD THE MYSTERY OF THE KINGDOM OF GOD:</b> 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><b>SOWN AMONG THORNS:</b> And these are they which are sown among thorns; such as hear the word,</p>	<p><b>THE HAVE AND THE HAVE NOT:</b> 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><b>SOWN, GROWTH AND DEVELOPMENT:</b> 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><b>HE AROSE:</b> And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.</p>
	<p><b>FELL ON STONY GROUND:</b> 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><b>SEE &amp; NOT PERCEIVE AND HEAR &amp; NOT UNDERSTAND:</b> 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><b>CARES, DECEITFULNESS &amp; LUSTS:</b> 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><b>KINGDOM OF GOD AS MAN CAST SEED IN THE GROUND:</b> And he said, So is the kingdom of God, as if a man should cast seed into the ground;</p>	<p><b>WORD SPOKEN BY PARABLE:</b> And with many such parables spake he the word unto them, as they were able to hear it.</p>	<p><b>FEARFUL WITHOUT FAITH:</b> And he said unto them, Why are ye so fearful? how is it that ye have no faith?</p>
	<p><b>SUN OF SCORCHING:</b> But when the sun was up, it was scorched; and because it had no root, it withered away.</p>	<p><b>TO KNOW ALL PARABLES:</b> And he said unto them, Know ye not this parable? and how then will ye know all parables?</p>	<p><b>SOWN OF GOOD GROUND:</b> And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.</p>	<p><b>KNOWETH NOT HOW:</b> And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.</p>	<p><b>SPAKE ONLY BY PARABLE:</b> But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.</p>	<p><b>FEARED EXCEEDINGLY:</b> And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?</p>
	<p><b>AMONG THORNS:</b> And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.</p>	<p><b>SOWING THE WORD:</b> The sower soweth the word.</p>	<p><b>CANDLE UPON A STICK:</b> 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><b>THE EARTH BRING FORTH FRUIT:</b> For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.</p>	<p><b>THE PASSOVER:</b> And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.</p>	<div style="border: 1px solid black; height: 40px; width: 100%;"></div>



**MARK 5: THE PRACTICUM OR APPLICATION IN THE MINISTRY OF LEVI: THE PASSOVER DRAMATIZED**

Name of God: Passover Lamb	1	<p><b>COME OVER UNTO THE OTHER SIDE GADARENES (EAST OF JORDAN):</b> And they <b>came over unto the other side</b> of the sea, into <b>the country of the Gadarenes.</b></p>	<p><b>UNCLEAN SPIRIT COMMANDED TO COME OUT:</b> For he said unto him, <b>Come out of the man, thou unclean spirit.</b></p>	<p><b>COME TO JESUS: CLOTHED IN HIS RIGHT MIND</b> And they <b>came to Jesus</b>, and see him that was possessed with the devil, and had the legion, sitting, and <b>clothed, and in his right mind:</b> and they were afraid.</p>	<p><b>COMETH ONE OF RULERS OF SYNAGOGUE-JAIRUS BY NAME</b> And, behold, <b>there cometh one of the rulers of the synagogue, Jairus by name;</b> and when he saw him, he fell at his feet,</p>	<p><b>THE WOMAN WHO CAME HEALED OF HER PLAGUE:</b> And straightway <b>the fountain of her blood was dried up;</b> and she <b>felt in her body that she was healed of that plague.</b></p>	<p><b>THE RULER OF SYNAGOGUE WHO CAME COUNSELLED TO BE NOT AFRAID ONLY BELIEVE:</b> As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, <b>Be not afraid, only believe.</b></p>	<p><b>THE CHARGE AND COMMAND:</b> And he <b>charged them</b> straitly that no man should know it; and <b>commanded that something should be given her to eat.</b></p>	
	Spirit	2	<p><b>COME OUT OF THE SHIP: OUT OF THE TOMBS MAN WITH UNCLEAN SPIRIT</b> And when he was <b>came out of the ship,</b> immediately <b>there met him out of the tombs a man with an unclean spirit,</b></p>	<p><b>LEGION: MANY UNCLEAN SPIRIT:</b> And he asked him, <b>What is thy name?</b> And he answered, saying, <b>My name is Legion: for we are many.</b></p>	<p><b>WITNESSES OF THE POSSESSED AND SWINE:</b> And they that saw it told them <b>how it befell to him that was possessed with the devil,</b> and also concerning the swine.</p>	<p><b>THE FATHERS PLEA:</b> And besought him greatly, saying, <b>My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed, and she shall live.</b></p>	<p><b>VIRTUE GONE OUT OF JESUS:</b> And Jesus, immediately knowing in himself that <b>virtue had gone out of him,</b> turned him about in the press, and said, Who touched my clothes?</p>	<p><b>PETER, JAMES &amp; JOHN ALLOWED TO FOLLOW:</b> And he suffered no man to follow him, save <b>Peter, and James, and John the brother of James.</b></p>	
		Genesis	3	<p><b>DWELLING AMONG THE TOMBS:</b> Who had his <b>dwelling among the tombs;</b> and no man could bind him, no, not with chains:</p>	<p><b>LEGION DESIRE TO REMAIN IN THE COUNTRY:</b> And <b>he besought him much that he would not send them away out of the country.</b></p>	<p><b>PRAYER REQUEST FOR JESUS TO DEPART:</b> And <b>they began to pray him to depart out of their coasts.</b></p>	<p><b>JESUS THRONGED AS HE WENT:</b> And Jesus went with him; and much people followed him, and thronged him.</p>	<p><b>WHO TOUCHED ME?</b> And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, <b>Who touched me?</b></p>	
	Exodus	4	<p><b>BROKEN FETTERS &amp; CHAINS-UNTAMED BY MAN:</b> Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: <b>neither could any man tame him.</b></p>	<p><b>GREAT HERD OF SWINE FEEDING:</b> Now there was there nigh unto the mountains a great herd of swine feeding.</p>	<p><b>PRAYER TO BE WITH JESUS:</b> And when <b>he was come into the ship,</b> he that had been possessed with the devil <b>prayed him that he might be with him.</b></p>	<p><b>WOMAN WITH 12 YRS ISSUE:</b> And a certain <b>woman,</b> which had an issue of blood <b>twelve years,</b></p>	<p><b>THE LOOK ROUND ABOUT:</b> And <b>he looked round about</b> to see her that had done this thing.</p>	<p><b>THE DAMSEL SLEEPS:</b> And when he was come in, he saith unto them, <b>Why make ye this ado, and weep? the damsel is not dead, but sleepeth.</b></p>	
		Levi	5	<p><b>NIGHT &amp; DAY IN TOMBS CRYING &amp; CUTTING HIMSELF:</b> And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.</p>	<p><b>DEVILS PRAYER:</b> And <b>all the devils besought him, saying, Send us into the swine, that we may enter into them.</b></p>	<p><b>GO HOME TO THY FRIENDS:</b> Howbeit Jesus suffered him not, but saith unto him, <b>Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.</b></p>	<p><b>THE SUFFERINGS OF THE WOMAN:</b> And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,</p>	<p><b>WOMAN CAME AND CONFESSED:</b> <b>But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.</b></p>	
	Numbers	6	<p><b>HE RAN TO WORSHIP JESUS:</b> But when he saw Jesus afar off, <b>he ran and worshipped him,</b></p>	<p><b>FORTHWITH UNCLEAN SPIRITS WENT OUT OF HIM:</b> And forthwith Jesus gave them leave. <b>And the unclean spirits went out, and entered into the swine:</b> and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.</p>	<p><b>THE WITNESS IN DECAPOLIS:</b> And he departed, and began to <b>publish in Decapolis how great things Jesus had done for him: and all men did marvel.</b></p>	<p><b>HEARD OF JESUS AND CAME AND TOUCHED HIS GARMENTS:</b> When she had heard of Jesus, came in the press behind, and touched his garment.</p>	<p><b>DAUGHTER THY FAITH HAD MADE THEE WHOLE:</b> And he said unto her, <b>Daughter, thy faith hath made thee whole;</b> go in peace, and be whole of thy plague.</p>	<p><b>DAMSEL ARISE!</b> And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, <b>Damsel, I say unto thee, arise.</b></p>	
		Deuterios	7	<p><b>SON OF THE MOST HIGH GOD:</b> And cried with a loud voice, and said, <b>What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.</b></p>	<p><b>MESSAGE TOLD IN THE CITY AND COUNTRY:</b> And they that <b>fed the swine fled, and told it in the city, and in the country.</b> And they went out to see what it was that was done.</p>	<p><b>PASSED OVER AGAIN BACK TO THE OTHER SIDE:</b> And when Jesus was <b>passed over again by ship unto the other side,</b> much people gathered unto him: and he was nigh unto the sea.</p>	<p><b>TOUCH AND BE WHOLE:</b> For she said, <b>If I may touch but his clothes, I shall be whole.</b></p>	<p><b>THY DAUGHTER IS DEAD:</b> While he yet spake, there came from the ruler of the synagogue's house certain which said, <b>Thy daughter is dead:</b> why troublest thou the Master any further?</p>	