



# Mark - Lesson 2C

## Chapter 2:18-22

P.O. Box 702107  
San Antonio, Texas, 78270  
210.319.5055

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- Last week, we saw Jesus recruit His next disciple, Levi, better known as Matthew.
  - Matthew was a tax collector, more specifically a toll official.
    - And at this point, Jesus' recruitment comes by no surprise to the reader and us today.
  - Matthew immediately responds to Jesus' call which moved him to celebrate the occasion.
    - And what better way to celebrate this occasion with more tax collectors and irreligious Jews.
  - So Jesus not only recruits a tax collector but He shares a meal with more tax collectors and other sinners.
    - It wouldn't be before long that the religious leaders began to question Jesus on why He associates with sinners.
  - Jesus reveals that Him being on the scene is the grace that the Father has always demonstrated with the Children of Israel.
    - It has now been fully realized in the second person of the Trinity.
  - We concluded last week that the incarnation of Christ pointed to the reality that God intended to draw near in relationship to His people.
    - It would be the very word of God taking on flesh.
  - Tonight, we will see just how uninformed and self-righteous the religious leaders were in the fact they missed their God standing right before them.
    - Furthermore, we will see how the religious leaders substituted the very word of God for mere words of men.
    - If I were to put a tag on the text tonight it would simply be, "Controversy with the Christ". Pick me up at Mark 2:18-22.

**Mark 2:18** John's disciples and the Pharisees were fasting; and they \*came and \*said to Him, "Why do John's disciples and the disciples of the Pharisees fast, but Your disciples do not fast?"

**Mark 2:19** And Jesus said to them, "While the bridegroom is with them, the attendants of the bridegroom cannot fast, can they? So long as they have the bridegroom with them, they cannot fast.

**Mark 2:20** But the days will come when the bridegroom is taken away from them, and then they will fast in that day.

**Mark 2:21** "No one sews a patch of unshrunk cloth on an old garment; otherwise the patch pulls away from it, the new from the old, and a worse tear results.

**Mark 2:22** No one puts new wine into old wineskins; otherwise the wine will burst the skins, and the wine is lost and the skins as well; but one puts new wine into fresh wineskins."

- Let's Pray
- In 1490, Oxford professor and personal physician to King Henry the 7th and 8th, Thomas Linacre made an effort to learn the Greek language.

- It would be late in his life that he took Roman Catholic orders and was given a copy of the gospels to read in the original Greek language and not the Latin Vulgate.
  - After reading through the Gospels, Thomas wrote in his diary the following words:
  - “Either this (the original Greek scriptures) is not the gospel or we are not Christians.”
- It became clear to Thomas that the Roman Catholic Church was not presenting the truth of the Gospel.
  - We find a similar situation tonight regarding the religious leaders and the rabbis of Jesus’ time.
  - It became a controversy of tradition and religion versus the pursuit of a true relationship with the God of Abraham, Isaac, and Jacob.
- We tend to become so used to traditionalism and taking people at their word, that we miss taking the very word of God as the truth and final authority.
  - Tonight, we will see just how far from the word of God the religious leaders had moved.
  - But above all, we will see Jesus once again make the point that God desires a relationship with His children. Pick me up at verse 18.

**Mark 2:18 John’s disciples and the Pharisees were fasting; and they \*came and \*said to Him, “Why do John’s disciples and the disciples of the Pharisees fast, but Your disciples do not fast?”**

- We are still on the scene at Matthew’s home where Jesus, His disciples, and Matthew’s guests are sharing a meal together at the table.
  - And while here, the text mentions that as others are eating, John’s disciples and the Pharisees are fasting.
    - Mark then tells us that “they came” and asked Jesus a question.
    - The question that is asked is “Why do John’s disciples and the disciples of the Pharisees fast, but Your disciples do not fast?”
  - The use of the phrase “they came” is quite telling to say the least.
    - If you recall from our intro to this gospel, you know that Mark’s gospel is the first documented gospel account and the most brief.
    - The other synoptic gospels (Matthew and Luke) will pull from Mark’s account and fill in the details as the Holy Spirit leads.
  - For example, in Matthew’s account the disciples of John are asking the question whereas in Luke’s account the Pharisees are asking.
    - So, it becomes clear that the question regarding fasting concerns both groups.
  - Another question arises: “Why were the Pharisees and John’s disciples so concerned with Jesus’ disciples not fasting?”
    - It is apparent that both groups asking the same question had a common

understanding as to the importance of fasting that day.

- But, somehow Jesus missed it?
- Clearly, for those who are irreligious, there would be no desire to abide by religious instruction – they never did in the first place!
  - However this is not expected of someone who is a rabbi, such as Jesus.
- If we were to look at Luke’s account, we can begin the process of answering the question we just posed.
  - We can use Luke’s account because generally, Luke presents his account in chronological order.
  - Unlike Matthew’s gospel, where Matthew focuses on emphasizing certain elements regardless of their chronological happenings.
- So as we look at Luke’s account, more specifically the end of Luke 5, we see that this dinner at Matthew’s home is a few days before the Sabbath (Ch.6).
  - Based upon reasonable estimation of Rabbinical Law, the day that Matthew’s dinner is happening is more than likely, a Thursday.
- During Jesus’ time, the rabbis taught their disciples that they were to fast twice a week; On Mondays and Thursdays.
  - However, according to Biblical Judaism (The Torah) the only required fast was on the “Day of Atonement” better known as Yom Kippur
- This was a day in which the Jewish people would fast for 25 hours in seeking repentance from God and others for sins they had committed.
  - This process of cleansing is evident in Leviticus 16.
- Leviticus 16 deals specifically with the purification of the sanctuary, the high priest, and the people.
  - The way in which the people participated in the Yom Kippur would be through self-denial and fasting.
  - It would serve as an outward sign of inner repentance for breaking God’s law (Brongers, “Fasting in Israel,” 15).
- So we see that the Hebrew scriptures (The Mosaic Law) provided the means of instructions whereas the Rabbinical Law established a different precedence.
  - The question becomes, “Why was there such differentiation as to when one should fast and when not to fast, now?”
- The differentiation came about by the misplacing of authority from that of the written law (Mosaic Law) to that of the oral law.
  - The oral law was developed further by the religious leaders, imposing additional, unnecessary burdens on the people.
  - For individuals dedicated to God who wanted to demonstrate piety, the gesture of fasting as a means of sacrifice was the goal.
  - This ritual of fasting became more of a tool to display righteousness outwardly rather than truly being repentant in one’s heart.
- Herein lies where the heart issue was!
  - So, by seeing Jesus and His disciples not only eating with Matthew over dinner

but fellowshiping with other tax collectors and sinners, became a huge red flag for both John's disciples and the Pharisees.

- But what we truly see from verse 18 alone is that the hearts of John's disciples and the Pharisees were set on the Rabbinical Law and not the Mosaic Law.
  - Their hearts were set upon the words of men and their traditions versus that of the very words of God!
- One question that comes to mind is if John the Baptist's ministry was to point people to Jesus, then "Why are John's disciples not following Jesus?"
- It's clear that John's disciples followed the rabbinical tradition of fasting versus that of the Mosaic Law.
  - You can begin to see the tension that is building up here in the text.
- Where the Pharisees and scribes are pointing to the Rabbinical Law, Jesus is pointing them to the Torah, which holds true authority.
  - What holds up is what "Thus saith the Lord" and not what "Thus saith man"
- Moving forward, Jesus is going to use four analogies to illustrate His message and point
  - We see the first analogy in verses 19-20. Let's examine them together.

**Mark 2:19 And Jesus said to them, "While the bridegroom is with them, the attendants of the bridegroom cannot fast, can they? So long as they have the bridegroom with them, they cannot fast.**

**Mark 2:20 But the days will come when the bridegroom is taken away from them, and then they will fast in that day.**

- Jesus' first point is going to directly address the issue that the scribes and John's disciples discuss, first; the issue of fasting.
  - Jesus begins His analogy with the backdrop of a wedding.
    - Within this illustration are the following characters:
      - The bridegroom and the wedding guest or the attendants of the wedding.
  - A wedding celebration in a Jewish village normally lasted seven days for a virgin bride or three days for a remarried widow.
    - The activities at a Jewish wedding entailed much celebration, joy, and festiveness.
    - Food, wine, and the like were essential for these events, so for someone to fast during a time like this was not anticipated nor expected.
    - One scholar records that, "Even rabbis were expected to desist from Torah instruction and join the celebration with their students".
  - So, Jesus using this picture of a wedding was huge.
    - We mentioned the characters within this first illustration, the bridegroom and the guest.
    - It is evidently clear within this picture that the bridegroom represents Jesus, both figuratively and literally.

- We see this imagery of Jesus as the bridegroom throughout the scriptures.
- And those who are the wedding guest are those in whom Jesus has invited and called to Himself.
- Now verse 19 becomes a bit clearer as to what Jesus is expressing.
- Jesus lets the scribes and John's disciples know in a few short words, there is no need for His disciples to mourn while He is with them.
  - The Kingdom and its King is before them! This is a time to rejoice!
  - Those who would receive Jesus would receive Him joyfully and not in mourning.
- This was why the proclamation of the gospel of God was so key. It was good news! Praiseworthy not mourn worthy.
  - However, Jesus brings a pivot into the conversation.
  - Check out what verse 20 states:

**Mark 2:20 But the days will come when the bridegroom is taken away from them, and then they will fast in that day.**

- In verse 19, we see Jesus mentioning that while He is here, there is no reason to fast and mourn but rejoice because He is here.
  - But now we see the pivot from His previous point.
  - He now mentions that, there will come a point in time where the bridegroom will be “taken away” from the wedding guest.
    - And it will be at that time and day that they will fast.
  - So, what's Jesus talking about here? What is He alluding to in relation to this departure of the bridegroom?
    - To understand what Jesus is expressing in verse 20, we need to better understand the wording “taken away” in the text.
  - The phrase “taken away” in the Greek here is *apairo (a-pai-ro)*.
    - It means to be removed or snatched away in the sense of a violent removal.
  - Now, this picture would be quite odd for a wedding party, especially for the host of the wedding festivities.
    - If anyone were to leave a wedding party, it would be the wedding guest.
    - Imagine if you were the host of the party, it would be quite odd for you to abruptly be taken away while things are going so well.
    - So what is Jesus alluding to here?
  - If you remember in Mark 1:14, John the Baptist was in a similar situation facing the opposition of Herod.
    - He is proclaiming the news of the repentance and the Kingdom, and due to this message that brought conviction John faced conflict.
    - I believe that this speaks to a sub-point within the text and that is this: those who proclaim truth will face turbulence in this life.

- The Gospel being preached will cause issue with those who don't want to hear the truth.
- The Gospel will cause many to be in opposition of its message, because it is causing personal internal conflict with their flesh.
- So, we see that within Jesus' analogy of the bridegroom being taken away violently, Jesus is speaking to a future violent taking of Himself.
  - We are able to see this picture a bit more clearly in Isaiah 53:8.
  - Check out what the text says:

**Isaiah 53:8 By oppression and judgment He was taken away;  
And as for His generation, who considered  
That He was cut off from the land of the living  
For the wrongdoing of my people, to whom the blow was due?**

- Jesus' reference to being taken away is Him alluding to the reality that His coming is purposefully leading to His death.
  - The only way in which atonement could be made for the sins of the elect is if there is shedding of blood.
  - Atonement of sins requires the blood of One who is sinless and spotless, and who is a better fit than the Perfect One Himself, Jesus Christ?
  - Jesus' first coming brings joy for the sinner because through His death He provides salvation for many.
  - Understand that Jesus did not take issue with fasting – the Law required it. Jesus had an issue with illegitimate laws created by illegitimate men.
    - The Rabbinical Law was not a substitute or replacement for God's words, however, the rabbis saw differently.
  - In other words, Jesus wanted the religious leaders to get back to the basics: what did my Father say, not the "tradition of the elders or of the fathers".
    - The only authority that was to be followed and obeyed was that of the Mosaic Law (613 commandments).
  - Jesus then moves to the next example. Check out verse 21.

**Mark 2:21 "No one sews a patch of unshrunk cloth on an old garment; otherwise the patch pulls away from it, the new from the old, and a worse tear results."**

- The Jewish wedding imagery is now followed by a garment parable that Jesus uses. This is the first use of parables within the Gospel accounts.
  - Notice that although the parable is not connected directly to fasting per se, it does relate to Jesus' ministry of the Kingdom and His purpose, overall.
    - The items discussed are that of unshrunk cloth and old garments.
  - It is important to note that the word unshrunk in the Greek is *agnaphos*.

- It means fresh or new material. It's connected to purity – something not having been defiled.
- So in Jesus' parable, He mentions that no one cuts off the patch of new material and attaches it to an older worn out garment.
- The old garment has more than likely been overused, stretched out, and has shrunk over time.
  - It's like buying a shirt you want to pass as the name brand so you try to exchange the emblem only to realize that the two don't match.
- The result of trying to put these things together will not only expose the differences, but it will ultimately reveal what was always there: a hole.
  - What was Jesus saying here?
- Jesus' method and means to bring the truth of the Kingdom of God was not going to look like what the Pharisees wanted it to be.
  - Nor was Jesus going to modify His mission to satisfy the misalignment of Rabbinical Law as if it were the Written Law.
  - A line was being drawn for the religious leaders – and Jesus wasn't going to co-sign for the religious leaders.
- The Law will not cover the modifications that the oral law has created.
- The newness of the gospel of God would further reveal the holes, gaps, and flaws of the Rabbinical Law.
  - Truth always reveals the gaps of the heart in an effort to point us to the person of Jesus.
  - This is why the writer of Hebrews begins the book the way he did.

**Hebrews 1:1** God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,  
**Hebrews 1:2** in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

- In other words, the traditions and customs of men have caused the people to miss their Messiah.
  - It's the same consistent message from old, just demonstrated in a fresh way.
  - And the way in which God reveals His message of grace and truth, will be fully demonstrated in the very person and work of Jesus Christ.
  - It will be through Jesus that the Law would be fulfilled and made completely known.
    - Paul tells us what Christ fulfilled in His life, death, burial, resurrection, and ascension. Check out Romans 8:3-4.

**Romans 8:3** For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,

**Romans 8:4** so that the requirement of the Law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

- Jesus continues this train of thought of new versus old in verse 22. Check it out.

**Mark 2:22** No one puts new wine into old wineskins; otherwise the wine will burst the skins, and the wine is lost and the skins as well; but one puts new wine into fresh wineskins.”

- Jesus mentions here that, “No one puts new wine into old wineskins; otherwise, the wine will burst the skins”.
  - In order to work through this analogy, we need to understand what wineskins are.
    - Wineskins were typically the skins of a goat or sheep.
  - These skins would be turned into sacks to hold the wine in an effort to preserve its content.
    - One important aspect of wine being poured into wineskins is that the wine would go through a process called fermentation.
    - This is where the wine would begin to stretch the skins.
  - Over time, the skins would experience the fullest extent of stretching to the point that if new wine would be added to an older wineskin, the sack would burst.
    - Here we have Jesus using this analogy right in sync with this concept of new and old not being able to mix.
    - So, what is Jesus speaking about regarding this “new thing” being placed into this old skin?
  - What we see here is that Jesus represents the new wine. He is the one that provides the freshness of the Law that many could not understand before.
    - To receive Christ and to know Him as the Jewish Messiah required that the expectations of the people conform to the new way that Jesus was establishing.
    - This new way could not be received by an old way of doing things, i.e holding fast to Rabbinical Law.
  - However, the religious leaders wanted to repurpose the written Law in their own way and by their own means in their own authority.
    - Just as a reminder, I want to read Galatians 3:19-25 again in our hearing:

**Galatians 3:19** Why the Law then? It was added on account of the violations, having been ordered through angels at the hand of a mediator, until the Seed would come to whom the promise had been made.

**Galatians 3:20** Now a mediator is not for one party only; but God is only one.

**Galatians 3:21** Is the Law then contrary to the promises of God? Far from it! For if a law had been given that was able to impart life, then righteousness would indeed have been based on law.

**Galatians 3:22** But the Scripture has confined everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

**Galatians 3:23** But before faith came, we were kept in custody under the Law, being confined for the faith that was destined to be revealed.

**Galatians 3:24** Therefore the Law has become our guardian to lead us to Christ, so that we may be justified by faith.

**Galatians 3:25** But now that faith has come, we are no longer under a guardian.

- Our measly attempts to modify our own righteousness as a means to appease God will always fail in comparison to that of Christ.
  - Here is where the religious leaders continued to miss it and not understand what Jesus was doing.
  - Their attempt to provide guardrails to the holiness of the Mosaic Law resulted in them redefining the Law of God to best fit what they could do.
    - It's like playing your favorite board game with friends.
  - Everybody has a different version of how they play the game based upon where they have played and who they have played with.
    - Once someone has mastered a “new way” of playing the game, they will take their modified version of the game and use it everywhere they go.
    - Why do we do that?
  - Because naturally, in our human nature, we want to excel and seem as though we got it together, however we fail to realize we never were playing with the original rules.
    - I guarantee you with any board game or card games, the original rules of the game have been modified to fit our preferences.
  - And friends, in this same way, the rabbis and religious leaders took the Mosaic Law in all of its holiness and changed up the rules so that they could better fulfill the Law in their own way, resulting in the Rabbinical Law.
    - And what we just read in Galatians is that there was only one who could fulfill the Written Law (Mosaic Law) perfectly and that was God Himself.
  - No matter how great our attempt today or tomorrow at being a “good person” is, it will always fail the standard of holiness.
    - Works are not the means of appeasing God's standard of holiness.
    - Donating to the cause of the poor does not appease God's standard of holiness.
    - Serving in the local church does not appease God's standard of Holiness.
    - Being a good Christian man or woman does not appease God's standard of holiness.
  - God's standard of Holiness is being Holy for God is Holy.
    - Leviticus 20:7 says this:

**Leviticus 20:7** You shall consecrate yourselves therefore and be holy, for I am

## the Lord your God.

- Holiness is found in the Holy One, Jesus Christ.
  - Friends, when we are in Christ we become a new creation.
  - 2 Corinthians 5:17 tells us:

**2 Corinthians 5:17 Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.**

- Christ is the fresh wine and the New Covenant is the new wine skin.
  - And with His new teachings comes new ways of looking at religious practice.
  - If Jesus were to have conformed to the pharisaical Law it would have completely voided the need to fulfill the written Law.
    - It would have, in other words, caused the new wine to be lost.
  - The New way or this new era that was being made known required a new wine skin.
    - This would soon establish what we now know as the New Covenant.
    - This Covenant would be established through the blood of Christ and the impact of His death, burial, and resurrection.
  - What is interesting to note is when we look at Luke's gospel, Luke mentions something a bit different than what Mark's gospel provides in verse 22b.
    - Check out how Luke documents this account in Luke 5:39.

**Luke 5:39 And no one, after drinking old wine wishes for new; for he says, 'The old is good enough.'**

- This is, in fact, a similar parable from the previous one with a different point.
  - The previous parable dealt with the wineskins, whereas this analogy deals specifically with old wine versus "new wine".
  - To have a proper interpretation of the end of Luke 5:39 where he says 'The old is good enough', we have to understand this parable in context.
    - The earlier parable is dealing with "New wine being poured into new wineskins"
    - That is dealing specifically with the New Way in which God was bringing about His plan of redemption for His people.
  - And now we see that Luke is using this idea of wine again but with a twist.
    - Jesus uses this analogy to specifically target the theology of the Pharisees.
  - In other words, although the way in which Jesus is teaching is new and profound it is ultimately done to fulfill the Written Law (The Torah)
    - Jesus uses this parable to draw the staunch differences between the Written Law and the Oral Law (Rabbinical Law).

- The Written Law is what Jesus came to fulfill, not the Oral Law. The Written Law is what is good and as Luke documents, “The old is good enough”.
  - So, if this is the case, that means that the “new wine” in this particular context is that of the Pharisaical Law (The Oral Law).
  - Here is what Young wrote regarding the Torah having ultimate authority within the Hebrew scriptures:

**“Jesus was telling the people something about his purpose. He came to bring renewal and redemption through the power of the Kingdom of heaven. His purpose was not to destroy the significance of the Torah but to fulfill it. The old wine of Torah is best.”**

- The Mosaic Law was the only authority that Christ was to fulfill and obey, not the invented rules and regulations of the religious leaders.
  - Israel’s religious leaders had completely abandoned the very words of God as their authority and guide in exchange for their own words
  - It pointed to the reality that they could not keep God’s words and instruction.
  - And that in essence was the point.
  - You need God to make you Holy and righteous, not changing the rules to elevate your perception of your own righteousness.
    - This was the significance of Jesus reclining and eating with the tax collectors and sinners.
    - His compassion towards the sinner was what He had come to show and in showing compassion it would lead men and women to repentance.
    - In Romans 2:4 Paul tells us this:

**Romans 2:4 Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?**

- The message that Christ came to proclaim and the New Covenant that He would usher in would completely redefine, in the minds of the Jewish people, God’s Word.
  - It would not be this constant need of sacrifice, but it would be found in the very person of Jesus and having our hearts be made completely new.
  - It would be a new heart of faith that would be birthed in those who would come to know Jesus.
  - The old would pass away through Jesus’ death, burial, and resurrection, all things would be made right and made new.
  - Look at what the writer of Hebrews says in Hebrew 10:10-18.

**Hebrews 10:10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all.**

**Hebrews 10:11 Every priest stands daily ministering and offering time after time**

the same sacrifices, which can never take away sins;  
**Hebrews 10:12** but He, having offered one sacrifice for sins for all time, sat down at the right hand of God,  
**Hebrews 10:13** waiting from that time onward until His enemies be made a footstool for His feet.  
**Hebrews 10:14** For by one offering He has perfected for all time those who are sanctified.  
**Hebrews 10:15** And the Holy Spirit also testifies to us; for after saying,  
**Hebrews 10:16** “This is the covenant that I will make with them After those days, says the Lord: I will put My laws upon their heart, And on their mind I will write them,” He then says,  
**Hebrews 10:17** “And their sins and their lawless deeds I will remember no more.”  
**Hebrews 10:18** Now where there is forgiveness of these things, there is no longer any offering for sin.

- Jesus came to fulfill what the Father told him to fulfill – the Torah – so that those who come through Him will be able to be made righteous.
  - We are justified by faith in Christ, not by our works.
  - Or what we know, or how good we fast or how often we fast.
  - You are saved by what Christ has done for you.
  - The reality is you and I could never keep the Law – the only one who could perfectly is Jesus Christ Himself.
  - Friends, what Mark’s gospel has shown us thus far is that Jesus and His works will unfold the Kingdom program in a way never seen before.
    - Growing up, Orthodox Jews are taught little about the Torah and instead focus on the Mishnah and the Talmud, deeming those texts to be authoritative.
      - But the Talmud is simply commentary that the rabbis have put together to make hurdles for people.
      - When Jesus talks of Hosea 6:6, His intent for us was not to sacrifice over and over, but rather see Christ as “taking the hit” for us.
      - There is grace in understanding that because we cannot fulfill the Law, we instead lean heavily on the goodness of God.
      - And God shows us how much He loves us in John 3:16.

**John 3:16** “For God so loved the world, that He gave His only begotten Son, that whosoever believes shall not perish, but have everlasting life

- ◦ Everlasting life is not found in our righteousness.
- As we draw people to know who Jesus is, don’t point them to you!

- We don't need to put more barricades in the way like the religious leaders of Jesus' day did.
- Point them to Christ.
- The true Gospel of God is that God loved us enough to want to draw near – and the Messiah says “Here I Am”.
  - As we think back on Mark 2, we can ask ourselves the same question that Jesus wanted the Pharisees to see.
    - Will the people abandon business as usual (tradition/customs) and join in the “new thing” that Christ was doing?
    - Or will they continue with life as usual, missing the opportunity to experience the Kingdom because they want what they want?
  - We will witness throughout the Gospel that the religious leaders' desire for their traditions superseded their desire to know the God they claimed to know and love.
    - And so begins their plot against Jesus.
    - Join us next week as we walk through Mark 2:23-28. Let's Pray.

**Citations:**

- James R. Edwards, [\*The Gospel according to Mark\*](#), The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: Eerdmans; Apollos, 2002), 89.
- Bock, Jesus According to Scripture, p.115.